

THE GOSPEL

According to

MALFEW SEKLEW

A Bible for Supercrats and Egocrats.

A Religion of Reality for Realists and Idealists.

A Testament for Creative Evolutionists.

The Secret of Salvation Revealed

Salvation for All and One.

F. M. WILKESBARR

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THE GOSPEL According to MALFEW SEKLEW

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*Not to succumb to the unchangeable forces of nature,
but to direct them; not to allow ourselves to be enslaved by them,
but to make use of them to the benefit of (humanity) immortal liberty;
this is the great secret of life.*

— Eliphaz Levi.

*It is the age of wonder; of the marvelous inventions of men there is no
end. But who will invent a way of making plain truth known to all men?
“The discoverer of a Great Truth well knows that it may be useful to
other men; and, as a greedy withholding would bring him no enjoyment,
he communicates it.”*

Max Stirner.

Malfew Seklew for many years wandered up and down Great Britain, preaching unto mankind his philosophy of Enlightened Egoism.

The writings herein published are but fragments. And yet they are complete. Each thought is a thought in itself. With one idea left out, the whole would not be whole, but unfinished, incomplete.

They were chosen and compiled because they are representative of the thought of the man and his philosophy. Wrested as they are from their settings, they remain nevertheless — gems.

Men are born only to die. A few, however, leave their foot-prints in the sands of Time. We are able to guide ourselves by them.

The Gospel According to Malfew Seklew is for the individual who is seeking for footprints that he might be so guided.

If they cause one to think a bit, if they tend to make one see life a bit clearer, they have not been compiled in vain.

PREFACE

For ages man has been chasing rainbows and following false gods, without any good results.

Prophets, Messiahs and Redeemers have had their day and gone their way, leaving little behind to benefit mankind: Jesus, St. Paul, Buddha, Brahma, Confucius, Mohammed — all have been tried and found wanting in drivingsin, suffering, poverty, and ignorance from the world. Man has been worshipping gods afar, unaware of the fact that the great God of humanity is contained within himself. When man has found this God he can emancipate himself from all that he considers evil. The Kingdom of Heaven is within you:

“Seek first the Kingdom of Knowledge and Wisdom, and all things shall be added unto you, even the peace that passeth all misunderstanding.” — MALFEW SEKLEW.

Man can be his own god when he has found himself out, from within. Man can make his own heaven and his own hell after he has been born again and has become an Enlightened Egoist, or Ego-conscious Organism.

Read, mark, learn, and inwardly digest this impression of the march of men from Nebulosity to Knowledge; from an Ego in the Crude to a Superman in the Nude; and Victory is yours, crowned with Self-consciousness.

CONTENTS

Quotations	7
Selfishness or Selfism	8
Supercratic Egoism or Enlightened Selffullness	8
The Great Affirmative	15
Quotations	18
The Ego.	19
Two Kinds of Egos.	21
Quotations	27
Egoism: Conscious and Unconscious	28
Quotations	40
Planes of Ego Consciousness	41
How to kill worry	44
The Sermon on the Mount.	46
For Subtermen and Christians	46
For Supercrats and Supermanitarians	47
Egoism is the Law of the Ego.	48
The Seven Wonders of the Ego	49
Quotations	52
The Seven Lines of Demarcation.	53
The Thirteen...	54
Affirmations	54
Commandments	55
Problems	56
Trinities that Mould Mankind.	59
Catechism of Consciousness.	65
On Capital and Labor.	82

Thought-Throbs.	88
The New Golden Rule.	88
On Self-love.	89
Thought Proverbs	99
Man	103
Thrills	114
THE CONSTITUTION OF THE SUPERC RAT.	116
WHAT IS THE REMEDY?	119
THE SOURCE OF RICHES IS WITHIN.	121
A RHAPSODY ON LAUGHTER.	123
WHAT IS MAN?	127
POINTS OF INTEREST ABOUT THE HUMAN BODY.	127
THE AMBROSIAL FOOD FOR THE GODS.	130
THE RIGHT WAY TO BREATHE	130
STANDARD HEALTH RULES	131
DRY FEEDING	133
THE LEMON CURE.	137
FOOD AS MEDICINE	139
SIXTEEN ELEMENTS CONTAINED IN VARIOUS FOODS.	142
A SUPERC RAT IS AN EGO ON THE FULL-SHELL.	144
The Society of Social-Supercrats.	145
LEARN HOW TO PSYCHOLOGIZE.	147

Quotations

“Only when man shall know himself, shall he know all things.”

“The one purpose of every sane human being is to be happy. No one can have any other motive than that. There is no such thing as unselfishness. We perform the most ‘generous’ and ‘self-sacrificing’ acts because we should be unhappy if we did not. Whatever tends to increase the sum of human happiness is worth having; nothing else has any value.”— Ambrose Bierce.

“Search mankind from pole to pole
You’ll find self-interest guides them all.”

“For all seek their own.”— Phil. 2:21.

“Character is what we are in the dark.”

“Through interest alone we condemn vice, and extol virtue.
Interest blinds some people and enlightens others.” — La R.

Montaigne says: “Though We are all equally men, all men are not equal.”

“There was only one good, namely, knowledge; and only one
evil, namely, ignorance.” — Socrates.

“Philosophy it seems is no more than an interpretation of the
universe in terms of consciousness.”— New Age.

“Mental processes are essentially unconscious, and those
which are conscious are merely isolated acts and parts of the whole psychic
entity.”— Prof. Freund.

“Though the changing circumstances and impressions that we find
Are largely in the nature of a personal state of mind,
This world is like a mirror where reflected moods we see
The way you think about it is the way it’s going to be.”

Selfishness or Selfism

Supercratic Egoism or Enlightened Selffulness

“There is something chaotic, yet complete, that existed before man, and is now the dominating factor in the lives of all human beings. Oh, how still it is, and how formless, and yet how powerful! Standing alone without changing, reaching everywhere without suffering harm, it is a great square with no angles. It is a great image with no form.”

It is a great voice that cannot be heard except by a few Unique Egos. It has the power of transmuting and perfecting all things.

This Mighty Magician, this miracle of mind and matter, has many labels. Some call it the Great Transformer, the Cosmic Urge, the Great Spirit, the Eternal Energy, Vital Force, others call it God. The Truthseeker calls it Selfishness. Selfishness has all the attributes of the God-head. It is Omnipotent, Omniscient, and Omnipresent. It is the parent of passion, prejudice, pride, and all the vices; and the progenitor of faith, fortune, and all the virtues to be found in mankind. It is Nature’s masterpiece for good or evil.

This great principle of pain and pleasure can not be denied without injury to self.

Nature produced Unity: Selfishness. Unity produced Duality: Self-love, which never dies; and self-interest, which rules the world. Duality produced Trinity: Love, Vanity, and Hate; and this trinity tantalizes, torments and tortures mankind, until the Ego-conscious organism becomes the Captain of his own Ego and the Director of his own Destiny.

All these dynamic forces are the offspring of selfishness.

They are the Eternal Verities that govern our lives, and the Everlasting Virtues that rule mankind, for good or evil. As a philosopher wisely said:

“Selfishness is at once my most ‘essential friend’ and my most dangerous enemy, for it is the zenith and nadir of desire, and the alpha and omega of aspiration.”

The highest purpose of intellectual cultivation is to give man a perfect knowledge and mastery of his inner self. To attain this knowledge one must study the philosophy of Scientific Egoism, which examines and explains the motives, emotions, passions, prejudices and desires of the Ego; with the result that we find that all these dynamic forces are regulated by the Magic Power of Selfishness, for Selfishness is the Eternal Energy seeking expression through mankind’ thus enabling man to find himself out, from within.

Selfishness is essential, absolute, changeless, and everlasting.

Selfishness is the Infinite Force that controls all life, especially human life. Selfishness is responsible for all the evil in the world, as well as for all the good. Man catering to his passions brings on pain; man catering to his desires brings on disease; man catering to his ignorance brings on poverty, and sins against himself. This is man unconscious of his own Ego, of his own necessities, of his real needs, and of his own powers. Ego-Conscious Man, aware of his possibilities, realizes that the same force that brought misery and pain will, when understood, bring pleasure and power — to one and all.

* * *

All Life is selfish; all Reform is selfish; all Politics is selfish; all War is selfish; all business is selfish; all thought is selfish; all action is selfish; all is selfish, and selfishness is rampant with and without reason throughout the world.

* * *

Selfishness is necessary to preserve one’s self;

Vanity is necessary to assert one’s self;

And hate is necessary to protect one’s self from one’s enemies.

Even Mother love is a very selfish love. Biologically and instinctively a mother does her best for her offspring; but psychologically she is the unconscious enemy of her child. She transfers all her delusions, prejudices, and superstitions to her children,

if she is ignorant and uneducated. Just as readily does she transfer her wisdom, tolerance, and kindness when she is progressive and cultured. In both cases she does it to satisfy herself. The results, however, are different.

An ignorant mother perpetuates her ignorance from one generation to another, thus impeding progress. Such mothers are the enemies of evolution, and the matrix of mediocrities.

The mother of the genius is an exception, because she is psychologically great. A genius is a psychological conception, rather than a biological production. Ignorant mothers produce inferior organisms. That is the reason why mediocrity is the malady of the day. The wise mother moulds the child during the period of gestation, into the design she has in her mind. Every great man is the special product of such a mother.

When woman becomes aware of her psychological powers, miraculous perceptions will be as plentiful as commonplace conceptions are today. The genius to order will be the order of the day. Poets, artists, writers, scientists, and aristocrats of all kinds will be as plentiful as cheap organisms are nowadays. Enlightened selfishness will demand the best, and get it. Mind will mould matter to its own design. Will the Fulcrum of Fancy, and the Director of Desire, will regulate the Destiny of the super child to be.

* * *

Woman as the Monarchess of Mentality will become the Chemist of Consciousness; the Alchemist of Humanity; and the Originator of Supermanity.

* * *

Love based on ignorance is like unbridled selfishness, a calamity and a curse to all that come in contact with its force. Love sanitized' by reason, and selfishness enlightened by experiments and experience, will eradicate ignorance in time; and make wisdom welcome for all time.

Love is selfishness satisfied for a short time. It is the Propagation of passion, or passion in pain, striving for peace again.

* * *

Why does evil exist in the world? Because every one is born ignorant, and very

few of mankind escape from this curse, until they are old enough to die. Before the Enlightened Ego can transfer his wisdom to his fellowmen in sufficient numbers to dominate the prevailing ignorance, a new generation of ignorant Ego's comes upon the scene to aggravate the conditions where ignorance is ever in the ascendant.

* * *

All so-called acts of self-denial are really attempts to attain self-realization. To live up to one's own standard of morality, or code of honor, is the aim of the Ego; regardless of the fact that he tends to swamp the effort of the reformers and to perpetuate such action is founded on a selfish basis. His motive is self-approval.

* * *

Character is moulded by external and internal impressions. From without, we are pounded by events and by our clashes with our environment; from within, our thoughts are largely guided by what we read and imagine.

* * *

“I use the term Egoism, like Stirner, for acts of normal self-possession and self-expression, excluding blind crazes, fanaticism, the influence of fixed ideas, hypnotism dominating the subject and rendering him more of an automaton than an individual, although he goes through the motions. Rewards and punishments, promised and threatened, appeal to the Egoism of ignorant believers, but there is also an anti-individualistic craze or fascination in religion, and love and business, when the idea rides the man. In the last analysis it is a question of sanity or insanity.”

Egoism is sanity. Egoism is not merely an idea; it is a fact, the force of a man untrammelled by superstition. It may be more or less generous or ungenerous; thus it may be called selfish or unselfish in common speech. He may be more or less impulsive, more or less deliberate and reflecting. He may so feel and act as to be called very dutiful; but the Egoist relation to all objects is conditioned quite differently from that of the mentally unfree man. If he cares for others it is not because he is taught that it is his “duty”—a teaching that would make restraint out of an attraction; but it is because he is built that way, and this he knows.

Selfishness governs, alike, the good and the bad individual; the wise and the

wicked Ego. The good Ego may do a kind act to another; the bad individual may do an unkind act to his brother. Both work from the same motive, self-gratification, with different results. The first is noble, because it is founded on wisdom; the second is ignoble, because it is founded on ignorance. The first is the source of all good; the second the source of all evil. The first brings concord; the second stirs up discord. The first is the conduct of an enlightened Egoist; the second is the action of an ignorant Egotist. Ignorance is the great Sin; Wisdom is the only salvation from sin and evil. The secret of salvation is revealed for one and all. Choose for yourself.

* * *

There is no crime recognized by us as such which has not somewhere and at some time been found and recognized as a virtue, and no virtue which has not been officially condemned. The murderous Fijian's only fear is lest he should not be active enough in slaughter to win the approbation of his gods; with the Egyptians lying is honorable; while the Turkoman's code of moral injunctions prescribe theft. Polygamy is wrong in Europe and America, but right and proper in China, India and Turkey. While infanticide, a practice we hold in abhorrence, is practiced in China and India without any qualms of conscience.

Science now tells us that not only is every particle of matter, or every mass of matter, in a state of continual vibration, but also that light, heat, magnetism, electricity and every other form of natural force results from a state of vibration.

In fact the distinction between the several planes of being is almost entirely due to the difference in the rate and character of the vibrations manifested. The difference between gold and steel, or diamond and clay is entirely a matter of difference in vibrations. The conditions of material substances are created by the respective degree of vibrations manifested by each. In like manner the difference in men is the degree of difference in Ego-consciousness. The man of enlightened understanding and persevering ardor, has many sources of enjoyment which the ignorant man cannot reach.

* * *

Infinite powers are slumbering undeveloped and unused in the bosom of a

nation. In the mind of thousands and thousands of men there is genius hidden which is trying vainly to soar because poverty and lowliness paralyze it. While a country may be waning in weakness and pining for a great man, perhaps in a miserable hut a Caesar may be following the plow or a Lincoln chopping logs.

Man unconscious of his own possibilities hitherto has been the slave of his tools of production, and therefore the victim of circumstances. The ego-conscious man changes his tools as he changes his mind. Then he changes his tastes and manages the "future according to his lights and his present consciousness".

It seems to me to be like this: weak men are the creatures of circumstances, but circumstances are the Creatures of Man.

* * *

Conscience, the humanities, and religious emotions, all are enemies of mankind unless resting on a foundation of egoistic consciousness. Christian ethics, moral or altruistic behavior, to be of any permanent value must be rooted in Egoistic wisdom. The reason that Christian morality has no lasting value is because it is founded on the false assumption that man is, naturally, a moral, a social, and a religious animal. The fact is, man becomes moral and social from selfish reasons. Experience teaches man that enlightened Egoism is the force for good in this world of false formulas and stale shibboleths.

* * *

Did you ever hear a man say: "There are no strings on me," and yet we know there are strings on all of us. Strings of fear, strings of self-interest, strings of envy, strings of false pride, strings of vanity. All these strings move people and together they pull people to what they call their fate.

As soon as men know the nearest, cheapest and best way to improve their lot, either morally, intellectually, or financially, they will accept it with thankfulness if they have the opportunity and the power.

All we need to abolish crime, misery, poverty, and ignorance is to purify our

prejudices by learning how to socialize our selfishness. To be truly happy each Ego must have a chance to develop his own individuality, which is only another way of saying each one must have the power to be selfish in his or her own peculiar way.

* * *

Selfishness is the life impetus which overlooks the good—and yet can overcome evil, when properly understood.

* * *

The highest law of mind is self-consciousness. Consciousness consists of knowing how to do the right thing at the right time, so as to bring desirable results, by using the experience of the past for the benefit of the present, and for the future good.

* * *

The Social Supercrat finds pleasure in doing things that brings pleasure to himself and others, because the more pleasure he procures, the more happiness he secures. The halo of happiness may be worn by all thinkers.

The gospel of Enlightened Selfishness — or Egoistic Self-fullness — must be preached before malignant selfishness can be dethroned; and benevolent selfishness can be crowned with the Crest of the Conqueror, and the Wreaths of the Righteous. It will pay in every way to be an Enlightened Egoist, because it is Nature's only way to Cosmic Consciousness. Ego Consciousness is the avenue along which all must travel who want wisdom, wealth and power.

Egoism is the greatest good to the greatest man, or the wisest organism. It is Nature's way. She rewards the one who struggles and strives towards Self consciousness; and punishes the lazy, the apathetic and contented Ego.

* * *

Every person has two distinct minds — objective and subjective. Our objective mind acts consciously on sensations and ideas which come to us from the outside world. It is under the governing power of our will. Our subjective mind acts unconsciously on the instinctive impressions which spring from our inner consciousness.

The Ego-Conscious Egoist seeks to become better acquainted with these two states of consciousness, and thus increase the power of his Ego.

* * *

Is man a social animal? No! Because if he were, there would be no lynching, no jails or penitentiaries.

Man is not a political animal, or men and women would have had the ballot as soon as government began.

Man is not a religious animal, or there would never have been massacres, inquisitions, martyrs, religious wars, crusades, Peter-the-Hermits, and Mohammed, who enforced his religion by the sword.

Man is not a moral animal or there would be no humbugs, swindlers or murderers. Man becomes moral through sheer self-interest and because it pays. Education along egoistic lines will make mankind moral, social, and really sane.

* * *

Altruism, Christianity, Socialism, Communism, Bolshevism, Brotherhood of Man, with Equality, Fraternity, Liberty, are all impossible until man has learned how to socialize his selfishness, which means that he finds pleasure in giving away the surplus value of his ego.

The Great Affirmative

Jesus, the great Egoist, said: "I am the Way, the Truth, and the Light; only through me can you attain eternal life," and yet there are millions of Christians who have not found themselves out — from within.

Civilization is ages old, but it has found no certain way of putting wisdom on her thrones and eternal truth in her seats of power.

Could anything be more strange, after 10,000 years of human history, after centuries of literature and learning and progress, than that millions do not yet understand the fundamental laws of nature?

Self-interest rules the world, and selfishness the individual.

The cause of all the trouble in the world is because selfishness is running riot in the hearts and thoughts of men and women. Selfishness righteously handled can be made the source of all good.

The socialization of selfishness is the remedy for the ills of the ego, and of the world.

* * *

Something is holding humanity down to the animal plane of existence; what is it? Ignorant selfishness. Something in all the times has prevented spiritual or psychic progress from keeping pace with material progress; what is it? Ignorant selfishness or lack of psychic wisdom?

If it is clearly demonstrable that man can be taught to do selfish acts that will bring happiness to others, and while so doing, be happy doing it, then we may say that selfishness is a social factor in producing harmony and concord among mankind. In fact it is the only way that systematic and permanent concord can be found and found only among Ego-conscious or self conscious organisms.

* * *

As machinery will soon be cheaper than poor humanity, the working class as a class will be abolished.

Civilization will then be possible, because man will have time to think, and logical thought will make him an Ego-Conscious organism. Enlightened selfishness will do the rest, whatever it may be. Salvation by selfishness is the only natural solution for all problems.

Egoism is the Baptism of the brain in the water of wisdom.

* * *

Education only can regulate selfishness and eradicate ignorance.

* * *

Sympathy is the sublime part of selfishness, for Sympathy for others is pity for self. Sympathy is therefore self-pity. Self-pity is self-love in a state of righteous fermentation. Self-pity is the law that makes sympathy possible; sympathy is the law that expresses itself in Congeniality. Congeniality is the law that produces fellowship,

and fellowship is the law of concord and affinity, and affinity is the law of attraction and attachment.

* * *

Selfishness preserves and perpetuates the Ego. Hate protects and regulates the Ego; Vanity makes for the power and progress of the Ego, for the time being. Selfishness is the dynamo of destiny; hate the dynamo of destruction and death, when recklessly handled; Vanity is the dynamo of success; and love the dynamo of desire. These four forces of good or evil, may be productive of good when manipulated by the Ego Conscious Supercrat. Their baneful influence is seen, only when they control the actions of ignorant organisms.

Quotations

“We are naturally regardless of the effect of our conduct upon others. We have no innate love for our fellows. The highest virtue is not without regard, it has a satisfaction of its own, the pleasure of contemplating one’s own worth.”— Mandeville.

“One must be vain or conceited about something; otherwise life becomes a bore and a burden — sometimes a tragedy.”

“Every one of us is born with a genius for Egotism to keep us from discovering how futile and foolish we are.” — Cora Harris.

“None loves another as itself nor venerates another so, nor is it possible, thought a greater than itself to know.” — W. Blake.

Mandeville says pride and vanity have built more hospitals than all the virtues together. It is the chief ingredient in the chastity of women and in the courage of men.

“Wisdom is to speak the truth and consciously to act according to Nature.”— Heraclitus.

“How shall we learn to know ourselves? By reflection? Never; but only thru action: Strive to do thy duty; then shalt thou know what is in thee.”— Goethe.

“From the first, man was a conceited creature.”

“There is a space between every atom, self is always selfish.” — Lord Lytton.

The Ego.

The Ego. (from the Greek meaning I.)

I am not an Ego along with other Egoes, but the Sole Ego; I am unique!— Max Stirner.

Every Conscious Ego can say:

1. I am, I am myself, I am I.
2. I am conscious of present state with ability to differentiate, and separate the past from the present, and with power to mould the future to some extent.
3. I am conscious of continuity of existence. I am capable of testing the pulse of personality and of registering the added consciousness of the Ego.

These are the three infallible states of being.

The Conscious Egoist can also say:

I believe in myself. I know that I am. I know I am I. You aren't me. There's a difference. I am me. I am I. Some philosophers are full of perplexing and tormenting subtleties to prove that no man really knows whether he is or isn't; that all outward things exist merely as mental images, and that you and I are only fragments of our imaginations. This idea may be relegated to the waste-paper basket, because no matter what philosophers may say, I know that I am myself.

I know when I have the toothache I feel the pain and nobody else can gauge accurately the degree of agony I endure. In this respect I am apart from all things. I suffer while other people look on. I know the difference between pleasure and pain. I know what I like and what I dislike. I know what I want and don't want. I can think and I can plan a program covering a day, a month, a year. I can see into the future.

I can stand erect and look back and forward, capitalizing experience, predicting the future on my memory of the past, using the illuminating power of imagination to prepare the program of the future and preceding by my own will to make my dreams come true.

So can everybody else!

* * *

The Ego is a world in himself; the center of sensations; a microcosm in a macrocosm.

An Ego is the rendezvous of reason, revelations, realities, and self-realizations.

The Ego has the faculty of seeing additions to itself, the ability to analyze these additions and thus to increase Ego-consciousness by becoming more aware of his former and newly acquired consciousness.

He becomes a Self-conscious, Ego-conscious organism, with a tendency to preserve himself, to realize himself. He is aware of himself. His chief concern is himself. The more self-conscious, or Ego-conscious, he becomes, the more he becomes capable of taking care of himself.

Egoism is the law of the Ego. It is a secret of man, not a secret of nature; because nature exposes her purpose in the actions of every human being, and every other living thing.

The Voice of Nature tells all those who can hear that the purpose of life is to satisfy one's strongest craving — for the moment — on the part of the unconscious Egoist; and to gratify one's greatest ambition on the part of the Ego-Conscious Supercrat — like a Lindbergh or a Napoleon.

This is the reason why the Subterman travels along the line of least resistance, and finds failure and sometimes slavery, while the Supercrat travels along the line of most resistance and greatest attraction, and finds new sensations, and the thrills of new dangers, which bring wisdom and inspirations. Supercratic Egoism or Enlightened Self-Interest will solve all the problems that are perplexing mankind today. Taking Nature's laws as a guide the enlightened Egoist will do the right thing in, the right way at the right time — out of sheer selfishness — thus producing the greatest possible good with the least expenditure of labor, either mental or physical.

When necessary to their interests, Egoists will co-operate, because it will add to their prosperity and power.

* * *

Everybody is an Ego and an Egoist, sometimes an Egotist. There are two kinds of

Egos, the conscious, and the unconscious. The conscious Egoist is a Supercrat. The unconscious Egoist is a mass of matter that doesn't matter much, except when exploited.

Two Kinds of Egos.

The Egoist is Vain, Ego-conscious, Wise with surplus value.

The Egotist is Conceited, Unconscious, Foolish, with surplus energy of little value.

* * *

Unconscious Egos are enemies to themselves because their emotions are stronger than their reason. They are hewers of wood and drawers of water, because they have no psychic insight, being aware only of their deficiencies, and inability to express themselves. They lack self-control when their emotions are aroused or outraged. On the other hand, the Ego Conscious Egoist, or Egocrat, knows his own limitations. He is aware that all motives have their root in Selfishness, and believes that selfishness is eternal, hate infernal, love internal, and vanity is external in expression and in deed. He predicates that Love is the most selfish of the emotions, hate the most tragic, and vanity the most dramatic. ,

He can audit his own agonies; minimize misery, macerate malice, annihilate anger, manufacture mirth, pulverize his own prejudices and paralyze his own paralogies, because he has found himself out from within.

Knowing all these things he affirms that only enlightened Selfishness can rescue mankind — or part of it — from ignorance, poverty, crime, disease, and early death.

* * *

There are two other kinds of Egoists: the unscrupulous, or anti-social, and the scrupulous, or social Egoist.

The Social Supercrat possesses these qualities: Psychic sagacity, Dynamic

acapacity, Social instinct, Intuition of intellect, Will to Wisdom, Will to Power, and is Scrupulous.

The Exploitative Supercrat possesses these qualities: Psychic sagacity, Dynamic capacity, Mental audacity, Pespacious pugnacity, Intuition of Intellect, Will to Power, and is Unscrupulous.

The unscrupulous Egoist is a great exploiter, but is progressive in tendency; the social Egoist is also a great exploiter, but is civilizing in his effect. Both work from the same motive — for self-gratification — but with different results. Both recognize that exploitation is the first law of individual and industrial progress, and profit thereby.

These are the pioneers of wealth production, and the pace-makers of prosperity, progress and power.

* * *

There are two kinds of public benefactors: the Fordanthropist and the Philanthropist. The Fordanthropist gives away his joys in the form of high wages and short hours to his workers, and the Philanthropist, who gives away his griefs in the form of hospitals, churches and free libraries. The first is a scientist with a vision, the second is a scientist with a decision.

The Fordanthropist socializes his joys; the Philanthropist collectivizes his agonies. The enlightened selfishness of the former creates new conditions and brings prosperity to millions of men and women, while the crude selfishness of the latter tends to perpetuate conditions and produce apathy and patience on the part of the poor.

* * *

Happiness and misery are made out of the same materials.

All evil is wrought by want of thought by ignorant and anti-social Egos; all good is brought about by the action of wise Egos who have socialized their selfishness and given away the surplus value of their Ego with judgment and joy. The mean creature expresses his selfishness in a mean manner. The noble Ego displays his Ego in a noble manner. Both act from the same motive, self-gratification, which is selfishness.

* * *

Man never does anything except for self-approval or self-gratification. He is interested in everything he does. There is no such thing as disinterested action. He never does anything that will bring remorse. Remorse comes afterwards, because the result of the action is unsatisfactory to the doer. Remorse is the aftermath of folly. Folly is the foolish gratification of emotion or desire for the moment. A man gives a beggar a dime for the pleasure or kick he gets out of it. When a man passes a beggar and then turns back to give him something, he does so to ease his mind and feelings. He expresses his sympathy in this way, because he is full of self-pity at the sight of the beggar; for sympathy for others is pity for self. By giving he finds relief and passes along at peace with himself.

All human beings are Egoists and individualists and selfish. They can't be otherwise, because the aim of life is personal gratification. All desire to gratify their Egoistic yearnings. It is necessary for such things to be, otherwise the race would die out and humanity would become extinct. The desire to be happy in one's own way is inborn. It can't be destroyed.

Each seeks his own happiness and conflict arises from the opposition of men's desires.

Hume says: As some men have not the turn of imagination, and others have, this alone is quite enough to make the widest difference of human character, and to stamp one man as virtuous and humane, and another vicious and merely interested.

* * *

If most individuals or Egos were consciously and supercratically selfish, deception would be decreased to a minimum; sanity would be increased to the maximum, and poverty, misery; crime and suffering would be diminished to decimal fractions.

* * *

It is not the good but the evil qualities of men that lead to worldly greatness. Without luxury we should have no trade, for vanity is the foundation of all finery and luxurious leanings.

* * *

The prevailing and popular doctrine is that the human mind possesses an intuition or instinct, whereby we feel or discern at once the right from the wrong, a view termed the doctrine of the moral sense, or Moral Sentiment. Mandeville claims that self-interest is the only test of moral righteousness.

The utilitarians suppose that the well-being or happiness of mankind is the sole end and ultimate standard of morality, the greatest good to the greatest number.

Enlightened Egoism will abolish sin, for sin is simply ignorance running riot in the realm of raw realities. Where reason reigns supreme, sanity will be as common as ignorance is today.

There will be no remorse in the mind of an Enlightened Ego for any action done in the past. Mistakes may be made, but remorse will not be the aftermath for there will arise a determination to do better in the future.

* * *

Civilization consists of Egos grouping according to temperament, and on the same plane of consciousness. In this way concord can be attained and success sustained. The atoms of attraction must be free to find each other before they can congregate according to congeniality and a true measure of friendship and fellowship can be found.

* * *

The Egoism of the ignorant Egoist is expressed through intolerance, bigotry and cruelty.

The bigot says: "Believe as I do, or be damned," etc.

The Egoism of the Conscious Egoist is tinged with tolerance, consideration, and a sense of proportion, because the outcome of a sane argument or action may be of more value in the future than to insist on preserving present values.

If the Egoist is weak, his egoism is worthless. If the Egoist is strong, acute, full of distinctive character, his egoism is precious, and remains a possession of the race.

The Unconscious Egoist is oblivious to the Obvious and therefore powerless — except to destroy.

As Nietzsche says: Selfishness has as much value as the Psychological value of him who possesses it; it may be very valuable, or it may be very vile and contemptible.

The fool would expose himself in all his meanness, thereby giving himself away, so that others would be aware of his presence and be able to avoid him in the future — unless he improved in conduct. The Wise man should multiply, because enlightened Egoism would make it fashionable to be oneself.

To be oneself demands self-knowledge and self control.

The religion of service would be popular among conscious Egoists. Self-interest would demand it. High class service by High class Egoists.

Emulation, which is competition without envy, would reign righteously, bringing about the survival of the fittest — to live, to laugh, to love, and to rule.

* * *

The Explorative Supercrat is the creator of new values and new systems.

He moulds the multitude with his own matrix, for his will is the guiding star to their own slavery.

The Social-Supercrat is the creator of a new Social consciousness, and a new civilization, for he dispenses his surplus value with prodigal power as a conscious evolutionary Egoist.

It pays to be kind and considerate to your friends and neighbors.

It pays to be courteous and conscientious in your intercourse with others.

It pays to be honest and straightforward in your dealings with others.

It pays. to cultivate a true sense of proportion, so that you can be just to others as you are to yourself.

It pays to be a supercrat in thought, an aristocrat in action and a superman in embryo—both morally, socially, and psychologically.

Quotations

“The wise have no doubts; the virtuous, no sorrows; the brave, no fears.”—
Confucius.

“Hear ye these words! For, though they may appear as measured rhyming to the heedless ear, they try to voice the teachings of a Seer who, seeing, knew.”—A Sage’s Soliloquy.

“Man centers everything in himself, and neither loves nor hates, but for his own sake.” — Mandeville.

“I have unbounded faith in what is called human selfishness. I know no other foundation to build upon. When we cease quarreling with this indestructible instinct of self-preservation and learn to use it as one of the greatest forces of nature, it will be found to work beneficently for all mankind, and the stone which has been rejected by the builders will become the chief cornerstone.” — Mrs. E. D. Linton.

“Egoism is everywhere, for everything is Egoism.”

“To me there is no such thing as Altruism — that is, the doing of anything wholly for the good of others. We do things for self-satisfaction.”— J. A. Labadie.

“God and mankind have concerned themselves for nothing, for nothing but themselves. Let me then, likewise, concern myself for myself, who am equally with God the nothing of all others, who am my all, who am the only one.”— M. Stirner.

“Prejudice, vanity, calculation, these are what govern the world.”— Chamfort.

“The self-conscious Ego is the essential basis of social re-generation.”— Tak Kak.

“Every person possesses in himself his greatest enemy. and at the same time his greatest friend — his Own Ego.”— Dr. Stekel.

“The world’s greatest Super-Egoists; they are responsible for all progress since man developed a thumb.”

“Two men look out through the bars;

One sees the mud, and one sees the stars.” — F. Landbridge

Egoism: Conscious and Unconscious

“My diet masculine is having its effect — my sayings of power and vigor. I feed men, not with flatulent vegetables but with warrior food.” — Nietzsche.

1.

“The maintenance of civilisation depends on nearly all people being fools.” — H. N. Dickenson.

“Man is as heaven made him, and something a great deal worse.” — Cervantes.

“The public is not a philosopher.” — Jules Lemaitre.

“The bad men of the world are occupied in undoing the evil wrought by the good.”

Certain men, who have had the courage to probe down to the very bottom of their own minds, have come to the conclusion that self-interest is the one motive of all human action; I might say of all action that is not merely mechanical and has life at the root of it.

This belief, conviction, or conclusion — term it what you will — forms the whole sum and substance of the philosophy called “Egoism,” and the man who, after due reflection, subscribes himself to it, becomes a “Conscious Egoist”, conscious! mark you in that alone lies the difference between himself and the unbeliever; for, according to his philosophy, all men are Egoists by an inevitable law — the Supreme Law of Nature.

The question is then, with regard to Egoism, not “Are you an Egoist?” but “Are you conscious of the fact that you are an Egoist?” Call yourself what you will, if you are not a Conscious Egoist, you are merely an unconscious one.

This may seem a revoltingly dogmatic philosophy to those who are still floundering about in the shallows of ancient reasoning, like little boys just learning to swim and afraid to go more than a yard or so beyond the land. But let these good

people come out into the broad sea of self, let them realise their own nature, find what is best and most pleasing within them, draw it out to the full, and not be ashamed to say, or think, that by so doing they are serving self and self merely; then, in the opinion of the Conscious Egoist, they will become wise and sensible beings.

The Conscious Egoist asserts that all actions of all men are taken either in the quest of happiness or in the avoidance of pain. This is the groundwork upon which he builds up his reasoning.

Says he, "Whenever a man performs what the world might term a self-sacrifice, either he finds pleasure in it or avoids pain". For instance, the philanthropist who spends his time and money in relieving the poor and needy, does it either to gain the pleasure or self-satisfaction of having done a good and charitable action, or to avoid the pain, as far as it is possible, of seeing his fellow creatures suffer.

Or take another instance, that of the man who risks or definitely sacrifices his own life to save that of some other person. Either he does it from a natural desire to be courageous, or else the thought of seeing another creature die is more painful to him than is the thought of dying himself.

Hence we see that in these two instances the term "self-sacrifice" is not admissible; for both the philanthropist and the hero are plainly serving and not sacrificing self.

The Altruist (who is merely an unconscious Egoist) will most strenuously deny this because it would hurt his vanity to admit that his own actions are self-serving and not self-sacrificing. Says he, "It is possible to do an action which shall give pleasure to or detract from the pain of another, and yet neither attain pleasure oneself or avoid pain in the doing of it. Rather the reverse," he argues. "It will detract from one's own pleasure, and add to the burden of one's own pain."

"And yet," says the Conscious Egoist, "You would assert that Virtue is its own reward?"

"Yes, I would," says the Altruist.

"And you are more pleased, let us say satisfied, in being what you call

unselfish than you would be if you knew you were what is called selfish?" the Conscious Egoist questions.

"Certainly," says the Altruist.

"Then," says the Conscious Egoist with a smile, "Your Altruism (which you call, unselfishness) is merely the outcome of selfishness. Do you see the contradiction?"

The Altruist shakes his head. He will not part with his false philosophy so easily. He has grown to love it because it has flattered his individuality by representing his action to be that which they are not. "I fail to see your point," he says in an emphatic voice, as though his failing to see a thing proved that the thing was not there to be seen. And the Conscious Egoist is seized with an exceeding great pity for the Altruist, who is very blind indeed.

2.

You will observe that I am sticking to the phrase "Conscious Egoist" in alluding to the believer in Egoism. The whole virtue of reasoning upon the subject lies in that word "conscious," which so many professed Egoists forget to prefix to themselves when arguing with the benighted ones. Says the Conscious Egoist very often to the so-called Altruist, "I am an Egoist and you are an Egoist; there is no difference between us." And the Altruist at once thinks that there is something wrong with the statement, for he sees a great difference somewhere, though he hardly knows where it is. And in this instance the Altruist is right. Both men are Egoists, certainly, and yet there is a difference between them. The one is a Conscious Egoist, the other a very unconscious one. In the case of one Egoism is recognized, in the case of the other it is strongly denied, although it exists just the same.

Here the Altruist might throw in what would seem to him a weighty argument. "There is," he might say, "a greater difference between man and man than this consciousness and unconsciousness. For instance, between two persons who call themselves Conscious Egoists there may be a vast difference. The one may be a fairly good fellow, one to be tolerated in spite of his opinions, while another may be a rogue,

a vagabond, and a disagreeable fellow to boot. How do you account for that?" Very easily. The difference in this case is the difference that is always between man and man, and it lies in a man's ego or self, and not in his Egoism, which is merely the natural law of the ego. The ego of a man, or his individuality, is more or less limited. He is born strong in certain powers and weak in others. Even his mentality is never perfect. Sometimes a portion of it will attain or closely approach perfection, and then the man is called a genius; but this development of one portion is nearly always at the expense of another portion. Hence is genius so irregular. Well, there being, as I have said, a difference between man and man, and all men being, by a law of nature Egoists, it stands to reason that the difference between man and man is the difference between Egoist and Egoist. The same difference would be apparent if all men had the misfortune to be born Altruists (which is an impossible supposition as in reality Altruism is only an imaginative quality). But supposing that Dame Nature for a moment changed the unchangeable law, and in a fit of cruelty made all men Altruists; I doubt whether she would have the consistency to make them all alike.

Thus, the only thing in which men may not differ, according to the philosophy of Egoism, is motive. This alone is unchangeable. Christ dying in agony on the Cross, and the drunken wifebeater beating his wife to death in a fit of passion, are inspired by one and the same motive — self satisfaction. Christ felt that out of respect for himself, or for his principles, which means the same thing, he must suffer this terrible death. The wifebeater feels that out of respect for himself he must assert his mastery over his wife.

That is the way I look at it.

"But," argues the Altruist, "if you assert that their motives are the same, you seem to me to be putting Christ and the wife-beater on a level. I fail to see how you can make any distinction between them."

Answers the Conscious Egoist, "As I have said before, the difference lies in the men themselves, and not in their motives. One man may delight in pleasing others, while the other delights in displeasing others. In this case they will act oppositely,

though from a similar motive. It is right and logical to call a man a good man or a bad man; but it is wrong and illogical to assert that there are good motives and bad motives.

A man is a good man or a bad man in our eyes accordingly as we are pleased or displeased by his behavior. Thus all difference is relative, and we judge an object by the relation that object bears to ourselves. This is why the world loves its Saviours, its Messiahs, its Prophets, its Martyrs, its geniuses, its great inventors and discoverers — simply because they have benefited the world. Gratitude is very clearly the outcome of selfishness, like all the virtues.

3.

I am not here to defend that which the world calls selfishness, and condemns so strongly, in theory, that is. I also would condemn it; yet I would not call it selfishness, but narrowness, little-ness, baseness. The man who is commonly called selfish is no more selfish than the rest of his brethren; but his mind is stunted, his conception of himself is too limited. His joys are petty, his sorrows are mean. He has misconceived himself.

The secret of good and bad egoism lies in the ego's conception of itself. A man may be conscious of his egoism, and yet sublimely unconscious of a great part of his ego or self. The body has its needs and the mind has its needs. These needs are many and various, and a man must grasp them all, and strive to satisfy them ere he becomes a perfect Egoist. This seems almost an impossible task — a task for a God, not for man of flesh and blood and imperfections. But we can try.

It is an unconscious recognition of his own mental need which turns a man to what he calls Altruism. It is a recognition (conscious or unconscious) of mental need which makes a man love honesty, justice, mercy and charity. It is a recognition, again, of mental need, which gives man a longing for wholeness and continence of body and mind, and breeds in him the thing called morality. Also it is a recognition of his own mental need which makes a man rebel against the lack of proportion that exist today in Society. He sees one person suffering from want of that which is absolutely

necessary to him if he is to live, while another has all that he can wish for, both of the necessities and the superfluities of life. He feels that there is something wrong with the world; and feels also, perhaps without realising that he does it, that the world is part of himself just as much as he is part of the world. Therefore he strives to right the world, because only when the world is perfect can he himself be perfect. Is this unselfishness? Clearly not. It is abroad, enlightened selfishness, which has widened out self so that it includes the whole universe of things. A magnificent selfishness, but not altruism.

4.

Usually the Altruist takes Jesus of Nazareth as his pattern to live by to perish by; and he argues that Christ preached and practiced the doctrine of complete self abnegation.

This is a conclusion which can only be arrived at by those who have halted half-way in their reasoning. Christ did not preach the doctrine of complete self abnegation. He may have imagined and even declared himself to have been doing so; but in that case he could not have fully grasped the import of his own doctrine. What Christ really advocated was the abnegation (complete if you like) of one half of self to the other half, of the physical self to the purely mental, or if you will (for to me the two words have a synonymous meaning) spiritual self.

Christ considered that half of man was good and half was evil, and that these two halves of man made perpetual war upon each other. One of them, said he, must conquer in the end and trample the other under foot, the which depending upon the will of the individual. He preached that it was best for the individual that his evil self should be stifled and his good self cultivated to its fullest extent. Rather a one-sided doctrine to him who recognises that only that is evil to an individual which is positively hurtful; yet let us examine it to find whether there is in it a trace of genuine unselfishness.

We find that men are advised to be unselfish because it is best for themselves

that they be so, to crush self because self will benefit by it. Clearly, if a man does what is best for himself for the reason that it is best for himself, he is mistaken in calling his action unselfish.

Therefore the term Altruist is a misnomer, even when applied to practical Christianity.

5.

As I have said before, these are two kinds of selfishness, the broad and the narrow. Let me illustrate this by giving you two types of men, first the man who is narrowly selfish, then the man whose selfishness is broad and enlightened.

We will suppose both men to be earnestly religious; the supposition is not an improbable one.

The first man, on the promises of the Bible, sacrifices himself, as he believes, on earth, for the sake of an eternity of aesthetic bliss in Heaven. He can never lose sight of the promised reward — if he did he would cease to be religious. His every act of charity is done because he knows that it will be returned to him a thousandfold. I make bold to say that this man is the most common type of religionist. He has taken the narrow view of religion, regarding it as an unpleasant means towards ultimate pleasure.

The broadly religious man believes in and follows a religion for its own sake, at the bottom reckless of eternity. "This religion," he says, "will benefit me here, on earth. It will bring me nearer to what I would wish to be. I am most happy when I am doing good, because I know that it is good. If doing good will take me to Heaven, very well. If not, it has gone towards making a Heaven on earth."

The Conscious Egoist, regarding these two believers would assert that both were inspired by the same motive, the attainment of self-satisfaction, but there, most probably, the similarity ends, for each goes a different Way about it according to his lights. The one whose mind is narrow and ill-lighted may attain a mean kind of pleasure at a great loss. The one whose mind is broad, open and enlightened may gain infinite pleasure at less cost to himself.

6.

I hold that if a man makes a sacrifice he does not, nay, cannot, sacrifice himself wholly; but merely sacrifice one part of himself to another part.

It is a law of evolution that the fittest mental attributes as well as the fittest physical attributes, should survive; and it is this survival of the fittest which we call the victory of right over wrong, or reason over prejudice.

Man is a creature of conflicting passions; and it is best, or fittest, for the world that those passions, or impulses, should survive in the struggle which are most congenial or beneficial to the world as a whole; and it is best for the individual that he should be in complete harmony with the world and the world's spirit, otherwise, like an obstinate cog-wheel in a rapidly whirling machine, he is apt to get broken and to fly off at a tangent, a useless article. Or else, if he is particularly strong as well as particularly obstinate, the machine, by which I signify the world's progress, may be stayed for a while until a stronger power than himself removes him and his influence.

7.

But I have wandered a little from the direct course of my reasoning.

You see, though Egoism is such a vast subject, it does not stand much description. The shorter the description of Egoism, the better and clearer it will be. One might sum it up neatly in a little aphorism, "Egoism is everything, for everything is Egoism." This is what the Conscious Egoist advances against the idea of Altruism. He says, "I could prove to you, if there was time enough in the course of a lifetime to do so, that everything in the world and out of it is Egoism or the result of Egoism. I have proved it to myself already, and such being the case, I do not see how Altruism can exist. There is no room for it. In a vessel that is quite full of one substance there is no room for another."

8.

The thing which causes most misunderstanding between the Conscious Egoist

and the Unconscious Egoist is that the Conscious Egoist looks upon Egoism as a doctrine preached by the Conscious Egoist, whereas it is an inevitable fact merely stated by him.

The difference between a fact and a doctrine should be plain to everyone. And yet I have heard it said by people who might reasonably claim to be intelligent that there is no real difference between them. But if a fact and a doctrine are merely one and the same thing, how do you account for the multitudinous number of facts that were in existence ere ever a doctrine was preached or invented. A doctrine is a structure of reasoning raised upon a foundation of fact. The reasoning may be correct or fallacious, but this has nothing to do with the fact upon which it is based. If the doctrine is wrong, and mankind becomes conscious that it is wrong, then the doctrine will die out; but the fact remains, and another doctrine, more in harmony with it, will be raised upon its foundation.

Were Egoism a doctrine, the Conscious Egoist would approach you with these words, "Be selfish, for it is best that you should be so." Instead of which, he comes to you and says, "You are selfish, you cannot help it. Therefore you had better recognize the fact."

I say again, Egoism is given forth as a fact and not as a doctrine. The Conscious Egoist asks a man to look into himself and recognize that which is within him. "Man, know thyself." If I do a good action it is the result of Egoism. If I do a bad action, it is the result of Egoism. I am brave by reason of my Egoism, and cowardly by the same reason.

9.

Egoism, then, is merely a mental force which makes a man move, and keeps him moving. It rests with a man's ego in which direction he will move. Men have good egos and bad egos; strong, healthy egos, and weak, morbid, unhealthy egos. Egoism is not the ego but the law of the ego.

Difference in men's actions is no sign of difference in their motives. It is simply a proof of difference, either inborn or cultivated, in the men themselves. Therefore there is no unreasonableness in saying that good actions and bad actions

(by which I mean actions beneficial to the world and actions detrimental to it) are inspired by Egoism, the mere realisation of self.

10.

A question was asked in my hearing some little time ago of a lecturer in sympathy with the philosophy of Egoism, which hardly received an adequate answer, the fault being that the answer was too concise and unexplanatory to be convincing to the mind of the inquirer. The lecturer forgot that the inquirer looked at matters in quite a different light to himself, or else he realized that he had not sufficient time to begin at the root of the matter and lead upward.

The question was, as far as I remember, "If Universal Egoism is a fact, how do you account for that feeling of benevolence towards others which exists in the human mind?"

I forgot the lecturer's exact reply, but I know that the inquirer was eminently unsatisfied; and I will try myself to answer the question as fully as I can, and as clearly; and, if the inquirer should read these words, I sincerely hope I shall satisfy him that, taking Egoism fully into consideration, the feeling of benevolence he alludes to is not entirely unaccountable.

In the first place, what is this feeling of benevolence? Looked at logically, it is simply a desire for the expansion of self. When there is another person, seemingly outside yourself, whose joys and sorrows affect you just as much as do your own, it is equivalent to you having two selves, for this person's very life becomes a part of your life. Therefore to strive to make that other person happy is to strive to make yourself happy at the same time, because, by reason of your extension of self, you cannot be perfectly happy unless he is in similar condition.

This is what benevolence practically amounts to, whether it is on a large scale, and, as it does in some highly developed egos, embraces the whole human race, or whether it is on a small scale, and embraces a narrow circle of acquaintances.

Take, for instance, that man whose love is so strong that he will lay down his life to save one he loves. It is because of his love that he does it, and what is this love? It is the merging of his own life completely into the life of another, so completely, that at the time of his apparent self-sacrifice the body which he gave to destruction, his own body, he felt instinctively to contain less of himself than that which he was desirous of saving.

Benevolence is a mild form of love, mild because it is widely diffused. A man with a great capacity for loving may, accordingly as he is circumstanced, concentrate his love upon a single individual, or scatter it abroad among the sons of men. Or he may shed it equally over all living things, as Buddha is said to have done, who voluntarily gave his own body to be a feast for a starving tigress and her cubs, because he could not bear to see their sufferings - the greatest sacrifice I have heard of, even in mythology.

Benevolence, then, is a widely diffused form of love, as passion is love concentrated; and I argue that when a person loves, the objects of his love become part, often the greater part, of that person's own life, therefore practically part of that person's own self. Thus it is that even a Conscious Egoist may derive pleasure from acts of benevolence.

You will admit that one does find pleasure in acts of benevolence, that one is always glad to see those one loves happy and contented. I do not see how you can deny it. And when one is happy, or pleased, it is because one's ego—or self—is to a certain extent satisfied. Therefore self-satisfaction is quite consistent with benevolence and self-satisfaction is another word for Egoism.

To conclude, let me restate my case as briefly as possible. I have said:

1. That all actions of all men are taken in order to satisfy the cravings of the ego, or self. Therefore all men are Egoists.
2. That some are conscious of the fact and some are unconscious of the fact
3. That among the unconscious ones there are those who assert that it is possible to be the opposite of Egoist, to wit Altruist, and that it is a man's duty to be Altruist rather than Egoist.

4. That this is an impossible, theory, because the very thing which they call Altruism springs out of and is nothing more or less than a form of Egoism.
5. That there is no such thing as self-sacrifice; that the man who gives his life to save another values his life less than that other, or he would not do it.
6. That to say all men are Egoists does not put them on a level. It merely gives them a common motive. Widely different actions may spring from this motive. The difference, where there is one, lies in a man's ego, or self. Egoism is the law of the ego.
7. That Egoism is a fact which cannot be escaped from, not a doctrine which may be followed out at will; and it is best and most honest to recognize this fact, thereby becoming a Conscious Egoist. The motto for the Conscious Egoist is "Man, Know Thyself," or "Find Thyself Out."
8. That all those actions which it behooves a man to do who would call himself an Altruist maybe done by a man Who would call himself a Conscious Egoist, without the slightest inconsistency. The only difference between the two men in that case Would be that the Conscious Egoist was more alive to the nature of himself than was the Altruist.

Quotations

“A few are fighting for Truths that are too newly born into the world of consciousness to have any considerable number of people on their side as yet.” — Ibsen.

“The Ego defends and demands its own.” — C. K. Chesterton.

“Bad examples may be as profitable to virtue as good ones.” — Montagne.

“All the pleasures die with the years except self love.” — Voltaire.

“Self-love is a strange counsellor; it generally disagrees with reason and as often carries the day.” — George Sand.

“Wisdom is the principal thing; therefore get wisdom.” — The Bible.

“We are making progress in things; are we making progress in men?”

“It will, by and by, be found out that a knowledge of the laws of life is more important than any other knowledge.” — H. Spencer.

“Knowledge comes, but wisdom lingers.” — Tennyson

There's but the twinkling of a star
Between a man of peace and war;
A thief and justice, fool and knave,
A huffing officer and a slave;
A crafty lawyer and a pickpocket,
A great philosopher and a blockhead,
A formal preacher and a player,
A learned physician and a man-slayer.” — Butler

“All that has gone to make the greatness of civilizations, sciences, arts, philosophies, religions, military power, etc., has been the working of individuals with great minds — Supercrats.” — LeBon.

“The greatest virtues are only splendid sins.” — St. Augustine.

“To increase the care in creatures to preserve themselves, nature has given them an instinct by which every individual values itself above its real value.” — Mandeville.

Planes of Ego Consciousness

(From the Epistle to a Creative Evolutionist)

The Plane of Human Consciousness is that plane of conscious activity which is manifested by human beings, high and low, in varying degrees. The very lowest forms of human consciousness, and man's mental and emotional activity, is but little more than that of the higher animals — in fact, in some cases the animals actually seem to display a greater degree of intellectual power, though on instinctive lines. But even in the lowest forms of human life there appears at least a faint glimmering of self-consciousness, or the conviction that "I am I," that form of consciousness by means of which the human individual becomes aware of himself as an individual entity. This, rather than the degree of intellectual development, is the characteristic distinguishing mark of the human being.

In the case of the highest animals the consciousness is always directed outward, but in even the lowest type of man there is at least a faint degree of this inward direction of consciousness. The animal always thinks of outside things, while even the primitive man occasionally thinks of himself — makes himself the object of his own thought in at least the sense of considering his own feelings, ideas, etc., and comparing them with others previously had by him. Or again, there is no "inside world", or "something within," to the animal, while man always (at least in some degree) is aware of the "inside world," or the "something within," as distinguished from the "something without."

But we must not fall into the error of supposing that the primitive man, or even the less developed individuals of modern civilization, possess this faculty of self-consciousness to a high degree. Many persons never have more than a misty idea of such a mental attitude. They always take themselves for granted, and never turn the gaze inward.

In some cases the fuller dawn of self-consciousness is accompanied by a

newly developed bashfulness, shyness, or that more or less morbid state known by the common name “self-conscious”. With the faculty of introspection, there often comes the tendency to employ the same too freely, and thus to become morbid on the one hand, or else foolishly egotistical and conceited on the other hand. And this self-conscious stage is painful to many. Many find themselves entangled in a mass of mental states which one thinks is himself, or inextricably bound up with himself, and the struggle between the awakening ego and its confining sheaths is very painful in some cases. And this becomes more painful as the individual advances in self-consciousness and nears the end at which he is to find deliverance. Man pays dearly for the gift of self-consciousness — yet it is worth it all, for finally he reaches heights of higher consciousness and is delivered from his burden of ignorance. He pays a constantly increasing price as he advances into the territory of conscious existence and experience. The more he knows, the more he desires; and the more he desires, the more does he suffer from the pain of not having. Capacity for pain is the price man pays for his advance in the scale; but he has a corresponding capacity for pleasure accompanying it. He has not only the pain of unsatisfied desires for possession of material things, and physical wants, but also the pain arising from the lack of intelligent answers to the ever-increasing volume of problems presenting themselves for solution by his evolving intellect, and he also has pain of unsatisfied longings, disappointments, frustrated aims and ambitions, and all the rest of the list.

As man progresses, his wants multiply and his pain increases. Civilization becomes more and more complex, and new wants and lacks manifest themselves. His intelligence often fails to lead him upward, and too often merely enables him to invent new and subtle means and ways of gratifying his senses in a way impossible to the animals or primitive man. Some men make a religion of the gratification of their sensuality and their appetites, and sink below the level of the beasts in this respect. Others become vain, conceited and filled with an inflated sense of the importance of their time analyzing and dissecting their moods, feelings and motives. Others exhaust their capacity for pleasure and happiness, by looking outside of themselves for happiness instead of within. These are the dark shadows cast by the light of Human

Consciousness, however — the shadows always found as the “opposite” of all real evolutionary progress.

As man progresses in the scale of self-consciousness he begins to realize that there is an “I am” within his being, to which all the feelings, the emotions, the desires, and even the thoughts and ideas are but incidents. In this high stage he perceives himself to be an “I am” surrounded by his mental and emotional tools and belongings — a Sun surrounded by its whirling worlds and activities. He realizes that the Ego is not only superior to the body, but also to the feelings; and he learns now not only how to master and intelligently use his body, but also how to intelligently master and use his intellect and his emotions.

If we are willing to believe in this mastery over the body, we must be prepared to believe in the mastery over our own inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the solution of some business problem on the morrow, but that he should have the power of determining whether he should be kept awake or not seems an extravagant demand. Once the matter is fairly understood, it should be as easy to expel an obnoxious thought from the mind as it is to shake a stone out of your shoe; and until a man can do that it is just nonsense to talk about his ascendancy over Nature, and all the rest of it.

As a well known writer says:

“It is one of the most promising doctrines of certain schools of thought that the power of expelling thoughts or, if need be, killing them dead on the spot, must be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. And it is worth the practice. It may fairly be said that life only begins when this art has been acquired. For obviously, when, instead of being ruled by individual thought, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list, life becomes a thing so vast and grand compared with what it was before that its former condition may well appear almost antenatal. If you can kill a thought dead

for the time being you can do anything with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental torment (which is nine-tenths at least of the torments of life), but it gives to him a concentrated power of handling mental work absolutely unknown to him before.”

How to kill worry

While at work your thought is to be actually concentrated on it, undistracted by anything whatever irrelevant to the matter in hand — pounding away like a great engine with giant power and perfect economy — no wear and tear of friction or dislocation of parts owing to the working of different forces at the same time. When the work is finished, if there is no more occasion for the use of the machine it must stop equally, absolutely — stop entirely; no worrying; and fix: man must retire into that region of his consciousness where his free self dwells. I say that the power is the thought-machine itself is enormously increased by the faculty of letting it alone on the one hand, and using a singly¹ and with concentration on the other. It becomes a true tool, which master-workman lays down when one² with, but which only a bungler carries about with him all the time to show that he is the possessor of it.

If the reader will master the idea expressed here he will become a Master of Mind. And he will extend the idea to the field of his Emotions, and will put into practice there the idea and method, he will also become a Master of his emotions — an accomplishment of inestimable value. But before doing either of these things he will find it necessary to come to a full realization of the fact that his Self — his real “I” is something superior to and transcending both his thought and his emotions. He must enter into a vivid realization of the “I am” before he may be able to say “I do” regarding these accomplishments.

When the “I” knows itself to be Self and Master, then only is it able to take its throne and enforce its Will upon its subjects in the world of its thoughts, desires, feelings and emotions.

¹ Unintelligible in the facsimile version

² Unintelligible in the facsimile version

Not only may the enlightened ego manifest its power along the lines above indicated, but it may also work its will in that region which is called "The Sub Conscious Mind." The latter is merely that great region of mind outside of the limits of the concentrated field of attention. In that great region a great part of the thinking of the average man is performed, he results being flashed into the field of his attention in a more or less haphazard way.

The man who has grasped the reality and power of the "I" or the "ego" is able to issue positive commands to this part of his mental machinery and not only cause it to perform the work of thought classification, induction and deduction for him, but also to present the report of such work to his conscious attention at any specified time and place. The Masters of Mind relieve themselves of much of the drudgery of ordinary intellectual processes in this way and obtain results logically perfect and ready for use according to the measure of training and direction which they have been able to impose upon the aforesaid regions of their mind.

There are wonderful regions in the Higher Planes of Consciousness, awaiting the exploration of the wise of the race, and the Enlightened Egos of the future may reach heights of mental achievement which are so far above those dreamed of by the average person of the race as to appear like the wildest fiction.

Ego-Consciousness is the essence of wisdom, happiness and life and Cosmic Consciousness is the quintessence of evolution and the Eternal Verities.

The Sermon on the Mount.

For Subtermen and Christians

St. Matthew, Chapter 5.

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him

2. And he opened his mouth, and taught them, saying:

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peace-makers: for they shall be called the children of God.

10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

The Sermon on the Mount

For Supercrats and Supermanitarians

Blessed are the rich in spirit, for theirs is the Kingdom of Knowledge in a world of wisdom, wealth and health.

Blessed are they that rejoice and are glad, for they shall be comforted by laughter, which is the juice of joy, the thief of grief, the foe of woe, and the masterpiece of merriment.

Blessed are the strong, for they shall inherit the earth and the fullness thereof.

Blessed are they which do hunger and thirst after Wisdom, for they shall be filled with happiness, hope and self-realization.

Blessed are the tolerant and the tactful for they shall obtain the peace that passeth all misunderstanding.

Blessed are the pure in thought, for they shall see themselves as they are.

Blessed are the pacemakers, for they shall be called the Children of Cosmic Consciousness.

Blessed are they who fight for righteousness sake, for theirs is the Crown of Consciousness.

Blessed are you when men shall understand you and support you and say all manner of good of you-for their own sakes.

Rejoice and be exceeding glad, for great is your reward in being — yourself. You shall live in your own Heaven while you are on earth; and so live that others may see your good works and glorify your faith in yourself and in humanity.

For verily I say unto you, I am not come to destroy, but to fulfil the Laws of Nature, which when obeyed brings health, wealth and happiness to all.

Consciousness is the essence of life.

Egoism is the Law of the Ego.

The Seven Laws that Dominate Mankind:

1. The first law of human nature is Self-realization, which is the great urge for Happiness. The fact that pioneers, martyrs and suicides die to realize themselves, is proof sufficient that self-preservation is not the first law of nature.
2. The second law of human nature is self-preservation, which expresses the Will-to-Live.
3. The third law of human nature is procreation, which expresses the Will-to-Pleasure. To get and beget is nature's demand to mankind.
4. The fourth law of human nature is exploitation, which demonstrates the Will-to-Power. This law is also the first law of individual and industrial progress.
5. The fifth law of human nature is gregariousness. Inferior human beings group through fear and for warmth and self-love.
6. The sixth law of human nature is co-operation. Intelligent human beings group together for mutual aid and to increase their power, for co-operation is the first law of weakness.
7. The seventh law of human nature is socialization. Superior organisms group together to increase their happiness and to preserve and perpetuate their power and personalities.

* * *

All exertion and struggle in human history, all aspirations and researches of science find their common aim in the freedom of man in the subjection of nature to the sway of his mind.

Natural Laws Have No Pity.

The Seven Wonders of the Ego or the Seven Psychic Sensations.

The March of Man from Nebulosity to Knowledge, from Unconsciousness of Condition to Consciousness of Self — to Enlightened Egoism.

The Seven Points of Progress.

The Seven Concepts of Consciousness.

A Revelation of Revaluations.

From a Psychological Standpoint:

Simpoleon

A mass of matter that does not matter much, except when exploited. He travels along the line of least resistance looking for work, and finds slavery. He can see as far into the future as the eye of a potato can peer into the past. He ambles through space with the courage of a carrot; the culture of a cucumber; the consciousness of a cauliflower; the caution of a cabbage; the turpitude of a turnip; the rapacity of a radish; the ferocity of a fig; the pluck of a prune; the punch of a parsnip; the perspicacity of a pineapple; the pertinacity of a peach; the pugnacity of a pear; and the psychology of a sundowner in the swamps of self-pity, in the depths of despair.

Hopeoleon

One whose chief dope is hope. He suffers from inflammation of the imagination and costiveness of conception. He accepts what he doesn't understand, and advocates that which he cannot comprehend. He knows as much about human nature as a profiteer knows about the perfumes of Paradise.

Demoleon

A semi-sane, hemi-hatched and demi-developed organism afflicted with bowlegged beliefs, knock-kneed notions and bifurcated opinions. He suffers from democratic delusions — is an ego on the half-shell.

Psycholeon

One who stands on the threshold of thought, in the throes of thought, struggling to escape from the 6000 delusions, illusion and confused conclusions which burden the brain of mankind. He gazes into the eyeball of ecstasy without getting dizzy with delight when ever he murders the Microbe of Misery or assassinates the Atom of Agony.

Aristopeon

One who recognizes that whatever is, is right, until necessity demands a change. He accepts the fact that all progress is Aristocratic and never democratic; that it is original, aboriginal and always individual -- not social.

An Aristopeon is a Gladiator of Gladness, a Surgeon of Shallow Selfishness, a Slaughterer of Stale Shibboleths and False Formulas, a Dissector of Desire, and a Manufacturer of Moods and Methods.

Egocrat

One who can mould his environment to his own desires. A conscious Egoist with psychological powers which enable him to vivisect vices, virtues, vanities and vibrations. He can audit his own agonies, minimize misery, mortify malice, manufacture mirth, pulverize piffle and paralyze his own paralogies.

An Egocrat is one who handles the Biological Imperatives with ease and elegance; he is a messenger of mercy and manufactures mirth until the juice of joy comes from every pregnant pore galore, with an encore and some more.

A conscious egoist who assists the Electron of Ecstasy to assassinate the microbe of misery without mercy and mortification of motive.

Supercrat

A first cousin to the Superman, who heralds the coming of Supermanity. He can peer with security into the futurity, sum up your history with care and sapidity, clean up a mystery with ease and rapidity, and give an opinion with force and lucidity; with marvelous amity he overcometh calamity, and void of all shamity and don't care a damity, he changes organity with an urbanity minus profanity, that startles humanity. With psychic sagacity he expresses himself on matters that matter. With dynamic capacity he extols poor humanity, with mental audacity he explains supermanity, with singular sanity, regardless of what you may think of his vanity, oft driving his foes to the verge of insanity, or making them cling to the roots of reality. For he is the very model of a modern man material, who teaches Mentoidology in private and in serial. With globules of gladness he fills your mind full of mirth, offering them to you for what they are worth, as he dashes through space ere he falls off the earth.

A Supercrat is one who has acquired the art of Socializing his own selfishness and distributes with discretion and distinction the surplus value of his own ego.

The Supercrat is a disillusionized ego; a new-laid ego void of chimerical conceptions and heavenly hallucinations, without delusions, political, social, sexual, civil, ethical, religious or economic; with hedonistic proclivities and libertarian ideals, propagating economics without agony, politics without tears, and sociology without a sob.

Such is this ego who defies the community
 So take all these elements
 With power and impunity,
 And makes no apology
 For rushing the race,
 In the Cosmic chase;

And winning the race
With a smile on his face.

So take all these elements,
All that are fusible;
Melt them all down in pitkin or crucible,
Set them to simmer and take off the scum,
And a Supercratic Ego is the residuum.

Quotations

“To envy anybody is to confess one’s self his inferior.”— Julie De Lespenasse.

“I am convinced that the most dangerous animal on earth is that insane animal, the moralistic man.”— Tak Kak.

“I have been a selfish being all my life in practice, though not in theory.”—
Jane Austin

“There’s something bed-rock in complacent selfishness which nothing can wear away.” — H. .Walpole.

“How true it is that Providence arranges,
That human nature never, never changes.” — A. A. M.

* * *

“Man is naturally innocent, timid, stupid, and vain.” — Mandeville.

* * *

“Mighty is he who conquers himself.” — Lao Tzu.

The Seven Lines of Demarcation.

1st. Man learns from studying himself from the biological standpoint that He is not descended from the angels, but that he has ascended from the lower forms of life. Not an angel out of a job, but a human being looking for work or happiness.

2nd. From a deterministic standpoint he learns that: Man is the creature of his environment; the slave of circumstances, as an unconscious ego, but when he awakens to the consciousness of his own potentialities, he can become the engineer of his environment, and the operator of his own opportunities.

3rd. From a governmental standpoint: Man learns that governments are built on hope and kept alive by taxation; that government makes laws to suit the interests of those who govern, and compel the interest of the governed.

4th. From a Moral standpoint: Man finds out that moralities are made to suit the interests of those who govern and to pacify those who perceive the power of truth, and who know that Society is built on the patience of the poor. That the only sin is ignorance.

5th. From an economic standpoint; man learns that economic power is the one thing needful. Property is power. Where property resides personality presides.

6th. From an Egoistic standpoint: Man learns that egoism is everything, for everything is egoistic; that the Ego is the centre of sensation and evolution; that man lives to satisfy his chief desire and that self-realization is the first law of his life.

7th. From a Psychic standpoint: Man learns that a recognition of these forces plus an understanding of the power of mind over matter and mortals, and a knowledge of how to cultivate the will to power, makes him a conscious Ego. An Ego means you or I, viz: a distinct personality, a reality; an individuality.

An Ego is the centre of sensation, the sum total of all impressions, impingements and sensations registered on the sensorium and realized in memory.

The Thirteen...

Affirmations

1. That Selfishness is the Supreme Law.
2. That Egoism is the Law of Life.
3. That Self-love is the only love that never dies.
4. That Self-interest, not Love, rules the world.
5. That the twin enemies of mankind are ignorance and crude selfishness.
6. The Biological Imperatives are: To get and beget and to fight.
7. The Categorical Imperatives are: The Will to Live; the Will to Pleasure; and the Will to Power
8. The Psychological Imperatives are Self-knowledge; Self-control and Self-realization.
9. The Eternal Verities are Selfishness, Vanity, Hate and Love.
10. The Missing Link in Evolution is the Ego-Conscious organism — an Ego who has found himself out — from within, because he understands things from without.
11. The Missing Link in Progress is the Will-to-Power man — the Plus-man of the period — the Great Exploiter — who is the Elbow Grease of Evolution and the Great Benefactor.
12. The Missing Link in Civilization is the Social Supercrat who gives away the surplus value of his Ego with discretion, dignity and benignity.
13. The Riddle of the Universe has been solved by the Supercrat who has found out that he is the center of sensations; a micocosm in a crocosm, who has become aware of his own possibilities and potentialities, and thus becomes the Factor of his own Future; the Masterpiece of Mood, Method and Mentality the Director of his own Destiny, and the Manufacturer of his own Millenium to order — without disorder.

Commandments

1. Thou shalt be true to the Earth and Thyself.
2. Thou shalt have no other god than Thyself.
3. Thou shalt find thyself out, from within, and become a Conscious Egoist.
4. Thou shalt cultivate thy Social Instinct until thou becomes a Social Supercrat.
5. Thou shalt quicken evolution by conscious endeavor.
6. Thou shalt proclaim that Enlightened Selfishness, only, can save mankind from sin and suffering.
7. Thou shalt take the Tool of Thought, the greatest tool in the world, and prove that the heart of the world may be all right, but its head seems to be all wrong.
8. Thou shalt co-operate with Congenial Atoms and help to make Millenniums to order — without disorder.
9. Thou shalt appreciate Master-Morality and depreciate slave-morality.
10. Thou shalt affirm that vanity is not a vice, but a virtue.
11. Thou shalt socialize thy selfishness and preach the new Dispensation of gladness, wisdom and power.
12. Thou shalt develop thy surplus value of thine own ego and give it away with pride and pleasure.
13. Thou shalt “sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.”

“To be what we are, and to become what we are capable of becoming, is the only end of life.” — R. L. Stevenson

Problems

The following problems will be readily solved when ignorance and crude selfishness are replaced by wisdom and enlightened selfishness controlled by the Social Supercrat:

1. The problem of Democracy.
2. The problem of Distribution.
3. The problem of Poverty.
4. The problem of Labor.
5. The problem of Unemployment.
6. The problem of War.
7. The problem of Religion.
8. The problem of Diet.
9. The problem of Prostitution.
10. The problem of Birth Control.
11. The problem of Divorce.
12. The problems of Morality and Education.
13. The problem of a Sinful Civilization.

Enlightened selfishness will abolish sin, for sin is simply ignorance running riot in the realm of raw realities. As super-consciousness increases in the minds of men, sin decreases, for the Conscious Egoist uses his newly acquired wisdom to destroy those things which tend to impede his progress, and to increase the number of things that tend to help and improve him. The result is a higher civilization. Sin is an ecclesiastical crime, and when properly understood it will be found to be an invention of the clergy, to enable them to better control a credulous laity.

“The problem of Democracy is solved as soon as the people learn the truth about Democracy, viz: Why Democracy is the only mother that is ashamed of her children.”— Lord Balfour.

The problem of distribution is solved as soon as man learns how to socialize his selfishness and distribute the surplus value of his Ego with pleasure and profit to himself.

The problem of poverty will be solved as soon as the Government realizes that it will be to the interest of all if every poor family is given three acres of land and taught the science of intensive cultivation of the soil. This scheme, if carried out and accompanied by free advice on birth control, would soon extirpate poverty from the land.

The problem of labor will be solved as soon as the workers learn how to use their own labor power for their own benefit and become self-employers.

The problem of Unemployment can be solved by the Trade Unions taking care of their own unemployed as follows: Buy enough land, which can be used for the raising of foodstuffs to be used by the unemployed until there is a demand for their services. This land is to be tilled and cultivated by experts, assisted by the unemployed so as to produce the greatest possible return for the least expenditure of energy and money.

The problem of war will be solved when we understand what John Ruskin said:

“War hath its victories no less renounced than peace. All the pure and noble arts of peace are founded on war; no great art ever yet rose on earth, but among a nation of soldiers. . . The common notion that peace and the virtues of civil life flourished together I found to be wholly untenable. Peace and the vices of civil life only flourish together. We talk of peace and learning, of peace and plenty, of peace and civilization; but I have found that those were not the words which the Muse of History coupled together; that, on her lips, the words were: peace and sensuality, peace and selfishness, peace and corruption, peace and death. I found that all the great nations learned their truth of word, and strength of thought, in war; that they were nourished in war and wasted by peace; taught by war and deceived by peace; trained by war and betrayed by peace — in a word they were born in war and expired in peace.”

War is a biological necessity; for it preserves the fighting spirit in man.

War is the ransom paid by humanity for progress.

War may be waste, but waste is better than disgrace.

The war of opinion is everlasting, as is the war of Will.

The problem of religion will be solved when man becomes wise enough to be his own god.

The problem of diet will be solved as soon as human beings learn the true value of foodstuffs and cease eating adulterated food.

The problem of prostitution can be solved by abolishing all laws against the natural right of every individual to exercise his or her sexual functions, regardless of reason and natural law.

The problem of birth-control can be solved by giving free advice to all on this important phase of life, as they do in Holland, with the aid and consent of the Government.

The problem of divorce can be solved by making trial marriages fashionable and legal.

The problems of morality and education are solved as soon as the individual is told the truth from an Egoistic and Natural Moral standpoint instead of from an Altruistic and pseudo-moral standpoint.

The problem of a sinful civilization is solved when the people are convinced that there is no sin but ignorance, and that all life must be understood from an Egoistic basis before a real Civilization is possible.

Trinities that Mould Mankind.

“The language of nature is not understood because it is too simple.” — Schopenhauer.

“Lo! To my own Gods I go,
Perhaps they will give me greater ease
Than your cold Christ and tangled trinities.”

— Rudyard Kipling.

“Thought is mind-stuff in motion.”

The Three Laws of Thought.

1. The Law of identity. Whatever is, is.
2. The law of Contradiction. Nothing can both be, and not be.
3. The law of excluded middle. Everything must either be, or not be.

Three Manifestations of Mentality.

A true sense of proportion and comparison.

The art of compromise.

A true spirit of Justice.

These three forces, when in operation, are evidence of a real civilization. -

“There are three substances,” says Descartes, “God, Thought and Matter.”

A great thinker passes through three stages of apotheosis; first a heretic, next a prophet, then an institution.

“I wish, I can, I will — these are the three trumpet notes to victory.”

“The Trinity of Growth: Instinct, Intuition and Reason. Instinct preserved and perpetuated man until intuition came to lift him upward towards Reason. Reason rescued him from ignorance and greed, and low grade selfishness.”

“Instinct is thought that has become a habit; intuition is unconscious thought,

and reason is conscious thought. The rudder of reason is the Regulator of Righteousness.”

The Trinity of Natural Wealth.

The Earth, the Sun, the Sea. The basic industries on which all other industry, all business of every kind, all human life for that matter, depend, are those which extract the raw material of industry from these reservoirs.

The Trinity of Surplus Value.

Capital is the oil of production. .

Capitalists are the Engineers of production.

Capitalism is the science of co-operation and mass production — the trinity from which all progress, enlightenment and wealth emanates.

The Worker’s Trinity.

Toil — the workers toil for wages.

Turmoil — is wrought by strikes and lockouts.

Tribulation — begins when wages end: No work — No wages — No happiness.

The Trinity of Happiness.

The Will to Live; the Will to Pleasure; the Will to Power.

All men have the Will to Live; many the Will to Pleasure, but few possess the Will to Power.

The Trinity of Wisdom.

Psychic Sagacity, Dynamic Capacity and Perspicacious Pugnacity.

Psychic Sagacity is the essence of foresight, hindsight, and insight.

Dynamic Capacity is the energy of endurance.

Perspicacious Pugnacity is the fighting spirit, which is the Will-to-win.

The Trinity of Ease.

Treasure, Leisure and Pleasure.

Treasure is necessary before leisure is possible.

Leisure is necessary before pleasure is permissible.

The highest form of pleasure is found in the cultivation of art, literature, and other adornments of leisured life.

The Trinity of Power.

Wish, Desire and Will.

A wish is the beginning of desire; desire is the dynamo of doing, and will is the engineer of success.

The Trinity of Self-gratification.

Vanity, Hate and Love.

Vanity is external; hate infernal, and love internal and local.

The Trinity of Knowledge.

Sub-Consciousness, Consciousness and Super-Consciousness.

Sub-Consciousness is our subjective self and the seat of memory;

Consciousness is our objective self and the seat of emotions; Super-Consciousness is the art of analyzing self from all angles.

The Trinity of Thought.

Self-Knowledge, Self-Control and Self-Respect.

Self-Knowledge is necessary before Self-Control is mastered, and Self-Control commands Self-Respect.

The Trinity of Self-Interest.

Prejudice, Conceit and Calculation.

Prejudice is self-love, founded on Conceit, and Conceit is calculated to look after Self-Interest.

The Trinity of Life.

Self-preservation, Self-analyzation and Self-realization, the three avenues to the higher life.

The Trinity of Hope.

Health, Wealth and Happiness.

We need health to enable us to get wealth, and wealth is useful in the pursuit of happiness, when judiciously expended.

The Trinity of Consummation.

Inspiration, Aspiration and Self-realization.

The Trinity of Illumination.

Intuition, Initiation and Imagination.

The Trinity of Expectation.

Instinct, Imitation and Initiation.

Trinity of the Mind.

Thought, Imagination and Will is the great Trinity of the Mind. Thought is the regulator, Imagination is the illuminator, and Will is the dictator of the Mind. The tool of Thought is the greatest implement of the intellect, and the greatest tool in the world. It is seldom used, except by the psychologists, who were the first to use it and

develop it to its present dimensions. Mind is the magic power that moves and makes all things.

The Trinity of Religions.

Paganism, the Religion of Force; Christianity, the Religion of Service; Superology, the Religion of Will and Power.

The pugnacity of Puritanism made it powerful. The violence of its virtue made it feared, and the morbidity of its morality made it mad and sad.

Three Great Emotions.

Love, Hate and Fear.

No man ever does anything unless he is driven by one or more of these three great emotions. Choose which emotion you will obey and thus avoid confusion of thought and action.

The Trinity of Locksmiths.

“The human mind has three keys opening all locks: Knowledge, Reflection and Imagination. In these three things everything is contained.” -- Victor Hugo.

The Trinity of Genius.

Initiation, Imagination and Inspiration.

What is Genius?

“The genius performs his benefits for mankind because he is obliged to do so and cannot do otherwise. It is an instinct organically inherent in him which he is obeying. He would suffer if he did not obey its impulse. That the average masses will benefit by it does not decide the matter for him. Men of genius must find their sole reward in the fact that thinking, acting, originating, they live out their higher qualities and thus become conscious of their originality, to the accompaniment of powerful sensations of pleasure. There is no other satisfaction for the most sublime genius, as

well as the lowest living being swimming in its nourishing fluid, than the sensation, as intensive as possible, of its own Ego.” — Nordan.

Genius is the inborn faculty of knowing how to do a thing without knowing how it's done — until it's done.

“The present (genius) which is made to some of us at our birth is not that same thing which the others can acquire, by study, "by and by time.”— Jean Ingelow.

Genius instinctively knows what lesser minds must needs be taught. The atmosphere in which genius moves calls forth his creations.

Shakespeare was never taught the principles of dramatic art; Bach had an instinctive appreciation of the laws of harmony, and Turner had some insight into the laws of painting — they simply looked — and understood.

Life is a Trinity: Become, Beget, Begone. The greatest of the Trinities — Selfishness, Vanity and Hate — tortures, torments and tantalizes mankind so long as man is unconscious of himself. It is the Trinity of Malevolence; but it will be the Trinity of Benevolence when man understands how to socialize his selfishness, sanitize his vanity, and regulate his hate.

The Trinity of Emotion.

Passion, Pain and Pleasure.

The Trinity of Motion.

Love, Life and Laughter.

The Trinity of Uplift

Egoism, Altruism and Socialism.

The three Great Fatalities are Hunger, Fear and Ignorance.

Catechism of Consciousness.

What is Personality?

The outward expression of a strong individuality, an Ego with a vision.

Personality: The word may be defined as the capital "I" in I-identity, the irrepressible Ego.

The man with personality, while he is an Egoist, is not necessarily an Egotist. (An Egotist is a boastful Egoist.) Personality has always counted tremendously both in culture and conduct. It counts today more than ever because it walks hand in hand with publicity. A man or woman with personality is never a type. He imposes himself upon others because he is different from them; he exudes from every pore of his skin a sort of "force"; he is above convention and tradition, although he may use both to achieve his ends. Really, he is the acme of self-expression, and his self-expression is almost immeasurable.

Personalities made to order: There are eight executives in our bodies who control the actions of our bodies. Their names are: The Pituitary gland, Adrenal gland, Pineal gland, Thyroid gland, the Thymus, the Pancreas, the Gonads, the Parathyroids.

Now that Science understands the functions of these glands, personalities can be made to order by changing the degree of activity of the glands according to the needs of the individual.

What is Individuality?

The inward manifestation of a unique Ego who uses the tool of thought.

What is Psychology?

Psychology: Psychology originally meant the study of the Soul. The human soul was thought to be a sort of entity, exhibiting qualities or faculties which became manifest to us as various psychological manifestations.

The last century saw the gradual development" of a psychology without a soul — a psychology based upon the study of mind as manifested in human beings; it therefore became the study of consciousness.

Psychology is the precursor of all progress, or Curiosity crowned with Consciousness. Psychology discovers; Philosophy uncovers and Science recovers. In other words: Psychology perceives, Philosophy conceives, and Science receives. Philosophy is the first born of Psychology; Science is the offspring of Philosophy.

Psychology is the science of the mind; Philosophy the science of thought, and Science the philosophy of things.

The world is the marble,
Your mind is the sculptor,
Your thought is the chisel.

What is Mind?

The first expression of mind-is instinct, then, intuition, imagination, inspiration, and aspiration, thus bringing forth supreme consciousness. Mind pervades the universe. It transcends every individual; it inspires; it creates and actualizes infinite realities.

Mind is the matrix of matter and matter is mind that is behind the times, or mind is matter that knows its own mind.

Mind is the miracle of motion, and the monarch of mode, mood, method, and manners.

Mind is the rendezvous of reason.

Mind is matter in motion.

Emotion is mind in commotion and finds its apex in devotion.

Mind is the mightiest force in the world. It guides the pen of the philosopher and the sword of the warrior and the hand of the aristocrat and the producer. It is the highest expression of egoistic energy known to mankind. It was the last portion of man to be developed and is the least understood. It is the most important part of man and yet we are only just beginning to study its laws.

What is Consciousness?

The essence of the Ego and of life.

Consciousness is the product of inductive thought, and is the irresistible and limitless vehicle of the desires and will of mankind.

There are three Consciousnesses: The Subconsciousness, Consciousness, and Superconsciousness.

Subconsciousness seeks to preserve the Ego.

Consciousness seeks to please the Ego.

Superconsciousness seeks to improve the Ego.

Subconsciousness expresses the will to live.

Consciousness expresses the will to pleasure.

Superconsciousness expresses the will to power.

These are the first glimpses of the real issues of life, which bring us to the first principle of life, Egoism.

What is Conscience?

Conscience is the Conservatory of crude concepts and the depot of delusions.

Conscience is a torture chamber invented by the dead to torture the living.

Conscience must be crucified on the cross of Consciousness before the Ego can be emancipated from false formulas, stale shibboleths, and mildewed moralisms.

What is Civilization?

It is localization.

The application of mind to the problems of life.

All human activities, all social phenomena are rigidly subject to the natural law. — Lester Ward.

What is the Soul?

The Egoistic definition is: The Soul of man is the Ego; for the Ego is the totality

of things.

What is an Ego?

An individual, who may be either a nonentity or a personality with a punch.

What is Man?

An entity with an identity.

“Man,” says Socrates, “is the measure of all things; yet he is an Ego within an Ego, a universal.” A part may not act in itself, but only as a whole. Mind is the immortal part of being, capable of existing cafter its connection with the body is served. It is made up of certain faculties, reason, memory, etc.

Man is of slow growth. The best of him — the brain — was the last part of him to be developed; the best part of his brain — the mind — was the last part of his brain to be developed; the best of his mind consciousness — was the last part of his mind to be discovered; the best part of his consciousness — will — was the last part of his consciousness to be utilized; the best part of will is the power to will, which develops the Will to Power.

What is Life?

Just one thing after another. To become, beget, begone, or to get, beget, and sometimes reflect.

To satisfy the dominant desire of the moment and to be filled with self-fullness.

What is the purpose of Life?

To pursue pleasure and avoid pain. Man loves to wallow in the pleasures of the palate, the pleasures of the pelvic region, and, when he is intellectual, in the pleasures of memory.

Life’s punctuation: Infancy, notes of admiration; youth, interrogation; manhood, dashes; old age, full stops.

“Life is short, art long, opportunity fleeting, experiment uncertain, and judgement difficult.”— Hippocrates.

Life is a weary interlude —
 Which doth short joys, long woes include;
 The world the stage, the prologue tears;
 The acts vain hopes and varied fears;
 The scene shifts up with loss of breath,
 And leaves no epilogue, but death.
 — Bishop King.

What is Human Nature?

Human nature is a compound of impingements, impressions, instincts, intuitions, imaginations, inspirations, and aspirations — plus the Trinity of Power: Selfishness, Vanity and Hate; and the Trinity of Triumph: The Will to Live, the Will to Pleasure, and the Will to Power.

“Human nature in the most remote huts under the northern lights is identical to that which exists in the thatched shacks that girdle the globe at the equator. Birth, life, death — these are the same everywhere, in palace or in kraal. Love, hatred, jealousy, ambition, hunger, remorse, hope, pity, cruelty, kindness, hospitality, pride, envy superstition, fear, shyness, greed, satiety, cowardice, bravery — all these things are common to all men. They came with us from the womb and they go with us to the tomb, basically alike in their origins and causes, in their manifestations, in their effect on behavior, in their results; differing only in the minor matter of custom and geographical practice.” — S. Sutherland.

What is Memory?

The rendezvous of recollections, revelations, revaluations, and realizations.

What is a Reverie?

A masquerade of memories.

What is Woman ?

A mystery with a history which has never been written.

Woman is the psychological factor in generation. Man germinates; woman generates — and sometimes a genius creates.

Woman, when she awakens from her long sleep, will be the Saviour of mankind. When she evolves into enough psychic sagacity to produce a Superman. When woman knows her own powers of mind, as a psychological expert, she will produce to order the genius as accurately and scientifically as she does nowadays produce the Simpoleon, or Cipher.

Wish, Desire and Will.

A Wish is the beginning of a will, a Choice Concept.

A Desire is a wish intensified by determination.

A Will is concentrated desire, backed by the will to Conquer.

What is Will?

Will is the essence of energy, and the 100 per cent interest on individuality.

Will is the Engineer of the Ego, Epochs, Evolution, and Eternity.

Will is the majesty of motion; the miracle of method, and the masterpiece of matter and mentality.

Will is the warrior of wisdom, crowned with conquest over conscience, convention, custom, and the commonplace.

What is Self-love?

Self-love is the love of self and of everything for the sake of self. When

fortune gives the means, self-love makes men idolize themselves and tyrannize over others.” — La R.³

“Self-love never reigns so absolutely as in the passion of love. We are always ready to sacrifice the peace of those we adore, rather than lose the least part of our own.” — La R.

What is Self-pity?

Self-pity is founded on wounded self-love. It is a slight intensified into an insult and an injury.

What is Ignorance?

Ignorance is that state of mind that results from false teaching, or lack of knowledge and intuition. Truth saves; ignorance kills. Truth frees; ignorance enslaves. To be ignorant of the life-producing truths that are free to all who will think, is to be on the Sure road to physical, mental and moral ruin. To know the laws of nature and live them intelligently is to be on the beautiful and pleasant road that leads to peace of mind and body.

What is a Subterman?

A Subterman is matter in the wrong place because his mind is in his muscles and his brain in his biceps.

A Superman is mind in the right place.

What is a Cheap Organism, or a Cipher?

An unripe Ego — an unfinished organism burdened with bifurcated opinions and hard-boiled beliefs. He often suffers from the pangs of impecuniosity, because he has not yet discovered himself.

³ François La Rochefoucauld

What is Vanity?

Self-love satisfied for the time being — a virtue, not a vice.

Vanity is the self-love of an intelligent Egoist displayed with discretion. When self-love is flamboyantly exhibited, then it is the action of an Egotist -- an Egoist who has lost control of himself for the moment.

Vanity is what one thinks of oneself with due consideration for others. The result of this comparison is compromise and harmony.

Conceit is what one thinks of oneself, without thought of what others may think of one, or without regard for the opinion of others.

Conceit is the outward expression of an ignorant Egotist.

Both actions are found on the same motive — selfishness. Conceit is the virtue of an ignorant Egoist; vanity is the virtue of a thoughtful Ego.

The value of Vanity: Vanity, like temper, is a very good thing to possess if we can only keep it under control. Vanity helps those who have not been blessed by nature with charms or ability to endure their defects smilingly.

Vanity: In us, it is accompanied with an apprehension that we do over-value ourselves, hence our susceptibility to the confirmatory good opinion of others. But if each were to display openly his own feeling of superiority, quarrels would inevitably arise. The grand discovery whereby the ill consequences of this passion are avoided is politeness.

What is Wisdom?

Wisdom is Knowledge that has been certified by Experience.

What is Imagination?

Imagination is the illuminator of intellect; the microscope of mentality; the magnet of mood, and the magic lantern of the mind.

The man who has imagination has ideals; he thinks of things in new ways. Imagination is the fountainhead from which has sprung all human progress. Men of imagination have made all our great inventions, painted our great pictures, written

our masterpieces of literature, established our great industries. Successful men in business, industry, the professions, in deed, in all human activities, invariably are men of powerful imagination.

“Imagination is the supreme gift of the gods, and the degree of its possession is the measure of any man’s advantage over circumstances — the measure of his clutch on success.”

What is Desire?

The dynamo of love and life.

What is Hate?

The opposite of love; it is passion’s slave, the pain of passion and the passion of pain.

What is Love?

Love is the dovetailing of desire with consummation. It is the most selfish of passions, for love unrequited is hatred ignited, because vanity has been slighted.

What is Happiness?

“The feeling that power increases, that resistance is overcome.”— Nietzsche.

“Happiness lies in imagination, not in possession. We are made happy by obtaining not what others think desirable, but what we ourselves think so.”— La Rochefoucauld.

What is Self-sacrifice?

Self-sacrifice is catering to a prejudice in order to satisfy an ambition.

Self-sacrifice is Self-love, overflowing with emotion, regardless of reason and righteousness. Emotion is founded on sympathy. Sympathy is built on Self-pity, and Self-pity is Self-love in tears and selfishness in arrears.

Self-sacrifice to be genuine, is to give away to an other that which you need for yourself; otherwise, you are merely doing something to please yourself.

Self-sacrifice is really selfishness seeking satisfaction at the moment when it brings the most pleasure. When your moral concepts are gratified and your emotions are in a state of fermentation.

Cultivate your surplus value and give away that which you can spare without feeling the loss, or give away only that which you find pleasure in giving.

Then there will be more happiness, and less envy, malice and jealousy on earth.

But is there no genuine self-denial? Mandeville answers by a distinction: “Mortifying one passion to gratify another is very good, but it is not self-denial. Self-inflicted pain without any recompense — where is that to be found?”

Did any man ever do an act to produce nothing but remorse?

“Self-denial is not a virtue; it is only the effect of prudence on rascality.” —
G. B. Shaw.

Egoism is the totality of sensations seeking satisfaction according to the tastes of the Ego.

What is Justice?

Justice is a measure of value, justified by comparison. Comparison produces a sense of proportion, and a true sense of proportion produces compromise and justice. Compromise is a balance of interests and Justice is a balance of power.

What is Morality?

A code of conduct that is rampant in any given locality. Like religion it is a geographical affliction.

What is Remorse?

The anguish of mind of one who has found himself out to be either a fool or a sinner.

Remorse is memory that has begun to ferment.

A little reason will ease the fermentation, and the result will be peace and self-satisfaction.

Spinoza says: "Remorse is a defect rather than a virtue."

What is Duty?

Duty is service for others, in preference for self; actually, to act from a sense of duty is to live up to one's concept of righteousness, which is an act of selfishness.

Duty brings its own reward — self-righteous — which is self-realization.

The dogma of Duty must be discarded, because it has a demoralizing influence on mankind. It is used as a moral whip to coerce crude conceptionists into action which tends to their own destruction and which redounds to the benefit of their enemies. It is a boomerang of blunders and a blight on the brain of man.

In place of duty exercise a true sense of proportion and justice will be done to all.

What is Progress?

All progress rests on just one thing and nothing else, and that is the incentive to individual effort. No economic system is worth the paper on which its tenets are written that does not recognize this great factor as the basis of all human progress. It is the one thing we must preserve and encourage at any cost.

What is Capitalism?

A process of production for profit and power.

Capital directs; Labor is directed.

Capital creates wealth; Labor assists in the production of profit.

Capital makes labor valuable; Labor makes Capital more valuable.

Capital thinks before he succeeds; Labor feels before he thinks.

Both are necessary to each other. United they stand; divided they fall apart.

What is Socialism?

A moan in monotone for mercy and the millenium.

Socialism: A spasm of self-love masquerading as a sacrifice.

The sanctification of self-pity, the sublimation of a sob.

A querulous quiver from a man with a feverish liver.

A Sobolion's Soliloquy, brought on by sympathetic diarrhea.

Socialism is advocated by the Sobocracy, who seek economic salvation through fears and by tears.

What is Communism?

The chaos of thought in the center of chaos.

What is Bolshevism?

It is something antique, striving to produce something unique, with the usual result: Disorder, discord and disaster.

What is a Philanthropist?

One who gives away his grief in the form of libraries and hospitals and churches.

What is a Fordanthropist?

One who gives away his joys and the surplus value of his Ego in the form of high wages, for short hours, thus enabling the workers to wear gold teeth, white collars and boiled shirts, without feeling conspicuous.

What is Truth?

Truth: A conception of fact that cannot be depreciated by any human argument. — H. L. Burnette.

What is Religion?

Religion: A human consciousness of a superhuman intelligence - H. L. Burnette.

Religion: A yearning to get in touch with the Infinite.

The urge of vanity to be greater than it is possible to be.

The power of personality to be recognized by God.

The godhead in man urging towards consummation.

Religion is that seeking for security throughout eternity that commences at the grave; that hunt for solace here; that search for mind-tranquility which alike animates all thoughtless and crudely selfish creatures no matter where they live.

What is Theology?

Superstition: A fear of a superhuman power. — H. L. Burnette.

What is Superstition?

Superstition: A fear of a superhuman power — H. L. Burnette.

What is Sub-conscious Mind?

Sub-conscious mind is the play of every thought in consciousness beneath the surface at the moment, since the stream is continually changing, flowing from the exchange to the center of the “primary unconscious.” All that concerns us is the play of the fore-conscious which makes up our lives. Man’s automatic sub-consciousness being of a higher order was a later development than that of the reflex automatism of the brute, wherein the dividing line in response to stimulation is “attention.”

It is in the plane of “primary unconsciousness” that of elaborate cells, the throne of the entire mind — that those creative concepts occur that are concerned with invention, imagination, poetry, and the fine arts.

“Conscience is something unstable. It varies among different individuals, and

varies according to the times. The peasant's conscience is old-fashioned, decrepit. It is between the consciences that are decrepit and those that are coming into being that party conflicts are wage ." — Ibsen.

"Conscience is held to be a unique and ultimate power of the mind, like the feeling of Resistance, the sense of Taste, or the consciousness of Agreement. It is thought to be a gift of God to man and to be the dispenser of right and wrong regardless of the fact that morality differs according to the locality. It is a geographical condition of mind like religion."

What is Democracy?

"Democracy means the worship of mediocrity, and hatred of excellence. It means the impossibility of the great. How could great men submit to the indignities and indecencies of an election."— W. Durant.

"Democracy is an attempt to find an ego in the crowd; to make the individual feel he is a somebody, while all the time he is a nobody."

"There can be no perfect democracy until every citizen becomes a conscious Egoist — an intellectual Aristocrat."

"The Democracy has a hundred exuberant good qualities, and only one outstanding sin — it is undemocratic." — G. K. Chesterton.

"Democracy is a delusion and must ever be the tool of the unscrupulous because democrats delegate their personal power to others and patiently await the result — which is much different from what they expected."

"Democracy is that part of humanity that is behind the times — and in front of the future — without hope of success."

What is Fordanthropy?

Fordanthropy: The art of artifice; the science of a new soul in business; the psychology of muscle motion and mind action in production.

Fordification in Business: How to make millions by employing the mutable

many at high wages for short hours; the resurrection of labor while taking a rest from toil, turmoil, and tribulation.

What is a Smile?

The pianissimo of pleasure at the funeral of a frown.

What is Conceit?

Conceit is no receipt for righteousness.

What is Prohibition?

It is an imposture upon the people, conceived in iniquity, nurtured on prejudice and sustained by fraud and corruption.

“It lives on lies — until it dies.”

Prohibition does not prohibit, but contributes to intemperance of speech and action, and intolerance in drinking and thinking.

The prohibitionists are extra-emotional, ultra-devotional, super-hysterical, highly-chimerical, wildly-ethical, rashly-unreasonable. When they talk about the fiend, rum, they are erotic, neurotic, exotic, quixotic, chaotic, and tommyrotic in their tirades against the tyranny of drink. They have rheumatism in their reason and their morality has been inoculated with the microbe of misery.

Ask a purblind Prohibitionist to vote for the nullification of the 18th Amendment. He will certainly refuse, because his principles or his prejudice will not permit him to do so. Ask a parboiled Puritan to do something that he deems evil, even though it has been proven to be good for his fellow man, he will refuse, because his conscience would be outraged and pain would be his portion for the time being. All prohibitionists, Puritan and professional uplifters, are malicious, anti-social and meanly selfish when their pet prejudices (which they call principles) are opposed or exposed. That’s the reason why we have lynching bees, and tar and feather parties in the moonlight, conducted by unripe thinkers and morbid moralists.

The Puritan and the Prohibitionist are intensely cruel and malignantly selfish.

To enforce their will on the world, they would make millions miserable if they could. They are enemies of happiness, freedom, and progress.

The paradox is that prohibition, put over by the will of the people's representatives, is defied by the wont of the people themselves.

* * *

The difference between genius and talent — Genius is inborn, talent is developed by hard work.

Intellect and intelligence — Intellect is ingenerate. Intelligence is the result of experience, guided by enlightened egoism.

Wisdom and Knowledge — Wisdom is knowledge that has not been found wanting. Knowledge when not judiciously used is simply a memory of fact.

Cleverness and Tact — Cleverness is incipient genius. Tact is talent and egoism profitably blended.

"Self-love is more artful than the most artful of men." — La R.

"Self-love, as it happens to be well or ill conducted, constitutes virtue and vice. Human prudence rightly understood is circumspect enlightened self love." — La R.

* * *

"Self-love is the instrument of our preservation; it resembles the provision for the perpetuity of mankind; is it necessary, it is dear to us, it gives us pleasure, and we must conceal it." — Voltaire.

* * *

"Self-love in a well regulated breast is as the steward of the household, superintending the expenditure, and seeing that benevolence herself shall be

prudential, in order to be permanent, by providing that the reservoir which feeds should also be fed.” — Colton.

“It is allowed that the cause of most action, good or bad, may be resolved into love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between vice and virtue, and between the action of the Conscious and Unconscious Egos.” — Dean Swift.

“Conceit is the lowest form of self-love; vanity is the highest.”

“Love is of all sentiments the most egotistical; therefore, when it is wounded, it is the least generous.” — B. Constant.

“Love unrequited, is hatred ignited, because vanity has been slighted.”

On Capital and Labor.

“It is not capital nor labor that creates wealth and power, but mind.” — Lord Haldane.

Three Forces in the Creation of Wealth or Value.

1st. The Psychologist: Schemer, Planner or Exploiters. He creates by bringing into being something which did not exist, beginning a plan of procedure or a scheme of production — a system of revaluation of values; he moulds matter by the magic of mind. Thus he brings about a new method of production, distribution, exchange and consumption.

2nd. The Worker: He produces but does not create. He works according to directions from his superiors — the psychic exploiters. As a producer, he builds of already existing things; he is the servant of directive ability — a hireling with limited knowledge of production. He can do well turning of a handle, or similar piece meal work. He is a cog in the wheel of production, or a nut in the hub of development, but is not so valuable as machinery. He is a segment of science, humanized, specialized, sectionalized and organized by others to his and their own advantage.

3rd. The Consumer — He makes wealth, because he uses the product and creates the demand for more to replace that which is already consumed. Without consumption, production must stop, because neither the exploiter nor the worker can live or thrive, deprived of the value made possible by the consumer.

The consumer is the real regulator of values — use value, exchange-value, or intrinsic value. Therefore, the Directive Mind moulds and makes the destiny of labor — unconscious of its own power.

Surplus Value.

The products of the remainder of his labor (?) are what Marx called "Surplus Value," meaning by this phrase all the output of wealth which is beyond what is practically necessary to keep the laborer alive.

The Surplus Value goes to the capitalist, and rightly so, for he creates it. Without his method of production such value would not be.

* * *

If Capitalism is to be blamed for the evils of today, it also must be credited with the blessings that have come to humanity since it began, 150 years ago.

* * *

The successful Capitalist is a credit to his creditors and a benefactor his debtors. He is also a blessing to the workers, for he finds work for them at his own expense, and profits from their own experience and energy.

Not till the capitalists came upon the scene did the workers wear a white collar. A boiled white shirt was unknown among the workers before capitalism controlled production.

The more capitalists there are in a country, the more prosperous is that country. The workers are better off and live on a plane of comfort unknown in non-capitalistic U. S. A. they have today more luxuries than did kings and emperors 100 years ago.

* * *

Workers' Savings.

There are \$22,000,000,000 in the banks of the U. S. A. belonging to the workers. This represents the surplus value of their labor, over and above the cost of living. The theory that the worker gets only enough to enable him to live and produce his kind must be abandoned in fact of this mighty fact.

This amount of money is sufficient to buy out most all of the big capitalists in the country, if they would sell out. The workers would then have the tools of production in their own hands but these tools are not enough to enable the workers to

be successful. The tool of thought is the one thing needed in production, and this the workers do not possess in any marked degree.

* * *

If the workers were wise and wanted all they say they produce, they might hire the capitalists to show them how to manage successfully, instead of being employed, they could employ their former employers and thus exploit their former exploiters.

The surplus value of the wealth thus created would be their own. The next question is: Could the workers keep it after they had gotten it? It takes a cool head to keep wealth without waste and survive with success.

On the other hand, if the workers create all wealth, or produce all value, why don't they prepare their own plan of production, own their own machinery and do business on their own and in opposition to the capitalists? The answer is: They don't know how. Production on successful lines requires personality. Personality with a purpose, a plan, a program, supported by psychic sagacity, mental audacity and dynamic capacity.

* * *

The measure of success is the measure of desire, engineered by Will. The worker can never be rescued from pain, privation and paralogy, nor can salvation from starvation, superstition and slavery be found until a new plan of production is built on equal consciousness and an omniparity of interests.

Psychology determines the economics of the rich; economics determines the life of the poor.

* * *

Directive labor creates wealth. Directed labor increases the value of directive ability and perpetuates wealth. Land, labor, and capital was the old slogan that affirmed that all wealth came from this source. The new formula is: Psychic sagacity (or directive ability), capital, machinery, and labor. These are the four forces of production. Labor is the fourth element in production and the least important because it can always be replaced.

If directive ability is taken away from the process of production the result is

failure and profitlessness.

Capital and labor are not sufficient to produce wealth; this is proven by the thousands of bankruptcies last year. The missing link in success was directive ability.

Labor is the pageboy of progress and the most favored part in the scheme of production. It is paid for whether the scheme is successful or not and is paid before profits are made. Labor costs more than 50 per cent or more of the costs of production, and assumes no responsibility for losses in the cost of production.

* * *

The iron law of inequality must be understood before the iron law of wages holds good. Not by economic necessity must salvation be sought, but by equal consciousness on the same plane of consciousness must men seek salvation.

* * *

If the people were to withdraw their savings, they could buy out the steel trust, the shipbuilding industry, the cotton industry, the lumber, wool, rubber and meat-packing businesses. The people of New York alone had \$7,914,000,000 in savings accounts up to June 30, 1924.

* * *

Capitalism is the march of man from the complexity of simplicity to the simplicity of complexity.

How simple is the complex printing press to the worker, and how complex to the onlooker.

The laborer is worthy of his hire — and his ire.

Capitalism is the conquest of man over the mass mind.

Civilization is the conquest of man over matter, materials, machinery and Drudgery.

* * *

The working class.

The more perfectly organized the working class is, the more the workers

become a class and the more useful and manageable they are; thus the chance of emancipation from their thralldom is more remote. In fact, the gulf is ever and ever widening, and therefore they can never clash with capital.

“Two objects preceding in different directions can never meet. Mankind is segregating and segregation is a factor in evolution. A higher form is in the process of production. Evolution goes on apace beyond man.” — Nietzsche.

A Few Laws of Nature, Considered in these Pages

Spencer’s Law of the Survival of the Fittest.

Darwin’s Law of Variation of Species.

Newton’s Law of Gravity.

Mendell’s Law of Heredity.

LaPlace’s Law of Acquired Characteristics.

Weismann’s Law.

The Law of the Adaptability to Environment.

The Law of the Conservation of Energy.

The Law of Logic.

The Law of Reason.

/The Law of Vibration.

The Law of Affinity.

The Law of Polarity.

The Law of Compensation.

The Law of Reciprocity.

The Law of Attraction.

The Law of Abundance.

The Law of Friendship.

The Law of Sympathy.

The Law of Sensation.

The Iron Law of Wages.

Adam Smith’s Law: Labor creates all wealth.

Lord Haldane's Law: Mind makes wealth.

Karl Marx's Law of Economic Determinism.

Like attracts like, etc., etc., etc.

Competition is the law of development.

Co-operation is the first law of weakness.

Co-operation is the law of increasing returns.

Belief in others is the law of democracy.

Belief in self is the law of the successful.

Change is the law of Evolution. Evolution is retail revolution; revolution is wholesale evolution. The first is rapid revolution; the second is rapid evolution

Sympathy is the law of congeniality and solace of soul.

Affection is the law of affinity.

Sympathy is the serene part of selfishness.

The line of least resistance is the law of the unfit and other unfinished units of humanity. The line of most resistance is the law of the pilgrim of progress.

The law of progressive life is strife.

The law of progress is 'exploitation.

The law of love is propagation.

The law of life is Egoism.

The law of Egoism is Selfishness.

Thought-Throbs.

The New Golden Rule.

Do unto yourself that which you would like others to do unto you, and do unto others that which they would do unto themselves. Then everybody would be satisfied.

The rule of reason says: Rule yourself.

The pleasure that gives no pain is to be embraced.

The pain that gives no pleasure is to be avoided.

The pleasure that prevents a greater pleasure and produces pain is to be avoided.

The pain that prevents a greater pain and secures pleasure is to be accepted.

If the Reform-maniac spent as much time on self culture as he does on trying to convince others that he has a panacea for all the ills of the body politic, he would be valuable as a living example of what could be done with raw material. If the progressive Egoist would begin at home to improve, educate and develop himself, before wasting his time trying to save the world, the world would soon be safe for Aristocracy.

Only the survivors really believe in the survival of the fittest.

Your fate is shaped by your thoughts, your destiny is changed by your actions.

No man is interested in anything that doesn't concern him. That is why it is so easy to bear other people's misfortunes. We are only concerned with our own.

All sorts and conditions of men are searching for panaceas to escape the pangs of impecuniosity and the results of ignorance, apathy, indifference, poverty and misery.

That part of your Ego that knows is to be found above the nose. He who knows he knows is a credit to his nose — and himself.

On Self-love.

“Self-love and reason to one end aspire.” — Pope.

“Self-love leads men of narrow minds to measure all mankind by their own capacity.” — James Porter.

“Our self-love can be resigned to the sacrifices of everything but itself.” — La Harpe.

“Self-love is not so vile a thing as self-neglecting.” — Shakespeare.

“Of all mankind each loves himself the best.” — Terence.

“All other love is extinguished by self-love; beneficence, humanity, justice, philosophy sink under it.” — Epicurus.

“It is falling in love with our own mistaken ideas that makes fools and beggars of half mankind.” — Young.

Explore the dark recesses of the mind, in the soul’s honest volume read mankind, and own, in wise and simple, great and small, the great same principle in all.

“For parent and for child, for wife and friend. Our first great move, and our last great end is one; and by whatever name you call The ruling Tyrant, Self, is all in all.” — Churchill.

“The best thing a man could know is, himself.”

“To know thyself — in others self-concern.

Would’st thou know others? Read thyself and learn.” — Schiller.

“He that knows himself knows others, and he that is ignorant of himself could not write a very profound lecture on other men’s heads.” — Colton.

“The world is governed by love — self-love.” —

“Self-love was born before love.” — De Finod.

“The world is governed by self-interest.” — Schiller.

“The virtues are lost in self-interest, as rivers in the sea.” — La Rochefoucauld.

“Offended self-love never forgives.” — Vizee.

“Selfishness if but reasonably tempered with wisdom, is not such an evil trait.” — Ruffini.

“Selfishness is that detestable vice which no one will forgive in others, yet no one is without it himself.” — H. W. Beecher.

* * *

Justice is an ideal, so unreal, that it can never become material, or actual, except by Conscious Egoists on the same plane of Wisdom and Power.

* * *

Human evolution is Egoistic, and individual, before it becomes Social.

* * *

Envy is the homage, paid by inferior organisms to their superiors.

* * *

Emulation is the homage, paid by Aspiring Egos, to-those whom they desire to resemble.

* * *

Love is a bribe. Nature bribes man to induce him to produce his kind. Pleasure seeking man needs some compensation before he will undertake to do anything that requires effort. He will not do anything without reward; satisfaction of soul; gratification of the Ego, or some tangible gain.

* * *

Altruism is self-love, expressing itself through a desire to make mankind more like the Altruist.

* * *

Tears from the eyes of an onion are like the tears from the eye of an enlightened Ego — they leave an impression.

* * *

Man is a paradox; a fragment of force; a remnant of yesterday.

* * *

“Ignorance is the mother of fear.” — Lord Kames.

“The common curse of mankind and folly is ignorance.” — Shakespeare.

“Thou monster, ignorance.” — Shakespeare.

“Ignorance never settles a question.” — Baconfield.

“They most assume who know the least.”— Fay.

“Ignorance is the dominion of absurdity.” — Fronde.

“Who ever is ignorant is vulgar; who ever is vulgar is ignorant.” — Cervantes.

“There is no calamity like ignorance.” — Richter.

“What ignorance there is in human minds.” — Ovid.

“Ignorance is the greatest of all human infirmities.”— Orace Walter.

“It is with narrow-minded people as with narrow necked bottles—the less they have in them, the more noise they make on pouring it out.”— Pope.

“It is with nations as it is with individuals, those who know the least of others, think the highest of themselves.” — Colton. .

“It is thus we walk through the world like the blind not knowing whither we are going, regarding as bad what is good, and regarding as good what is bad, and ever in entire ignorance.”— Madam De Servigse.

“Do not take the yardstick of your ignorance to measure what the ancients knew, and call everything which you do not know — lies.”— Wedell Philips.

“Without knowledge there can be no sure progress. Vice and barbarism are the inseparable companions of ignorance.” — Charles Summer.

*** * ***

Cultivate the social instinct, and give away your kindest thoughts. Cultivate the art of giving, for it is more blessed to give than to receive. Give till you like to give away the surplus value of your Ego. Give until you become a Supercrat.

*** * ***

The greatest Civilizer is Enlightened Selfishness as expressed through the

Socialization of Selfishness and the Cultivation of the Social Instinct to a point where the Ego finds pleasure in distributing the surplus value of his own Ego and giving it away with sympathy and serenity.

The greatest and most beneficent form of Co-operation is that brought about by the grouping of Congenial Souls on the same plane of Consciousness or Self-understanding. Equal Consciousness is necessary -before harmony, peace and concord is possible among men and before sympathy can be scientifically and discreetly distributed to the satisfaction of all in the Group.

Human Nature never changes. It is only our tastes and our opinions that change, as we change our minds.

“Harmonious society can be created on no other ground than the strictest individuality of interests and responsibilities; nor can the liberty of mankind be restored upon any other principle or mode of action.” — Josiah Warren.

Prejudice which sees what it pleases cannot see what is plain.

Organization: The ability to shift work onto others which produces the most efficient results.

Laughter is a gurgle from the golden lute of life.

Laughter will stab a sneer, soothe a tear; crown a cheer.

Passion subsides where laughter presides (resides).

“Nothing,” says Goethe, “is more significant of men's character than where they find laughter.”

A laugh begins with a gurgle of glee, which is joy in a minor key; it then extends to a smile of self satisfaction, and ends as an eruption of ecstasy — in the form of a laugh.

*** * ***

First change your mind, then your tastes will change; then alter your methods, then your ways, your habits, and then you can change your environment to suit your own desires.

*** * ***

Politics begin with promises and end with compromises.

The voice of the real god is heard when selfishness is understood.

Opportunity: Man today is standing on the threshold of thought, gazing into space, looking for an opportunity to increase his power.

Idleness is the mother of invention, and the father of easy times — when the invention is profitable.

Mutual aid is mutually made.

When an honest man sees the truth of a thing, he will not be afraid to say so, when it is considered commendable to speak the truth, without blushing, for fear of Mrs. Grundy and Mr. Pecksnif.

Manners consist in flattering the pride of others and concealing our own. The first step is to conceal our good opinion of ourselves. The next is more impudent, namely, to pretend that we value others more than ourselves. The Moralists practices this method and denounces it at the same time.

* * *

“The more it changes, the more it remains the same.” — French proverb.

“Unanimity is the only Compatibility; we are all Egoists” — R. G.

“History cannot repeat itself, because the individual is unique.” — R. G.

“The most selfish thing I know is generosity; but what a Selfishness!” — Greville.

“The amount of intellect necessary to please us, is a most accurate measure of the amount of intellect we have ourselves.” — Helvetius.

There is no man alone, because every man is a microcosm and carries the whole world about him.” — Browne in “Religio Medici.”

“The more a man has in himself, the less he will want from other people, the less, indeed, other people can be to him. That is why a high degree of intellect tends to make a man unsocial.” — Schopenhauer in “Wisdom of Life.”

“The road to ambition is too narrow for friendship; too crooked for love; too rugged for honesty, and too dark for science.” — Rousseau.

“Insist on yourself — never imitate.” — Emerson.

“The more we study, the more we discover our ignorance.” — Shelley.

“There are three things too wonderful for me, nay, four things I do not understand: an eagle in the air, a serpent on a rock, a ship in the center of the sea, and a man with a mind.”

“All who enjoy work win success, and must share it, for happiness was born a twin.”

“Life is mostly froth and bubble,
Two things stand as stone;
Kindness in another’s troubles,
Courage in your own.”

— Lindsay Gordan, Australian poet.

“All unselfishness is really selfishness at bottom.” — Arnold Bennet.

“They that seldom take pleasure, seldom give pleasure.” — Greville.

“Man lives by habits, indeed, but what he lives for is thrills and excitement.” — Prof. James.

“This is the reason that Supercrats travel along the line of greatest resistance instead of the line of least resistance.”

“There are two levels for moving men - interest and fear.” — Napoleon.

“Every man is distinct from every other man, in tastes, judgment, and feeling. He is himself” — Frankfort Moore.

“A wise man never loses anything, if he has himself.” — Montague.

“There is a principle which is a bar against all information which is proof against all arguments and which cannot fail to keep man in everlasting ignorance; the principle is contempt prior to examination.” — H. Spencer.

“The great obstacle to progress is prejudice.” — Bovee.

Cicero said: “Men judge most things under the influence of either hate, or love, or desire, or anger, or grief, or joy, or hope, or fear, or error, or some other passion than by truth, or precepts, or, standards, or right, or justice, or law.”

“If the best you must have, the best you must give.”— M. S.

“For two things my heart is grieved: A man of war that suffereth from poverty,

and men of intelligence that are counted as refuse.” -- Proverbs.

“It is not the human heart that requires rejuvenation, but the human understanding that requires scientific regulation.” — Edmund Burke.

“Only 3 to 5 per cent of the human family, as yet, have required the art of thinking; the rest betray their simian-like ancestry by imitation.”— Prof. Huxley.

“True genius is the ray that flings
A flood of light o’er common things.”

Every great institution is but the lengthened shadow of some great man.
There are a thousand opportunities today, to one a hundred years ago.

* * *

“Lord of a thousand worlds am I, and I’ve reigned since time began; and night and day in cyclic sway, shall pass while their deeds I can. Yet time shall cease ere I find release — For I am the Soul of Man.”

* * *

Oh, learn to love yourself;
Consider how the silent sun is rapt
In self-devotion! All things work for good
To them that love themselves.
Urban: “He has another use for mishaps
Than to regret them.”
Pasqual: “What may that be?”
Urban: “Why,
To digest them, Pasqual. Hence have we brains!”
A mental mastication, slow and sure,
Eueptic consciences and willful blood
Transform our blunders to experience, sinew
And staple of all wisdom.
Learn to forgive yourself;

Though you were Judas, learn to forgive yourself.
 You grant humanity consists of men?
 I am aman; so when I serve myself
 I serve humanity. — John Davidson.

Nature is honest with those who are honest with her. As physical exercise strengthens and upbuilds the body, so does psychic exercise elevate and ennoble the Ego.

An over sensitive conscience is simply the evidence of spiritual dyspepsia. The man who has it is no better than his fellows.

A revelation is worth more than a revolution to an enlightened evolutionist, because it brings one nearer to a realization of one's resolutions.

Association gives warmth; co-operation brings strength; socialization brings happiness; realization brings peace and power.

Without a vision there is no progress.

Clodhoppers may improve the landscape, but they seldom improve their minds.

A man's forehead is the frontispiece of his own future and the headstone of his own fate.

“Nature cannot get from winter to summer with out a spring, nor from summer to winter without a fall.”

Conscious Man is no puppet of Fate, or Chance. He is the Director of his own Destiny, and the incarnation of infinite power. He can overthrow all obstacles that stand in his way because he knows how to regulate the pulse of his own personality and direct the action of his own mentoids.

The remedy for the removal of most of the evils of today is to learn how to socialize your selfishness, develop your social instinct, increase the circumference of your consciousness, develop a true sense of proportion, acquire the art of compromise, the outcome of which will be a real spirit of justice and equity, expressed in amity and supercratic sanity. By giving away the surplus value of the Ego

to congenial souls tinctured by thought and reinforced by reason, will make for harmony and happiness among mankind.

The Supercrat can analyze avarice, ambition, anguish, anger and agony — without tears, or self torture.

Social Aristocracy will produce more equality among men than the Socialist who demands equal opportunity for all, because the Social Aristocrat will consciously strive for betterment and get results, while the Socialists will yearn for results and get disappointment — and perhaps disillusionment.

“Thinking makes the man.” — Alcott.

“Thought is the seed of action.” — Emerson.

“Thinkers are scarce as gold.” — Lavater.

“Thinking, not growth, makes manhood.” — Isaac Taylor.

“Learning without thought is labor lost.” — Confucius.

“Man by thinking only, becomes truly man.” — Pestalozzi.

“Nothing is so practical as thought.” — Cecil.

“As a man thinketh in his heart, so is he.” — Proverbs.

“There is no thought in any mind but it quickly tends to convert itself into a power.” — Emerson.

“Youth at the helm, and impulse at the prow;
That is the way to boss creation now.”

“He only, among publicists, is sound,
Who keeps his ear glued closely to the ground.”

“Philanthropy moves slaves to tears.”

“Justice never pats anyone on the back.”

“Never beg what is your own.”

“The mistakes of the brave are worth more than the successes of cowards.”

War, play, laughter, profanity, alcohol — all conduce to man’s relaxation, to

his relief from the daily psychic pressure of worry, anxiety, and economic strife. Not much new in all this, you may say. Very well, but worth being called to your attention now and then.

"Ye who listen with credulity to the whisper of fancy, and peruse with eagerness the phantom of hope, who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow, must be disappointed as experience is accumulated and wisdom grows." — Dr. S. Johnson.

Man is the maker of things material; woman is the creator of things psychical. During the period of gestation she moulds the Ego to be, to her psychic desires, and leaves her impingements upon it in the shape of a poet, an artist, or any kind of a genius.

A Neo-Psychologist is one who dissects the dynamics of the present whilst regulating the destinies of democracy and preparing the present to fit the future.

* * *

Life is more than a breath.
When of breath bereft,
There is nothing left but — Death.

* * *

When you are young you earn a living; later you make a living; when you are old you get a living — anyhow.

Public opinion is merely the private opinion of some prominent individual expressed in public.

The People. A mystery without a history and not to be found in History.

The People. A metaphysical entity but a physical nonentity.

Envy, malice, jealousy and meanness are the fretful conditions of cheap organisms suffering from ulcerated understandings.

Democracy is the madness of the many for the benefit of the few.

Man is the swiftest thing that ever dashed into space — looking for work. He found it, and has been in trouble ever since.

Accord, concord, and Mr. Ford are the three best things in successful production.

Life is a mystery;
 Man is life's history;
 Death is his destiny;
 Deny it who can.
 This plot of a plan
 Which unfolds in Man
 Stay where you are
 And tell me the purpose
 Of life—if you can.

* * *

Thought Proverbs

Where there's a thought there's away.
 Beauty is only thought deep.
 A rolling thought gathers no moss.
 A thought in time saves nine.
 A little thinking is a dangerous thing.
 It's a long thought that has no turning.
 One good thought deserves another.
 Handsome is as handsome thinks.
 Don't cross a thought until you come to it.
 A thought can rise no higher than its source.
 Cast your thoughts upon the waters and they will come back after many days.
 Never too late to think.

“In men this blunder still you find,
 All think their little set mankind.”

— Hannah More.

“Men are never so likely to settle a question rightly as when they discuss it freely.” — Macauley.

“Men are most apt to believe what they least understand.”

“A little folly is desirable in him that will not be guilty of stupidity.”

“We seek and offer ourselves to be gulled. I have never seen a greater monster or miracle in the world than myself.” — Montague (Montaigne).

“Above all things, reverence yourself.” — Pythagoras.

“None deserve the character of being good who have not spirit enough to be bad; goodness for the most part is either indolence or impotence.” — La R.

“Out of fallacies come truth. All great truths originate from falsehood. All great theories are the result of false impressions.” — E. Renan.

“Try we lifelong, we can never
 Straighten out life’s tangled skein,
 Why should we, in vain endeavor,
 Guess and guess and guess again?
 Life’s a pudding full of plums;
 Care’s a cancer that benumbs.
 Wherefore waste our elocution
 On impossible solution?
 Life’s a pleasant institution,
 Let us take it as it comes.”

* * *

“A man, however well behaved,
 At best, is only a monkey — shaved !”

“Where is Utopia?
 Tell me where;
 Straight down that crooked street,
 And right round the Square.”

If you do not find it there, you'll find it as a vagrant thought underneath your hair.

The Thumb is the Finger of Fate pointing towards selfishness, love and hate, the trinity of power that regulates all forces that propagate, agitate, mediate and operate.

Laughter oils the wheels of wisdom, and lubricates the limbs of Love.

Laughter keeps your face merry and bright, your brain brilliant, and your body all right.

An Epigrin, the latest way a grin to win.

Improved arithmetic: Multiply the virtues of your friends, subtract from their faults, add to their kindnesses, divide their difficulties, practice their excellencies, proportionate their sorrow, and ignore their vulgar fractions.

While the poor pray the profiteers prey upon them. One ought to profit by the mistakes of the past in order to make a profit out of the present.

Prejudice which sees what it pleases can not see what is plain.

The average man seldom knows all that other men think he knows, but the chances are he knows a few things he isn't suspected of knowing.

* * *

You leave the past behind you as you push past the present; at the same time you take it with you in your mind.

The past is passed, the present is plus the past, and the plus and the present makes the future. I lived in the past. I live in the present. I live for the future. What is the past? Something gone before, leaving behind something which has only just begun — the present. Some people dash into the future regardless of reason; others stay in the present as a protest against the future and as an apology for the past. I push past the past into the future while making a pastime of the present.

* * *

A mind that is too feeble to invent doctrines itself always adopts doctrines invented by others. Consequently all of us hold a large variety of doctrines regarding a large variety of subjects. We value them partly as helping us to live well, partly as in a measure gratifying our desire for knowledge of the world, but mainly as creeds that we are bound to make prevail. To make them prevail we resort to every conceivable means: rational and irrational, savage and civilized, brutal and humane, force, fear, flattery, bribery, threats, ostracism, prayer, preaching and teaching. Yet most of the doctrines which we thus hold as sacred creeds and solemnly urge upon the world are unintelligible, vague, incoherent, ignorant, shallow, silly — logically rotten.

The remedy? The remedy is criticism — of self. — Cassius J. Keyser.

“Ultimate psychic processes show that the unconscious is the theatre of the most important mental phenomena.” — Windt.

“Look well into thyself; there is a source which will always spring up if thou wilt always search there.” — Marcus Aurelius.

“Nature and wisdom always vote the same ticket.”

* * *

“Blamed by those, praised by these, I smile at fools, defy the wicked, and hasten to laugh at all, lest I be compelled to weep.”

* * *

Thought is moulded into knowledge and wisdom, but
 Knowledge and wisdom, far from being one,
 Have ofttimes no connection, Knowledge dwells,
 In heads replete with thoughts of other men,
 Wisdom in minds attentive to their own;
 Knowledge is proud that she has learned so much,
 Wisdom humble that she knows no more. — Cowper.

What is Life? I ask of you, what is life? Oh, tell me true, is life a joke, or but a clue, please tell me, what is life, will you?

Is life a place where names are filed, or is it but a story wild, that only fits for

some young child?

And then in life what do we get, we sit, we stare, we fret. Why, friends, at any time I'll bet that man has not solved life's problems yet.

* * *

Man

Spark of infinity!
 Germ of Divinity!
 Fire of Prometheus, shrouded in clay;
 Doomed to mortality,
 Prey to fatality,
 Child of Eternity, worm of a day;
 Mind which can compass the stars with its span;
 Creature of Mystery!
 Marvelous Man.

* * *

Arch o'er immensity,
 Thronged to intensity,
 O'er thee vast myriads of wanderers sweep;
 Endless their numbers,
 For death never slumbers;
 Oh! 'tis a sigh at which angels must weep.
 Whence are ye flying, dark atoms of clay?
 Ask the poor wanderers and what can they say?
 When shall this mystery
 Shrouding man's history,
 Burst like a flash on our wandering gaze?
 Cut from its central Sun,

Can the lost planet run
 Back to its orbit in splendor to blaze?
 Silence, rash mortal! this sentence indite:
 “Shall not the Judge of Creation do right?”

“Good God! How rare men are.” — Napoleon.

“I made my generals out of mud.” — Napoleon.

* * *

“It costs a lot to live these days
 More than it did of yore;
 But when you stop to think of it,
 It’s worth a whole lot more.”

A supergram is a supergem of thought. An apigrin is an epigram garnished with a grin.

All human life is gradually changing from the simple to the complex; from unconsciousness to ego-consciousness.

Yesterday is dead — forget it! Tomorrow does not exist — don’t worry! Today is here — use it!

“Wit is the wishbone of wisdom, the funnybone of fact, and the touchstone of truth.” — M. S.

Tears: Diamonds in the eye, dimmed by desire denied.

Tears: Tiny globules of grief, finding relief from the tyrant of thought, unsought.

Dirt, like a cheap organism, is matter in the wrong place.

A man who would go on strike for fun, would go to hell for pleasure.

Direct action generally leads direct to reaction.

Man will not do anything for anybody unless he gets some benefit for whatever he does.

All motives are selfish, but all selfishness is not mortification of motive or

mutilation of mood.

Thought will abolish evil, for evil is ignorance and ignorance is the cause of evil.

The conscious Egoist seeks the truth wherever it is to be found. As Marcus Aurelius says: I seek after truth, by which no man ever yet was injured.

All wise men and Social Supercrats hate poverty, misery, injustice, tyranny, and slavery, thus justifying hatred as an essential element in human behaviour.

A worker gives away his sympathy before he gives away his donations; but the millionaire gives away his donations, with or without sympathy. They both give away first that which they have the most of and value the least.

A Bolshevik is a brainstormer in a snowstorm, looking for something that is not there.

The successful pugulist of today, gifted with psychic sagacity is the finest expression of human endeavor, because he has an invisible hammer in his hand, and an inspiration in his fist; while the average man wears a watch on his wrist, without any risk.

Pleasures of the palate; pleasures of the pelvic region, and pleasures of memory, are the three avenues of joy which everybody enjoys — at their leisure.

The Supercrat travels along the line of greatest attraction even though he meets with death. The Subterman travels along the line of least resistance — even though he meets with slavery.

Man is not a religious, moral, social, or political animal by nature, but assumes these virtues for selfish reason; the better to enable him to defeat his enemies, and to compete with his friends.

Selfishness radiamized by reason is the Homocea of happiness and the Panacea for pain and parology.

The best preacher is the heart

The best teacher is time!

The best book is the world,
The best friend is Enlightened Selfishness.

Man is a worshipping animal and the instinctive god of his idolatry is Self.
Man is a natural self worshipper; until by intelligent self-interest he finds himself out — from within — and becomes a self educator.

Undeveloped human beings must believe in something external, because they have no other means of focusing their powers, of condensing them to dynamic unity. The developed individual believes in himself, and the principle of self-belief is the essence of western individualism.

“Most men are at heart individualistic rebels against law and custom; the social instincts are later and weaker than the individualistic, and need re-enforcement. Man is not good by nature, but through association, if even in the family, sympathy comes, a feeling of kind, and at least of kindness. We like what is like us, we pity not only a thing we have loved, but also one which we judge similar to ourselves, out of this comes an imitation of emotions, and finally some degree of conscience. Conscience, however, is not innate, but acquired, and varies with geography.”— Spinoza.

“I wish that men would realize where true progress comes from. Great thinkers, good men, noble thoughts, high ideals, intellectual achievements, patient scientists, and the undimmed truth — those are the forces that make for true progress; those are the forces which are worth more in a country than all forces of race hatred, of militarism, of aggressive strength, of organized brutality.”

* * *

The most enlightened period of Greek civilization was the time when Stirpiculture was the fashionable philosophy and its principles were practiced. In 150 years Greeks produced more men of genius than the whole world produced in 2000 years.

* * *

“Energy, intellect, and pride — these make the Superman. But they must be

harmonized; the passions will become powers only when they are selected and unified by some great purpose, which moulds a chaos of desires into the power of a personality.”— Nietzsche.

“The road to the Superman must be through aristocracy. Democracy — this mania for counting noses — must be eradicated before it is too late.”— Nietzsche.

* * *

I am the impulse of every great discoverer, of every benefactor, of every inventor, of everything. I am that which sets every star in the firmament; I am that which forms man — I am an Idea!

* * *

If you want wisdom, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence.

The secret of power, intellectual or physical, is concentration.

Develop pluck. Let the other fellow trust to luck.

Anybody can do a thing he feels like doing, but it takes a true man to do a thing when he doesn't feel like doing it.

Alfinitize your affections — without affectation.

“When you know a thing to hold that you know it, and when you do not know a thing, to confess that you do not know it, that is knowledge.”— Confucius.

Poverty midst plenty; luxury midst want; will always prevail, as long as cheap organisms are full of travail.

“Men who have done the best for the world have the best right to be disappointed with the result of their efforts.” — W. E. Adams.

“With few exceptions, I despise the present generation, and only in humanity as it will be in the future do I find any consolation.” — J. Mazzini.

“The world reserves its big prizes for one thing, and that is Initiation.”

Initiation is doing the right thing without being told.

One of the great evidences of self-control is the power to forget others who are looking at you.

Don't rail and fret,
 Do not forget
 That happiness,
 Though hidden,
 Is ever near
 With open ear
 And comes
 When she is bidden.
 We seek in vain
 In town and plain
 For her to woo
 And win us,
 Let age and youth
 Learn this great truth.
 She hides
 But hides within us.

“The public! The public! How many fools does it take to make a public!” — Chamfort.

“For his successful progress, man has been largely indebted to those qualities which he shares with the ape and the tiger; his exceptional physical organization, his cunning, his sociability, his curiosity, his imitation and his ruthless and ferocious destructiveness, when his anger is aroused by opposition.” — Prof. Huxley.

“Our higher civilization is multiplying from its lower specimens, and our voters are being propagated increasingly from idle, unthrifty and unemployable invalids. Scientific men declare that there are nine sorts of idiots and six sorts of madmen. And the curse is that all these fifteen kinds of idiots and madmen are cheerfully multiplying with impunity.” — Harold White.

“It was not the eating of the apple of knowledge that hurt Adam and Eve; the injury came from not digesting it.” — Dr. Tilden.

“Nothing is impossible to the man who can will, and then do, this is the only way of success.” — Mirabeau.

“One thing about the wages of sin is that a man doesn’t have to go to law to collect them.”

* * *

“In idle wishes, fools supinely stay;
Be there a will, and wisdom finds a way.” — Crabbe.

* * *

A psychologist can see clearly through the mists of misunderstanding that surrounds the discussion of religious morals, politics, and social questions. A unified outlook is necessary to seek the truth of a problem. Morals and religions can be vivisected as scientifically as any other human manifestation.

“Tomorrow I will live,” the fool doth say; “today it is too late; the wise lived yesterday.”

“The mintage of wisdom is to know that rest is rus, and that real life is in love, laughter and work.” — E. Hubbard.

The reformaniac yearns to do the impossible without attempting to do the probable.

How can the International be possible, before the National is actual.

Temperament is merely another name for temper in a tempest.

The pioneers of thought are the pacemakers of progress.

The death of desire, developed a desire for death.

Suicide is santified by sanity, when reinforced by reason.

Luxury is evidence of the existence of progress, for man increases his wants as he increases his capacity to enjoy. Progress means the ability to satisfy these new desires with promptitude and proper pride.

A soul surcharged with the sunshine of consciousness wears a smile that is sublime.

People co-operate because they want to accumulate happiness, wisdom, wealth or power.

The greed of gain brings progress with pain.

Enlightened selfishness will be the savior of mankind — in the course of time.

Emulation is the highest form of imitation, which tends to bring forth the highest and best form of conduct and consideration.

The Conscious Egoist analyses the present to improve the future, and uses his wisdom to improve his personality. He recognizes, “that nature and wisdom are never at strife.”

Man has no rights. He possesses only one right — the right to think.

* * *

“Man can not be uplifted. He must be seduced into virtue.” — Don Marquis.

“The highest and rarest form of contentment is approval of the success of another.” — A. Bierce.

“He who thinks with difficulty believes with alacrity.” — A. B.

“Man was won to virtue, not by force, but by flattery.” — Mandeville.

“Mandeville,” says Prof. Bain, “was the first writer to affirm that virtue could exist without self-denial.”

* * *

Self-sacrifice is self-realization and not self-denial at all.

Old men give good advice to console themselves for being no longer a bad example.

Philosophy it seems is no more than an interpretation of the universe in terms of consciousness.

Youth at the helm, and impulse at the prow;

That is the way to boss creation now.

* * *

Twixt optimist and pessimist the difference is droll;

The optimist sees the doughnut, the pessimist the hole.

* * *

Humanity can be divided into three parts: Humanity, Jewmanity and Supermanity.

Humanity represents solidity and stupidity; Jewmanity represents Jewplicity,

which is a compound of rapacity, audacity, capacity and sagacity; Superhumanity represents the last analysis of humanity, and the arrival of the Superman.

* * *

“Man is the Magic Power that moves and makes;
Man is Mind, and ever more he takes
The Tool of Thought, and shaping what he wills,
Brings forth a thousand joys, destroys a thousand ills;
He thinks in secret, and it comes to pass,
Environment is but his Looking Glass.”

“We do in moderation the things we don’t like, and in excess the things other people don’t like us to do.” — O. Wilde.

Experience is a great teacher, but by the time it hands a man his diploma, he is too old to make much use of his knowledge.

“A nation turned out to type by methods of mass production can do anything but create a civilization.” — New Age.

“Just as we grow more fond of those to whom we have done a kindness, so we hate violently those whom we have greatly injured.” — La Bruyere.

The highest form of civilization is possible only when men and women have acquired the science of socializing their selfishness and know the art of giving away the surplus value of their ego with amity, urbanity, sanity and benignity.

Don’t talk too much; a stiff lower jaw is as useful as a stiff upper lip.

“The law of necessity controls the inclinations, the will, and the reason.” — Napoleon.

“The past tendency of the human intellect has been to ignore substantial realities, and waste its energies on empty speculations respecting the cause of phenomena.” — August Comte.

As Herbert Spencer says: “There is a soul of goodness in things evil; and also a soul of truth in things erroneous.”

“Although all cry, ‘Down Self,’ none means his own self in a literal sense.” — Butler.

“Every one wishes for his own advantage rather than that of others.”—
Terence.

“The force of selfishness is as inevitable and as calculable as the force of gravitation.” — Willard.

“Man, know thyself; all wisdom centers there.”— Young.

“Interest speaks all sorts of tongues and plays all sorts of parts, even the part of the disinterested.”— La R.

“If you isolate yourself, how will it help humanity? He snapped his fingers, always that, he answered. I reform myself; that is the beginning of reform — self. When I have accomplished that, perhaps I shall return and teach others.” — A. Bierce.

“I am chained to the frozen heights of existence, and Truth is the vulture that is gnawing my vitals.”— Anonymous.

“Every man speaks well of his heart, but no one dares speak well of his head.”— LaR.

Poverty consists in being separated from the good things of life, which are the joys of existence.

“The trouble with clever people is that they talk a good deal less than they would if they weren’t so clever.”— Anon.

* * *

What a happy old world this would be if men who didn’t know anything would only keep it to themselves.

An ounce of intuition may be better than a pound of tuition, for intuition is an instantaneous recognition of a thing; tuition is a slow process and has to be paid for.

* * *

“False modesty is the last refinement of vanity. It is a lie.”— A writer of two centuries ago.

A reformaniac is: a mild maniac who is desirous of reforming everybody except himself. Monomaniac: a monist on the moan — when not alone.

Socialism may not come in a day — nor in the morning; it may come like a

nightmare or a thief in the night.

Instinct, Habit and Will make the trinity of Triumph.

“Ideas mould the destiny of nations and write their characters on the countenance of man. He who gives the world ideas helps to make its history; and the thoughts that occupy the mind of the individual shape his career.”

“Wealth, power and office are all the produce of ideas.”— J. P. Angel.

* * *

No one has ever been able to explain why men persist in believing that they can be rich, noble, and happy in some manner other than by the exacting processes of Nature.

It is a hope that by some kind of necromancy one may obtain the fruits of drudgery, without the drudgery.

“What we call Luck is simply Pluck,
And doing things over and over,
Courage and will,
Perseverance and skill
Are the four leaves of Luck’s clover.”

* * *

Let the howlers howl, and the growlers growl,
And the prowlers prowl, and the mugwumps go it.
Behind the night
There is plenty of light,
And things are all right,
And I know it

* * *

The reason some people try to do good is because it’s so much easier than being good.

Thrills

There are thrills in the glorious brightness of day,
 There are thrills in the shadows of night,
 There are thrills in the stars of the great Milky Way,
 There are thrills in the moon's silv'ry light.
 There are thrills in the wonderful journey through life,
 There are thrills in the slumber of death,
 There are thrills in both leisure and unending strife,
 There are thrills in each life-giving breath.
 There are thrills in the flash of a cobra's fangs,
 There are thrills in the coo of a dove,
 There are thrills in the bitter and deadening pangs
 Of a heart that is wounded by love.
 There are thrills in the grasp of a baby's hand,
 There are thrills in a farewell kiss,
 There are thrills in the strong and unbreakable band
 That life gives to nuptial bliss.
 There are thrills in a smile and a glad "hello,"
 There are thrills in a sorrowful sigh,
 There are thrills in the dreams of long, long ago
 There are thrills in a last "good-by."

—A. W. Dragstedt.

In the days that were earlier,
 When man's hair was much curlier;
 Why he was dumb, he developed a thumb;
 And from that thumb, all things have come.

The thumb developed the brain; then the thumb became the first scholar to the
 brain. First came the rule of thumb; then the rule of reason — and Supermanity.

We all live according to our lights, but we all act according to the state of our liver; that is the reason that pink pills for pale people sell so well.

War has a psychological value; it changes values, and owners of the soil, which changes systems of government.

War is the great educator. It destroys rapidly, and enforces rebuilding quickly. It quickens the thoughts of men; hastens inventions; and ennoble the aspirations of woman.

War is a biological necessity, and a psychological blessing, for the fighting instinct must be fostered and sustained in a world of warring atoms, if a nation is to survive.

War will cease when progress ends; and everybody is satisfied with themselves — whenever that may be.

All that is, is truth and good —
 The “evil” is negation
 So, wisely let thine attitude
 Be one of affirmation.

— R. D. Stocker.

Nor yet invite a passive mood
 On “trial” and “suffering” never brood —
 With gladness and elation.

* * *

On myself insist, imbued
 Of tranquil resignation.

THE CONSTITUTION OF THE SUPERCRAAT.

Supercrats and Egocrats accept and uphold the following as natural and desirable principles:

The Supremacy of Wisdom,

The Leadership of the Supercrat,

The Authority of Evidence and Logic,

The Grouping of Congenial Atoms,

The Commonwealth of Conscious Egos,

That Psychology precedes all progress, as the dreamer precedes the schemer.

That Philosophy is the first born of Psychology, and the science is the first born of Philosophy and the child of Psychology;

That Psychology discovers and conceives; Philosophy examines and formulates; Science manipulates and demonstrates;

That brotherhood is local and largely vocal;

That selfishness is universal and love is local;

That society is not an organism; if it is anything, it is an orgasm;

That self-sacrifice is a deception, and there is no such thing for all attempts at self-sacrifice are efforts made towards self-realization;

That man is the measure of value; mind the measure of wisdom and personality,

the measure of power and greatness;

That Super-Woman is the chemist of Consciousness, the alchemist of supermanity, love, life and laughter, the miracle of mentality and the Queen of mirth;

That Super-man is the architect of his own fate and environment;

That all human beings are Egoists — some conscious and some unconscious;

That all cheap organisms travel along the line of least resistance, in search for happiness, but find instead mostly misery; while Supercrats travel along the lines of most resistance and greatest attraction and find new sensations, wisdom and power;

That surplus value of wealth is not produced by Labor but by psychic sagacity, mental audacity, perspicacious pugnacity and dynamic capacity of the supercrat;

That resource, energy and enterprise are necessary to success, for without aim, action and ambition nothing is possible, the incentive to victory and personal gain being increased in personal power;

That a militant minority shall always have authority over the majority;

That altruism is a fallacy and churchianity a failure;

That there is no sin but ignorance;

That evolution is slow revolution; revolution is rapid evolution;

That the few initiate and the many imitate;

That Capitalism is a blessing for it affords workers to wear white collars and gold teeth;

That Economic salvation is possible when demanded by Egos on the same plane of Consciousness.

That to get ahead, you must have a head.

* * *

The Gospel according to Malfew Seklew is without dogmas or duty, and is tolerant to all other adherents of all faiths — or none.

It is the gospel for independent minds struggling to be free from fear, doubt, or superstition. It proclaims that man is the atom of progress, and the measure of value, and its object is to glorify Man — the Ego-Conscious Organism. It affirms that each creature is capable of reason, and that he is responsible for his own actions -- because he is conscious of his possibilities; the creator of circumstances and not the slave of his environment, as are unconscious Egos.

It affirms that Nature is selfish and that Selfishness is God, and that all is good, when properly understood.

That Man is immortal through Consciousness — and is limited only by the glory of his genius, and the splendor of his imagination and inspirations.

That Conscious Man is a spark of Omnipotence; and a particle of Cosmic

Consciousness. That Man alone is responsible for — what he is, and what he will be. Being conscious of his powers, he is his own judge and dispenser of his own rewards and punishments. His aim in life is to avoid pain, and pursue the pleasures of the palate and the pleasures of the pelvic region — with moderation.

By obeying the 600 laws of nature, he acquires peace, plenty, pleasure, and power; by destroying the 6000 illusions, delusions and confused conclusions that beset all mankind, he acquires health, wealth, hope and happiness.

This evangel of enlightenment will, if understood properly, inaugurate a revolution in thought, in morals, in action, and in the art of living. It would force upon the people new desires which would produce new systems, concerning which the people have never been consulted, it would change ancient oppositions by showing how easy it is for ego-conscious organisms to produce progress and power, garnished with happiness and health. Wisdom will abound, wealth will be plentiful, ignorance will be annihilated, superstition will be strangled to death, and laughter will be lord, where the Supercrats live.

The gospel according to Malfew Seklew will increase the consciousness of the Ego, enhance his value, improve his outlook, develop his possibilities, intensify his individuality and improve his power of personality.

WHAT IS THE REMEDY?

To eliminate misery, poverty, ignorance and sin from mankind the first thing is to learn how to socialize one's own Selfishness.

Salvation by Selfishness is the only way to peace, plenty and power.

Salvation according to economic necessity is impossible, because of the difference in the mentality of those who desire economic security.

Equal consciousness is the one thing needful, before success is possible in any scheme of production or redemption.

All who associate with hope of success must do the right thing, in the right way, at the right time, with no dissenting voice, or discord, instead of concord will prevail.

The Social Instinct must be developed by doing acts of kindness, repeatedly, until one finds great pleasure in so doing.

Distribute the Surplus Value of your Ego, with consideration and discretion. The more you give, the more you receive from Society. The joy of giving is intensified by the pleasure of producing; added to which is the bliss of beholding the happiness of the receiver.

Increase the circumference of your consciousness by studying the Laws of Nature. All of which when obeyed bring health, wealth, wisdom and personal power.

Strive to rid the world of those twin enemies of mankind, ignorance and mean selfishness. Ignorance can be abolished by education; but selfishness in all its ramifications can never be extirpated, but may be scientifically handled by the Conscious Egoist, for his own good and for the benefit of mankind.

Learn the difference between ignoble selfishness and noble selffulness. Selffulness is selfishness radiumized by reason, illumined by enlightened self-interest.

Develop a true sense of proportion.

Cultivate a real sense of comparison.

Acquire the art of compromise, because, justice is founded on these three

qualities of mind and consciousness. With these forces in operation a real civilization is possible.

“Behind me is Infinite Power,
 Before me is endless possibility,
 Around me is boundless opportunity.”

— A. M. M.

A MILLENIUM TO ORDER WITHOUT DISORDER.

Group according to equal consciousness. Purchase land and cultivate it on intensive culture principles, guided by experts, till proficiency is acquired by the groupists. All members of the colony must belong to the Society of Social-Supercrats.

Each member to have so much land in his own right, in order to make him economically independent of the group and also to enable him to get the full return of his labor. Enlightened self-interest demands that each Ego must find his own Economic Salvation, either by individual effort, or in co-operation with others. Industries will be started as necessity demands. Co-operation will be cultivated when it pays better than does individual effort.

Harmony and success is assured, because each member — with equal consciousness — will know when to do the right thing at the right time, for every action will be guided by enlightened self-interest, founded on psychic sagacity.

* * *

THE SOURCE OF RICHES IS WITHIN.

The source of all riches is within. There is no more difficulty in becoming rich than there is in becoming clever in a business or profession, only some men find the secret more easily than others.

Adverse circumstances never yet held down a man who was determined to rise.

The more insuperable the difficulties the more powerful has the man become who has emerged from them. All the enemies a man has to contend with are of his own creation. One by one he can vanquish them if he will.

What man has done man can do.

What is the one desideratum in the acquirement of wealth? Talent? Not exactly. Some very talented men have been very poor. Education? No, there are plenty of educated men miserably poor. Trust in ourselves must come first. After that all is secondary. This is the common asset of every wealthy man. Luck, fate, chance, opportunity, have no claim to consideration. All of us, with very few exceptions, are psychologized by them. Opportunity, surely, you may say, plays some part? Contrast these two opinions respecting opportunity. The first you are probably familiar with, but the second is not so well known:

Master of human destinies am I,
 Fame, love, and fortune on my footsteps wait.
 Cities and fields I walk; I penetrate
 Deserts and seas remote, and passing by
 Hovel, and mart, and palace — soon or late
 I knock unbidden once at every gate.
 If sleeping, wake — if feasting, rise before
 I turn away. It is the hour of fate,
 And they who follow me reach every state
 Mortals desire, and conquer every foe

Save death: but those who doubt or hesitate,
 Condemned to' failure, penury, and woe;
 Seek me in vain and uselessly implore —
 I answer not, and I return no more.

Here is the second:

They do me wrong who say I come no more
 When once I knock and fail to find you in;
 For every day I stand outside your door,
 And bid you wake, and rise to fight and win.
 Wail not for precious chances passed away,
 Weep not for golden ages on the wane;
 Each night I burn the records of the day,
 At sunrise every soul is born again.
 Dost thou behold thy lost youth all aghast?
 Dost reel from righteous retribution's blow?
 Then turn from blotted archives of the past,
 And find the future's pages white as snow.
 Art thou a mourner? Rouse thee from thy spell;
 Art thou a sinner? Sins may be forgiven;
 Each morning gives thee wings to flee from hell,
 Each night a star to guide thy feet to heaven!
 Laugh like a boy at splendours that have sped,
 To vanished joys be blind and deaf and dumb;
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come.
 Though deep in mire, wring not your hands and weep;
 I lend my arm to all who say: "I can."
 No shamefaced outcast ever sank so deep
 But yet might rise and be again a man.

A RHAPSODY ON LAUGHTER.

Laughter is an internal verity, and an external reality.

Laughter is the aftermath of the birth of mirth. Brethren and co-workers in the vineyard of virolized vibrations! I purpose exposing a few thought throbs, or mentoidal murmurings, for your mental mastication on the subject and object of Laughter.

Thomas Hobbes says: "There is a passion that hath no name, but the sign of it is that distortion of the countenance which we call laughter, which is always joy, but the nature or cause of that joy nobody has explained."

Whatever it be that moveth laughter, it must be new and unexpected. Man is the only animal that can laugh heartily, artfully, artlessly and artistically. The golden laughter of the philosopher, and the hearty laughter of the honest toiler are the two finest manifestations of mentoidal motion and ecstatic emotion in this world of commotion. "By their laughs ye shall know men." Laughter is the lotion that lubricates the love of life, and lengthens the life or love. As the sun colours the flowers, so laughter colours life.

Laughter is the essence of enjoyment; the echo of ecstasy; the privilege of the poor; the perquisite of personality; the treasure of the toiler; the wealth of the wise, the truth of youth, and the bead on the Bowl of Bliss.

If you wish to live 100 years begin today to laugh — and laugh until your heart is warm, and overflowing with vibrations of vitality and victorious vivacity; for laughter is the yeast of feeling; the feast of faith; the festoon of thought; and festival of good fellowship; and the foam of the fountain of fancy.

Express happiness and you will attract it. The more you give out, the more comes back. Your happiness is not in the hands of others, but is in you. Circumstances, environment, conditions, obstacles, and oppositions — all bow in complete obedience before the miracle force of laughter — for laughter is lord of levity and grand-master of gravity; when reinforced by the wizard of wisdom. Aerate your senses with the oxygen of laughter.

The lamps of laughter will lighten the path that leads to paradise. Happiness is the halo of humor; and humor the generator of laughter. The octaves of humor are as wide as human nature. You can begin its cultivation anytime and anywhere. Humor purifies every hearthstone, creates domestic harmony, unshadows the brow of care, and spreads bountifully those rich graces which makes the world less sad. Humor makes for harmony — and harmony makes you likeable, lovable, and sociable in character and conduct. Harmony checks discord in the mind, in the body, and in business.

Laughter mutilates morbidity, macerates malice, minimizes misery, and magnifies mercy. It is an anodyne for anguish, an iodyne for anger, an emulsion for envy. It is the solace of sorrow, the gleam in the golden glance, and the shimmer in the sunbeam of self-satisfaction. Laughter warms the cockles of the heart, invigorates the brain, purifies the blood, aids digestion, strengthens the nerves, and makes you feel as if you had money in the Bank of Bliss.

Arouse yourself! Express the divine desires and miracle of mirth within you. Know yourself from within, and you will better understand things from within. Quit contentions, bickerings, vain discussions, quarrels, strifes, and express happiness. Enjoy your self while alive; for you will be long in the Tomb of Time. Move forward out of the fog of fear. Express enlightened ecstasy, tintured by toleration; in your words; in your letters; in your manner; in your work; in your ideals; in your friendships; in your kindness; in your beliefs. Radiate reason and happiness. Don't rupture a Rhapsody. Manipulate mirth by giving it away to your poor relations; for what you give to the poor you'll get back one-hundred fold.

Become a joy manufacturer. Wholesale and retail! Give away your joys; your griefs will take care of themselves. Become the incarnation of happiness. Let it be the atmosphere of your life. You will do it by thinking. Happiness is thought created. By thought you invoke, evolve, and produce happiness and laughter. Appeal to the Divinity that is within, and upon the invisible framework of your thoughts will the temple of your happiness be reared — and expressed — by laughter.

Laughter makes Kings envy peasants; plutocrats envy the poor; and the guilty

envy the innocent.

So laugh and grow, garrulous, genial, and generous in spirit and in deed, and you will become wealthy with wisdom, rich in reason, and opulent with optimism. As Chamfort says, “The most wasted of all days is that on which one has not laughed. If your life is dull, brighten it with laughter; for laughter means strength, confidence and victory.”

A person who does not laugh is not healthy. Ironic, sardonic and sarcastic laughter is counterfeit laughter. It is laughter struggling to escape from the chains of chagrin and conceit. It is laughter in pain — striving to be itself again.

Thousands of nervous troubles would disappear if the human family cultivated the art of healthful buoyant laughter. Dyspepsia is on the increase where laughter is on the decrease. Where there is a famine of laughter, there can be found freaks with feculent frenzies, fanatics with false formulas, and rainbow chasers with stale shibboleths. Laughter is sound sublime and noise benign. It is noise in its most harmonious mood; a mood of matter mixed with mentality. It is the melody of matter, the music of motion, the mascot of mood and the monarch of merriment; for it dispels dejection; destroys despair; banishes the blues, and mangles melancholia.

Laughter will reduce your blood pressure. Will ease the ill-humors of your body; for, it is the purloiner of pain; the policeman of passion; the sheriff of sorrow; the thief of grief; the foe of woe; the funeral of a frown, and the sheen on the soul of sound. If you desire the power of joy — laugh — loud and long. It’s good for the lungs and the heart. Laughter has changed the bitter cup of tears into the mellow wine of wit and wisdom.

You can change the face of the world by laughter. The miracle of happiness is a natural tonic that sets into exhilarating vibration myriads of sparkling joys. Laughter is medicine for the mind; the magician of social motion; and the equalizer of egoistic commotion in an ocean of emotion. Laughter is the sauce of self satisfaction; the condiment of contentment; the consomme of consciousness, and the fizz in the froth of fun and fancy.

Laughter oils the wheels of the world and drives away miseries as the sun does

the mist in the valley. Laughter assists the election of ecstasy to assassinate the atom of agony, and helps the molecule of mirth to murder the microbe of misery, while the mentoid of mercy smiles serenely upon the scene, with applause and approbation.

Laughter is the dimple of desire; the ripple of reason; the ragtime of reality; the sizzle of sanity; the vibrations of vanity; the pith of pleasure; the murmur of mirth, and the generator of the glands of gladness.

Without laughter life would be livid with lawless wrath, humor would be a tumor on the tongue of truth; and a blister on the bosom of bliss; wit would be weird and weary; smiles would shiver with sheer shame; dimples would depart for other parts; for laughter is the voice of a clear conscience, the glow of a clear concept; the simmer of a sincere soul; the birthmark of mirth; the magic of matter; the halo of happiness and the "swan song of sadness."

WHAT IS MAN?

Average man weighs 154 pounds.

What men are made of.

A notable object of interest is described as among the contents of the National Museum, Washington, showing the ingredients which go to make up the average man, weighing 154 pounds. A large glass jar holds the ninety-six pounds of water which his body contains, while in other receptacles three pounds of "white of egg," a little less than ten pounds of pure glue, thirty-four and one-half pounds of fat, eight and one-fourth pound of phosphate of lime, one pound carbonate of lime, three ounces of sugar and starch, seven ounces fluoride of calcium, six ounces phosphate of magnesium, and a little ordinary table salt. The same man is found to contain ninety — seven pounds of oxygen, fifteen pounds of hydrogen, three pounds and thirteen ounces of nitrogen, and the carbon in such an individual is represented by a foot cube of coal. A row of bottles contain the other elements going to make up the man; these being four ounces of chlorine, three and one-half ounces fluorine, eight ounces phosphorus, three and one-half ounces of brimstone, two and one half ounces each of sodium and potassium, one-tenth of an ounce of iron, two ounces magnesium, three pounds and three ounces of calcium.

POINTS OF INTEREST ABOUT THE HUMAN BODY.

In the human body there are about two hundred and sixty-three bones.

The muscles are about five hundred in number.

The length of the alimentary canal is about thirty two feet.

The amount of blood in an adult averages thirty pounds, or fully one-fifth of the entire weight.

The heart is about four inches in diameter and about six inches in length,

beating seventy times a minute, four thousand and two hundred times an hour, one hundred thousand eight hundred times a day, and over thirty-six million times a year. At each beat of the heart over two ounces of blood is thrown out of it, one hundred and eighty ounces a minute, six hundred pounds an hour, and about eight tons per day.

All the blood in the body passes through the heart in three minutes.

This little organ by its ceaseless industry, pumps each day what is equal to lifting one hundred and thirty tons one foot high, or one ton one hundred and thirty feet high.

The lungs contain about one gallon of air at their usual degree of inflation.

We breathe, on an average, one thousand two hundred times an hour, inhale six hundred gallons of air, or thirty-four thousand quarts a day. The aggregate surface of the air cells of the lungs exceeds twenty thousand square inches.

The average weight of the brain of an adult male is three pounds and eight ounces; of a female two pounds and four ounces.

The nerves probably exceed ten million in number.

The skin is composed of three layers and varies from one-eighth to one-quarter of an inch in thickness.

As William James says, "The ideal of the well trained and vigorous body should be maintained neck by neck with that of the well-trained and vigorous mind," and the only way of accomplishing this result is by letting food science, exercise, etc., go hand in hand with the wonderful science of mind. Thus alone may we attain and maintain perfect health and supreme mental efficiency."

How many of us, I wonder, can say truthfully, "I am 100% efficient. My brain is always clear. My body is in perfect health. I start my day's work with a feeling of buoyancy, and at the day's close I am as full of vitality and brain force as when I began." Yet, unless we enjoy perfect health like that we are not getting out of life the joys that should be ours — we are not making the most of our lives nor realizing our greatest possibilities.

The majority of us are not eager for big muscles and prodigious strength. Our

daily occupations do not require the physique of a Hercules. But we need bodies and brains so efficient and in such smooth running order that our daily tasks may be performed joyously without fatigue and without brain fag.

We want health, strength and vitality because we realize they are essential to our success and happiness. How may we attain them best?

Of course, every reader knows that the mind exerts control over every action and every process of the body, and that even the involuntary muscles which move the heart, lungs, stomach, kidneys, liver, etc., and the nerves which direct their functions are controlled by the mind through the subconscious part of our being which works through the brain, the spinal cord and the solar plexus.

The mind is the fountain head of human energy, but we must also develop muscular and nervous strength by judicious exercise, by proper breathing, by the right diet best suited to our individual requirements, and by living common sense lives in accordance with Nature's laws. We must combine true physical culture and food science with a knowledge of the laws of practical psychology, and thus, by training our mental and physical forces simultaneously we may attain complete harmony of mind and body, and the result will be maximum efficiency of body and brain.

Remember, your body is maintained through a process of continuous destruction and reconstruction. Life is simply an exchange of the old for the new, and health is only the equilibrium which nature maintains during the process of creating new tissue and eliminating the old or waste tissue.

Birth and death are constantly taking place in our body, new cells are constantly being formed by the process of converting food, water and air into living tissue. Every action of the brain, every movement of a muscle means the destruction and consequent death of some of these cells and the accumulation of these dead, unused and waste cells are the causes of pain, suffering and disease.

THE AMBROSIAL FOOD FOR THE GODS.

On rising, take a glass of fruit-liquor, the juices of lemon and orange mixed.

For breakfast: Take one pint of lukewarm milk into which put a good eating apple, cut into small pieces. Let it rest until a curd arises then eat slowly.

Afterwards eat a mutton chop with whole wheat bread. Masticate well. Drink no liquor while eating. Healthful emotions simulate while destructive emotions inhibit and destroy.

THE RIGHT WAY TO BREATHE

Correct breathing is a most important function of the body, and a great preventative of disease, especially lung trouble. Many people make the mistake of breathing only with the upper part of the lungs instead of the whole.

All singers who are taught correct breathing pay special attention to this point, but it is one which should be appreciated by every woman who values her health.

When practising this exercise discard all tight-fitting garments, stand erect out of doors, or indoors in a well-ventilated room, clasp the lower part of the ribs with a hand on each side, the tips of the fingers lightly touching. Do not raise the shoulders, but take a slow, deep breath until the lungs are filled — that is until no more air can be taken in comfortably. There must be no forcing, or exaggeration in this exercise; hold the breath for three seconds, and then exhale, gently and evenly.

* * *

A “Dizzy” Sensation.

The breath must not be held too long or the exercise repeated more than half a dozen times consecutively at first. Beginners sometimes feel a sensation of dizziness, but this will gradually pass as they become accustomed to using their lungs properly.

Children and grown-ups should practise correct breathing. It purifies and enriches the blood, consequently improving the complexion. The benefit in the general health is often remarkable.

STANDARD HEALTH RULES

To attain to health and keep it, to prevent disease and eradicate it, Nature provided a few simple rules which are not only to be known but must be observed if life is to prove a state of joy and success:

1. Never use fruits and vegetables at the same meal.
2. Select your food according to the productions of the season.
3. For the first meal of the day, or breakfast, use fresh fruits or fruit juices, whatever of the local market or imported, adding rolled oats, wheat or rice.
4. For the second meal of the day, or lunch, have a salad, toast or any wholesome unfermented bread.
5. For the third meal use seasonable appetizers, such as diverse melons, cucumbers or gourds in general, and in their absence whatever salad stuffs are procurable, like tomatoes, endives, celery, chicory, chives, green onions, leeks, kale, cabbage, lettuce, fennels, sorrel, watercress, radishes, carrots, beets, and turnips, the three later being available at any time. In addition to fresh appetizers use any vegetable, or vegetables, suitable for baking or steaming in their own juice, using absolutely no water in preparing such dishes, adding olive, sunflower, cocoanut, peanut, corn of cooking oil to avoid scorching, and steam over a slow fire. Fresh biscuits or yeast-free breadstuffs may be added to suit the taste, although raw cereals are preferred. In addition to these five rules, the following should be observed to hasten results and derive benefits, other than those of physical merit.
6. Select your fruits, salad stuffs, vegetables, grains, nuts, dairy and yard products according to temperament and basic principles.
7. The intellectually based need largely stone and seedless fruits (mostly tropical), salads, baked vegetables, almonds, pistachios and cashews. Should

use very little yard or dairy food and seldom drink with meals. Milk and butter conceded.

8. The spiritually based need seed fruits, mostly semi-tropical, more' salads, steamed and baked vegetables, uncooked, rolled and crushed grains, pine nuts, brazils, peanuts, barn products in season, also dairy food in season, thoroly cured cheese with lemon juice in season and in small quantities, black tea and coffee, although seldom with meals.
9. The physically based can have all the domestic fruits, less of the tropical or semi-tropical unless for remedial purposes. Plenty of salads, raw, steamed, baked, fried and stewed vegetables, raw and cooked cereals, unfermented bread stuffs, dairy and yard foods in season, walnuts, pecans and peanuts. They should drink before meals, but not with or immediately after them.

If you are unhappy don't blame others for your trouble is the result of your own thoughts.

If you exercise your thought powers aright no matter what others might think, say or do, you would enjoy perfect peace, health, and happiness. Most people in this world are about as happy as they have made up their minds to be.

Sickness is due primarily to wrong thinking. Failure is caused by the negative aspect of thought power.

Positive thought is uplifting, fearless, confident and causes good effects, to sender and receiver.

Negative thought is uncertain: Selfish, weak and works bad for all.

It has been claimed that emotions cause the secretion of definite chemical substances, which can partly be expelled by the breath; various emotions cause different colored precipitates in a given solution. There is no question of the beneficial effects of healthful emotions and the detrimental effects of the reverse.

It is not so much the effects of the thought upon the body as the emotion

aroused by and associated with the thought. Practically all emotions give rise to bodily expression. Darwin wrote an extensive monograph upon "The Expression of the Emotions in Men and Animals."

Fear, anger, and hate find visible expression in the face and in the actions of the body. These and envy, malice, jealousy, etc., affect the blood stream.

To succeed is to have courage and self-control, to be strong and sturdy, to think fast and act quickly, to be married happily, to be immune from sickness, consider your diet.

All life is a battle for place — the fittest only stay alive — what you eat and what you think determines your fitness to fight and conquer in life's battles.

* * *

DRY FEEDING

It is against nature to eat and drink at meals.

It is against nature to mix varieties of food at the same meal. Dry feeding is based on common sense.

As a rule, frugivorous animals confine themselves to fruit, the carnivorous to meat, and several feeders to grain, while the omnivorous exercise a discretion which should shame civilized man in his efforts to commit racial suicide.

The claims and advantages of dry feeding are easily explained. Digestion can be properly performed only by an efficient condition of the salivary and gastric juices. Let sloppy foods be eaten and beverages be mixed with meals, and the gastric functions become weakened, and perhaps, in the end disorganized by dilution. The gastric juices are the natural food — dissolvents, and with most of us those dissolvents are weakened by our erring habits in eating and drinking.

We are told that the blood stream makes a complete circuit of the human structure once in every four minutes, or three hundred and sixty times a day, permeating and influencing the extremest parts of the body. Not a particle of us can

escape its influence for our physical good or harm. Hence the vast importance of our state of blood in the determination of health and sickness. Do we think of that fact — do we realize its tremendous issues — while we poison our bodies with ill-chosen food and drink, and the drugs we take make bad worse?

Fruit juice — as contained in lemons, oranges and grapes — is a potent cleanser of the blood, which, by reaction, is rendered alkaline. Let the power of this purifying agency be recognized — emphasized, as it is, 360 times a day in the circulation of the blood — and the secret of my convictions will be easily understood.

The effects of fruit juice are amazing. A friend took lemon juice to cure rheumatism, and her bunions disappeared; while another, with the same purpose, discovered a cure for varicose veins, after wearing bandages for more than twenty years. And why not? If deadly poison will kill, almost on the instant, the process is the same in its action on the blood. Be assured that fruit juice will course through the frame as rapidly as beer or whiskey.

Assume that today an administration of the fruit juice has been made — say that a pint of lemon and orange juice has been absorbed — and the reactive influence referred to is at once communicated to the blood stream. The transition begins with the first dose, and within a week or two a marked change has been established in the constitution of the frame — bones, tissue, nails, eyes; every organ and function of the body is better for it.

This alteration in the blood (and consequent change in the whole frame) is speedily manifested in a pause in the growth and development of the disease, whether the cancer be internal or external; though, if external, the cancer has the additional chance of subjugation through the bathing of the wound with lemon juice.

Once arrest the tissue-disintegration as expressed in cancer, and the curative process may be said to have gained the upper hand. From the stage of controlling the growth one quickly comes to the stage of driving it out of its stronghold, so to speak, and ultimately banishing it.

Why? Because the clean blood builds; the medicine is food — food possessed

of life elements in it self. Just as the blood is the life, so is it life which makes the pure blood. Life must be fed with life; do not the flesh-eating animals prefer the living flesh? Chemical remedies, so-called, are absolutely different. They are dead in themselves; they do not remove the cause, and thereby they fail.

The new blood makes a new body; not slowly, but with marvellous rapidity. Brick by brick the structure is re-made, as it were, and new pure tissue takes the place of the old foul tissue.

To make the fruit-liquor: Take a heaped table spoonful of currants, sultanas, or raisins (best quality); place in a colander and stream under the cold water tap for a moment, to clean; then place in a cup and add two tablespoonfuls of cold water and the juice of half a lemon. Let stand over night, and on rising sip the liquor, afterwards thoroughly masticating the whole or part of the remaining fruit. For a family, of course, make proportionately more. There will be no constipation in the home where the fruit-liquor is systematically taken; the results are worth the little trouble of preparation. An action of the bowels will generally be induced before breakfast — a desirable habit to acquire. For infants give a teaspoonful, and from one to two tablespoonfuls to children, according to age and judgment. For the peel-and-pip water: soak the peel and pips of oranges and lemons in cold water, over-night; the tonic properties, so extracted, are remarkable. Use plenty of water, and always cold — hot, or boiling, will spoil it.

Honey is wonderfully feeding and purifying. It is practically all nourishment, and is almost immediately absorbed. Buy only the best quality obtainable.

Eat sparingly of the starchy foods — they constipate.

Be careful of the cream. Eggs, too, are potent food, to be given occasionally, not habitually, to children and delicate adults. I have discarded eggs. All frying-pan food is indigestible. Bacon is gross; the nuts will take its place.

To lightly cook an egg, put it into about a pint of boiling water, then take the saucepan off the fire, and in about six minutes the egg will be congealed — but not killed.

THE LEMON CURE.

By R. Mallet.

During the past ten years I have drawn attention to the virtues of lemon-juice as a remedy for the many ills which proceed from one root cause namely, a vitiated condition of the blood.

To keep the blood pure is to do the best one can for the maintenance of good health; there is no surer armour against disease.

Healthy blood should have an alkaline tendency, and I have proved by experiments upon my own body, as well as by an astonishing concurrence of testimony from other sources, that lemon-juice possesses, in its reactive properties, an unquestionable power to induce that state of alkalinity.

Lemon-juice is generally spoken of as acid, and no greater error has been entertained by those in search of health who, merely through ignorance, have allowed themselves to be prejudiced against this wonderful food-medicine.

Lemon-juice is acid to the tongue, it is true, and by its original elements it may be so classed; but as soon as it enters the system a remarkable change is wrought upon its chemical composition, due to the action of the digestive process.

By that process acid becomes alkaline, and sweet becomes sour, for in the latter instance how often is it noticed that sugar in one's tea will aggravate an attack of biliousness.

A short trial will place the purifying qualities of lemon-juice beyond dispute. There will quickly come a feeling of freshness to the whole body, because the blood is being cleansed. The frame will be warmed by the removal of the poisons which have clogged the organs. More muscular power will be given to every limb, and more alertness to the mind, because functions and senses are being freed from the burdens which brought lethargy and depression. Lemon juice will clean the frame from the soles of the feet to the crown of the head — even the eyesight is improved by this

marvellous cordial — and they will be happier homes in which it is habitually taken as an important part of the daily diet.

Most of us suffer from gastric troubles; lemon juice is the cure. Nearly every one is a prey to worms, children being by no means the only sufferers, and lemon-juice will speedily rid the intestines of those debilitating parasites. Lemon-juice will cure piles; while boils, sores, and wounds will promptly yield to the magic of this natural disinfectant. It will cure rheumatism, gout, asthma, and bronchitis. It will break down diabetes by changing the character of the blood. It is the cure for influenza, catarrh, and all inflammatory troubles. It will bring new life to the anemic and the vitally weak; it is advised by me in cases of cancer and consumption. Were its manifold purposes properly understood, how soon would the wailing of sickly children be assuaged, how gladly would men and women meet the labor of the day!

FOOD AS MEDICINE

Compiled from data provided by the U. S. Government Dr. Harvey M. Wiley says: "Food will be the medicine of the future."

ALMONDS — Very fine for the muscles, brain and nerves. Nuts are a very powerful food and should be either eaten alone between meals or with fresh fruit.

APPLES — One of the finest fruits in the world. Beneficial for Biliousness, Constipation, Acidity, Gout, jaundice, Indigestion, Liver Trouble, Nervousness, Skin Disease and Sleeplessness.

APRICOTS — Especially good for Worms and Consumption.

ARTICHOKES — Good for Dropsy and Jaundice. Contain much Iron.

ASPARAGUS — Cleans out the Lungs and Kidneys. Good for Asthma, Consumption and Bright's Disease. Easy to digest.

BEETS — Aid Indigestion and all Stomach Troubles. Good for Erysipelas, Jaundice and Skin Diseases of all kinds.

CABBAGE — Good for Skin Diseases and Blood Diseases. Anti-Scorbutic. Good for Asthma, Gout, Scurvy, also for the nails, teeth and hair.

CARROTS — Especially good for the complexion and hair—also a wonderful relief for Nervousness.

CAULIFLOWER — Good for the same things as Cabbage.

CELERY — This is a brain food. Good for Neuralgia, Rheumatism, Skin Diseases, Gout, Liver and Kidney Trouble.

CHERRIES — Very good for Bright's Disease.

COCOANUT — A very nutritious food. Coconut milk is good for Fever and exhaustion and the ground fresh nut and mixed with its own milk will expel tapeworms.

CRANBERRIES — Good for Liver Trouble, Kidney Trouble, Skin Diseases, and Cranberry Juice makes an excellent drink in fevers.

CUCUMBERS — Very good for the complexion and all Skin Diseases.

CURRANTS — Currant Beverage is especially good in Fevers. Also good for Coughs and Colds. Also Sore Throat.

DANDELION — Good for Dyspepsia, Liver and Kidney Troubles, Skin and Blood Diseases, Ague, Bright's Disease.

DATES — Especially rich in Vitamins. Good for circulation and supply much necessary heat to the body.

ELDERBERRIES — Good for Sore Throat, Coughs and Colds.

ENDIVE — Good for Skin Diseases. Liver and Kidney Troubles.

FENNEL — Good for Spleen and Gall Troubles as well as Skin Diseases and Liver Trouble.

FIGS — A very fine food containing much nutrition. Good for Liver Trouble and Constipation, also all Skin Diseases and the Blood.

GARLIC — A very healthful food in spite of its odor. Very good for Blood and Skin Diseases.

GOOSEBERRIES — Fine for Liver, Kidney and Stomach Disorders.

GRAPES — Especially good as they contain most of the mineral salts. Good for Blood and Skin Diseases. Consumption, Dyspepsia, Indigestion, Fevers, Liver and Kidney Troubles.

HONEY — One of the best concentrated foods known. Easy to digest. Good for throat and lung affections, also for Kidney and Bladder disorders. Is a natural laxative and sedative. This should be used instead of white sugar as it is an organic food.

HORSERADISH — Good for Asthma, Dropsy, Rheumatism, Catarrh and all Skin Diseases. Good for Liver and Spleen.

LETTUCE — Very rich in Iron. Good for sleeplessness or Insomnia, Stomach disorders, Indigestion, Dyspepsia, etc.

MELONS — All kinds of Melons are excellent for the Kidneys and the Liver. A natural laxative.

OLIVE OIL — It is very lubricating, which makes it invaluable for Constipation and Indigestion. Good for Skin Diseases.

OLIVES — An especially nutritious food. It cleans, beautifies and rejuvenates the entire system.

ONIONS — Wonderful for the blood and skin. They cleanse the system. Good for Sleeplessness, Nervousness, Coughs and Colds.

ORANGES, LEMONS AND GRAPEFRUIT — These fruits all belong to the same family and are the best of all fruits. They are especially strong in Vitamines and supply those which are missing from the Pasteurized milk. Very strongly anti-scorbutic with strong tonic properties. Good for all Skin and Blood Diseases and will prevent scurvy. A glass of Orange juice and Grapefruit juice mixed is one of the best things you can take the first thing every morning — it will preserve your health and help you keep young.

PARSLEY — Good for Bright's Disease, Gallstones, Dropsy, Kidney and Liver Trouble, Venereal Diseases and Enlarged Glands.

PARSNIPS — They are very good for Dyspepsia.

PEANUTS, BRAZIL NUTS — All nuts are very fattening.

PEACHES — Especially good for Worms and Consumption.

PEARS — A Natural laxative when eaten very ripe.

POMEGRANATES — Good for Coughs, Colds, Sore Throat, Lung Troubles, Hemorrhages and Tape Worms.

PRUNES — One of the most valuable foods known to man, containing practically all of the mineral salts and much nutrition, they rebuild the body and regulate the bowels, a natural laxative.

QUINCES — A natural laxative, good in all Stomach and Bowel Disorders and help stop vomiting.

RADISHES — Contain many of the mineral salts and are a very useful appetizer.

RAISINS — Contain all the good qualities of the original grapes and the action of the sun has made them much richer in sugar in its organic form. A very fine food.

RASPBERRIES — Good for Cholera, Sore Throat and Fevers.

RHUBARB — Use this in place of Vinegar which is indigestible. A very fine eliminator and good for Cancer.

SAGE — Good for Lung Trouble, Piles, Rheumatism.

SALT — Not a food in any way. Too much salt will cause trouble.

SPINACH — Good for Heart Disease, Piles, Stomach Trouble, Skin and Blood Diseases.

STRAWBERRIES — Especially good in Skin Diseases. If they cause rash to break out that shows you need them. Also good for Acne, Gout and Ringworm.

TOMATOES — Both a fruit and a vegetable and rank next to the orange in high value. Wonderful Kidney and Liver remedy. Good for Dyspepsia and Stomach Inflammations. Contains the Vitamins that are lacking in Pasteurized milk. Either Orange juice or Tomato juice are necessary for young children.

TURNIPS — Good for Ulcers of the Bladder and Skin Diseases. They contain much necessary Calcium for the teeth and bones.

WATERCRESS — One of the best Blood cleansers known. Good for all Stomach, Liver and Kidney Troubles as well as Skin Diseases. A very good brain and nerve food as well.

SIXTEEN ELEMENTS CONTAINED IN VARIOUS FOODS.

(And the amount of each contained in a person weighing 150 lbs.)

When we analyze the human body, we find that, like the soil and the plant, it is made up principally of the following sixteen elements:

OXYGEN (97 lbs., 12 Oz.). In all foods — both good and bad. (Air.)

HYDROGEN (11 lbs., 12 oz.). In all foods — good and bad. (Water.)

NITROGEN (2 lbs., 14 oz.). Especially rich in all nuts. In air and water.

CARBON (30 lbs.). In fresh, uncooked fruits and vegetables, air and water.

CALCIUM (2 lbs.). Spinach, Beets, Oats, Whole Wheat, Whole Rye, Beans, Carrots, Meat, Potatoes, Radishes, Onions, Garlic, Rhubarb, Fruits.

IRON (180 grns.). Whole Wheat, Oats and Rye, Beans, Spinach, Carrots, Fruits, Parsnips, Meat, Potatoes, Eggs, Cabbage, Milk, Nuts, Raisins.

IODIN (Very Small). Sea Food, Onions, Garlic, Citrus Fruits, Tomatoes, Berries, Eggs, Grapes and Artichokes.

CHLORINE (2 oz., 250 grns.). Fresh Uncooked Vegetables, Milk, Egg Yolk.

SULPHUR (3 oz., 270 grns.). Cabbage, Onions, Garlic, Radishes, Raw Eggs.

FLUORINE (215 grns.). All Whole Grain Foods, Fresh Leafy Vegetables, Milk, Onions, Garlic, Greens, Cabbage, Lettuce.

PHOSPHORUS (1 lb., 12 oz., 190 grns.). Milk, Carrots, Chestnuts, Cheese, Beef, Turnips, Spinach, Cabbage, Eggs, Whole Grains, Parsnips, Radishes, Baked Potatoes, Cottage Cheese, Citrus Fruits, Lettuce, Nuts.

POTASSIUM (290 grns.). Veal, Eggs, Potatoes, Milk, Peas, Carrots, Radishes, Whole Grains, Spinach, Parsnips, Beans, Peas, Cottage Cheese, Nuts, Asparagus, Apples, Figs, Prunes, Dates and Berries.

SODIUM (2 oz., 196 grns.). Eggs, Potatoes, Beans, Milk, Carrots, Peas, Veal, Parsnips, Radishes, Whole Grains, Spinach, Peaches, Figs, Celery, Nuts.

MAGNESIUM (340 grns.). Citrus Fruits, Apples, Cherries, Grapes, Nuts, Peaches, Whole Grains, Milk, Greens.

SILICON (116 grns.). Whole Grains, Eggs, Berries, Peaches, Cherries, Grapes, Greens, Spinach, Cabbage, Carrots, Radishes, Beans.

MANGANESE (90 grns.). Sea Foods, Nuts and Greens.

“Search in, search out, and ’round about,
 The Truth is the same forever.
 Of this there is no shadow of doubt,
 No probable, possible shadow of doubt,
 No possible doubt whatever.”

“Sip no longer from the saucer of sorrow,
 But drink from the bowl of bliss
 Until the juice of joy comes forth from
 Every proud and puissant pore, galore,
 With an encore — and some more.”

A SUPERCRAAT IS AN EGO ON THE FULL-SHELL.

“In the Tomb of Time we wander,
 In the Womb of Wisdom we wonder,
 In the Shades of Space we slumber,
 In the Meadows of Meditation we meander.”

Some spend their nights in the Region of Romance, others spend their days in the Realm of Reason as they walk down the Avenue of Adventure along the Pathway of Progress that leads to the Millenium, where Peace, Plenty, Power and Personalities abound and no Cheap Organisms are allowed around, for, when found, they find the Ground with Solid Sound, and are never more seen in that Town.

The Egocrat will help the Molecule of Mirth to murder the Microbe of Misery and assist the Electron of Ecstasy to assassinate the Atom of Agony, while the Mentoid of Mercy gazes upon the sightly scene with appreciation and applause.

WHAT IS A SIRFESSOR?

A heckler asked this question of Malfew Seklew. This was the answer: A Sirfessor is a Knight of Knowledge amongst benighted bipeds who peddle pestiferous piffle. A Supercrat of Sanity offering a salve for the woes of humanity.

The Society of Social-Supercrats.

It Affirms That —

All progress is aristocratic, individualistic, and egoistic, fundamentally, and collective, incidentally.

Progress is the past and present — plus the future made by the unique ego with intuition, imitation and imagination.

First, psychologization, vizualization, materialization and realization.

Advocates —

Stirpiculture — The Science of a New Life.

Mindology or Mentology — The Science of a New Mind.

Superology — The Science of a New System.

**Be a Social Aristocrat and join the
Aristocracy of aim, action and ambition.**

This Society was founded in England in 1897, in Scotland in 1906, in Chicago in 1916, and in New York in 1918.

F. M. WILKESBARR, President.

A. SAGE, Secretary.

MALCOLM COLE, Treasurer.

Address: 923 N. La Salle St., Chicago, IL., U. S. A.

Telephone: Diversey 4333.

Join the Fesserhood—The first degree of the Order of Social-Supercrats.

Join the Egohood — The second degree of the Order.

Join the Superhood — The third degree of the Order.

Become an Ego-Conscious 100 per cent Personality, and you will become wealthy with wisdom, rich in reason, and opulent with optimism.

Can you crucify your conscience on the cross of consciousness or Fletcherize your frenzies, Borrilize your beliefs, Pasteurize your prejudices, Burbankize your beatitudes, Bowlerize your banalities, virilize your vibrations, audit your own agonies, and paralyze your own paralogies, while you manufacture your own mirth, mollify your own misery, and mulsity your own malice? Can you pulverize your own piffle, sterilize your own slogan or stale shibboleths, and mesmerize your own melancholy? If you can, you are an Egocrat in excelsis and a rara avis among men, an ego on the full-shell, an entity with an identity, a personality with a punch, and individuality with an insight into life, surpassing all others. **If not, join the Order.**

LEARN HOW TO PSYCHOLOGIZE.

Egos Vivisected While You Wait.

Bon Mots bought and sold.

Epigrams exchanged and repaired while you wait.

Wit washed and renovated.

Reason radiumized.

Metaphores mended and defended.

Solecisms soled and heeled.

Shibboleths shattered and scattered.

Paradoxes prepared and protected.

Principles preserved and embalmed in the latest style.

Platitudes from any latitude reduced to brevity and sanity.

Sobs sorted and strangled to order.

Sorrow sequestered and segregated.

Thought transformed into truth and truth made triumphant, reinforced by reason and righteousness.

Egos examined and explained.

Individuality identified and rectified.

Personality provided with a punch.

Characters classified and codified.

Thoughts incubated and reorganized.

Desire dissected, Reason resurrected, Vibrations vivisected.

Hate humiliated and humanized.

Vanity sanitized.

Sanity vanitized with victory.

Success secured and sustained.

Master Minds manufactured to order.

Highbrows anointed with Haloes.

Lowbrows scolded and remoulded.

Delusions revished with reason.

Illusions illustrated by ridicule.

Your Ego Examined and Explained.

Brain-throbs captured and embalmed.

Learn how to measure your own misery, and weigh your own wisdom.

Agonies Audited.

Motives massaged.

Mentoids manicured and manipulated.

Molecules of Mirth multiplied and supplied.

Epigrams and Epigrins to order.

Democracy dissected and demonetized.

Superstitions suffocated.

Prejudices paralyzed.

Paralogies pulverized.

Anger and Anguish analyzed and annihilated.

Preserved prejudices and pickled principles explained and exposed.

Proper pride made profitable.

Morbid moods mutilated or removed.

Fear frustrated.

Remorse removed by reason.

Bliss without blisters supplied.

Misery mesmerized.

Happiness harnessed with harmony.

Despair destroyed.

Courage encouraged.

Ignorance ignored.

Wisdom made welcome.

Desire directed with discretion.

Nightmares turned into horses of another color.

Dreams diagnosed.

Vice vivisected and redirected.

Truth made Triumphant.

Worry washed in the waters of wisdom.

Laughter located and supplied to order.

Vibrations virolized.

F. M. Wilkesbarr, S.S.M.M.—the laughing philosopher of Lancashire. Talkologist, Neologist, Mentoidologist, Stirpiculturist and Neo-Psychological. Author of “Demi-Gods demi-damned, or Halo’s Hoodooed.”

“Evangelist of the Gospel,” according to Malfew Seklew.

“F. M. Wilkesbarr is the most original aboriginal and individual talkologist and jocular jawsmith that I ever heard in Hyde Park. He is the George Bernard Shaw of the ‘Forums’ and a masterpiece of ‘mentoidal murmurings’.” — Lord Erwin McCall, Editor of “Eagle and Serpent,” London.

“I have heard G. B. Shaw, G. K. Chesterton and others, but F. M. W., the laughing philosopher, surpasses them all as a maker of epigrams and epigrins.” — A. W. Haycock, Member of Parliament from North Salford, England.

“He, F. M. W., stands alone as a unique Ego, as he dashes through space with a smile on his face.” — Joseph Toole, member of Parliament from South Salford, England. F. M. Wilkesbarre, S.S.M.M., is prepared to give his lectures on “Laughter,” “Love,” “Men,” “Women,” “Wit and Wisdom of Malfew Seklew,” etc., before Women’s Clubs, Businessmen’s Clubs, or elsewhere. (These lectures were given over the Radio in England.)

For terms apply to Secretary, 923 N. La Salle St., Chicago, Ill.

Are you a Simpoleon or a Supercrat? A Peter pantheist or a Personality? Are you a Bromide or a Sulphide? A nonenity or a reality? Are you an unripe ego or an unfinished organism with underdone understanding and hard boiled beliefs, pingpong principles and petrified prejudices? Do you amble through the atmosphere with the courage of a carrot, the consciousness of a cabbage, the turpitude of a turnip, the pep of a prune, the punch of a prasnip and the psychology of a Sundowner in the swamps of Hobohernia, or do you dash through space with the courage of a Conqueror and the wisdom of a Will-to-Power Man?

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