



The Eagle and The Serpent

A Journal of Emersonian Philosophy and Sociology.

"The proudest animal under the sun and the wisest animal under the sun have set out to reconnoitre."

No. 11.

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TEMPLE OF WISDOM, LONDON.

In Reply to Many Critics ; This Journal Is Edited To Please the Editor.

OUR MEMORIAL ISSUES.

Beginning with our September Number, each issue of E. & S. will have memorial quotations from the immortal free spirits born in the month. We present herewith the names which will be honored in this program :

September.

ROCHEFOUCAULD, MERIMEE, CONDORCET, CAMPANELLA.

October.

NIETZSCHE, STIRNER, CERVANTES, DANTON, DIDEROT, BIZET.

November.

JULIAN, SCHILLER, SPINOZA, D'ALEMBERT, BUCKLE, G. ELIOT.

December.

HEINE, BEETHOVEN, MILTON, NEWTON.

Will our friends assist us in making these editions worthy of the names they commemorate, by sending free-spiritual quotations from the authors indicated? We wish also to invoke the assistance of interested readers in making translations from the French of Chamfort, Stendhal, and others.

IGNORANCE OF NIETZSCHE THE CAUSE OF THE WAR.

WE are in receipt of the following comment on the Nietzsche—Chamberlain—Rhodes letters in our last issue :

"I have read the papers you kindly sent me. I fear that none of them is consonant with Nietzsche's teaching. It is obvious to me that the professors have allowed their dislike of England to overwhelm their intelligence. Of course Nietzsche, had he been an English statesman, would have made short work of the Boers long ago. Why not, in the name of all that is philosophic and reasonable? It is greatly to be deplored that Mr. Gladstone had not studied and profited by Nietzsche's work. Had he done so there had been no foolish Convention of 1881 and consequently no present distressing but most necessary war.—Yours faithfully,

HUBERT BLAND."

[Of the *Sunday Chronicle*.]

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ISSUED ON THE FIRST DAY OF EACH MONTH.

NIETZSCHE ON KANT, HEGEL, STRAUSS, SPENCER, MILL, BENTHAM, DARWIN, HUXLEY, ETC.

(Compiled by Thomas Common.)

I recollect old Kant in this connection, who, as a punishment for having *possessed himself surreptitiously* of "the thing in itself"—a very ludicrous affair—was imposed upon by the categorical imperative, and with it in his heart, *strayed back* to God, soul, freedom and immortality, like a fox which strays back into its cage—and it had been his own force and shrewdness which had *broken open the cage*.—*The Gay Science*, § 335.

All the philosophers have built their systems under the influence of the seduction of morality, Kant also; their aim, which seemed to be certainty, or "truth," was really to rear "*majestic moral structures*"—to use the innocent language of Kant, who designated it as his own, "not so brilliant a but still not unprofitable" task and work, "to make the ground level and secure for those majestic moral structures" (*Critique of Pure Reason* II. S. 257). Alas, he has not succeeded therewith! On the contrary! as we must own at the present day. With such an extravagant purpose in view Kant was just the genuine son of his century, which more than any other is entitled to be called the century of extravagance, as fortunately he was also its son in respect to the more valuable side of its character (e.g., with the considerable amount of sensualism which he adopted into his theory of knowledge). He also had been bitten by the moral tarantula, Rousseau, the sentiment of moral fanaticism was also at the bottom of his soul, as the executor of which another disciple of Rousseau's regarded and acknowledged himself, namely, Robespierre, *de fonder sur la terre l'empire de la sagesse, de la justice et de la vertu* (Speech of 7th June, 1794). On the other hand, no one with such a French fanaticism in his heart could have acted more un-Frenchman-like, more profoundly, more radically, or more German-like—if the word German is still allowable in this sense—than Kant acted. In order to make room for his "moral domain," he saw that it was necessary to posit an undemonstrable world, a logical "other world"—it was precisely for that purpose his *Critique of Pure Reason* was necessary! Expressed otherwise: *he would not have needed it*, unless there had been one thing which he regarded as more important than all—to make the "moral domain" unassailable, or better still, intangible by the reason. He just felt the assailability of a moral order of things on the part of the reason too keenly! For in view of nature and of history, in view of the fundamental *immorality* of nature and history, Kant, like all good Germans for many ages, was a pessimist; he believed in morality, not because it was proved by nature and history, but in spite of its being constantly contradicted thereby.—*The Rosy Dawn*, Preface, § 3.

What is the whole of German Moral Philosophy from Kant onwards, with all its French, English, and Italian offshoots and accompaniments? A semi-theological attack on Helvetius, a disavowal of the slowly and wearisomely achieved, clear glimpses and intimations of the right path which he had at last well expressed and focused. Up to the present day, Helvetius is the most dishonoured of all good moralists and good men in Germany.—*The Wanderer and His Shadow*, § 216.

Hegel was the retarder *par excellence* of the victory of scientific atheism: witness his grandiose attempt to persuade us finally of the divinity of existence by the help of our sixth sense, the "historical sense"!—*The Gay Science*, § 357.

My objection to the whole of the sociology of England and France is that it only knows *decaying types* of society by experience, and quite innocently takes its own instincts of decay as the standard for sociological valuations. *Deteriorating* life, the decline of all organising power (i.e., separating, gap-making, subordinating, and superordinating power), is formulated as the *ideal* in the sociology of the present day. Our Socialists are *décadents*; Mr. Herbert Spencer, however, is also a *décadent*—he sees something desirable in the triumph of altruism (xi., p. 201).

In a rudely comfortable manner he envelops himself in the shaggy vesture of our ape genealogists, and extols Darwin as one of the greatest benefactors of mankind; but with shame we see that his ethic is built up quite independently of the question, "How do we conceive of the world?" Here was an opportunity to show natural courage, for here he would have had to turn his back on the class he belongs to, and could have boldly deduced moral precepts for the guidance of life from the *Bellum omnium contra omnes* and the prerogative of the strongest—precepts, to be sure, which can only have their origin in a thoroughly undaunted mind like that of Hobbes, and in an exalted love of truth quite different from that which explodes only in violent invectives against parsons, miracles, and the great historical humbug of the resurrection. For with a genuine Darwinian ethic, resolutely wrought out, a person would have the Philistines against him, whom he has on his side in all such invectives.—*David Strauss as Confessor*, § 7.

Let us observe, for example, the indefatigable, inevitable English utilitarians. . . They would like by all means to convince themselves that the striving after *English* happiness, I mean after *comfort* and *fashion* (and in the highest instance a seat in Parliament), is at the same time the true path of virtue, in fact, that in so far as there has been virtue in the world at all, it has just consisted in such striving. Not one of those awkward, conscience-stricken herding animals (who undertake to advocate the cause of egoism as conducive to the general welfare) want to know aught of the fact, or scent aught of the fact, that the general welfare is no ideal, no goal, no notion that can be at all grasped, but is only a nostrum; that what is fair to one *may* be very far from fair to another; that the requirement of one morality for all is really a detriment to higher men; in short, that there is a *distinction of rank* between man and man, and consequently, also, between morality and morality.—*Beyond Good and Evil*, § 228.

It follows from the laws of class distinction that the learned, in so far as they belong to the intellectual middle class, are prevented from getting a sight of the really *great* problems and interrogative signs; besides, their outlook, just like their courage, does not reach so far; and, above all, their need which makes them investigators, their innate anticipating and wishing that things may be constituted so-and-so, their fearing and hoping are set at rest, are quieted too quickly. For example, that which makes the pedantic Englishman, Herbert Spencer, so enthusiastic in his way, and impels him to draw a cheering streak, a horizon line of desirability, the final reconciliation of "egoism and altruism" of which he talks—that almost causes nausea to people like me. A humanity with such Spencerian perspectives as ultimate perspectives would seem to us deserving of contempt, of extermination! But the fact that something has to be taken by him as his highest hope which is regarded, and can be regarded, by others merely as a repulsive possibility, is an interrogative sign which Spencer could not have foreseen.—*Joyful Science*, § 373.

There are truths which are best apprehended by medium intellects, because they are most in accordance with them; there are truths which only possess charms and seductive powers for mediocre spirits. We are at present forced to this probably unpleasant conclusion, now that the spirit of respectable but mediocre Englishmen—I mention Darwin, John Stuart Mill, and Herbert Spencer—begins to attain a preponderating influence in the more medium clime of European taste. Indeed, who would doubt that it is a useful thing in the meantime for *such* minds to have the ascendancy? It would be a mistake to regard the most highly gifted minds which soar independently of the others, as more specially qualified for ascertaining and collecting numbers of little ordinary facts, and for extracting conclusions from them—the truth is rather that such exceptional minds are never in a very favourable position to ordinary people. After all, they have more to do than merely to cognize—they have to *be* something new and imply something new; they have to *represent* new values. The gap between knowing and capableness is, perhaps, greater, perhaps also more alarming than people think; the capable man in grand style, the creating man, will possibly have to be a sciolist; while, on the other hand, a certain narrowness, sterility, and industrious solicitude—in short, something English may not be unfavourable for leading up to scientific discoveries of the kind that Darwin made.—*Beyond Good and Evil*, § 253.

All purpose, all usefulness, is merely a sign that a will to power has got the upper hand of something less powerful, and has impressed upon it the significance of a function; and the whole history of a "thing," of an organ, of a usage, may thus be a continued chain of signs, with ever new interpretations and arrangements. . . . I give prominence to this principal standpoint of historical method, the more so as it runs diametrically counter to the prevailing instinct and taste of the age, which would rather content itself with absolute chance, yea, with the mechanical senselessness of all that happens, than with the theory of a *Will to Power* operating everywhere. The democratic idiosyncrasy toward all that rules and wants to rule, the modern *misarchism* (to coin a bad word for a bad thing) has gradually so transformed and masked itself in the intellectual, the most intellectual, that it at present presses, is *allowed* to press step by step into the exactest and seemingly objective sciences; indeed, it appears to me to have already gained the ascendancy over the whole of physiology and the theory of life, obviously to their injury, since it has juggled them out of a fundamental conception, that of the real *activity*. Instead thereof (under the pressure of the idiosyncrasy in question), "adaptation" is put in the foreground, an activity of secondary rank, a mere re-activity; indeed, life itself has been defined as the more and more suitable internal adjustment to external conditions (Herbert Spencer). The essence of life, however, its *Will to Power*, is thereby misunderstood; its main pre-eminence which the spontaneous, aggressive, encroaching, new-interpreting, new-directing, and moulding forces involve, on the operation of which "adaptation" results, is thereby overlooked; the commanding *role* of the highest functionaries in whom the life-will of the organism manifests itself actively and formatively is thereby denied. One recollects what Huxley has reproached Spencer for—his "administrative Nihilism"; it is a question, however, about *more* than "administration."—*Genealogy of Morals*, ii. 12.

THE CURSE OF INTEREST—THE RELIGION OF REPUDIATION.

Bolton Hall, Vice-Pres. and Sec. of the N.Y. Tax Reform Association, 111, Broadway, New York, writes :

In No. 7 of E. & S. I read :

Mathematicians have shown the fell and furious fangs of Compound Interest, that deadly demon which, with the aid of one penny loaned in the year 1, A.D., at five per cent. per annum, would have accumulated, at the expense of the workers of the world, a mass of gold twenty-five thousand million times the size of the earth !

As there has been much more than one penny continuously loaned at compound interest ever since the year 1, A.D., am I to understand that a sum of gold or money, 25,000,000,000 times the size of the earth has been extracted from the workers since that time ? If that is not what your paragraph means, what does it mean ?—Cordially,

BOLTON HALL.

The Answer.

In reply to Bolton Hall I can only make my meaning clearer by stating that the figures referred to represent the extent to which the working people have been plundered by the investment, at the stated rate of interest, of one penny since A.D. 1. That this is only a tittle of the total theft by the usurers from labour I am well aware ; also that the literal accumulation of this vast amount, in gold, is impossible. But the *claims* to gold have thus accumulated and been redeemed, not on a specie basis, certainly, but by the blood, sweat, hunger, and privation of the people. Stop usury, by abolishing the laws which cause the money supply to be less than the money demand, and no longer will the Shylocks of every nation reap where they have not sown.

WILLIAM J. ROBINS.

[Mr. Hall must also take note of the mitigating effect of insolvency, national and personal. It is not yet recognised that the sole claim to greatness of Solon, Lycurgus, Moses, and the other great law-givers of antiquity lay in their ability to execute a scheme of wholesale repudiation of the hopeless debts of their people—"spoliation" is the word used by the "Haves" and their slaves of the press. We know of no nation which does not sorely need such a national religion of repudiation. No nation can make the slightest approach towards justice to its own citizens which does not first repudiate the debts bequeathed to it by the past—and especially its foreign obligations. Do the people of the United States realize that they send every month to Great Britain in dividends, interest on loans, etc., a sum of money sufficient to support the entire population of the British isles in idleness ?

The convict's striped banner—oh, long may it wave,

By the art of the knave ! o'er the land of the slave !—ED.]

REPLIES TO OUR QUERY,

Can the Poor be Saved by the Pity of the Rich ?

CANON SCOTT HOLLAND :

The poor will only be saved through the pity of the rich when that pity takes the form of enabling the poor to save themselves. All "salvation" is from within. That is what we Christians hold in the Incarnation. Man must be saved by himself. Pity, therefore, becomes man, that man may have power to win his own salvation.

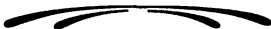
REV. JOHN GLASSE :

I think the term "egoism" is unfortunate, especially as you very properly distinguish between a noble and an ignoble egoism. I am a Socialist, but I quite agree with you that the best rule of morals is to be true to yourself. We cannot know what is good for others except in so far as we know what is good for ourselves, and to suppress the desire for our own good is thus to arrest the forces of progress. At the same time man is a social being, and can only realise himself in and through others. The exploited have no prospect of success except through union, and could make nothing of their triumph except through union. The individual by himself is helpless. The age of alms-giving is past. It is not sufficient for the evils of our society, and is often demoralising to the recipients. Love is the queen of the virtues, but charity as a substitute for justice is hypocrisy.

In spite of these answers I sympathize to some extent with your position. I have often heard it said, for example, that my expectations as a Socialist for the future are too sanguine. It may be so. It is quite possible that society may not be able to realise such a system, but with that I have nothing to do. I must live my own life according to my own ideas, and am not going to pass the time in a pig-stye because others are willing to do so. It is the same with Democracy. I believe this to be the best form of government, but I have not, in consequence, any faith in the infallibility of majorities, nor would I submit to their tyranny.

WILLIAM J. ROBINS :

The poor cannot be saved by anyone save themselves ; and that only in so far as they acquire "wisdom and self-reliance" : two things which the Eagle and the Serpent came down upon earth to give the children of men. The great mass of human beings are to-day but the manure out of which the free individual of the future must fructify. But even now the individual, who has intellectually emancipated himself from every superstition, is materially fettered by the various State and State-granted monopolies which impede social and economic intercourse between man and man. When men have self-educated themselves into the knowledge that all governmental agencies, both local and national, are nothing but artificial barriers to the infinite ingenuity of humanity - then will the day of the legislator, the county councillor, and the labour bleeder be gone. Till then we egoists must frankly and persistently practise our egoism, regarding all the unconverted as our natural prey whenever we get the chance. Meanwhile we can give the following good advice to the poor : "Do not trouble about being saved by the pity—but rather from the pity of the rich."



CORRESPONDENCE.

To E. & S. — It seems to me weirdly strange that Dr. A. R. Wallace, the author of so many excellent treatises on natural selection and organic evolution, should now require to ask—“(1) How are the superior persons in an entire population to be discovered, and (2) How, when discovered, are they to be put in the position of rulers over less superior persons?” (E. & S., No. 9.)

Surely the biological answer to these queries must be logically evident to every right-thinking man who has accepted as true the leading principles of Darwinian philosophy.

The business of "Superior Persons" is to "discover" themselves by their own aggressive virility. They are under no obligation whatever to be selected by "less superior persons." Their strength and will is their all-sufficient warrant. The victor *is* ruler by the very fact of his victory.

It is non-essential for superior persons to be "*placed*" in the position of rulers. They invite themselves, and inaugurate themselves.

Dr. Wallace writes more than one unanswerable chapter to prove that this is the good and ancient procedure among all animatic herds—and might I ask him what is an "entire population" of humans, what is a nation, but a herd of animals ?

When roaming the prairies and forests (in a non-captive state), the strongest bull, stallion, boar or ram is master, champion, leader, and king of the herd. He is not "voted" into this position by his inferiors—he fights himself into it against their will. He is self-selected by battle, nay, by generations of battle. He is the animal that "Can." (The words Can and King are from the same root.)

This is also the law and rule among men or history lies most abominably. The battle for supremacy in South Africa between Kruger and Rhodes, between English and Dutch, ought to be a convincing object-lesson as to the absolute truth of this contention—divine right to rule and reign is given by Conquest—by ability to do things. No voting is needed.

Denver, Colorado.

RAGNAR REDBEARD, LL.D.

We are very pleased to give Dr. Redbeard space for expounding his teaching that Might is Right. Writing lately to Mr. W. T. Stead we said : "We preach the doctrine that Might is Right as a *defensive* measure only. We do not mean that the mighty *may* do what they please [truth to tell they have never asked our permission], but that they *will* do what they please." Until the facts of life are ethical, what's the use of talking about ethics ? Even Tolstoi is convinced by the Boer hunt, now being carried out by those who are proud to be known as Christian pig-stickers, that "a sordid, soulless commercialism rules the world." To think that there are still men of repute who have only thus been awakened from the "dream of life" ! Tolstoi finds this war "incomprehensibly unbelievable." We ourselves find such a miracle of Rip Van Winkle, ethical-damned foolishness almost "incomprehensibly unbelievable." A devotee of Tolstoi discussing with us the exploit of a Tommy Atkins, who christened his bayonet with the entrails of a Boer (who had done nothing contrary to the rules of war) tried to seduce us from Life to "Ethics" by saying "The most important thing, after all, is to know what *you* would do under such circumstances." It was very painful to wound such Christ-like simplicity, but we felt compelled to say, "I am much more interested in knowing what the man with the bayonet will do—if he can run faster than I can."

ED.—I can understand Dr. Redbeard's position, though I cannot accept it. If men were only "herds of animals" his view might be the true one. But the mere fact that men, everywhere, and throughout all history, have had words and ideas corresponding to *truth, justice, virtue, right*, and that there have always been men who would sacrifice even their lives for these ideas, proves that mankind is *more* than an aggregation of "herds of animals."

The mere physical struggle---the rule of the biggest and strongest brutes among men--- is not therefore conducive to man's advance, prosperity, happiness.

Again, something *may* be said in favour of the struggle of individual with individual man, as leading to the survival of the best physical types. It may be said that such a survival is good for humanity. But no such advantage can be predicated of the struggle between communities very unequal in numbers. Forty millions, even though mostly fools and scoundrels, may be able to destroy half n million of far higher average type mentally, morally, and physically. The massacre of St. Bartholomew was such an exercise of *might*; but it was not a benefit to the race, it was opposed to our ideas of justice and morality both now and then, and was therefore not *right*.

Dr. Redbeard has given us a very brilliant and rhythmical poem---"The Logic of Today"---glorifying *might* as always and everywhere being identical with *right*. I admire his verse, but I decline to alter the meaning of such words as *justice* and *right* to make them accord with his theory that men are merely---herds of brute beasts.

ALFRED R. WALLACE.

Sir—Long life to E & S. and may the 20th century bring forth abundant fruit of the Egoist kind!

I am an ex-Catholic---was the dupe of that humbug Church for 40 years. I knew better for the last 30 years; but as soon as a man expresses an opinion in that Church not acceptable to the drunken Priesthood they will excommunicate him and boycott is the result. Such a boycott cost me about 6,000 dols. and all on account of an affair in the Public School of which I was Director. But I came out on top, though the Catholics tried their utmost to starve me out.

Make no mistake---Rome is trying hard to overthrow our Government, and the Protestant fools are helping them to do it.

As a rule, no one can be elected to office unless he receives the Pope's dupes' votes, and in order to get them he has to promise to place so many Catholics in office if elected. This explains why our cities have 75 per cent. of their officials Catholics when the Catholic population is only on an average about 12 to 20 per cent. It is only a matter of time when Rome will overthrow the Government, and people will awake in blood up to their knees. *Mark my word*, we may not see it, but it is bound to come unless more true Americans are born.

DR. L. S. STOLL.

Smithland, Iowa.

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RECONNOITRING THE ENEMY.

"When the sun was at noon Zarathustra suddenly looked upwards wondering—for above himself he heard the sharp cry of a bird. And lo! an eagle swept through the air in wide circles, a serpent hanging from it not like a prey, but like a friend; coiling round its neck.

"'They are mine animals,' said Zarathustra, and rejoiced heartily. The proudest animal under the sun, and the wisest animal under the sun have set out to reconnoitre. . . . More dangerous than among animals I found it among men. Let mine animals lead me!"

The Mother-Eagle is fiercest when gathering food for her little ones.

A New Religion—Contempt for Public Opinion.

I saw a young girl, driven from home, carrying her illegitimate babe through a throng of jeering men and women. I thought how consoling the girl would find the story of Jesus and Mary Magdalene. But how much courage, how much contempt, is required to take that consolation. Yes, the world to-day needs a New Religion—Contempt for Public Opinion. Let us go into this Temple and dedicate it with Festivals of Joy—with liberating laughter and sacred tears.

The Serpent as a Prophet.

The Serpent has a practical proposal for assuring universal and everlasting peace. Let England surrender all she owns in Africa and Asia, let Russia give up all she owns in Asia, and white-robed Peace will hover. Hang Rhodes, Rosebery and about nine-tenths of the two nations and the thing is done.

BUT as long as England is determined, by the Eternal, to have the whole of Africa, and Russia is determined, by the Infernal, to have the whole of Asia, then, says the Serpent, all this flirting with peace is but an awkward attempt to hide the native and cowardly hue of irresolution with the cloak of hypocrisy. Benevolent assimilation, which McKinley describes to be his object in the Philippines, is not likely to cease while it pays so well and there remain nice tender lambs to be assimilated.

The character of the harmony which is being prepared in advance for the congress seems slightly forced. Poor France, overawed by the Christian statesmanship of Maxim, Rosebery & Co., no longer calls England an "unscrupulous thief and hog," but with true politeness says "England's colonial policy is utilitarian." Thus do politicians in U.S.A., say, at election times, "Our colored brother"; at all other times, "The d—d nigger."—*E. & S. for Feb. 1899.*

The Ideal Currency.

David Hume, the Scotch historian, wrote: "In our colony of Pennsylvania the land itself, which is the chief commodity, is coined and passes into circulation." Thomas Powell, Governor of the colonies, wrote in 1768 regarding this colonial paper money: "There never was a wiser or better measure." Franklin said: "Between the years 1740 and 1775, while abundance reigned in Pennsylvania, and there was peace in all her borders, a more happy and prosperous population could not, perhaps, be found on this globe." Edward Burke, referring to this same honest money, used by the honest colonists, said: "Nothing in the history of the world is like their progress!" Why not coin the land again?—*Kinghorne-Jones.*

Truths Which The Universities Dare Not Teach.

We may here enumerate some of the facts which are tabooed at the universities, which are nevertheless far more important than all the facts communicated to the students:

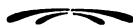
Dishonesty is the best policy for inferior men in dealing with superior men:—universities, however, cannot communicate such a truth even to their best and most upright students. There is no moral ruler of the universe (those who prefer it may say, There is no God), there is no moral order of the universe, nature is absolutely indifferent to good and evil: these are truths which the motley representative groups who manage university affairs are so terrified to contemplate, that instead of teaching them judiciously as they ought to do, they have endowed chairs of Moral Philosophy and Bampton and Gifford Lectureships for the purpose of mystifying and denying them. The Sermon on the Mount is a false system of morals; yet the universities seem never to tire of proclaiming the superior excellency of Christian ethics. The course of social development during the past two thousand years has been in the wrong direction and has deteriorated society; yet the universities almost unanimously proclaim that this course of social development was right and normal.

To their dishonor the universities still continue to defame the ancient Greek sophists, yet these were about the only moralists whose oral teaching was worth anything. Which of the universities again has the courage to declare plainly what is the significance of charity? True and honest youths ought to know that so-called charity is merely a device for bolstering up a false economic system of society. Some of the most important truths are contained in the *Institutes of Timour* and in the works of Machiavelli, Hobbes, Rochefoucauld, Schopenhauer, and Nietzsche; yet these works are too often either ignored or vilified in philosophical lecture-rooms.—*Archibald Anderson.*

SAYING THE WORLD.



ANSWERS TO CORRESPONDENTS.



SINCE the Galilean has had a fair trial at saving the world, with sorriest results, it seems about time to give the Devil his chance.



*These things are a mystery to
the ungodly.*—I. ORD McCALL.



T. Don't worry, but take everything to the snake in prayer.

MIGNON. You will find our love and wisdom just like God's—simply inscrutable.

A. Those suffering from spiritual difficulties can have their case personally attended to by remitting £5.

To work like the Devil half the time, to raise the Devil the other half—is the Christian's secret of a happy life.

R. The Lord Mayor's stirring appeal to the C.I.V.'s, according to the Chief Justice was "Remember *your* watchword is Duty—*mine* is Booty."

B. P. You'd be a dangerous man or, or near the battle-field—you would give some of the enemy a bad case of asthma in overtaking you.

T. D. writes "Christianity never has been tried and never will be." On the contrary we think it has been tried rather too much. It is a matter of taste.

ZAZA. Very kind of you to send sympathy, but don't send any more. Female sympathy is a form of intoxication too expensive for us. You might send our printer some—he really needs it.

WILKESBARRE. The matter you speak of has engaged our attention for years. It is both surprising and gratifying to an egoist to find how much devotion, yea, altruism, a little money will inspire in a woman and even, with joy be it said, in a Christian.

T. ATKINS writes: "I am covered with vermin. Will you kindly state what the true Christian and really fraternal attitude towards my companions should be?" We would recommend an extreme form of isolation if it were not so obviously unfraternal and distant-like.

R. G. asks, "What's in a name?" In reply let R. G. imagine that Jesus had been named Hogg. Would it not jar on our feelings to read on church-corner stones?—

ALL FOR HOGG! HOGG AND HOGG ONLY! FOR HOGG ALONE!

HOGG PAID IT ALL—ALL THE DEBT I OWE? HOGG AND HOGG CRUCIFIED.

THE PROBLEM OF THE JEW will be treated in No. 12.

Personal Notice.—Will the recipient of a marked copy of this Magazine, kindly submit to the Editor, for publication, his comments on the subjects indicated by the Editor's pencil?