

a sacrifice: she values the child higher than the hat; but it is a sacrifice to the kind of mother whose higher value is the hat, who would prefer her child to starve and feeds him only from a sense of duty. If a man dies fighting for his own freedom, it is *not* a sacrifice: he is not willing to live as a slave; but it is a sacrifice to the kind of man who's willing. If a man refuses to sell his convictions, it is *not* a sacrifice, unless he is the sort of man who has no convictions.

"Sacrifice could be proper only for those who have nothing to sacrifice—no values, no standards, no judgment—those whose desires are irrational whims, blindly conceived and lightly surrendered. For a man of moral stature, whose desires are born of rational values, sacrifice is the surrender of the right to the wrong, of the good to the evil.

"The creed of sacrifice is a morality for the immoral—a morality that declares its own bankruptcy by confessing that it can't impart to men any personal stake in virtues or value, and that their souls are sewers of depravity, which they must be taught to sacrifice. By its own confession, it is impotent to teach men to be good and can only subject them to constant punishment

"Are you thinking, in some foggy stupor, that it's only *material* values that your morality requires you to sacrifice? And what do you think are material values? Matter has no value except as a means for the satisfaction of human desires. Matter is only a tool of human values. To what service are you asked to give the material tools your virtue has produced? To the service of that which *you* regard as evil—to a principle you do not share, to a person you do not respect, to the achievement of a purpose opposed to your own—else your gift is *not* a sacrifice.

"Your morality tells you to renounce the material world and to divorce your values from matter. A man whose values are given no expression in material form, whose existence is unrelated to his ideals, whose actions contradict his convictions, is a cheap little hypocrite—yet *that* is the man who obeys your morality and divorces his values from matter. The man who loves one woman, but sleeps with another—the man who admires the talent of a worker, but hires another—the man who considers one cause to be just, but donates his money to the support of another—the man who holds high standards of craftsmanship, but devotes his effort to the production of trash—*these* are the men who have renounced matter, the men who believe that the values of their spirit cannot be brought into material reality.

"Do you say it is the spirit that such men have renounced? Yes, of course. You cannot have one without the other. You are an indivisible entity of matter and consciousness. Renounce your consciousness and you become a brute. Renounce your body and you become a fake. Renounce the material world and you surrender it to evil.

"And *that* is precisely the goal of your morality, the duty that your code demands of you. Give to that which *you* do not enjoy, serve that which you do not admire, submit to that which you consider evil—surrender the world to the values of others, deny, reject, re-

nounce your *self*. Your self is your *mind*; renounce it and you become a chunk of meat ready for any cannibal to swallow.

"It is your *mind* that they want you to surrender—all those who preach the creed of sacrifice, whatever their tags or their motives, whether they demand it for the sake of your soul or of your body, whether they promise you another life in heaven or a full stomach on this earth. Those who start by saying: 'It is selfish to pursue your own wishes, you must sacrifice them to the wishes of others'—end up by saying: 'It is selfish to uphold your convictions, you must sacrifice them to the convictions of others.'

"This much is true: the most *selfish* of all things is the independent mind that recognizes no authority higher than its own and no value higher than its judgment of truth. You are asked to sacrifice your intellectual integrity, your logic, your reason, your standard of truth—in favor of becoming a prostitute whose standard is the greatest good for the greatest number.

"If you search your code for guidance, for an answer to the question: 'What is the good?'—the only answer you will find is '*The good of others*'. The good is whatever others wish, whatever you feel they feel they wish, or whatever you feel they ought to feel. '*The good of others*' is a magic formula that transforms anything into gold, a formula to be recited as a guarantee of moral glory and as a fumigator for any action, even the slaughter of a continent. Your standard of virtue is not an object, not an act, not a principle, but an *intention*. You need no proof, no reasons, no success, you need not achieve *in fact* the good of others—all you need to know is that your motive was the good of others, *not* your own. Your only definition of the good is a negation: the good is the 'non-good for me.'

"Your code—which boasts that it upholds eternal, absolute, objective moral values and scorns the conditional, the relative and the subjective—your code hands out, as its version of the absolute, the following rule of moral conduct: If *you* wish it, it's evil; if others wish it, it's good; if the motive of your action is *your* welfare, don't do it; if the motive is the welfare of others, then anything goes.

"As this double-jointed, double-standard morality splits you in half, so it splits mankind into two enemy camps: one is *you*, the other is all the rest of humanity. *You* are the only outcast who has no right to wish to live. *You* are the only servant, the rest are the masters, *you* are the only giver, the rest are the takers, *you* are the eternal debtor, the rest are the creditors never to be paid off. You must not question their right to your sacrifice, or the nature of their wishes and their needs: their right is conferred upon them by a negative, by the fact that they are 'non-you.'

"For those of you who might ask questions, your code provides a consolation prize and booby-trap: it is for your own happiness, it says, that you must serve the happiness of others, the only way to achieve your joy is to give it up to others, the only way to achieve your prosperity is to surrender your wealth to others, the only way to protect your life is to protect all men except yourself—and if you find no joy in this procedure, it is your own fault and the proof of your evil: if *you* were good, you would find your happiness in provid-