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BEHOLD!

**The
Naked
Truth.**

By Americans.



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BEHOLD! THE NAKED TRUTH.

DEDICATED TO THE CREDULOUS.

Very respectfully by

AMERICUS.

If men would see things as they are,
From Truth they would not venture far ;
Nor would they speculate in doubt,
And wander on that dangerous route,
Where romance and illusions vain
Produce few pleasures and much pain ;
By argument it must appear
That Truth is always good to hear ;
'Tis everywhere, yet seen by few,
The Truth is old, but always new.

Rising to a prominence, upon the highway of society, and abandoning for a while the normal weight of prejudice ; we will contemplate that motley crowd known as humanity, with a neutral appreciation. We will sketch roughly apparent causes and effects, leaving to time and study Reform's ungrateful task. In recalling facts that are too carelessly waived by human interests, we remove from the mental observation that cataract produced by ignorance, immoderation and avarice.

AXIOM 1—(*Men living under a social régime are despicable enemies, who would eat each other were it not for the law's restriction*).

This enmity is caused by physical and mental inequality, by a variety of tastes, prejudices, convictions and passions, by a universal craving for fortune, by the disappointment of the unsuccessful, and the contempt of the fortunate; by pride, selfishness, avarice, dishonesty, immorality, immoderation, intolerance, intemperance and jealousy. In society men work for an independence (an income which will support them in inactivity); perhaps one in five thousand succeeds; yet all do strenuously pitch in, and in this human *mêlée*, wherein the meaner traits of nature are elaborately depicted, men have recourse to dastard measures to obtain their purposes, and he who falls is trampled on, to death. We maintain, that under such conditions, protestations of love and good faith, proffered by the contestants, appear at once inconsistent, insincere and absurd. Therefore,

AXIOM 2—(*A frank and fair enemy is preferable to a hypocritical friend*).

And we would favor laws which regard society as a great battle-field, rather than a loving brotherhood. It takes a long time to discover whether a man is worthy of our love, and in attempting to reach that state of admiration, love or esteem, we are apt to stumble over many of his deformities. Another great obstacle in the way of brotherly love is jealousy arising from the fact that—

AXIOM 3—(*Men are not alike, and consequently are not equal*).

This axiom is very universally ignored, and men with a marvellous assurance, prompted by an ignorance

of facts, imagine, because they possess an accomplishment or two more than the dumb brute, that they, all of them, are lords of the creation. This error is greatly encouraged by the religious maxim that says, "The first shall be last, and the last shall be first." Men laboring under this impression look upon their superiors, if not with defiance, at least with contempt.

AXIOM 4—(*Human pride bends with repugnance before a natural superiority*).

That is, a superiority inherited by the offspring of a progressive family. It requires no extensive argument to explain the difference which establishes the inequality of men, and only those whose imagination is agreeably subservient to their pride will attempt to disprove it.

AXIOM 5—(*He is inconsistent, who, claiming to be better than some, insists upon having no superiors*).

It will not do for men to assume their credentials by anticipating a post-mortem letter of credit or diploma, and in this particular the Church makes a grievous error. It is absurd to suppose that death, which annihilates the physical, should add strength to the mental powers. And if a creature loses nothing of the latter influence in death, it certainly cannot increase its value or force by such a metamorphosis.

CHAPTER II.

MORALITY.

AXIOM 6—(*Morality is the dividing line between civilization and barbarism*).

Morality is as essential to the maintenance of society as food is to the body, without it society per-

ishes. Morality is, in fact, a social invention ; it is a principle unknown to man in his primitive state ; it is a restriction upon animal propensities, and establishes the order of family, upon which society is based.

AXIOM 7—(*Morality depends upon the virtue of woman*).

Therefore virtue is a social necessity—(feminine virtue)—and every reasonable means should be adopted to encourage virtue on the part of woman. It is obvious that Mormonism, or polygamy, is detrimental to society ; whether recognized as legal or proclaimed illegal, its pernicious effects are to destroy the bonds of the family and demoralize society.

AXIOM 8—(*Monogamy is indispensable to morality*).

Virtue is a principle that concerns both the mental and physical systems ; it is inspired by a variety of influences, and governed by circumstances.

AXIOM 9—(*Fortunate is the virtuous woman*).

We say fortunate, because her virtue is more the result of favorable circumstances governing her life than the effect of her individual powers, supported by honor, faith or honesty. Some one has said that virtue had its price, we will say that—

AXIOM 10—(*Virtue depends upon circumstances that influence the career of the individual*).

And these circumstances will be partially governed by the mental and physical condition of the subject. A woman may be, physically speaking, virtuous, yet morally impure, unchaste, handled. There is so little physical virtue in men that we merely allude to it as an eccentricity.

AXIOM 11—(*Virtue is a measure of precaution, based upon a physical susceptibility to compromise*).

Were it not for this risk, the standard of virtue would undoubtedly deteriorate. There is great hypocrisy mingled with virtue, and we not unfrequently see instances where a hypercritical virtue has ventured in obscenity to the verge of violation. Why such subjects succeed in deceiving the public and in commanding respect, is a question for study. If to be virtuous is not to compromise one's self, why then, we may find ourselves doing homage to a community of harlots, respecting them for a superficial semblance of virtue!

CHAPTER II.

AXIOM 12—(*Immorality must be exposed, branded, shown up; if you conceal it you encourage its commerce*).

Let those scrupulous reformers *who will not see* the cancer that is eating the vitals of society, because they are too modest or too religious, pass aside, then grasp the filthy cover that conceals the vice and fling the leprous flesh before the public gaze, so that men may be disgusted and avoid its contagion.

AXIOM 13—(*Secresy is the cloak of shame; tear it asunder, rend it to shreds, and make a carrion of that living cancer for vultures, not for men to feast upon*).

There is much to be said of virtue; it is related to modesty, but modesty is a principle purely conventional, when we consider it superficially; in fact it may be said that—

AXIOM 14—(*Modesty is a fashion worn by virtue*).

Modesty, therefore, presents different phases at different periods and by different people; the deportment and dress of our great grandmothers would no doubt excite considerable criticism if they were immediately revived; and, on the other hand, those venerable grandmothers would be not a little shocked could they but witness the style of some of our fashionable ladies.

AXIOM 15—(*People with licentious proclivities are not competent judges in questions concerning modesty*).

For they imagine that that which excites their passions must necessarily move the balance of the world in the same manner, and thus we find a so-called Society for the Prevention of Crime placing an embargo upon certain works of art, because, in the opinion of ignorant and intolerant fanatics, incapable of forgetting for a moment their animal lust to contemplate the beautiful, such works of art are an incentive for immorality.

It is to be regretted that the law should tolerate these absurd usurpations of power and breaches of common sense. The suppression of obscene literature is strongly to be encouraged, as well as all immoral commerce, the proof, however, should be positive and not imaginary. No law has a right to venture its jurisdiction upon unknown premises, nor should men be permitted to insult art by an ignorant appreciation of its value, a vulgar interpretation of its design, and an intolerant and absurd conception of its spirit.

AXIOM 16—(*Obscenity, in the true acceptance of the word, is that which bears upon its face a flagrante delicto in the conception of immorality*).

CHAPTER III.

THE LAW.

AXIOM 17—(*Equality before the law is a hackneyed fallacy*).

Laws are established for the protection of individuals; to what extent they have failed in the performance of this duty many of us are painfully aware. What matters it to the people that the law should be framed in equity, wisdom and justice, when it does not protect them.

AXIOM 18—(*The law protects only those who can pay for its services*, .

And in this enlightened age the law offers to the speculator, the capitalist, and the politician, a fat field for fraudulent and remunerative exploits.

AXIOM 19—(*The law bends subserviently to bribery, legislation is manufactured by the yard, and peddled out to the people at an immense cost to them*).

When we consider the Electoral Commission imbroglio of infamous record, perpetrated by a league of traitors upon the people, we are convinced of the absurdity of expecting justice when we cannot pay for it. When we find the partisan stubbornness of eight men who were supposed to be wise and virtuous and honorable, kicking the law and common sense about, merely to win their game; then we can say—

AXIOM 20—(*The law is a farce, played as it is paid for*).

When we see prominent judges, eminent lawyers, sell their reason, their honor and their (so called)

country, for considerations, we cannot smile in anticipation of justice, and we lose any faith we might have had in the law. Ah, ye wise heads; ye incomprehensible intellects; ye inviolate wisdoms; *ye honors*, “do not shake your hoary locks at us.” When you indorse absurdities and lies you damn yourselves in the estimation of intelligent people; ay, e’en though you sat in the chair of State.

Thus we find the law and its brokers; it is a thing to buy and sell, as they are. He who can pay for it is favored at the expense, perhaps, of a legal claim. This conclusion is, indeed, distressing. Great thieves and murderers laugh at the people, and protected by the law, they castigate the multitude with the rope that should hang them, by rights. The people can never hope to benefit or be protected by the law, until they appoint a committee, paid by public funds, whose duty it shall be to protect the public in general, and individuals in particular. Such a committee should exist in every large city, at least, upon it civil rights depend.

AXIOM 21—(*The advantages of suffrage are chimerical when justice is disposed of, for considerations beyond the reach of the people*).

The State should remedy this deficiency.

AXIOM 22—(*Great authorities and a credulous public are often fools and fooled*).

Men are unfortunately inclined to bow before an apparent authority without understanding it. While listening to an eloquence that argues questions beyond the comprehension, men are apt to give credit to the argument. This confidence may be attributed, first to the inability they experience to disprove the argument; secondly, to a desire not to expose their ignorance of

the case in point; thirdly, to a blind and romantic partiality for incomprehensibilities. So men applaud that which they do not understand, and frequently indorse an orator because he, in an absurd discourse, has emphasized his points adroitly. If men, influenced by such a fascination, were to consider a moment the grounds upon which the orator erects his monument of eloquence, they would blush at their credulity. Most of these political or religious orators treat of subjects that do not admit of proof. Their object is to work upon human animosities, sympathies and superstitions, and manipulate from a credulous multitude a flattering approbation and a careless and lucrative generosity. They invariably succeed. Religious and political orators all have resource to this ingenious subterfuge of incomprehensibility, for—

AXIOM 23—(*Mystery is appetising food for credulous digestion*).

And the more man indulges in that diet the greater his craving for it. Mystery has governed men when all the powers combined could not have subjected them. History records this fact a thousand times.

CHAPTER IV.

LABOR AND CAPITAL.

AXIOM 24—(*Capital is the offspring of labor, it is conspicuously noted for its matricidal proclivities*).

Society may be divided into two important bodies, viz.: the producing element and the trading element.

The producers create value, and the agents dabble in it in a manner best suited to the pecuniary interests of the latter.

AXIOM 25—(*The producer's compensation for his labor, when compared with the profit or commission demanded and obtained by the agent, is as two is to ten*).

This disparity in the wages of the producer and agent causes a gradual bankruptcy of the former and an unreasonable accumulation of wealth by the latter. Centralization and monopoly follow, and the people are disfranchised. It must be observed that—

AXIOM 26—(*Centralization or the accumulation of values is peculiar to man*).

It originates in an instinct (common even among the lower animals), that of provision for subsequent wants.

AXIOM 27—(*Men exhaust their eloquence in condemnation of centralization while doing their utmost to accumulate values for themselves*).

It appears to us that the most effective method that can be adopted to prevent centralization and monopoly, is an increased taxation of capital, and the comparative exemption of labor. For if the agent makes one hundred per cent when the producer barely makes twenty, why should not the agent pay the bulk of governmental expenditures? As the case stands now, the people support the government by the sweat of their brow, including the capitalists who are exempted, because they hold their money (in bulk); they are bondholders.

AXIOM 28—(*The inequality in the distribution of profits has caused the great financial panics that have revolutionized society*).

Men naturally seek the lightest work and highest wages, and the producers become agents and overcrowd our exchanges to speculate at the people's expense. There are too many agents; the consequence is obvious.

AXIOM 29—(*A production is compelled to pay extravagant sinecures before reaching the consumer*).

If capital has its faults, labor is not blameless; it follows the example of capital (in self-defense we admit), and tries its hand at monopoly. Witness the labor leagues and unions that demoralize the workman and plunge his family into misery.

AXIOM 30—(*The compensation for labor can be regulated only by the laws of supply, demand and quality*).

It is plainly ridiculous to suppose that all men are entitled to the same wages. If "the laborer is worthy of his hire" he, nevertheless, is not worthy of any more pay than another laborer (equally proficient in his work) will accept.

AXIOM 31—(*Communism is a ghastly practical joke played upon common sense by fanatics*).

AXIOM 32—(*A republican despotism is perhaps the worst of tyrannies, for it places the whip in the hands of a rabble*).

AXIOM 33—(*All acquirements are progressive, force them, you produce an abortion, and society is revolutionized*).

AXIOM 34—(*Men can enjoy liberty only upon the condition that they will respect a law of progress governed by time and labor*).

AXIOM 35—(*If all men were to-day equal and alike mentally, physically, financially, socially, to-morrow there would not be found two who could be equally compared in all particulars*).

Owing to the present customs in the markets of the world large fortunes are realized, and a corresponding amount of bankruptcy balances the commercial ledger. Centralization of capital is generally effected at the expense of a large portion of the tax-paying element. Therefore, this centralization should bear the tax that would have been paid by those who have been bankrupt by that centralization. Take, for instance, all those monopolies which make a small trade impossible. How many taxpayers do they not ruin, thereby depriving the government of revenue? Why should not those monopolies be compelled to pay the deficiency? Tax capital by all means; it is fair and equitable, and capital should be the last to complain of it. Tax government bonds! Why not? The government bond to-day is an unpatriotic favoritism shown to capitalists and foreigners at the expense of the taxpayers whose credit and labor alone sustain those bonds. If a man has been fortunate enough to accumulate wealth, he should be compelled to pay taxes in proportion to his means, and not be allowed to avoid the performance of this duty by investing in exempted government paper, the interest of which comes from the taxpayers' labor.

The periodical misunderstandings that occur between labor and capital arise from faults on both sides, prompted by extravagance. Both ask too high wages for their services; capital commences the row by demanding an exorbitant rate of interest; then labor perceiving the rapid accumulation of wealth, all derived from labor's toils, insists upon higher wages, for-

getting that this increase must come out of its own purse. Capital resists, and a siege is organized; capital has much to lose, labor but little, labor being idle; capital receives no interest, in the meantime it is consuming itself in various ways; then comes the crisis and a general bankruptcy or decentralization; capital is annihilated, but labor still lives to fire the last gun of reproach, after which it renews its work, starting afresh new foundations for its downfall. Oh, statesmanship, where art thou in this case!

CHAPTER V.

MONEY.

To the present period, able scientists and political economists are arguing this question: What is money?

AXIOM 36—(*Money is the circulating representative of value received*).

Its face only should decide its actual worth upon the market, for—

AXIOM 37—(*The government alone has the right to establish its value, and if the market depreciates the government's money it dishonors its acceptance*).

It will appear at once unjust and unreasonable to compel a laborer (who accepts a hundred cents to-day for to-day's work), to be satisfied with ten cents' worth of bread (for his dollar) to-morrow. Yet that is what the market does. Speculators and thieves indorse the custom, but the people abhor it.

AXIOM 38—(*The intrinsic or market value of money cannot be considered when we refer to its worth*).

AXIOM 39—(*If money is to be considered merchandise, the government stamp is a subterfuge to ruin the people in the interest of speculators*).

AXIOM 40—(*Money is a moral obligation indorsed and protected by the government, otherwise the people would not accept it*).

AXIOM 41—(*The face of money is a title, a nobility, a worth, granted to the vulgar metal by an accepted authority; if you protest its face you dishonor the authority that created the title*).

CHAPTER VI.

GOVERNMENT.

AXIOM 42—(*A government is an agreement based upon certain principles or precautionary measures, made by a community for the protection of individual rights*).

Of late years this axiom does not appear to have inspired the administration of our affairs; for the government now seems to be at the command of rings, monopolies and conspiracies. Witness the usurpations of Grant's administration; witness its unconstitutional department, its unblushing and flagrant protection of public plunderers, and its illegal proceedings at the polls, which resulted in a national disgrace, the practical disfranchisement of over a half a million voters.

AXIOM 43—(*If the government does not protect the individual in his rights he becomes a mere slave*).

Man is the animal which is most liable to be imposed upon, for reasons which we have specified in the foregoing arguments. Man is liable to sickness, to poverty, to the intolerance, prejudice, and jealousy of his neighbor ; his death makes room for a competitor. If he has fortune his demise is generally smiled upon by his penurious relations or acquaintances. In short, a thousand trials afflict him, and he is constantly in need of protection. Government is instituted for that purpose ; it generally fails after a time.

AXIOM 44—(*No government can be fair, impartial and honest in its administration, unless its functionaries abstain from influencing or taking part in politics, directly or indirectly*).

AXIOM 45—(*A public officer under a democratic government is a public servant, and by no means a leader*), as is popularly and erroneously supposed.

A public official is appointed and paid by public moneys to execute what is intended (at least) to be an impartial law, in an impartial manner. By what right, then, does he presume to favor one of his employers at the expense or detriment of another ?

AXIOM 46—(*Upon taking the oath of office, the public functionary should abandon all active interest in support of a party upon whose influence his tenure of office depends—he should not vote*).

AXIOM 47—(*As men are not equal in any particular, universal or indiscriminate suffrage is a political error and an injustice to the intelligent and qualified voter*).

AXIOM 48—(*Universal suffrage, as practised in the United States at this date, tends to lower the political moral standard, and retards the progress of the people*).

AXIOM 49—(*The qualification for suffrage should be based upon an intelligent responsibility; a pecuniary qualification is not practicable*).

AXIOM 50—(*A privilege which authorizes the cancellation of an honest and intelligent vote, by a dishonest and ignorant one, is an outrage upon civil rights*).

AXIOM 51—(*An election nowadays amounts to a formidable confusion of tickets, and the result depends upon the decision of a handful of rogues, who buy and sell the people to the highest bidder*).

AXIOM 52—(*A voter should at least understand the principles upon which his vote is based*).

Thousands of voters in this country are absolutely incapable of appreciating the distinction conferred upon them by their voice in the elections. They should not be permitted to vote until they can do so intelligently.

SUFFRAGE.

When we argue in behalf of the intelligent vote, we appeal to reason in the people's interests, for the people must continue to be subjected to the impositions of monopolies and rings, until they intelligently cast their votes. We by no means infer that every honest farmer or laborer must be well posted in the politics of the age; there is no reason, however, why every voter should not understand the platform or principles which his vote is intended to support.

AXIOM 53—(*The vote is as essential to the people's liberty as drops of blood are to the physical system*).

AXIOM 54—(*The vote must be sacred, inviolate—under no other condition can a democracy prosper*).

AXIOM 55—(*The fall of republics is easily attributed to the pollution of the voter*).

AXIOM 56—(*A man who will sell his vote is a traitor to his country, and a thief, for he robs a legal vote of its power or voice, his being illegal*).

A man who has sold his vote should be disfranchised ; but this disgrace should not affect his children.

PATRIOTISM—WHAT'S THAT ?

AXIOM 57—(*Patriotism as interpreted by the world appears to consist in a vague respect or veneration for an indescribable something to be venerated*).

Many men never experience patriotism, excepting when a drum beats or a band plays, therefore we may say—

AXIOM 58—(*Patriotism appears to be an illusion which imposes upon the mind certain self-sacrificing duties to be performed, with no apparent compensation for such services*).

In fact, when we consult the motive for patriotism, we find men struggling their utmost to obtain what ! disfranchisement, misery, death. A handful of rogues quarrel, can't agree ; they employ the people *to be patriotic*, in other words to fight out and adjust their differences, either side of which aims at centralization and disfranchisement of the people at large. Oh, ye credulous victims to an imaginary duty, stretch your reasons to the limits of an argument, and know what you are fighting for. Ah ! you say you fight for your flag. And that flag is held by traitors over traitors ; e'en in its every fold, a traitor is concealed to assassinate your liberty, and justice with it. So ye fight for your flag ! Protect it first from knaves, lift it from the sink

of iniquity into which monopolies have dragged it, place it beyond the reach of demagogues and speculators, then you may fight for a worthy motive, for then you fight for your interests. But now you fight not for your homes, not for your children, not for your happiness, nor for a brighter future. You fight (mark it well) for interests that oppress yours, for powers that are seeking your political ruin, to use you afterward as beasts of burden. Beware, O! ye patriots, beware, lest your patriotism should lead you into an ambushade of traitors! Find out what you are fighting for, then if you have to fight, do it with a vengeance; not for flags, not for music nor drums nor eloquence nor influences that move your sympathetic imagination to folly, but fight ye for your interests, your rights and your future. That is patriotism indeed. Few men have understood its true import, and thousands have been led into a premature grave by imagining they were serving their country when in fact they were merely sacrificing their all for the ambition, avarice and lust of their enemies.

COMMUNISM.

The world is inclined to jump at conclusions beyond its reach. And if Communists have followed the world's example in this respect, and have fallen into the depths of fanaticism, they at least have for excuse a desperate misery, and they are more to be pitied than execrated. These men, abused and trampled on, know not the philosophy which teaches that a quiet, patient and intelligent resistance on the part of an overwhelming majority must finally operate the enfranchisement of the people and secure their rights.

CHAPTER VI.

INFLUENCE OF A STANDING ARMY.

AXIOM 59—(*A standing army is a living spectre that haunts the people's freedom continually*).

Standing armies, from time immemorial, have proved dangerous to civil rights. They are an incentive for usurpation; they demoralize the useful pursuits of society, and encourage objectionable ideas among men.

AXIOM 60—(*An army is a machine governed by the word of command*).

That word may be uttered (as we have seen) through the foul breath of tyranny.

AXIOM 61—(*An army is a dangerous tool in the hands of one man*).

We know by the most unfortunatè experiences, that the army in this country has trespassed unconstitutionally upon the people's most sacred premises. This danger should be removed, and a judicious system adopted to maintain in each State a national militia for emergencies.

AXIOM 62—(*True freemen despise the uniform and the bombast of military organizations*).

AXIOM 63—(*Military pursuits are essentially incompatible with democratic views and civil laws, and are often caricatures of valor*).

COURAGE.

AXIOM 64—(*When it becomes necessary to allude to courage as a peculiarity, it is at a premium*).

Love, devotion, gratitude, honor, pride, vanity, fanaticism, avarice, romance, fear—all contribute.

AXIOM 65—(*Courage is inspired by various influences*).

AXIOM 66—(*Many so-called acts of courage are, in fact, the result of an ignorance of attending dangers*).

AXIOM 67—(*Many so-called heroic acts are prompted by a fear of greater dangers than said acts can experience*).

AXIOM 68—(*Under aggravating circumstances, the meanest coward is capable of immortalizing his name by an heroic act*).

It is not a little amusing to examine the gold-top and brass-button courage that perambulates under the title of officer. These fellows are absolutely impressed with the exorbitant conviction that every one whose curiosity they excite, is admiring them for some supposed act of valor accomplished. These curious fellows, were they to read more closely in the public gaze, would translate therefrom, the following apostrophe: "What in the devil are you looking about here for? Where are the Indians? Go scalp them. Get to work." And, "What does the government pay you to loaf about as a perambulating automaton?" &c., &c.

Physically big officers, particularly, are very funny with their imperious, insinuating ways; they appear to much better effect than small men. One naturally surmises the advantages which these big men offer as a target.

DUELLISTS.

A duellist is either a fool, a coward, or both at once. The propensity of retaliation is natural, and has its merit when influenced by the spontaneous impulse of indignation; but when it is governed by calculation, it appears as we may term it, a secondary symptom.

that bears upon it the imprint of murder, and is abhorrent to reason.

The code of honor is a fanaticism unworthy of consideration, for the only possible excuse that can be advanced for manslaughter is passion ; remove that excuse, and murder will brand the act, and make it horrible.

If a man challenges you, thrash him if you can, if you cannot, make the attempt at least, that is, providing his case deserves your notice, for the provocation of some men may appear as the braying of an ass or the snarl of a dog

CHAPTER VII.

THE CHURCH AND STATE.

AXIOM 69—(*The Church and State should be strangers*).

For there is one State and one thousand religions. Religion governs men by appealing to their faith, whereas the State governs men by force.

AXIOM 70—(*Two acts of faith, although they may be the antipodes of each other, will weigh the same in the scales of justice and common sense*).

With due respect to all religious convictions, and considering their various alleged credentials carefully, we fail to discover what right any particular one or more creeds have to interfere with or influence a national administration.

Behold! the Naked Truth.

AXIOM 71—(*If a religion expects immunity from the government, why should that religion interfere with said government?*)

The government is bound to respect all religious convictions, and no preference can be shown to any particular creed. Religion has proved valuable to society, and has, perhaps, done more for morality than all other influences, yet what crimes have not been perpetrated in its name.

AXIOM 72—(*A man cannot think with the brains of his neighbor*); therefore—

AXIOM 73—(*The introduction of a religious doctrine in a democratic government is an usurpation and an injustice to many citizens. This should be carefully avoided*).

It is greatly to be regretted that—

AXIOM 74—(*Intolerance seems to be the natural appendage to religion*) and we may attribute to its influence the distressing contests that characterize the Church's sanguinary career.

AXIOM 75—(*The Christian Church claims charity as its foundation, yet mark its arbitrary and imperious decrees*).

AXIOM 76—(*It is indeed difficult to discover what a man's convictions have to do with facts*).

AXIOM 77—(*No law has the right to discriminate in preference of one or more convictions to the detriment of others*), under these conditions only, can perfect religious freedom be realized.

AXIOM 78—(*The civil law is constitutionally bound to protect all religious laws that have not a direct immoral tendency—such as the Mormon law, which has a decided immoral effect upon society*).

CHAPTER VIII.

IMMODERATION, INTOLERANCE, INTEMPERANCE.

When we consider the recent action of the temperance ring in New York, we are convinced that this ring is more intemperate than the people they annoy. We find these monomaniacs of temperance chronic inebriates, for they are continually immoderate and intolerant. It appears to us that—

AXIOM 79—(*The magnitude of a crime should be measured by its effects upon society*).

We maintain that—

AXIOM 80—(*Intolerance and immoderation have always proved the forerunners to revolution*).

Whereas artificial intemperance or intoxication affects individuals only.

Of course we deplore the sad effects produced upon society by artificial intemperance, and we appreciate fully the misery that falls heir to drunkenness. At the same time, between the evil of intoxication and that of intolerance, we should rather bear with the former; for—

AXIOM 81—(*A licensed intolerance is the death-rattle of freedom*).

AXIOM 82—(*Temperance and morality may be preached, but no law can constitutionally enforce those virtues*).

All fair and well-balanced minds must condemn the impertinent outrages perpetrated upon the people by the fanaticism of temperance monomaniacs. The usurpations of this (league of idiots) are as unwarranted as they are distasteful to the people. Their

knowledge of human nature is very limited, and their insolence is extravagantly developed.

The notorious infringement upon civil rights, known as the Sunday Prohibitory law, is as abortive in its proposed effects, as it is unconstitutional; and yet the same is permitted to exist. This (modern inquisition) has its parallel in the *auto-da-fés* of history's darkest age. Then they questioned a man's religion; now they inquire both into his religious convictions and his diet. We would advise reform among the natural inebriates first, and the artificial inebriates afterwards. The former are tyrants, the latter beasts.

AXIOM 83—(*Artificial or alcoholic intoxication paralyzes the mental and physical systems, and consequently destroys life*).

AXIOM 84—(*Man's love for sleep is the original incentive for intoxication*).

We may easily trace that dangerous vice to the love of sleep.

AXIOM 85—(*Sleep is the most popular panacea for mental distress, and man in his affliction has recourse to it for relief*).

Unfortunately this comfort, sought in oblivion, can not always be effected by natural means, therefore men use alcohol, opiates and other drugs.

AXIOM 86—(*As man delights in dreams and illusions so does he find pleasure in plunging his senses into the captivating mists of drunkenness, e'en to die there*).

AXIOM 87—(*Suffering bears closer relation to reality than does pleasure*); therefore—

AXIOM 88—(*Intoxication, which creates illusion, or a disturbance of reason, has more affinity for pleasure than for pain*).

Those who are happy indulge in intoxication as a luxury, whereas those who are unhappy fall into drunkenness to forget that they are miserable.

AXIOM 89—(*'Tis the first drop that overflows the inebriate's cup*).

A consummate drunkard starts his flame with a drink. The second and subsequent drinks pass the limits of moderation and make a beast of him.

AXIOM 90—(*Few drunkards can take one drink only, and the first is always an appetizer for a second one*).

AXIOM 91—(*If you can satisfy an inebriate by practical demonstration that his immoderation is killing him, he will modify his thirst*).

AXIOM 92—(*The medical faculty can do much to prevent the increase of drunkenness. Temperance societies have increased the vice*).

For, where they have made one convert, they have nominated many candidates for the disgraceful office of intemperance.

The water flowing from (the very few public fountains) is not drinkable. A thirsty traveller is compelled to beg a drink of water, at those (execrable bars) or go without a drink. How much do icé fountains cost? and what do the people pay for a temperance lecture?

O! ye temperance reformers.

CHAPTER IX.

THE PRESS AND THE PEOPLE.

AXIOM 93—(*A free press is an ambiguous term applied to a licensed monopoly*).

AXIOM 94—(*The press does not represent the vox populi, for it is compelled to cater to the interests of religious, political and financial authorities*).

These influences own the American press, which, of all presses, is considered the most independent.

AXIOM 95—(*The press ignores the people's grievances and protests, unless it can derive profit by indorsing the same*).

AXIOM 96—(*The press is patriotic when it pays to be so*).

If the bondholders' interests are attacked, at once the entire press is wrapt in the flames of an eloquent indignation. If, on the other hand, the people are persecuted, perishing under the weight of centralization, monopoly and treason, *the press is silent*, choked with an ingot of gold.

AXIOM 97—(*A well managed coalition of the press can hold the people in absolute bondage by an ingenious misrepresentation of facts*;) let the people beware of this growing danger that threatens them.

We would ask why the press devotes hundreds of its valuable columns to the European travels of Mr. Grant. Who pays for it, and who cares for it? That is the question. Do the misdeeds of a man and the people's contempt for him authorize this expensive display on the part of the press? That is the question.

The press has in its past records the most unenviable facts regarding Mr. Grant and his fraudulent administration. Many of its editorials condemn the man openly for usurpation of power, for protecting public thieves, and for various unconstitutional acts. Indeed, the infamous Electoral Commission fraud is attributed

to the fact that Grant was ready to back the traitors with the army. Notwithstanding these serious accusations the press makes a political sommersault and blows Grant's trumpet with a vengeance. Who pays for this editorial display? That's the question. At times the press makes eloquently patriotic efforts. Beware! you will find behind it a political speculation, a scheme in the interest of monopoly and capital.

AXIOM 98—(*Unless the people support their own medium they must continue to be led by that commercial monopoly called American Free Press*).

There should be at least one journal in a large city, supported by taxation, to supply the people with facts, the managers of which should be elected. By these means, a tolerable representation of the truth might be obtained, and the interests of the public protected.

Ah! will the press blow the trumpet of a man who would in all probability have been impeached had the people been represented in Congress? Ah! will the press lie to the world, and misrepresent public opinion? Then we will proclaim the naked truth, and say that Grant was an accident as a General, and an abominable failure as an executive; the latter fact which he himself admitted. Many living proofs corroborate this statement, and stare a lying press quite out of countenance. The memory of an abused people will survive political fraud; for, says the poet and philosopher, "The evils that men do live after them." And the administration of that man is illustrated vividly in our mind by disgusting pictures, wherein tyranny and a debauchery of political morality are conspicuously prominent.

CHAPTER X.

HISTORY—ITS BONDSMEN.

Most men do swear by history, and think
 They might as well believe when they can't prove
 That it is false ; so they accept as facts,
 A multitude of feats that ne'er took place,
 That bear a contradiction on their face.
 That book so prized as a rich legacy
 Bequeathed to future by the past,
 Would prove that science is a fallacy.
 Yet history to science *mut bow* at last.

When we consider the manner in which facts are distorted in this age, to satisfy the sympathies and animosities of special interests; when all our facilities for recording truths are of no practical avail ; when the press and the telegraph are manipulated in the service of monopoly, we may at least fairly presume that history has been written, not more carefully in the dark and uncertain past, (*than it can be written*) in this enlightened and progressive era. (So we are sceptical).

AXIOM 99—(*History is useful so far only as it concerns the arts and sciences*).

AXIOM 100—(*Probably more than half of history's details are mere fabrications, exaggerations or untruths*), and—

AXIOM 101—(*The very transgressions of men are construed as virtues ; honors are showered upon the heads of the guilty, and well paid partisans write up flagrant lies, to be served up to posterity as historical facts*).

So much for history. Let the credulous revel in the extravagance of their faith, and teach us history with sober faces ; but we will point to modern specimens

of records, then they must lose that soberness of countenance, and laugh with us at fiction.

Behold! a great historian before you. He will tell you all about the past, just every event 'in all the peculiarity of its detail. Mark you! he tells you all this. Can he swear to it? That's the question. If what he wants you to believe is unworthy of his oath, why does it deserve your credulity? Answer it who can. Then again we fail to appreciate the benefit to be derived by men in knowing precisely the every crimes and virtues of their predecessors. Does this knowledge affect the morals of the age? Does it improve our commerce? Does it benefit society? We do not believe it. Let those who choose to place their faith implicitly in records of the past, point out therein a useful phase, and we will show a thousand pretexts for the vengeance of races, on account of recorded outrages perpetrated upon their ancestors.

CHAPTER XI.

GENIUS CREATOR.

AXIOM 102—(*Genius is the creator of all but nature*).

The world's Prometheus.

AXIOM 103—(*Genius is the great preceptor of the world, generous, careless, and always imposed upon*).

AXIOM 104—(*Genius is a universal catspaw. Capital is the monkey*).

“Look at that fable once more.”

The arts and sciences are dependent upon genius. Labor progresses under its guidance, and yet genius is the poorest paid of all. The ignorant despise it, though supported by it. The wise benefit by it, and swindle it afterward. Why genius should be so ill-used surpasses comprehension, but such is the case.

The majority appear to be impressed with the idea that conclusions resulting from the most difficult and painful mental labor should be common property. Take, for instance, the most useful discoveries made in the arts and sciences; now contemplate their originators, and this is the spectacle that stares society in the face as a living reproach for human ingratitude. The invention is sovereign, creates millions, moves the entire world; the inventor lies in a corner on manure, and spit upon. The father starves while his progeny governs society as does a monarch.

This fact is so well known, this injustice is so frequently repeated, and the exceptions so rare that any argument thereon is quite superfluous. We would, however, speak a word in behalf of genius, the spirit of humanity, without which labor is incompetent, and upon which depends the existence of the future, for when genius ceases its labors then perishes society; for—

AXIOM 105—(*Genius supplies the never ending demands of progress*).

Stop those supplies, and society will retrograde into barbarism. As the public is determined to abuse genius, and as genius is incapable of protecting itself, we maintain that—

AXIOM 106—(*It is the plain and just duty of the government to protect genius*).

And its present criminal neglect to perform this duty is an outrage upon its most valuable constituent, and its disgrace. We believe the Patent Office to be managed by a gang of incompetent political sinecurists, whose apparent occupation is to bleed inventors in a most unlawful and dishonest manner. But why should we look for purity in that department, when the others are political sewers through which partisan filth must flow?

CHAPTER XII.

APPRECIATION.

AXIOM 107—(*Happiness consists in the estimation of effects by individual appreciation*).

AXIOM 108—(*Anticipation is the better half of happiness*).

AXIOM 109—(*The estimation of pleasure is based upon comparisons with past experiences*).

AXIOM 110—(*We feel the want of that only which we have once possessed*).

AXIOM 111—(*A competency for one is penury for another*).

AXIOM 112—(*Both prosperity and poverty have their exaggerations, and much of each of these conditions are imaginary*).

AXIOM 113—(*To appreciate perfectly the mental powers of a neighbor you must be able to think with his intellect, for no outward effect will ever translate the mind completely*).

AXIOM 114—(*There will be as many appreciations placed upon an effect as there are differences of judgment upon the subject*).

And those differences in judgment are influenced principally by different degrees of intelligence, reason, experience, illusion, prejudice, interest, passion, and other human peculiarities.

CHAPTER XIII.

REASON AND FANCY.

There are two powers that govern men.
Comes reason first of all ; and then
Illusions in their bright array
Bedazzle facts and lead astray.

AXIOM 115—(*Life is a perpetual struggle between reason and fancy*).

AXIOM 116—(*Reason is a clear, intelligent and unbiased appreciation of facts*).

AXIOM 117—(*Fancy is a speculation in the cause of appearances*).

That is to say, an imaginary solution of an unknown cause.

AXIOM 118—(*A person may be reasonable upon some topics and a semi-lunatic upon others*).

AXIOM 119—(*Fanaticism builds castles in the air and looks upon them as its personal property*).

Is it not surprising that miserable humanity, while grovelling in filth and ignorance, should borrow fancy's wings and soar upon a mere zephyr?

AXIOM 120—(*The argument advanced by ignorance in support of its illusions is based upon the plea that those illusions cannot be disproved*).

Upon those grounds all eccentricities are regular.

AXIOM 121—(*The most prodigious intellect will lose its credit when it ventures in undiscovered regions*).

AXIOM 122—(*Memory has done more to disturb the reason than all other influences*), for—

AXIOM 123—(*Memory is the great incomprehensible that will continue to puzzle men until the end of time*).

AXIOM 124—(*Memory is photographer to the senses*).

When men live a great deal, they have vast galleries in their mind. The pictures are placed indiscriminately. In this confusion, dreams originate, men become intoxicated with those dreams, and revel in absurdities.

AXIOM 125—(*After a protracted indulgence in dreams, men form romances in their minds, and swear by them*).

AXIOM 126—(*To memory may be attributed the theory of a hereafter*).

For man sees memory survive all other principles of force, and he inclines to the belief that after death that memory still lives; it is the great incomprehensible, and men rank it with supernatural powers. How near to truth this supposition is, we will not argue now.

AXIOM 127—(*Illusion is a romance which has both guided and misled men according to the object it had in view*).

EFFECT OF THE IMAGINATION.

If the power which the imagination exercises over reason is decided and universal, it is none the less positive in its relation to the physical system. All physicians will agree that the imagination of their patients does not a little contribute to their recovery, and we have seen many instances, where very ill persons were cured, by imagining that a medicine was infallible, when, in fact, it possessed none of the properties attributed to it.

To this peculiarity we may ascribe the wonderful cures produced by the so-called holy waters or supernatural springs, which have operated such great cures. These cures are termed miracles by the faithful. The truth is, the water is ineffective; perhaps a little hard, but the imagination of the patient, *how powerful!* that's what cured him, not the water, but his fervent belief that he would be cured. This conviction, working upon his nervous system like an electric current, produced a desirable change and effected the crisis for the better. All experiences will corroborate the above.

CHAPTER XIV.

INCONSISTENCIES.

AXIOM 128—(*Moralists are not necessarily moral men*).

AXIOM 129—(*Preachers seldom practice what they preach*).

AXIOM 130—(*Reformers frequently propose remedies which are more dangerous to society than the diseases they would cure*).

AXIOM 131—(*Those who, aiming at philosophy, place upon their persons unnecessary pain are fools and not philosophers*).

AXIOM 132—(*True philosophy consists in a judicious management of the senses, an intelligent disposal of opportunities and a careful appreciation of and indulgence in human advantages*).

AXIOM 133—(*Those so-called philosophers who lived in tubs, caves, and dungeons, upon the meanest food, were fanatics and semi-lunatics*).

AXIOM 134—(*There is no philosophy in making of life a continual contest between the mental and physical systems. They should be gracefully blended*).

AXIOM 135—(*If intelligence and honesty are qualifications for suffrage women certainly have an unquestionable right to vote*).

AXIOM 136—(*The question of physical virtue can alone be advanced in support of a privilege to be shown to one sex and denied to the other*).

WOMAN SUFFRAGE.

AXIOM 137—(*The denial of suffrage to women is an inconsistency which stinks of masculine intolerance*).

Mark that clumsy hoard of masculine ignorance, with nothing but its sex to credit it, proclaiming its sovereignty over an enlightened female community!

On one side a mere beast brays like an ass to convince the world that it is a man, alone entitled to a voice in the administration of national affairs, on the other hand we have the refined, educated, industrious female, our mothers, who are denied a voice in the administration of their property because of their sex ; a sex, by all odds, the most important of the two, though millions of male lungs should vociferate the contrary.

That the polls are not suitable places for women is the fault of corrupt regulation, which tolerates rowdyism, and a desecration of that sanctuary of freedom. That a woman has no right to a voice in an institution to the support of which she contributes so effectually, is an outrage perpetrated by those who can claim only the right of might ; unless, indeed, to be superior is to tyrannize and steal, where no resistance is possible. We call that cowardice, men call it their right ; be it so, they are the losers after all. We would favor a constitutional law, imposing heavy penalty upon such specimens of human males who unsex themselves to rob women of their legal right to earn a livelihood.

MALE AND FEMALE EMPLOYMENT.

Among the various acts of meanness which make man's dominion over woman so tyrannical, we would point out his usurpation of certain pursuits which rightfully belong to the weaker sex, and upon which that sex is greatly dependent for support.

Our men have criticised the Indian for making of their women beasts of burden, and yet how near do these very men imitate the savages they criticise. Nowadays we find men occupied at women's work in almost every branch of trade ; men have denied to women fair wages merely because they are women, and then

they rob the women of their work by becoming laundresses, nurses, &c. Such men should be hooted at and spanked in public. Behold the edifying picture of the burly male washing clothes and the poor widow prostituting herself to give bread to her children! Talk not to us of your supremacy, ye clowns.

AXIOM 138—(*Age is not necessarily a criterion for experience*).

AXIOM 139—(*Experience depends upon a variety of conditions, influenced by natural or acquired powers of observation, appreciation, judgment, and memory*).

AXIOM 140—(*An old and erroneous maxim attributing to age the sole credit for experience and wisdom, is untrue*).

AXIOM 141—(*Some very old heads have very young experience, and vice versa*).

AXIOM 142—(*So far as outward respect or civilities are concerned, regard for white hairs is commendable, yet we would refrain from bowing to the opinion of men simply upon the warrant of old age*).

AXIOM 143—(*The mind may be weakened by too much knowledge*), and—

AXIOM 144—(*A pedant is generally a useless tool in society*).

AXIOM 145—(*The study of subjects which are not related to our pursuits is an unnecessary tax upon the mind, and consumes a mental force which could be profitably applied in another direction*).

Our schools, we regret to state, are inclined to err in this respect, and students of this age learn very little of many subjects. They are consequently not pro-

ficient in any particular branch of their studies, because they have not been able to devote sufficient time and attention to any one branch.

AXIOM 146—(*When an ambitious lad receives his diploma for having successfully mastered an examination, more or less complete, he imagines that his position in society is assured, and does not understand the actual insignificance of his position*).

AXIOM 147—(*Men who have read a great deal are not necessarily those whose conclusions are the most lucid*).

We do not wish to imply that men who do not read much are the wisest, but we do maintain that a brain is easily over-taxed by too much reading, and consequently weakened by a confusion of thought.

AXIOM 148—(*If the proof of wisdom rests upon mental conclusions, then some of the greatest reputations should abdicate their claim to it*).

CHAPTER XV.

RESPECT.

AXIOM 149—(*All who respect themselves are worthy of respect*).

AXIOM 150—(*Respect for the public and for the individual is indispensable to favorable social relations*).

AXIOM 151—(*A man has no more right to ignore the claim of individuals or the public to his regard than he has to disregard the law*).

It is a primary and natural claim.

We dwell with repugnance upon the ways of the world in this particular. It is a question, however, of such importance that we must needs broach it.

AXIOM 152—(*A want of charity and tolerance breeds disrespect*).

And men seem, at times, to ignore that others have a right to breathe as well as they.

AXIOM 153—(*The proud man places the formidable barrier of his self-esteem between himself and a poor neighbor, who in his turn attempts to rub his soiled clothing against his proud neighbor's new suit. Both are at fault beyond argument*).

AXIOM 154—(*True nobility consists in a liberal allowance made for human deficiencies and a careful abstinence from uncharitable estimates*).

AXIOM 155—(*Public respect is a sentiment founded upon justice ; it is a charitable verdict found by reason in favor of social relations*).

AXIOM 156—(*The motive which inspires respect is reflected from the object. Admiration, love, generosity, fear, speculation, justice, all are primary motives for respect*).

AXIOM 157—(*A respect prompted by liberality is the most essential, and may be termed civil regard*).

This respect is ignorant of the objects, virtues, or claims. It pays a generous regard to men as a matter of duty, when those men apparently respect themselves. It does not inquire into the origin, antecedents or credit of the individual, but gracefully and carefully

avoids offending those who are inoffensive. This virtue, which we term *civil regard*, is unfortunately disappearing among us. And we may assign the cause to a rapidly increasing selfishness. Men nowadays seem to be essentially wrapt up in themselves; in their estimation they appear so conspicuously large, that it is quite impossible for them to see any one behind that loved figure. We find men continually and reciprocally offending each other by ignoring the rights that each have to a formal regard at least. Men strain this propensity to the verge of effeminacy, and not only forget their duty toward men, but absolutely extend their rudeness to the weaker sex. In this respect they are not as well bred as dogs, for dogs at least have some regard for their females, whereas these (so-called men) are seemingly too *delicate, you know*, to experience even animal virtues—*it's so very annoying, you know*. We brand such men as useless asses in society, and a stout flogging is good medicine for such specimens, but they never expose themselves to that, you know. How often do we not see poor, weak, overworked girls, suspending their sickly little frames and staggering as culprits do, on the end of a rope, (in this case, on the strap of a horse-car) while stout, well-fed, cocktail-soaked abortions, calling themselves men, recline their selfishness and their effeminacy in a comfortable seat. We brand such men as cowards; they have neither the courage to be generous, nor the instinct to be men.

AXIOM 158--(*All men have their good and their bad characteristics; both high and low possess their virtues and their defects. A mutual consideration of this fact will enlighten men of all social spheres, and make them tolerant*).

AXIOM 159—(*An ordinary beast deserves a certain regard, why not all men who are apparently law-abiding*).

AXIOM 160—(*In respecting strangers, it is evident that appearances only can guide the judgment, and all men should be respected who apparently respect themselves*).

AXIOM 161—(*Real charity consists in an intelligent and careful abstinence from trespassing upon the premises of foreign susceptibilities*).

LOVE.

AXIOM 162—(*Love is begotten by duty and fancy*).

The former cause produces a steady, honest and permanent love ; the latter a romantic, visionary, passionate and perishable love ; both are the effect of imagination, but applied differently. Love originates in sympathy or admiration ; the former produces a permanent love, the latter a temporary one.

AXIOM 163—(*Love is a natural intoxicator, for which illusion has a great affinity*).

If there exists a love that men do venerate, it is a mother's love. The only phase in nature that contradicts philosophy, and gives a point to supernatural maxims. The shrine that holds a mother's love will be adored by sceptics. And he who loves at all must worship it. A mother's love bestows upon mankind its better and nobler impulses. All other loves but speculate upon a transient attachment.

AXIOM 164—(*Love by force of exaggerated appreciation loses its appreciating faculty*), therefore—

AXIOM 165—(*A lover's estimate is always incorrect*).

In other words, as the old proverb says, "Love's geese are all swans," and—

AXIOM 166—(*Love, like religion, must be too sanguine*).

A passionate lover will not be satisfied to bathe in the charmed waters of fancy's stream. No, he must drown himself therein, to realize fully the extent of his passion; for—

AXIOM 167—(*Love quenches its thirst at the fountain of rashness*).

We will not attempt to show how this species of fanaticism can be avoided. Perhaps if love's exaggeration was destroyed, love might perish with it, and we by no means would destroy that romance of life, though we would have it modified.

GENEROSITY.

Generosity has so many phases that we hesitate to solve it.

AXIOM 168—(*True generosity is an act prompted by a sympathetic and uncalculating desire to assist*).

Real generosity is, in fact, almost a curiosity in this age.

AXIOM 169—(*Nowadays generosity is based on substantial motives, and is by no means disinterested in its disbursements*).

Big capitalists and speculators, for instance, will disgorge, with no apparent pain nor ungraceful contortion of the facial indicator, large sums of money for charitable purposes—it is a new mode of advertis-

ing one's self. Those very men would kick a starving wretch from their threshold with an absolute indifference. Why this seeming inconsistency? because—

AXIOM 170—(*Generosity, as understood and practiced by men generally, demands a consideration for its offices*).

AXIOM 171—(*Men give and lend only to those who can offer a direct or indirect remuneration, or who at least appear to possess such facilities for payment in a not far distant future*).

AXIOM 172—(*When a man is absolutely deprived of the necessaries of life and has before him but an unpromising future, he can only obtain assistance as a pauper*).

This fact is so common that we allude to it with the unblushing face of habitual guilt. The exceptions to this disgraceful propensity are nearly extinct. We conclude, therefore, that—

AXIOM 173—(*Men are generous when their generosity can bear interest*).

That interest may be more or less insured by collateral value, or it may be secured in imagination by faith in some religious promissory note; be that as it may, a consideration infallibly gives the blush to an apparently disinterested donation, and whatever generosity has existed, or may exist, we find it now practically a business transaction, more or less clothed in a romantic and hypocritical garb.

AXIOM 174—(*Instead of seeking objects to assist, men are perpetually endeavoring to avoid meeting persons who may need their assistance*).

Concluding this, our first book of the series (BEHOLD! THE NAKED TRUTH), we would say that—

AXIOM 175—(*Upon the endurance of argument depends the reign of peace; and the people's happiness rests upon the temper of their umpires.*)

In this age we claim to be less exposed to the barbarous custom of recourse to arms. We will admit that our arbitrations are more protracted than they were in the past. Yet the great unavoidable physical contest is the general ultimatum of an arbitration; and our wars are even more barbarous than those of the past.

The principle upon which men regulate their disputes nowadays may be explained as follows: Settle it amicably by argument if possible, but never retreat if you can gain your point by physical exertion.

AXIOM 176—(*The right of might generally closes the most convincing and intelligent argument.*)

In olden times men talked much less, because they could not do it as easily as they can now; their vocabulary was limited, ours is confusingly elaborate, and consequently our arguments are more extended; but the finale is now as it was in the past, namely, *the knock-down argument*; very convincing, yet how unjust! Our motto would be: *Arguments not swords.*

AXIOM 177—(*The people can rule if they abstain entirely from sanguinary measures.*)

They can rule simply by expressing their desires, and *laughing down the opposition which centralization of wealth advances.*

Unfortunately the people are like the menagery elephant, *which knows not its strength*; no more do they. When they discover it they break everything, *including their interests.*)

AXIOM 178—(*The people are immensely powerful when they quietly assert their rights; recourse to arms has always worked their ruin.*)

Men do not think enough, and are too easily affected by that universal disease known as *self-imposed mental blindness*. But this disease is not confined to the ranks of the ignorant and credulous, for we find prominent statesmen and judges can be infected; and, with a patch of fraud upon their brow, crying piteously, "*We cannot see!*" that which does not favor our politics." We brand such men as fools, or knaves. If the former, they should resign for their incompetency; if the latter, they should be impeached for treason, for—

AXIOM 179—(*The verdict of a jury that considers no evidence, is essentially an inquisition and an outrage upon reason, justice and civil rights.*)

AMERICUS.

(TO BE CONTINUED.)

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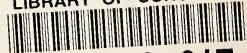


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