

OUR HOME RIGHTS

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Vol. I.

BOSTON, MASS., JANUARY, 1902

No. 10



This square marked with an X, in blue pencil means that your subscription to this magazine has expired. Please renew.

WE WELCOME

The Animal Defender, 50 cents a year, published monthly by the N. E. Anti-Vaccination society, 1 Beacon St., Boston, is ably edited by our friend, J. M. Greene, a most persistent worker in the ranks of reformers. This magazine should be in every household. The December number is brimful of good things.

Ye Quaint Magazine, published bi-monthly for the collection of odd, queer and curious things. 7 St. Paul St., Boston, Mass. 25 cents a year. It is full of funny things. If you wish to laugh, read it.

Hindrances to World Betterment, a series by Abby Morton Diaz. "That divine goodness and strength are imminent in you, gives you the obligation of a divine living, and the privilege of drawing strength for every need."

The Throne of Mastery, Frederic W. Burry. "The New Thought has given a newer and broader interpretation to the life of man. It has disclosed man's divine origin—his kinship with the Infinite, etc. It has proved the oneness of all life, all force—the absolute unity of creation." Other good articles and some pretty poems round out a harmonious whole.

Profitable Advertising, Kate E. Griswold, publisher, Boston. 20 cents a copy. \$2.00 a year. A *fascinating work of art* from cover to cover, including the covers, too. The quality of paper, printing, lithographing, half-tones, and general setting up, the "tout ensemble" appear to be the very perfection of journalistic and magazine work. Then last but not least, the matter, the information, a teaming mine for the busy merchant, author, scientist, journalist, sportsman, "or any old thing." So we could continue by the yard did time and space permit; get a copy at once and be convinced.

How to control fate through suggestion, by Henry Harrison Brown.

READ OUR LIBERAL OFFER ON THE BACK COVER OF THIS MAGAZINE.

"Now" Publishing Co., 1423 Market St., San Francisco, Cal. Quoting from preface, this volume contains the most important knowledge man can possess, i.e., knowledge of the power to control his own destiny. The main threads are the principles of unity and suggestion and the law of vibration. The conclusion is practically—we create our own environment—create ourselves, through *affirmation* "suggest to yourself that that is true which you wish to be true." Price 25 cts. It is worth it.

Psychic and Occult Views and Reviews, Psychic Review Co., 140 St. Clair St., Toledo, Ohio, monthly. 10 cents a copy. \$1.00 a year. Is a monthly compend of current thought in psychic and occult fields. Its table of contents includes mainly articles on psychology, mental science and healing, metaphysics and spiritualism, which are calculated to prove very helpful to all inquirers after truth.

Health and Breath Culture is before us. It is a small pamphlet giving good pointers on Health and Breath Culture. Address 1613 Prairie Ave., Chicago, Ill.

SPECIAL CLUB OFFER

A Stuffed Club, Denver, Colo., \$1.00 a year, with OUR HOME RIGHTS (\$1.00 a year), \$1.50.

The Commoner, Lincoln, Neb., \$1.00 a year, with OUR HOME RIGHTS, \$1.50.

The Phrenological Journal, New York, \$1.00 a year, with OUR HOME RIGHTS, \$1.50.

Kneipp's Water Cure, monthly, New York, \$1.00 a year, with OUR HOME RIGHTS, \$1.50.

Health-Culture, New York, \$1.00 a year, with OUR HOME RIGHTS, \$1.50.

Copy of bill to repeal the compulsory vaccination laws of Massachusetts, introduced in the legislature of 1901 by Rep. J. M. Small of the 3d Barnstable district at the request of citizens of Provincetown as expressed in open town meeting. (Referred to the next legislature.)

House * * * * * No. 226

Bill accompanying the petition of Reuhen F. Brown and others for the abolition of compulsory vaccination.

Commonwealth of Massachusetts.

In the year One Thousand Nine Hundred and One.

AN ACT

Relative to Compulsory Vaccination

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

SECTION 1. Boards of health, and other town, city, or state officials shall not have the power to compel any man or woman to be vaccinated against his or her consent; neither shall any official have the legal right to order any child to be vaccinated against the will of the child's parent or guardian.

SECTION 2. All acts and parts of acts inconsistent herewith are hereby repealed.

SECTION 3. This act shall take effect upon its passage.

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Astrological & Department

Edited by Derolli, Hotel Pelham, Rooms 411-12, Boston.

THE ATTITUDE OF THE ASTROLOGER.

I do not refer to so-called fortune-tellers, or any of the abounding fakes: verily I say unto you, they have their reward. In a little while they drop out of sight, with those who advertise by hiding their identity behind some post-office box, and cannot be seen of men. Of course no one either expects or gets any thing of value from such.

An astrologer whose work is good has an office, and is not afraid to be met, talked with and taken into confidence. He must be first of all a "gentleman" or a "lady," a student, and able to meet nice people in a nice way. He will not meet ladies in his shirt sleeves, or in slovenly rooms, or pull smoke from a nasty cigar into the faces of people who hate poisons and believe in pure air.

Let us ask now as to his attitude.

First. He must be faithful. He must exact his chart with mathematical exactness and read from it impartially. He cannot substitute guesses: nor can he introduce card reading, or clairvoyance or any fad or ism: but he must stick to figures and facts. He stands for an exact science. The laws of the heavenly bodies are precise. His interpretation must be equally exact.

Second. He must be fearless. He must tell what his diagram shows; just that, no more, no less.

He must not be afraid of his patron: saint or sinner must hear the whole truth. Like a priest of old he must speak that which his vision reveals. He must not put in a lot of rubbish to alarm or modify dangers so that they may not be avoided. I know of one astrologer who spends half his time in cheap, petty talk, of dark eyes or flaxen haired enemies; of how a house faces to bring good or bad luck, and thus fool his patron; and then if aroused to his duty he proceeds to kill off somebody to make his work emphatic and brilliant. Such fakirs have their reward. People estimate their work very properly and they fall back after a while to their proper place, and resume their proper name.

Third. He must be discreet. It's a good deal how a thing is said. An unpalatable truth can be spoken kindly. A large number of the charts have some very poor positions and bad outlooks. Some are distinctly discouraging. A young man can be encouraged so that he may overcome a very pernicious tendency. A maiden can be aroused to study some high motive. A bad man can be impressed with the evil tendency of his life. And should the death of a patron be imminent, there is no need of shouting that fact in his ears; but he can be quietly guided in preparation of his affairs for his transfer. Of all men a good astrologer needs wisdom, prudence, discretion.

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Botanic Medicine Department

Edited by Dr. H. C. Lull,

165 Tremont Street, Boston, Mass.

MEDICAL BOTANY.

As the function of OUR HOME RIGHTS is eminently practical and its aim to be useful to the masses who have homes and children, we shall now consider some of the commonest and best known domestic remedies, giving hints from a practicing physician of long experience as to the chief indications for their use. We had thought to take them in alphabetical order, but on second thought shall do so in the order of usefulness and cheapness.

CASTOR OIL.

Some one says with a laugh, "Do you call that an herb?" No dear friend, but it is out pressed from the seed of one; even the castor oil plant, which is to be found as an ornamental shrub in so many gardens everywhere, known by its fine, large, segmented leaves, and spiny fruit, wherein is found the pretty spotted bean. (These beans are not suitable for baking in place of Boston's regulation article—this is a joke!) Said beans are submitted to strong and exhaustive pressure without heat (hence name on druggists' labels, "cold-drawn castor oil") and they yield a large percentage of the useful oil—useful both for medicinal and lubricating purposes.

As a medicine internally, it is one of our safest and best laxatives

and cathartics—laxative in small doses, and cathartic in large ones. Whilst considered pre-eminently as the children's medicine, it is no less useful for adults, though largely treated with contempt by them. Speaking of its uses for children first, I would say that, they can take a much larger relative dose than adults, from a teaspoonful at one year old to a tablespoonful at seven years. Adults from two teaspoonfuls to two tablespoonfuls. Of course every mother is supposed to see that her baby has a proper movement of the bowels at least once in every twenty-four hours, and if a little sweet oil injected into the rectum, or a small ivory soap suppository inserted in same place, does not produce the desired effect, then the old, safe stand-by is castor oil. Average dose from one to four years, a teaspoonful. It is an excellent plan to add one drop of essential oil of aniseed to each ounce of castor oil when purchased, as this gives a very pleasant flavor, disguising the nauseous taste of the oil and moreover counteracting any tendency to griping. When there is flatulency or wind, two or three drops of essence of peppermint is an excellent addition. If no effect is produced on bowels by first dose, repeat in twelve hours, or in six if much distress is evident, or any fever present.

[To be continued.]

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Dermatology Dept.

Edited by F. Brough, Ph. G., M. D.

11 Winter Street, Boston, Mass.

ANATOMY OF THE SKIN.

The skin is a firm, fibro-elastic membrane varied in function and complex in organization. It protects the underlying structures from injury, binds the muscles together, gives shape and color to the body, and prevents too rapid escape of fluid from the tissues. It is of the utmost importance as an organ of absorption, secretion, excretion and sensation.

Its surface is pierced by millions of minute openings, the orifices of hair-follicles and of sweat and fat-glands. Hairs, coarse or fine, are found on every part except soles of feet and palms of hands. The color depends upon the amount of pigment, which varies characteristically in different races and in individuals of same race. The thickness of skin varies in different parts of the body, being thickest on back, buttocks, palms and soles, and thinnest on eyelids.

It is composed of three layers: the epidermis, the corium and the fatty connective tissue beneath. The line of separation between the first two is sharply defined, but not so between the second and third, in fact it is largely imaginary. The skin is abundantly supplied with blood vessels, lymphatics, nerves and muscles, besides glands and hairs.

THE EPIDERMIS

or cuticle or scarf-skin is slightly

elastic and composed entirely of epithelial cells and scales, contains no blood-vessels and hardly any nerves. It consists of four distinct layers, and when one considers that the whole thickness is about half that of the finest writing paper, one begins to get an idea of the wonders of histology or minute anatomy, and to say with the Psalmist David, "we are fearfully and wonderfully made."

STRATUM CORNEUM

or outermost layer is again in turn composed of several layers of flattened, transparent cells of different sizes and shapes—like flat bricks or slates laid in rows above each other.

STRATUM LUCIDUM

is a narrow, transparent layer of compressed cells immediately beneath the above.

STRATUM GRANULOSUM

or granular layer consists of two or three rows of flattened, nucleated and granular cells immediately below stratum lucidum.

STRATUM MUCOSUM

or mucous layer is composed of several layers of nucleated granular cells, varying in size and shape, but all connected by minute fibrils. This is the pigment layer which gives color to the skin.

[Continued on Page 13.]

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American Press-Writers' Dept.

*Edited by A. C. Armstrong,
17 Leroy St., Dorchester, Mass.*

For the first time in the history of the American Press-Writers' Association, I have the pleasure of addressing the entire membership, through the columns of a progressive magazine. I propose to confine this department to those matters of general interest to the Press writers, rather than the public. A permanent feature will be a list of the new members, changes of address, withdrawals, etc. Besides a list of contributors, and a financial statement will be published each month. We have made the qualifications for membership so broad, it seems almost incredible that a rival society should find occasion for springing into being, yet one of the events of the month, has been the public announcement in two newspapers to that effect. It transpires that here in the city of Boston there is an individual, with names too numerous for mention in this department, who is the instigator of this opposing society, that has already had three names. An autograph letter from this promoter in our possession kindly informs the person addressed that, there is money in this enterprise if boomed through the newspapers, memberships will readily sell for \$1.00 each.

It costs nothing to join or adhere to the A. P. W. A. Only those that can do so help to keep "the pot a boiling." their names and amount

of each contribution follow:

Livesey, E., \$6; Small, \$3; Armstrong, \$3; Lloyd, Langston and Greene, \$1 each; Best 72 cents; Feudner and Roscoe, 50 cents each; Barnes, J. C., 40 cents; DeCrane, 30 cents; Shultz, Cook, Fleming, Morris and Pfeiffer, 25 cents each; Debeck, Piatt and Brown, 20 cents each; Bonney, 16 cents; Byler, 12 cents; Fox, Chamberlain and Mrs. Lucas, 10 cents each; Barnes, J. B., 8 cents; a total of \$19.93.

Expenditures: Deficit, Nov., 37 cents; postage, Armstrong and Livesey, \$11.76; newspapers, Armstrong, \$3.33; printing, Small, \$3; a total of \$18.46, which leaves a balance of \$1.47.

NEW MEMBERS.

- 174c. Best, Miss Grace Phelps, Lilly Dale, N. Y.
- 175b. Chapman, H. L., Marcellus, Mich.
- 176f. Foote, Dr. E. B., 120 Lexington Ave., New York, N. Y., donation \$10.
- 177b. Fox, Flora W., 15 E. 6th St., Rochester, Minn.
- 178f. Hirschberg, Harry, Newburgh, N. Y., donation \$3.
- 179b. Pleydell, A. C., 116 Ridley Ave., Sharon Hill, Pa.
- 180b. Collins, Walter, 639 E. 21st St., Los Angeles, Cal.
- 181c. Langston, Mrs. Laura J., Paonia, Delta Co., Colo.

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- 182c. DeCrane, Mrs. Frederique A., Lake City, Iowa.
 183b. Griswold, L. DeWitt, Kingston, N. Y.
 184a. Evans, Frank C., Box 10, Denver, Colo.
 185a. Miller, Robert, 1133 24th St., N. W. Washington, D. C.
 186b. Heymoolen, A. Verdi, Lincoln Co., Minn.
 187f. Lloyd, Warren, North Platte, Neb.
 188c. Dudgeon, R. T., Cane Valley, Ky.
 189c. Brown, I. O., Wheaton, Minn.
 190f. Pfeiffer, Dr. Immanuel, Room 6, 247 Washington St., Boston, Mass.
 191d. Schefstrom, G. H., Wheaton, Minn.
 192d. Westman, D. O., Wheaton, Minn.
 193c. Bordman, Mrs. S. I., 14 Main St., Charlestown, Mass.
 194c. Blanchard, C. Fred, 236 Holland St., Somerville, Mass.
 195d. Handley, Edward W., 13 Julian St., Roxbury, Mass.
 196f. Greene, J. M., Room 7, 1 Beacon St., Boston, Mass.
 197b. Lewis, Mrs. I. L., Bethel, Vt.
 198d. Brockter, Chris, Rapid City, S. D.
 158c. Varteyl, Gerrad, 274 W. 25th St., New York, N. Y.
 121a. Osborn, Charles A., 7 and 9 Warren St., New York, N. Y.
 40b. Crawford, W. C., 75 Prospect St., Somerville, Mass.
 199e. Wickersham, Enoch, Greenville, Ohio.
 200b. Heald, Franklin H., 215 Stimson Blk., Los Angeles, Cal.
 201b. Rattray, Rev. Benjamin Franklin, Room 6, 247 Washington St., Boston, Mass.
 202b. Beeson, James, Hytop, Ala.

WITHDRAWN.

- 155e. Twitchel, E. H., Marshalltown, Del.

THE SAME PROPORTION

In the same proportion you will increase the membership of "The Medical Rights League," and swell the subscription list of OUR HOME RIGHTS, in the same proportion we will guarantee that the power of the boards of Registration in Medicine will decrease. Reader, will you do your duty? If you do you will be benefitted by a good result. Stop going around grumbling over small things. Remember what you as an American owe to yourself and others.

CORRECTIONS.

- 22b. Byler, J. M., 2314 Dewey Ave., Indianapolis, Ind.
 65a. Gilbert, J. M., 407 S. Jefferson Ave., St. Louis, Mo.
 92a. Lewis, Albert P., 4 Randlett Place, Roxbury, Mass.
 127c. Pepper, Mrs. Myra, 1324 E. 16th St., Kansas City, Mo.
 138d. Rogers, Joseph, (Lower) Bingham Canyon, Utah.

REMEMBER

that Dr. Pfeiffer is not only a recognized expert in the laws of true living, but also a successful teacher in psychical laws. When it is considered that he is a successful physician it is well worth your while to get the benefit of his knowledge and experience. He is reasonable in his charges. Write him confidentially and tell him what you want and he will give you terms.

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Anti-Vaccination



Department

Edited by JOSHUA T. SMALL, Provincetown, Mass.

The member of the medical profession who prepared the article on "Cancer" for the last annual report of the Massachusetts State Board of Health, has, in this paper, given the people statistics showing what a fearful increase there has been in this awful scourge during the past fifty years.

According to this report there were one hundred and fifty-two deaths in Massachusetts in 1850 from cancer; while in the year just closed there were one thousand six hundred and seventy-seven!

Taking this enormous increase as a basis to work from, Dr. Whitney estimates that, unless the disease is checked, it will, in two hundred and fifty years, completely annihilate the entire human race.

"What shall it profit a man to gain the whole world and lose his own soul;" or, to put the matter in different language, what shall it profit a man to escape the smallpox by being vaccinated (granting for the instant that it is preventive of the disease), if the operation is to cause a cancer to grow in his system, that will be from six months to twenty years destroying his life?

In this town of 4,600 inhabitants there hasn't been a case of smallpox for more than twenty years, and the last death from it was that of a man who had been vaccinated. But many deaths have resulted from cancer during that time and here, as elsewhere, the disease is growing rapidly.

Now, when we stop to consider that cancer is a modern disease, having been almost unknown prior to the time when the doctors began the lucrative practice of vaccinating the people, surely any intelligent person must concede that the time has come to abolish compulsory vaccination, by repealing the laws that give boards of health the power of ordering a wholesale vaccination every time a community is visited by a few cases of smallpox.

Let the readers and patrons of OUR HOME RIGHTS do all they can to have the bill that was introduced into the Massachusetts legislature last winter by the Hon. I. M. Small, of North Truro, at the request of the people of Provincetown, and which was "referred to the next General Court," passed by the present legislature.

In the meanwhile much can be accomplished in our small towns by getting anti-vaccination doctors elected on the boards of health. The citizens of Provincetown have done this, and as the result no proclamation has been issued by our board during the recent smallpox scare, urging the inhabitants of the town to get re-vaccinated. We should bear in mind that the doctors have long ago abandoned Jenne's claim and are now insisting that it isn't vaccination that will save us from having the smallpox, but that re-vaccination is the order of the day.

[To be continued.]

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Sunday-Question Department

*Edited by Walter C. Knowlton,
Station A, Gardner, Mass.*

Rev. Dr. Lorimer said last spring, when an effort was made to liberalize the Sunday laws, "We will fight it tooth and nail." This shows what we may expect from the Sabbatharians; it also shows by what Darwinian road some of them have come to their present level, and that they have not yet outgrown some of the traits of their ancient ancestors.

The M.Ds. who work seven days in the week will assist the D.Ds. in depriving the people of one-seventh part of their time, for which the latter will help the M.Ds. in their schemes of medical monopoly, and the capitalist, who does not regard God, man or the devil, will help both to keep the people busy, that they may have time to perfect their schemes for robbing them. There are some ministers who would shun such an unholy alliance, who may not yet be ready to take an advanced stand for perfect religious liberty, yet who know that there is no divine command for the keeping of Sabbath days. It is refreshing to turn from the Sabbatarian bigot to men who use their reasoning faculties. Prof. H. G. Mitchell of the Theological school of Boston University, is reported to have said, "The first chapter of Genesis says, that the world was created in six days, and in the second chapter that God rested on the seventh day, and because he did so, decreed that every seventh day thereafter should be a rest day.

Now I do not believe, and I do not think that any one who has the least knowledge of science can believe that the world was actually created in the length of time given; hence we can no longer require the observance of every seventh day as a festival of creation."

This reasoning disposes of the old Jewish Sabbath. Now see what a Catholic priest has to say for the Christian Sabbath. Rev. T. Enright, St. Louis, Mo., says, "I will give one thousand dollars to any person who will show from the Bible alone, that I am obliged to keep Sunday, the first day of the week, as a Sabbath."

Nature knows no rest day. I go out into my garden on a bright Sunday in mid-summer. I need not describe the joyous scene. All nature is rampant with life and activity; not one bird or bee is resting, all are busy. Here is nature just as it came from the hand of nature's God. Is God resting? No one would dare to claim that he is. Then how can a law which forbids my following the example of both God and nature be divine? NEVER! The Sabbath laws were instituted by the priests for the benefit of the priests. Whether they are for the benefit of all will be discussed later.

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You can not afford to be without it.

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Women's Department.

Edited by Mrs. S. I. Bordman.

The editor of this department will answer all questions of general interest.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart throbs.
He most lives who thinks most, feels the noblest, acts the best

Bailey.

Each year the pages of our life-book are turned by the hand of time. The pure, unsullied sheet spread out before us will, ere the short twelve months have passed away, bear the traces of sorrow and pleasure; while memory ever true in her mission gives us the great whole for a lesson in review. Out of the bright imaginations of the past we step into the stern reality of the present, building castles for the future. Surely we become wiser and better each time we review this great book of years and start forth with more firmness and a stronger determination to conquer than ever before. "Life is real, life is earnest." Life is made up of clouds and sunshine, of bitter and sweet. We would soon grow weary of our existence were our bright and happy days not tempered by clouds and sorrow; remember that into each life some rain must fall; but how few of us appreciate our surroundings, advantages and friends.

With the beginning of the New

Year, let us forget what we have experienced in the past that was sad, and look forward, grasping everything that looks bright and beautiful; let us be hopeful of the future and tenderly nourishing the star of hope, we surely will be able to draw forces about and around us that will help to make our lives happier and more useful. The shadows never fall so thickly but what one ray of light will linger to guide us; while far away gleams the beacon of our earthly hopes and anticipations.

"Seize then the minutes as they pass;
the woof of life is thought;
Warm up the colors, let them glow by fire or fancy fraught.
Live to some purpose, make thy life a gift of use to thee,—
A joy, a good, a golden hope, a heavenly argosy."

If you think OUR HOME RIGHTS is the kind of magazine which ought to be in every household, why not make an effort to help introduce it. Hand your copy to a neighbor. We will gladly send extra free copies for distribution among your neighbors if you will help us to get new subscribers.

Advertisers will find OUR HOME RIGHTS a good medium. The large middle class, the consumers, read it.

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VEGETARIANISM

Edited by Mrs. Grace Phelps Best,
Lilley Dale, N. Y.

Did any of the readers of OUR HOME RIGHTS ever visit a slaughter house and see how some of the poor, dumb friends will actually shed tears, cry and fight for their lives, and how they know they are to be killed. Think how you would like to be one of them, and then go home and think how thankful you ought to be that you are not living in the age when people killed and ate one another; then you will have more sympathy for the poor, dumb animals that are not able to speak and defend themselves from this cannibalistic work.

They were not made to eat any more than you and I are. My eyes are wet with tears as I think of the suffering, bloodshed and heartaches that are going on all around us; the killing of one another in the wars; the cruelties of the cattle ships and trains, where the poor things are packed in so close that their legs are often broken in crossing a rough sea, and where, if one falls down from weakness, the rest cannot help trampling on it; and when their tails are often twisted out of joint by the cruel, hard-hearted herdsmen when they drive them, and sometimes for sport. Sometimes they lack food and water and taken on trains in extremely cold days, and stand for hours in this cold and suffer all kinds of things before they are finally killed.

Now, if great anger, grief or sickness will affect a person, and espec-

ially a mother's milk, and poison her baby, would not the same rule follow in our dumb friends? Does not such meat result in great injury to the one that eats it, although that one may not be aware that it was the meat that did it, and might lay the cause to something else? Can we expect to live long and have clean, sound, healthy bodies and a clean conscience unless we are careful about what we eat, and the way we live generally?

Who can you find that is sick and conscience stricken that is happy? There is many a wealthy person that would give all they possessed if they could only be well and happy. Is it right to deprive our poor, dumb friends of their lives and comfort to satisfy our selfish appetites, when we have so many nice nuts, fruits, grains and vegetables to eat, which are much better for our health? A pound of nuts has more nourishment and strength than a pound of meat. All the best and most scientific doctors indorse vegetarianism.

There are many publications that give recipes and menus that are appetizing and good for the health, that will nourish and build up our bodies without resort to the flesh of animals. If we want a healthy body we must be scientific about our eating, study the laws of nature and eat to live, instead of living to eat.

[To be continued.]

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The Single Tax Dept.

Edited by Robert H. Debeck,

Woodfords, Me.

We are living in an age of scientific research. The powers of the human mind are now recognized as the great dynamo of human life. All the wealth the world contains is the result of human thought. Wealth, we will define for the present, is what will satisfy human desire. And if we look society over, we shall find that all wealth is only forms of human thought, made substantial and durable by being clothed with material substances. These thought forms in many cases, and perhaps in all, are gathered from the thoughts of many generations. The best machines, the best musical instruments, everything in fact that goes to make life complete, have come to us down through the ages, gathering the best thoughts of each generation through which it passed.

There is nothing but that has come to us from the past, and there is nothing in the world today that is of any permanent value, that is not scientifically arranged so that it will harmonize and give forth the benefits intended.

Religion has always claimed to be independent of science, but it would be very hard, if not impossible, for it to show a single benefit that it ever gave to mankind, without calling science to its aid. So we find that one of the greatest organizations among men, one that has had the largest amount of sentiment lavished upon it, and has

claimed to be the outgrowth of religion, entirely destitute of any scientific arrangement whatever.

If we should look the world over today we could not find such a thing as a scientific form of government.

The different writers upon political economy have dealt with governments as divine institutions; and the laws that seemed to govern trade, and the distribution of all benefits, were treated like the laws of the universe; something that might possibly be understood, but could not be changed by any act that was governed by human wisdom. So long has this idea existed, that the one who ventures to disturb it, will find himself in a most dangerous place, and perhaps desecrated.

But why should not the question be worth considering by any one; why should not science be applied to government as well as to other human affairs?

There can be no scientific reason why it should not be done. But there is a reason that we sometimes call superstitious; one that can not be appealed to upon the scientific plane of thought, that no doubt will be the hardest reason to combat that any reasoner ever undertook to dispose of.

The religious man seems to be well satisfied, that if all the world was converted, the different forms of society would adjust themselves upon a true basis. But no writer

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has ever yet shown how religion could bring about a better state of things without the aid of science.

The Single Taxers are advocates of a scientific form of government. And we propose to take the matter up in the order in which economics are most generally treated, and with short articles so as not to tire the reader, for the study of economics has been truly called the dismal science. But if we can once realize that it is human, and can be adjusted so as to meet human needs, the dismal features will at once disappear.

DERMATOLOGY

[Continued from Page 5.]

THE CORIUM,

derma, cutis, cutis vera, or true skin is the most important and highly organized part of the skin. It consists of a dense net work of bundles of white fibrous tissue, interwoven with muscular fibres and yellow, elastic fibrilled. Its average thickness is about that of medium thick orange peel, though in places it may equal the thickest. It is richly supplied with blood vessels, nerves, lymphatics and muscular tissue. It is traversed by the hair-follicles and ducts of fat and sweat glands. For ease of description it is divided into two layers: the upper or papillary and the lower or reticular.

PARS RETICULARIS

is composed mainly of a network of white, fibrous tissue of which the larger meshes are filled with fat, blood vessels, lymphatics and nerves.

PARS PAPILLARIS

is distinguished from the above by the greater density of its structure,

whilst its upper surface (next to epidermis) is roughened by the projection of millions of small, distinct elevations called the papilla of corium, which give name to the larger. They contain the terminals of the blood vessels and nerves, but each vessel and nerve has a separate papilla. These are most numerous and perfectly developed on palms, soles and finger-tips where they are arranged in series of circular or elliptical ridges, numbering as many as four hundred papilla to a square line on finger-tips. They are equally numerous on other sensitive parts such as eyelids, nipple and genitals. Their total number over whole of average body would be from one hundred and fifty to two hundred millions.

THE SUBCUTANEOUS CONNECTIVE TISSUE

or third primary layer of skin is the largest and thickest, consisting as it does mainly of adipose tissue (fat) which is held in the meshes of fibrous connective tissue. This layer gives fulness or plumpness to the skin, and also serves as a buffer or protection and maintains the animal heat. It contains the sweat glands and large blood vessels.

It will take some time to make this magazine self-supporting. In the meantime, the load will fall upon the shoulders of a few brave pioneers.

Let all who can afford it and who are interested in the principle we advocate, either contribute in money, or send in a large list of names of friends to become subscribers. Remember it is only 50 cents for six months. Surely here is a good opportunity to do good.

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Capital Punishment

Edited by Mabel Gifford,

Sharon, Mass., (Box 304)

The phrase "Capital Punishment" should have become obsolete before the dawn of this new century. Practically it is, for the edict has gone forth from the hearts and minds of the American people that capital punishment shall be no more. Who are the representative American people? America stands for liberty, equality and fraternity, and its best representatives are those whose lives most fully express these watch-words.

In times past it puzzled people to understand how it was that the more crime was punished the more it increased, and the more severe the punishment the more cruel the crimes; but in the light of the twentieth century, we see that by the law of life which we call "magnetic attraction" like things are increased by the vibratory waves of their own kind. War carried on by the government stirs up war in states, communities and individuals; war is the figurehead for murder, torture and all forms of injustice; the murder, not only of the combatants, but of helpless women and children. Legal murder, called "War" and "The Death Sentence," kindles flames that we know by their fruits are set on fire of hell.

The method of barbarians was to torture criminals; not understanding that evil doing brings its own punishment. The method of humanitarians is to teach people the Nemesis of evil doing, and to

cultivate the angel in the man instead of the devil; also, to study the *causes* of crime. To fix the thought and image of evil in the mind is now known to strengthen it, and to reform a criminal or a sinner we endeavor to fix the thought and image of good and truth in his mind that he may be led into it and away from the thoughts and images continually suggesting evil. The old way was to get rid of the sinner, the new way is to get rid of the sin. When we abhor the sin and love the sinner, we shall not cry for punishment but for reform; reform not only of the criminal, but of the civil and social conditions that created the criminal; for criminals are the fruits of government and society.

We have in this country the fruits of all forms of government and society, and the problem the representative American has before him is how to preserve and strengthen and perfect America's ideal amidst this babel of human beings, continually leavening the new order with the ideas, methods and practices of the old. The old order is always calling and working for suppression, oppression and compulsion; the strong and the shrewd making tools of the unthinking and the weak; the new is working for individual freedom, equal opportunity and voluntary co-operation. The one makes criminals and the other men.

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Woman's Rights Department

Edited by Lucy Waters Phelps,
West Sutton, Mass.

Women must enter the ranks of the revolution for the object is the revolution of humanity.

—Karl Heinzen.

Women's relative standing to the rest of humanity has long been an undesirable position. Prejudice and custom, twin barriers to progress, have ever sought to keep it so.

History tells us that in the past she figured as slave to the power and passion of man in ever-varying degrees of servitude. As the years advanced, her condition improved, but not yet is she the recognized equal of man.

But a glance back through the years onto the pathway she has trod, shows her present standing is a strong attestation of the valiant service of the champions of her cause.

The world is just beginning to recognize woman's identity; to admit that she is actually one-half of the race. Now that she has gained that point, how much longer can she be denied absolute equality with the other half?

It is self-evident that, so long as the growth of one-half is retarded, there is lack of attainment in the whole. For as Helen H. Gardner says: "A race does not travel on one leg any more than does a man. A race which aims to leave one-half of itself undeveloped or dwarfed in intellect or opportunity, secures just half as much as it aimed at—

it secures the undevelopment, the warping of both halves."

Until people awake to the situation, and place woman on an equal footing with man, thus forming a perfect humanhood, each generation is defeating itself and robbing posterity of its birth-right.

But when men of learning apply their energies to staying the wheel of progress, what can we expect of other classes? For instance, in the current issue of *The Ladies' Home Journal*, Cardinal Gibbon's reproduces, in effect, a discourse delivered in Baltimore nearly two years ago.

He says: "It is a sad and a dangerous change which confronts us"—the change in the status of woman. He desires to "impress on the American woman the dangers that attach to such innovations." The tenor of his article was to show that this advancement of woman deprives her of "modesty and gentleness" and gives her in their stead "masculinity and aggressiveness."

To pacify women and make them content to remain in that "womanly phere" as of yore, he tells them what an ancient general said: "Greece rules the world, Athens rules Greece, I rule Athens, my wife rules me; therefore, my wife rules the world." Did the Cardinal think to wheedle our women with that stale plum? Hardly, its sweet savor is lost in antiquity.

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Domestic Animal Department

Edited by Wm. Ch. I. Pfeiffer, V. S.

It is my experience that most of those, who are intrusted with the care of horses and cattle, are ignorant in regard to the most ordinary symptoms of disease.

The most casual observer may notice when an animal is acting a trifle unnaturally, but still be unable to make an examination that would reveal just what the trouble was. In fact, only a small per cent. of animal fanciers are capable of judging disease with any accuracy. I may say that some so-called veterinary surgeons put on a wise appearance and give the disorder some technical name, sufficient to satisfy the owner's curiosity, and are just as far from diagnosing the disorder as any ordinary guesser would be. Therefore, I deem it expedient that every owner of a horse, or other domestic animal should be able, both for his own profit and his animal's benefit, to point out the part affected, and to determine in what respect and to what degree it varies from normal.

Disease is distinguishable by a change, or irregularity of the general actions of animals, the same as those of the human being, such as temper, motion, rest, appetite, general appearance and expression of the eyes, coldness of the extremities, peculiar timidity, etc. Holding the head low, with that languid, "anxious for a holiday" expression

is a common symptom of constitutional derangement in the lower animals.

Having determined that the animal is a victim of some disorder, you then are uncertain whether it is local or constitutional. As our patients have no power of conveying accurately any idea of their condition, we rely upon our ability of interpreting the subjective indications, which assist materially in making an examination.

The pulse and beats of the heart are the surest criteria by which to judge the condition of the vascular system, whether quick, slow, hard, soft, full, small, regular or irregular, but the number of pulsations would perhaps be sufficient to enable the ordinary groom to discern a morbid condition, and the variety assist in laying out a line of treatment.

The pulsations of a heavy team or slow farm horse range from 35 to 40 beats per minute; those of a light driving horse from 40 to 45; and those of a colt from 45 to 55. The respiration in the adult horse (provided he be in health) is approximately as 1 to 4 pulsations.

The pulse of cattle is soft as compared with the horse, and averages 46 beats per minute, while that of young stock is more frequent, ranging from 55 to 65.

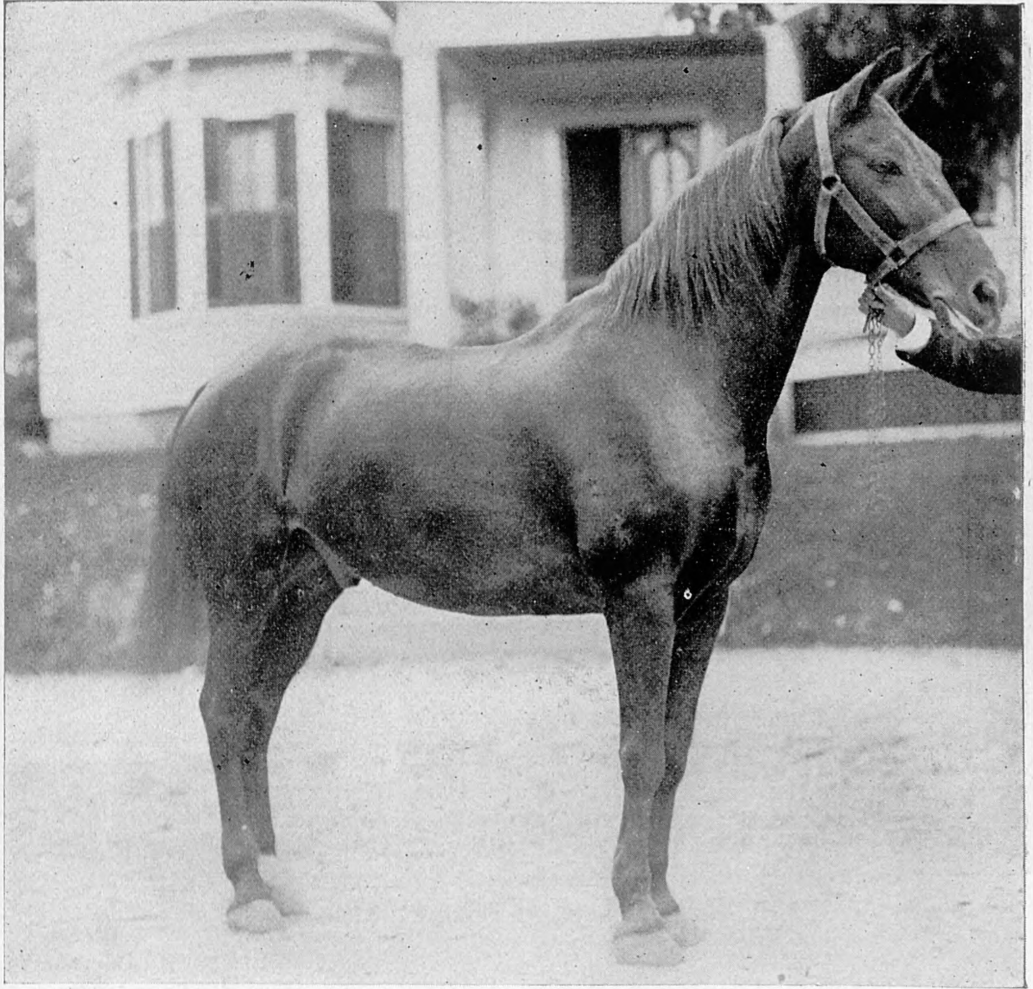
[To be continued.]

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PRIZES AWARDED

By the Massachusetts Society for the Prevention of Cruelty to Animals to the Owners
of the Two Most Intelligent Horses in Massachusetts

The first prize has been awarded to Henry R. Smith of Leominster, with, vice-president of Metropolitan Coal Co., for his horse "*Frank*."



HARRY—FIRST PRIZE WINNER.

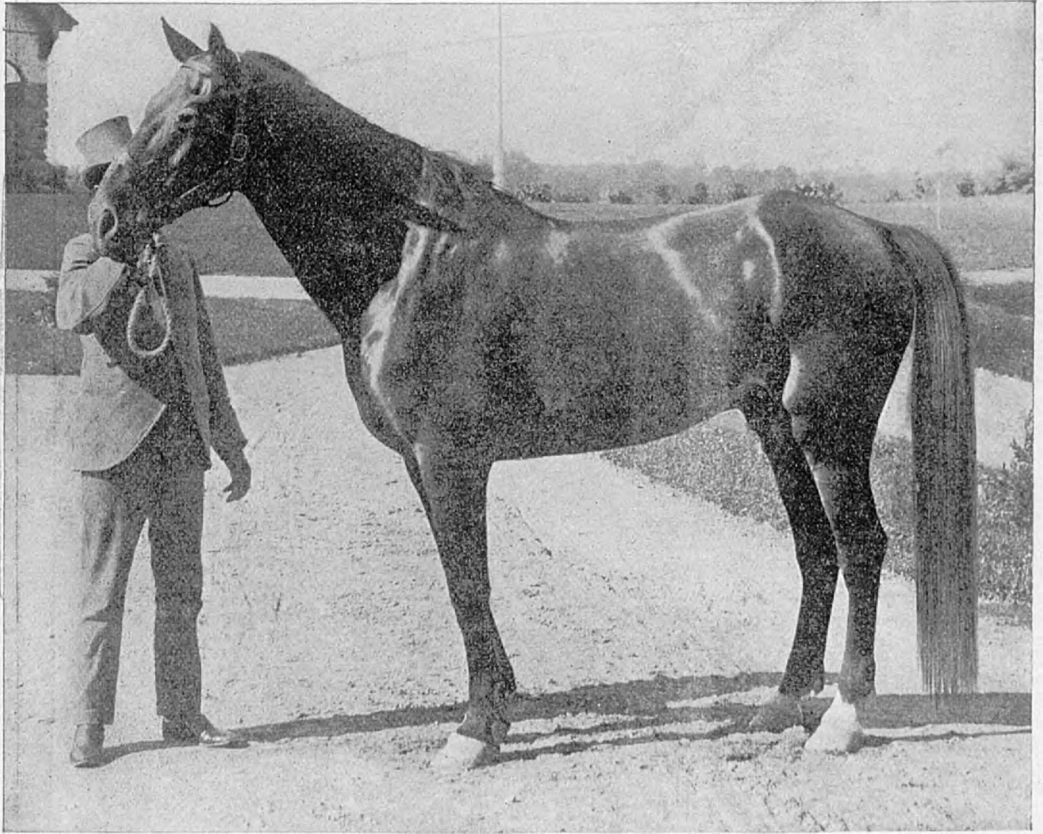
for his horse "*Harry*," and the second to C. A. Campbell of Ips- Photographs of all competing horses were required.

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REPORT OF THE COMMITTEE.

Whereas, the Massachusetts Society for the Prevention of Cruelty to Animals has offered two prizes of \$50 and \$25 to the owners of the most intelligent, undocked, kind,

decide which of the competing horse owners are entitled to the above prizes. In pursuance of our duties as such committee we have unanimously decided that the first prize should be paid to Henry R. Smith of Leominster, Mass., for his horse



FRANK—SECOND PRIZE WINNER.

road or working horses in Massachusetts, as shown by signed statements of owners, with photographs of the horses, and has appointed the undersigned as a committee to

"Harry," and the second prize should be paid to C. A. Campbell of Ipswich, Mass., for his horse "Frank."

In witness whereof we have here-

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to set our hands on this November 14, 1901.

ARIOCH WENTWORTH,
JOSEPH B. GLOVER,
LABAN PRATT,
ALBERT A. H. MEREDITH,
G. ARTHUR HILTON.

We are glad to say that Mr. Smith has become an annual member of our society, and that Mr. Campbell has, as will be seen by the following letter, become an associate life member:

"Geo. T. Angell, Esq., President.

DEAR SIR:—Yours of the 5th inst., containing check for *twenty-five dollars* as premium for general excellence of horse "Frank," is at hand, for which many thanks. Enclosed please find check for *fifty dollars* for associate life membership in the Mass. Society for the Prevention of Cruelty to Animals.

If I can be of any assistance in bettering the condition of our dumb animals, and educating the public to the proper standard, I should be very glad to do so."

Yours truly,

C. A. CAMPBELL.

Ipswich, Mass.

By courtesy of the Massachusetts Society for the Prevention of Cruelty to Animals we are able to present to our readers pictures of "Harry" and "Frank," the two Massachusetts horses winning 1st and 2d premiums offered by this noble society to the most intelligent horses in Massachusetts. Who ever heard of such a thing before, as offering premiums for intelligent horses and why not? Mr. Angell, the kind-hearted and enterprising president of that society and editor of *Our*

Dumb Animals (wish to God that a copy of this splendid magazine could find its way into every home in the land or every other land) in this instance as in so many others, took the lead; may he live long and be spared to continue his noble and truly Christian work. Every time we show a kindness to an animal, we develop a better spirit within ourselves. Think of "Jim Key," the wonderful trained horse, and think of "Harry" and "Frank" and even if the horses and animals you get in contact with are not so smart as these, be kind to them anyway. Kindness to animals is always a paying investment.

OCCULT LITERATURE

A reading room which contains all periodicals and books along psychic and occult lines has been established in Cleveland, O., at 29 Euclid Ave., room 20. It is in charge of J. H. Taylor, D.S.T., who has had experience as a writer and editor for periodicals along this line of thought. A subscription agency is run in connection with the reading room (which is free). OUR HOME RIGHTS is forwarded free to Brother Taylor and we trust other liberal magazines will co-operate with him.

Nothing succeeds like success, is an old saying which can be used by the Gregg Shorthand School, which is now in its elegant headquarters, Rooms 411 and 412 Huntington Chambers, Boston, Mass. The Gregg system has had a phenomenal growth, all based upon merit. It is superior in every way. Investigate for yourself and you will select the Gregg. It is the best and most practical.

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Economic and Political Salvation

Edited by Edward Stern,

No. 4244 Chestnut St., Philadelphia, Pa.

Whatsoever the laws of nature will do for man or men, conditions being complied with, they will do for any and for all men.

In order to solve the frightful problems which confront humanity, we should apply to the domain of human enacted law, the foregoing, axiomatic, natural-divine principle of justice.

With beautiful terseness Christ summed up the momentous issue before us: "That ye may be the children of your Father which is in heaven: for he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Through the operation of the natural principle of justice, all mankind are granted access to electricity upon a basis of perfect equality. We live in the Electrical Age, and should apply this natural electrical ultimatum to those economic factors, which on account of their nature, or the provisions of our constitution, men cannot or are not allowed to create and regulate.

Stripping the single tax movement of useless and misleading verbiage, we find that the ultimate sought by these reformers is that all mankind are entitled to access to mother earth upon a basis of equality. Transportation reformers desire that all should secure access to means of transportation upon a basis of equality. Money

reformers in reality seek that those creating or holding staple commodities should secure access to money upon a basis of equality with those holding valid securities calling for a fixed number of dollars, thus maintaining a steady price level of the great staples. The ultimate economic condition which the socialists seek to attain, is that all mankind should secure access to means of production upon a basis of equality, thus insuring just distribution of the wealth created, amongst the mental and physical toilers, whose ingenuity and exertions have called it into economic existence.

The natural-divine ultimatum of justice, *viz.*, access upon a basis of equality, is thus corroborated by inductive reasoning in every human movement, which aims to secure economic justice. By this fundamental development all of the various cliques of hitherto warring economic reformers, are shown to be brothers, seeking the application of the ultimatum of justice to different portions of the economic field.

Specific plans of evolutionary and constitutional character will be submitted, which will permanently and revolutionarily benefit all honest toilers, through securing their access to land, money and transportation upon a basis of equality.



EDITORIAL

Immanuel Pfeiffer, M. D., Editor in Chief

TRINITY CHURCH,
IN THE CITY OF BOSTON.
January 9, 1902.

Dr. Immanuel Pfeiffer.

DEAR SIR:—I have received the December issue of **OUR HOME RIGHTS**, containing my letters to you respecting my sermon preached some time ago in Trinity church. To say that I am astounded, mildly represents my feelings. This is the first instance, in public life of a quarter of a century, of the publication of what I supposed were private letters written by me. Possibly my standard of courtesy and honor is a false one, but I think that I shall retain it to the end of my life, whether true or false. I should no more think of publishing letters written to me, under the circumstances that mine were written to you, than I should think of making public a conversation with a gentleman in his own house or in mine. There is nothing in the letters in question which I wish either to retract, revise or conceal; but I submit that to make the use you have made of letters written under the circumstances mine were, would reduce the correspondence of the world to a minimum.

In the short editorial, I read this sentence: "Mr. Donald is anxious to show that he had not used the language as reported, while the fact remains that in reality he

did." With perfect courtesy, and with an explicitness which no one, not even yourself, can misunderstand, I brand that sentence as absolutely untrue, and how any honest man with the facts before him, as they were before you, could write that sentence passes my comprehension. I will not further characterize it—not because I cannot, but because I now see that explicit statements and a full and frank presentation of authentic facts avail nothing in the office of **OUR HOME RIGHTS**. A curious title, by the way, to adopt for a magazine which invades home rights.

Very truly yours,
(Signed)

E. WINCHESTER DONALD.

*Rev. E. Winchester Donald, Pastor
Trinity Church, Boston, Mass.*

MY DEAR SIR:—Your letter of the 9th inst. came duly to hand, and should have been answered before if I had not been busy. It ought not to be surprising to me if you and I differed in everything, as our minds apparently are running in different channels. If you know anything at all you certainly must have been able to comprehend that quoting you in **OUR HOME RIGHTS** as I did, sending you a marked copy of the paper, and writing you the

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way I did, all indicated that I was not acting as a private individual who had a desire to sit in Star Chamber with any minister discussing questions which could not possibly be decided. The opinion to-day among civilized men, at least those who claim to be, differ so much from what we read in Matt. x., Luke xii., Ps. xvi., Jon. ii., xx. Ps. xviii., Matt. xvi. and in many other places that it borders upon the ridiculous to lose much time on the subject, except it is to establish whether we believe in a revengeful God or a loving one.

The sermon you sent me and the contents of your letter are so brim full of inconsistencies that it is difficult for me to know how to answer you, especially when your last letter indicates that you are angry. No doubt, this is excusable, as I presume it is only a weak imitation of an angry God. To me personally it matters not what any clergyman or any other person thinks about this, that or the other, but being in the field of usefulness trying to help establish a better condition among men, I acted in your case as I did, holding before me as I do the grand American principle of "the greatest good to the greatest number" and I could do nothing else.

You say you are astounded. Well, I see no reason why you should not be. Permit me to say that if you in your public life of a quarter of a century had met with out-spoken men who dared to differ with you, that the probability is, it would have been to your benefit. Your doubtful position in regard to courtesy and honor I have nothing to do with; but I am sorry to see that you say you will retain anything, whether true or false, as you

thereby place yourself in a very dangerous position. If we wish to grow we must turn away from that which is false whether we like to do so or not. If it is true that you say there is nothing in your letters which you wish either to retract, revise or conceal, why in the name of common sense are you making so much fuss about it? Your remark in regard to reducing the correspondence in the world to a minimum is of no consequence. The only thing of importance in all correspondence is, are we honest and true, and do we stand by our utterances made anywhere? Your saying that any sentence in OUR HOME RIGHTS or any other place is untrue, does not make it so. You could no more prove this assertion to be true than those who say our earth is flat. Again you say that you cannot comprehend why I should write as I did. I can see nothing in that of importance as you have already given me so much evidence of your inability to comprehend that which seems plain to many others.

In the Sunday *Globe* of Dec. 1, 1901, there were opinions given by a number of clergymen of different denominations. The Rev. Fr. N. R. Walsh said: "The Episcopalians have a distinct religious creed and dogma of faith." I remember when I read it that I was somewhat puzzled to understand the meaning of that sentence. Your action has given me light upon the subject.

That you look upon the title of OUR HOME RIGHTS as a curious one is not surprising to me, as it fully corresponds with the rest coming from your pen. I am very glad to say that there are to-day thousands and thousands of people who realize what the object of OUR

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HOME RIGHTS is and the number is increasing very fast. That you should believe OUR HOME RIGHTS to work in the interest of a few, suppressing what is true and noble in man, and covering up the mistakes of those who think they need it is not surprising to me.

You asked me not to print your sermon. That request, of course, could not bind me, as it simply would be ridiculous to believe that we all could have every request granted; however, I complied with your request. You do not seem to understand who owns the letter, the one who writes it or the one who receives it. Let me say that we have decisions from our highest courts on that subject. I can see very well that you would not like to have a sermon like the one in question printed. From my point of view every well-meaning clergyman should be delighted to have his sermons printed everywhere and distributed broadcast. I have received many letters in regard to the controversy between us. Yours, so far, is the only one condemning me.

There are many other things I would like to write to you about, but time does not permit me. I thought of you last night in my wandering around among the poor lodging houses of the city, and would have liked very much to have had you by my side. No doubt, the board of health and others in high station will not like the way I act in behalf of the poor and unfortunate any more than you like my actions; but I shall, nevertheless, go on with the work and do my duty as I understand it, even if I am condemned by others. Your doubtful expression in regard to courtesy and honor and your de-

termination to cling to it, even if it is false, shall not prevent me from keeping up to my standard, and as long as I criticise your official position as a minister of the gospel, I shall show you the courtesy of sending you marked copies. With my best wishes for your health, and with silent prayers that you still may get light and that your revengeful God may be turned into one of love before you leave this earth-plane, I remain,

Most sincerely yours,

IMMANUEL PFEIFFER.

* * *

FREE MAIL.

Free thought, free speech, free press will not be able to thrive unless free mail is added. Of course we want common sense and decency to be at the foundation of every thing; consequently when we speak of freedom, we don't mean license.

There seems to be an effort on hand to suppress certain literature of a highly educational nature, and queer to say, the men who have to judge of these matters know nothing about the subject; and, therefore, are not able to judge and not being able to judge, they become unjust and innocent people suffer thereby. We have before us now three papers under the ban of the Administration: *Discontent* of Home, Washington; Helen Wilman's *Journal of Florida*; and *Wiltshire Magazine* of N. Y., (now of Toronto, Can.) We understand *Discontent* was held at the post-office of "Home" for weeks without the knowledge of the publishers, after postage had been paid; and when it was decided that there was nothing in *Discontent* to prohibit its right to be forwarded, it was

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permitted to pass through the mail, the subscribers getting half a dozen weekly papers in a bunch. Those who are at the head of the post-office department under the late Rough Rider's administration may believe this is the proper way of doing business; this, however, is no reason, while other people should not think this system too rough to ride in connection with our mail, and the present administration will yet have to learn, that advanced, liberal people have rights which must be respected. At this writing we learn of resolutions being passed by representative people all over the land, protesting against the abuse of the rights of progressive publishers. Here is an eye opener: Third Asst. P. M. General Madden prohibited *Wilshire Magazine* from enjoying second class privileges on the ground he was advertising Wilshire's ideas, (he is a Socialist) while one copy of John Wanamaker's magazine contains 119 pages advertising his goods and nothing is said about John's ideas. What? One law for one kind of citizens in the U. S. and another law for others. How long will people stand such treatment?

* * *

HIGHLY COMPLIMENTED.

What do you think of our new cover? There is but one answer: we are highly complimented from all sides for our good taste in selecting the home of Alcott and his school of philosophy, for the outside cover of *OUR HOME RIGHTS*. Nothing could have been more appropriate, as those who are acquainted with the beautiful home conditions of the Alcott's must admit.

Alcott's ideas of *OUR HOME RIGHTS* were of a high nature and as we toil along for the elevation of and protection of the American homes, we shall constantly be guided by the best and purest motives. It is our thoughts which mold us; this being true, let us establish such a condition that we can get in contact with the best in the past, present and future. This is possible and in this connection, let us say: "there is nothing lost in the universe." We are delighted to be able to say, that the army of noble, liberty loving men and women, who sustain *OUR HOME RIGHTS* in our battle for freedom, is growing very fast, and at the rate soldiers are enlisting now—as subscribers—we have the best hopes that we shall be able to silence the guns of the enemies of humanity. God speed the day, when our country shall be freed from monopolies of all kinds.

* * *

WHAT THE PEOPLE SAY OF US.

Chas. Shepard of South Deerfield, Mass., says: "A friend of mine sent me a copy of *OUR HOME RIGHTS* and I like it and it is just what we need and I will enclose one dollar and for which send it one year to my address."

Dr. E. H. Corson of 100 Boylston St., Room 814, Boston, Mass., says: "I have been closely watching the effect on the laity from the reading of *OUR HOME RIGHTS* from its initial number and find it is just what was needed. It is doing a noble and good work. You have the general public on your side, in sympathy if not in cash, and shame

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on the person who is not ready and anxious to do all in his power to hold up the hands of one who is championing his cause. You should have the name of every fair play and truth loving person on your subscription list.

Rena L. Miner, Miner, Mich., Christian or Mental Science Healer, says: "A copy of your magazine has fallen into my hands, and its spirit is so entirely just and right, and its departments so entirely in accord with what I see to be the needs of the hour, that I make haste to become a subscriber to it."

Geo. B. Wheeler, 1443 E. George St., Chicago, Ill., says: "I think OUR HOME RIGHTS is very good for all thinking people. The article on "Anti-Vaccination" in your October issue is well worth the price of that number."

Dr. Frederick Webley, Santa Rosa, Cal., says: "I enclose money for my subscription. I like OUR HOME RIGHTS very much and also your stand against medical monopoly and I am with you entirely in the fight."

Eugene Willard, Revere, Mass., says: "I will endeavor to get you some subscribers. I wish OUR HOME RIGHTS long years of usefulness."

Miss O. E. Wooster, South Hancock, Me., says: "I have received OUR HOME RIGHTS in place of the *Temple of Health*. I like your magazine very much and hereby enclose my subscription. I enclose a list of names to whom to send sample copies whom I believe will be subscribers."

Miss Mabel Gifford, Sharon, Mass., says: "What a grand work you are engaged in. How joyfully I will take hold with you."

Mrs. J. W. Wheeler, Orange, Mass., says: "I am with you heart and soul in the good work and hope you will continue to fight till you have conquered and won the race."

Bernard W. Gidney, Lynn, Mass., says: "I have received and read a copy of OUR HOME RIGHTS; I like it very much. I intend to try and get you a list of subscribers after the New Year."

D. Webster Groh, Hagerstown, Md., says: "OUR HOME RIGHTS is doing excellent work setting people to think correctly about vaccination, drugs, quacks, etc."

John B. Barnes, Pittsfield, Me., says: "Some one, either friend or foe, I do not know which, has sent me the November number of OUR HOME RIGHTS for which he, she or it, has my sincere thanks; as I think this present number is worth the price of a full year's subscription."

Mary H. Harrison, Orange, Mass., says: "I think your HOME RIGHTS is a kind of magazine which ought to be in every household and I will help to introduce it. Send some along I would like to canvass for it."

* * *

A MOST WORTHY REPRESENTATIVE.

The Hon. I. M. Small of North Truro, Mass., who is correspondent for the *Provincetown Advocate* is a

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man of ideas and dares express them. Here are two samples of his writings, and Cape Cod may well be proud of having had such a man as their representative to the General Court:

"I wonder if it is possible that out of the nearly five hundred cases reported to the board of health of Boston, not one has been found where the patient had been vaccinated within four years."

"I wish some one would ask Dr. McCollom if he can name three cases in the city of Boston during the past twelve months in which the unfortunate lived and worked under anything like good, hygienic surroundings. Because a man works all day in the open air is no evidence that he lives in a healthy atmosphere. Where and how does he sleep?"

* * *

THE LATE McKINLEY'S DOCTORS WANT CONGRESS TO PAY THEM.

Will wonders ever cease? Here comes the thirteen doctors who helped our late president to die, making the statement through their leader, Dr. M. D. Mann, that they think Mrs. McKinley could not pay them as they ought to be; that they feel they were called upon by the nation to operate on the late president and that they, therefore, have a right to look to Congress for their remuneration. Dr. Mann adds: "Congress ought to pay us without compelling us to send in our bill; for no matter what bill we might send in, we would receive a certain amount of abuse." How well those patriotic (?) doctors know the public opinion. We will watch this case with interest and render our report.

WE INVITE CORRESPONDENCE.

We invite the friends of Freedom all over the country to write to OUR HOME RIGHTS. It is as much at home in one part of the country as another. Let us all get acquainted, and form one mammoth organization, embracing all the liberty loving people, and we will make the old quack—monopoly—regulars—shake in their boots. Enroll your name in the Medical Rights League, and subscribe for OUR HOME RIGHTS. These are the two solid pillars upon which the structure can rest in safety. Now is your time to join; \$1.00 makes you a member of the League, and \$1.00 secures OUR HOME RIGHTS for one year, a glorious opportunity to do good for yourself and others for very little money.

* * *

AMERICA'S FIRST ANTI-VACCINATIONIST.

I beg to call special attention to a small pamphlet on vaccination from the pen of that veteran reformer, Dr. Alexander Wilder of Newark, N. J. Dr. Wilder is ripe in experience and he writes me frequently very interesting letters. In one of recent date he says: "Compelled vaccination is rape and nine-tenths of our population are immune, and it is, therefore, sheer folly to vaccinate them, even if vaccination was protective." He concludes his letter by saying: "I hope you will continue your crusade against vaccination, so long as life and strength is yours." We have just finished reading a pamphlet by Dr. Wilder—"Fallacy of Vaccination." Price 15cts. Published

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by the Metaphysical Magazine Co., 114 W. 32d St., New York, N. Y. It is the most able presentation of the question in pamphlet form we ever saw.

* * *

WHICH?

Two men—Storti and Umilian have just been killed by order of our state government—they were electrocuted in Charlestown State prison. They had both been convicted of murder. If murder is a crime, which we all think it is, it was a crime to kill those two men. Two wrongs never made one right. When we become civilized we will recognize it as a fact that, he who murders another is of unsound mind and should receive scientific treatment. Christ said, "Love one another, love your enemy, and forgive." Are we living under this rule in Massachusetts or do we exist under the old dispensation, an eye for an eye and a tooth for a tooth, and a life for a life. Which? Abolish capital punishment.

* * *

OUR ASSOCIATE EDITORS

have been selected with great care; they are all practical people and writers of considerable experience. They are all humanitarians, who are anxious to serve their fellow-men, only they go about it in different ways. We shall be glad to have our readers write their opinion about the various Departments; as our object is to educate the people and serve them well.

We had intended to say something about each writer, but have not the space to-day; we therefore introduce them in a bunch and the readers kind co-operation.

WHAT NEXT?

Marconi, the inventor, who lately has stirred the scientific world with his marvelous experiment in wireless telegraphy, announces to the world that next month he intends, on board one of the steamers from Liverpool to New York, to communicate with land during the entire voyage. He will use the stations at Cape Cod and Cornwall to obtain this truly surprising result. What next?

* * *

TO OUR ASSOCIATE EDITORS!

Please stick to the 450-words limit and if any argument is not finished, please mark: to be continued.

Friends of medical freedom everywhere! Will you make up your minds to show OUR HOME RIGHTS to your neighbor and make an effort to increase the number of subscribers?

GET WELL WHILE ASLEEP

and sleep well at all times. Descriptive pamphlet mailed for ten cents. C. Hagen, Hotel Webster, Lake Helen, Florida.

Subscribe for OUR HOME RIGHTS. It is the friend and promoter of everything that makes the home pure and sweet. OUR HOME RIGHTS is for sale everywhere. Only *ten cents a copy—one dollar a year*. You can not afford to be without it.

Make up your mind to be well. It is a paying investment. OUR HOME RIGHTS will teach you how to be healthy.

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Philosophical Anarchism

Edited by Dr. J. C. Barnes,

Hindsboro, Ill.

"Anarchy, a social theory which regards the union of order with the absence of all direct government of man, by man as the political ideal; absolute individual liberty."

Century Dictionary.

While the above definition of their theory is accepted by all anarchists, it requires a presentation of their philosophy to dissipate the prejudice of the common mind against it. Anarchy has been prejudged and answered by many people, heedless of Solomon's proverb, which says: "He that answereth a matter before he heareth it, it is folly and a shame unto him."

Before proceeding to present the proofs of the truths of anarchy, I promise the reader that anarchy is a logical conclusion arrived at by a process of inductive reasoning and observation and meditation on facts. It satisfies the most analytical mind—the conclusion that anarchy is right, is unavoidable after a scientific investigation of the evidence in its favor. It appeals to every ennobling emotion of the mind. There is no room for an unholy thought. It excites altruistic equally with egotistic thought. It points to a stable equilibrium of the egotistic and altruistic feeling.

Anarchy is not as some of the press and some of the pulpits teach, a violent *means* to overthrow government; but it is an ideal *end* to

be attained to by a blameless life. It is faith in the natural goodness of man.

It is impossible for a prejudiced enemy of any doctrine to present it correctly. How radically wrong must a statement of anarchy by its enemies be. Any one who can give an unbiased and full statement of anarchy, must necessarily be an anarchist. If Czolgosz had any idea of anarchy at all, which is doubtful, he got it from its enemies and not from anarchistic teaching. We anarchists do not blame people for their erroneous thoughts, for it is contrary to our philosophy to do so. Men are creatures of prenatal, natal, education and environment. We have no right to do more than teach by precept and example. Anarchists are propagandists. We do not believe that might makes right. We have no faith in force. We believe with Herbert Spencer that "wherever an evil is suppressed by force, other unforeseen evils as great invariably spring up to take its place." No anarchist, as an anarchist, can do a violent act. We believe with Edwin Burk who said: "In vain you tell me that government is good, and that my complaint is of its abuse. The thing, the *thing itself* is the abuse." And with Spencer who says: "The freest form of government is only the least objectionable form; and with Thomas Jefferson who said: "That

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people least governed is best governed;" and with Wm. Elery Channing who said: "Social order is better preserved by liberty than restraint. * * * Liberty would prove the best peace officer. The social order of New England, without a soldier and almost without police, bears loud witness to this truth;" and Ralph Waldo Emerson who said: "Massachusetts, in its heroic days, had no government—was an anarchy. Every man stood on his own feet; was his own governor; and there was no breach of peace from Cape Cod to Mount Hoosac."

I might continue to quote from the greatest and best men since and including Jesus Christ, but authority does not prove nor make a truth—it only corroborates. Truth alone should be taken as authority and not authority as truth.

[*To be continued.*]

THE RESULTS OF MODERN FOOTBALL AND "STRENUOUS" COLLEGE EDUCATION

NEW HAVEN, CT.

Eight Yale students were arrested and locked up at police headquarters tonight for too much celebration of Yale's victory over Princeton. In the Grand Opera House, where were gathered several hundred Yale men, there was a riotous time, and the performance was cut short to put a stop to the disturbance and to get the Yale men out of the theatre. They started in to break up the show and finally succeeded.

Four students were taken out of this theatre by the police and landed in the central station. They tried to put out the electric lights in the

theatre, jeered the performers and threw things on the stage.

At the Hyperion theatre there was considerable disturbance, and the company playing there had the liveliest kind of a reception.

At a Catholic fair, a block from police headquarters, the students started to run things, and had a rough time with the police.

Not one hundred feet from the central station a body of student revellers made an assault upon the police and threw eggs at them. The patrolmen charged with the result that, at midnight, eight students had been put behind the bars. —*Boston Herald.*

When the Harvard boys played the Yale sometime ago, our Boston papers had columns printed about the disgraceful way the Harvard students acted. How they smashed everything they could get their hands on in the saloons and knocked down peaceful citizens. It is just as we have said many times, our institutions are producing educated fools. Perhaps the Rev. E. Winchester Donald had reference to these Harvard men, when he preached about those in Boston, "who actually love the impure and unjust." If so, why did he not say so? Perhaps it would not do for him to consign Harvard men to eternal hell. We believe in the laws of decency and would give no more privilege to a university man than to a day laborer—*Ed.*

We claim that any respectable newspaper or magazine should practically be responsible to its readers if they are deceived by their advertisers. We propose to live up to this principle as a matter of justice.

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CONTRADICTIONS

DURGIN ISSUES A CHALLENGE

WILL GIVE ANTI-VACCINATIONISTS A CHANCE TO TEST THEIR THEORY.

The board of health has made an emphatic declaration that there is no disease nor any danger of any in the big stores. *The Traveler* again states that there is no fear of further spread of the disease.

Dr. Durgin again lays stress on the value of vaccination.

Regarding the statement issued by the opponents of vaccination, Dr. Durgin today said:

"I have not a word of complaint to make. This is a very free country for the expression of opinion. Now is the best time that people of the anti-vaccination belief could have to exhibit themselves. People who are silly enough to permit an exposure to smallpox without vaccination will now have a grand opportunity, not only to test their belief, but to give an object lesson to the people at large.

"If there are among the adult and leading members of the anti-vaccinationists, those who would like an opportunity to show the people their sincerity in what they profess I will make arrangements by which that belief may be tested and the effect of such exhibition of faith, by exposure to smallpox without vaccination. I do not believe there is a man or woman among them who will volunteer to take an exposure to smallpox with those who are vaccinated."

BOSTON, MASS., Jan. 18, 1902.

Samuel H. Durgin, M. D., Chief of Board of Health of the City of Boston,

MY DEAR DOCTOR:—Referring to our conversation of recent date and your request to my representative that I write you a letter asking for permission to visit the Smallpox Hospital, at Galloupe's Island, for the purpose of scientifically looking into the disease in all its various forms, and with close observation be able to get such facts which will enable a physician to diagnose smallpox cases with as much certainty as possible, and also get the facts in regard to the most successful treatment, I would say that I have already considerable experience, gathered in Europe, and am anxious to increase my knowledge.

I think my friend named to you that in case some of my brother physicians manifested enough interest to go with me, that they would be given the same opportunity to investigate as granted to me.

As I am very busy I would like to know what hours would be the most convenient to you to be conveyed to the Island. If possible, I would like to go by the middle of next week, but should I have the time to go earlier, I, of course, would like to have the privilege. Of course, I need not state that it will give me extreme pleasure to have you or any of your staff go with me if they could possibly have the time.

Yours sincerely,

(Signed) IMMANUEL PFEIFFER.

HEALTH DEPARTMENT. OLD COURT HOUSE.
BOSTON, Jan. 20, 1902.

Dr. Immanuel Pfeiffer,

DEAR DOCTOR:—In answer to your written request I have to say that having told you off-hand a few days ago that you could be allowed to go through our smallpox hospitals, and although not knowing you to have been recently vaccinated, yet I shall keep my promise and will send you personally to the hospitals at Galloupe's Island. This will constitute an exception to our rules. We shall not, however, permit any other person in similar condition to expose themselves at present.

For the Board of Health

(Signed) SAMUEL H. DURGIN, *Chairman.*

Steamer "Vigilant" will leave Eastern Ave. wharf at 10 a.m. and 3 p.m.

Continued on next page.

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HEALTH DEPARTMENT. OLD COURT HOUSE.
BOSTON, Jan. 20, 1902.

DEAR DR. CORSON:—This will be handed you by Dr. Pfeiffer, of Boston, who has permission to go through the hospitals and see the smallpox patients. Please send him back by boat as soon as he is through with the hospitals.

Respectfully,
(Signed) SAMUEL H. DURGIN.

"With Pres. Immanuel Pfeiffer of the Medical Rights Association to back them in their fight against the registration law, the Springfield healers ought to make things interesting when their test cases come up for trial.

Although the chief trouble with the Medical Rights Association at the present seems to be that it has no rights under the law, the president has a name to conjure with, and nobody knows what may happen."—Springfield (Mass.) *Union*, Jan. 20, 1902.

Rep. Edward B. Callender of Boston, Mass., is a gentleman, a scholar, a statesman, and a patriot. He is fearless. He realizes what he owes to the common people as their representative. He knows he is surrounded by corruption on one hand and ignorance on the other. He has now taken up the case of Gas-Trust-Corruption where McPherson left off. Of course Whitney did not wish McPherson returned, but he forgot that McPherson made an impression by his manly conduct while a member of the House, and while he has no vote there now, he has still an influence. Callender is a worthy successor of McPherson against Gas-Monopoly, and with his legal training he has an advantage over the layman. Callender made a great lecture when he said these few words:

"The gas question has been a cancer of corruption, and even Mr. Lawson told the committee on manufactures last year that he had to educate the Legislature."

PROCLAMATION TO THE LIBERTY LOVING PEOPLE OF MASSACHUSETTS AND ELSEWHERE

HEADQUARTERS OF MEDICAL RIGHTS LEAGUE,

(A legally chartered corporation.)

Boston, Mass., 247 Washington St., Rooms 6 and 8. Telephone 1370 Main.

The corrupt-monopoly Registration board has caused the arrest of two of Springfield's (Mass.) most respected citizens, who to-day stand branded as suspected criminals. In which does their criminality consist? In not having a license from the board. What a terrible crime! Drs. Proctor and Jackson, (the two criminals?) enjoy the confidence and respect of their fellows in Springfield. They are kept busy in restoring such cases which the old school, poison doctors have injured. Hence jealousy and ill feeling. The board made a mistake in arresting these gentlemen, who are determined to fight for their rights. Shall they stand alone? Men and women of Massachusetts, will you exercise the duty you owe to your fellowmen? Will you realize the beautiful principle of liberty inculcated in these few words: "The injury to one should be the concern of all."

Those who are in sympathy with Medical Freedom may send in their mite and we shall be glad to hear from those who are willing to circulate petitions to the Legislature, demanding our constitutional rights. These two cases will be brought into the Supreme Court to test the constitutionality of the medical law.

IMMANUEL PFEIFFER, Pres.

Attest:

S. I. BORDMAN, Clerk.

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BOSTON ANARCHISTS

A PEACEFUL ONE OF THE TOLSTOI SCHOOL.

The editor of OUR HOME RIGHTS advocates unlimited freedom in every walk of life, based upon the improved Golden rule: "Do more good to others, than they are willing and able to do to you." This rule represents civilization and is practical. It is, of course, in direct opposition to the Republican administration rule to continue to kill off peaceful people in the Philippine Islands, whose sole crime is, that they refuse to sanction the deal with a bankrupt Spanish government (a boy king) and a handful of syndicate-trust politicians representing the American government, who decreed the Philippines should become American property. This deal reminds us of Wm. Penn. When this large-souled man had his adio-audience with the corrupt, English king, the following took place:

The King.—Mr. Penn: I have your gold and you have the royal deed for land in America, a fool and his money are easily parted. Ha! ha! ha! You will never be able to enjoy the fruit of that purchase.

Mr. Penn.—(With dignity and determination.) The first thing I will do when I land across the ocean, shall be to buy the land of the lawful owners—the Indians. The king got angry as corruptionists generally do, when the truth is presented.

Wm. Penn's life is history today. Readers! Compare this with the Roosevelt-Lodge administration. (I can see you blush!)

ANARCHY.—*A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.*—*Century Dictionary.*

A VIOLENT ONE OF THE EMMA GOLDMAN SCHOOL.

The editor of the *Boston Record* said a few days ago in his paper:

"We are glad to see that Dr. Abbott of the state board of health is speaking his mind so flatly about the school children and vaccination. Dr. Abbott's position is that not only ought the school authorities refuse to admit children who have not been vaccinated, but to go further and insist on having a certificate showing that pupils who want to get into the schools show that they have been vaccinated with success. Dr. Abbott ought not to stop there. If he should get the legislature to back him up by statute, he would be carrying the good work to the very end."

Who will deny this sentiment represents "violation of existing laws?" The law in Massachusetts now is: Children, who present a certificate from a practicing physician, saying they are not fit subjects for vaccination shall be exempt.

Drs. Abbott and Durgin, both fair specimens of the violent school, agree with the *Boston Record* editor in using unlawful means in connection with the Compulsory Vaccination law. This is a plain statement, (easily understood not only by this trio, but by every plain citizen,) they are so anxious to make the children sick through the stupid, cruel, criminal system of vaccination, in order to create business to that branch of the medical profession known as the old-moss-unprogressive-school, (the rest of the schools are opposed to vaccination.)

The editor of OUR HOME RIGHTS has in his possession evidence to show, that a certificate presented by a child was torn up and the child forced to be vaccinated. The trio referred to may think they are great and powerful, but the Supreme Court will say: they are criminals and should be punished. Resist law-breakers! Be peaceful!

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JUSTICE! JUSTICE! JUSTICE!

LEGAL DEPARTMENT.

Popular 10 cents Subscriptions.

OUR HOME RIGHTS will receive voluntary subscriptions to a Constitutional Defend Fund, for the purpose of prosecuting the board of health and the school authorities of Boston for having violated the Compulsory Vaccination law in forcing a child to be vaccinated and destroying the exemption certificate. (This case will be brought into the Supreme Court.)

We know the people of old Massachusetts so well, that we have no doubt the money to be subscribed will be sufficient to pay all lawful expenses.

Think of such a brutal violation of a plain law; even those in favor of vaccination must blush, when ignorant, selfish, public servants so far forget what they owe the people.

We will publish the names of the donors and will not object to larger subscriptions. (Other papers will please give the announcement.) We will watch the *Boston Record's* attitude to this movement.

Address,

OUR HOME RIGHTS (LEGAL DEPT.)

PROCLAMATION

Read Dr. Durgin's challenge, also correspondence between the doctor and myself.

If I ever was vaccinated it is over sixty years ago. Dr. Durgin knows this and still he permitted me to visit the smallpox hospitals at Galloupe's Island a short time ago without any precaution. I

freely handled the most desperate cases of smallpox and inhaled the breath of the worst case, (it was very bad,) and was about going away from the hospital without even washing my hands; but Dr. Corson, the physician in charge, kindly offered me water, soap and towel.

I left the island without any precaution for the safety of the people. On landing I took an elevated car which was crowded. The same night I went to a public meeting at Tremont Temple, waving the same pocket handkerchief in the faces of my friends there which I used freely while in contact with the smallpox cases. Now I say that Dr. Durgin is either a fool or a knave. If he believes in vaccination, he has laid himself criminally liable by permitting me to do as I did, and if he does not believe in vaccination, he is also criminally liable in forcing the Compulsory Vaccination law; especially as he has caused our cheap lodging houses to be invaded by his assistants, using police force to create a fear.

People of Boston! In the February issue of OUR HOME RIGHTS, I will give details which will startle the world and bring a blush to the cheeks of every fair minded person. While at the island I was given every opportunity to investigate the patients and their treatment and I was treated with professional courtesy by the physicians in charge. They are both doing all in their power and should not be held responsible for the miserable system used by Dr. Durgin.

IMMANUEL PFEIFFER, M.D.,

Editor Our Home Rights.

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Practical Christianity

Edited by J. A. Powers,

100 Boylston St., Boston, Mass.

Is there a God? If so, who, what and where is he?

Ps. 14:1: The fool hath said in his heart there is no God. Prov. 23:7: As he thinketh in his heart so is he.

A great majority of the people of every age and land believe in a God. Multitudes of them believe in a multitude of Gods, beside the unknown God whom even the highly educated Christian missionary Paul, as well as the highly educated heathen Athenian of his day ignorantly worshipped.

Paul confessed his ignorance saying: "Now we see through a glass darkly—Now we know in part—Without controversy great is the mystery of godliness." Other Bible writers confessed to the same partial knowledge. All men everywhere confess this faith and partial knowledge and if reasonable, they use all reasonable means to develop and perfect their knowledge. In this chapter I have only space to outline a few propositions on which succeeding chapters will enlarge.

First. Man is a believing, worshiping animal and is transformed by his faith and worship more and more into some resemblance of the things worshipped.

Second. All men of every age and land are in one of four great classes. They are Agnostics, Deists, Nonatheists or Polotheists.

Third. There have been great, famous and infamous men in all these classes.

Fourth. The Bible and the life of Christ are so unlike all other books and lives that they prove themselves superhuman and therefore divine.

Fifth. Every other theory of faith and life centers in selfish ambition and therefore is corrupting and destructive.

Sixth. The Bible is God's Christian doctor-book for sin—is purely unselfish—combats sin only, and Christ was and is its living exponent.

Seventh. Churchianity is often miserably anti-scriptural, anti-Christian, narrow, bigoted and unreasonable.

Eighth. Christianity is always the exact opposite of all this and the only truly reasonable course in life for truly reasonable men.

Now I shall not attempt to prove any of these propositions true on any. sectarian lines of theology Jesus to save lost sinners left the glory that He had with His Father before the world was, and came down to the stable-manger and carpenter's bench. He became the friend of publicans and sinners and treated them in such a way that they followed, received and heard him gladly. He died and rose again for their salvation and justification. This I heartily believe. And to follow His steps and walk as He walked, to live His life among men, this and this only is practical Christianity.

[To be continued.]

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Literary Department

Edited by Albert P. Lewis,

No. 4 Randlett Place, Boston.

A little while ago, I stood before that great product of mechanical ingenuity; the printing press; with its tireless wonder working machinery that seemed almost human in action, with a brain that thought and planned.

I saw the rolls of spotless paper swallowed up, disappear, to come forth again a newspaper, complete, folded, cut and piled; and my thoughts went back down the long roll of the centuries, across that vast chasm of time, when man carved his thoughts upon the cold unfriendly stone, or wrote them on the skins of wild beasts; and I wondered if the ennobling literature of the world had kept step with the means of producing it. I wondered how much among the mighty mass of printed words that press would lay before us during its useful life, would help along the progress of the world; tell us how to live pure and healthful lives and store the mansion of the soul with love's "winged joys" and kind, unselfish thoughts. How much of it would simply amuse and while away the idle hours, lulling the brain to sleep like opium draughts; and how much would stir and fire the soul to noble deeds and teach the idle brain to think.

The business man, whose brain is tired out with plans to hoard the largest store of tempting, glittering gold; turns naturally like a tired child towards the soothing

syrup literature that floods the markets of the world; one little spot within his brain is over cultivated—is worked too hard—while all the rest, unclaimed and unexplored, a useless waste, stagnating lies.

If it is a crime to hold the land unused, while countless thousands starve and die, what shall be said of those who let the grand possibilities of the human brain lie idle like the long deserted fallow field?

When war and competition pass away; and greed and selfishness are no more; and peace and reason walk together hand in hand: the wasted forces of the mind of this vain, foolish world of false ideas in pride and show, will then have time to think about some other things than mere gain.

By lack of use, for any length of time, the forces, both of body and mind will weaken, wither up, and pass away. Those who do not use the talents nature gives with bounteous hands, must lose them as a punishment for their neglect. The man whose mind is stored with gems of honest thought, is richer far, than he who owns the hoarded treasures of the world.

Next month I shall talk with you about some of the literature that has helped to uplift the human race, direct their efforts to proper course and drive away unnatural fears from their timid souls.

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Cranky Notions Department

Edited by Joseph A. Labadio,

74 Buchanan St., Detroit, Mich.

Whine not, nor take that which is not
thine own;
Speak out thy mind, though thou stand
quite alone;
Be gentle, kind and your rich voice keep
low;
Ungracious greed and trade's rude rush
forego.
These and brave hearts attuned with love
and zest
Will to the world bring justice, peace
and rest.

That fellow who is president of the United States is a sure-enough rough-rider, isn't he? How roughly he rides over those over whom he has authority, and how amply does he exemplify the fact that "strenuosity" means official ruffianism. And the worst of all this swagger and undignified treatment of Dewey, Schley, Miles *et al* is that it makes it almost certain that the next president will be a military man and the growth of militancy. Of course, those who know the nature of political power are not at all surprised at this official savagery; but the humiliation and shame at being compelled to contribute towards its maintenance is aggravating indeed. Dr. Lazarus once said to me: "Show me a person who seeks political power and I'll show you one who will abuse it." Alas! how true.

The most dangerous man to free thought in the United States to-day is Edwin C. Madden, third assistant postmaster general. His ruling in the Wilshire case was an official

outrage. He and Comstock are an exasperating pair of villains.

Now that the report has been put into circulation that Czolgosz, the murderer of President McKinley, was a republican political worker and a supporter of the republican ticket at the last election, as were also his father and brother, there is not so much said about the affair. Chickens are coming home to roost.

Every lover of fair play and free speech should lend whatever assistance possible to the people of Home, Pierce county, Wash., who are now the especial marks for persecution of the Comstock gang. Send your mites to O. Verity, treasurer of the defense fund.

Under this monopolistic-industry regime the probability of losing a job tries the courage of the bravest. I wonder what the result would be were the workers to vote for jobs, as the politicians do? They don't seem to have the sense of doing for themselves, and evidently like to have the other fellows "do" them, else why should they submit to it year in and year out, generation after generation? To insist upon the ownership of one's own work would seem to be the first thought of a reasonable being; but I must not forget that man is a reasoning animal, although not a reasonable one. If he were only reasonable what a different world this would be.

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Capital and Labor Dept.

Edited by J. C. Bell,

Box 297, Glenville, Ohio.

Under the modern plan for the distribution of the products of labor, capital is a most essential factor. For years a mighty struggle has been waged between the two great arteries of industry and commercial life. The struggle for the most part has been silent, but none the less earnest with occasional open conflicts resulting in death, injury and privation on the side of labor and destruction of property and loss of money on the part of capital; both losing from a moral point of view because of the bitterness such conflicts engender between man and man. Upon the surface it appears that some times Capital won the conflict; while at others Labor seemed to have won a victory and again at other times it seemed to have been a drawn battle. However, as time goes by, it becomes more and more apparent that between Capital and Labor as organized bodies an intense feeling of unrest and distrust is developing.

Capital on its side has secured the passage of numerous laws for its protection and has obtained many special privileges for its own benefit. Labor has secured a few laws for its protection most of which are openly violated. While Labor holds within its grasp the complete control of the ballot, it is a notorious fact that a minority with money to distribute for lobbying etc., can secure more favors

than a majority with ballots to elect public officials.

The great question for future solution will be to harmonize these two great factors: underlying our social fabric great principles are entrenched. This question must be viewed from three distinct points, *i.e.*, from a legal standpoint, a moral standpoint and from a humanitarian standpoint. Looking at the matter as it now stands it must be conceded that at least from two of the three standpoints above named our present plan of operation is more of a failure than a success; therefore, it will be imperative that other and better plans be formulated and put into operation, that is if we are earnest and sincere in our effort to bring about more desirable, social and industrial conditions. In our next brief article we will take up the matter and view it from the first standpoint.

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Advertisers will find OUR HOME RIGHTS a good medium. The large middle class, the consumers, read it.

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The Fight for Free Press

Edited by Francis B. Livesey,
Sykesville, Md.

What is popularly known as the Comstock law was enacted some thirty years ago in the closing hours of the most corrupt Congress that ever assembled at Washington. At that time Col. Ingersoll was in the heyday of his power, and if he had paid less attention to the "Mistakes of Moses" and more to those of Comstock, the Liberals and the Liberal cause of this country would have had more cause to hold him in grateful remembrance for that one act than for any other act of his life. As a lawyer, and as a writer and speaker, cognizant of the future necessities of Liberalism, he was abundantly competent to, single-handed, defeat the bill that has caused a wide-spread interference with the rights of good people ever since its enactment.

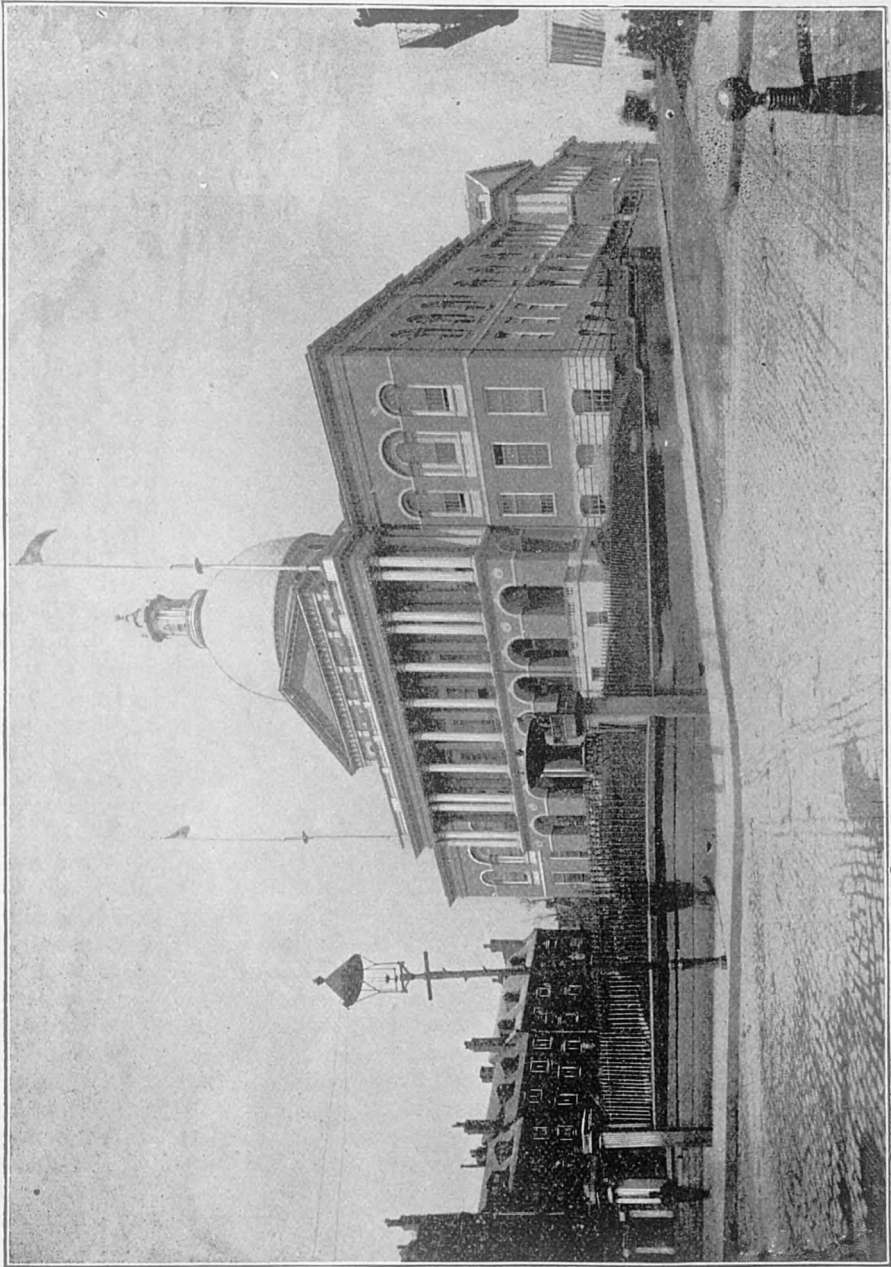
But the power of Comstockism is waning. In the past few years the American Press Writer's Association has so thoroughly shown up its impudence, that Federal judges have heeded the "word to the wise," and dismissed cases that ministers and Comstock agents have assiduously worked up and calculated upon accordingly. The last sample of judicial wisdom comes from Denver, in connection with the editor of "*The Vampyre*," of that city. As usual, he was arrested at the instance of a minister for the publication of alleged "obscene"

matter in his "*Vampyre*." An examination of the magazine proves it to be thoroughly clean and healthy, and really engaged in the highest form of humanitarian and Christian endeavor.

Another Comstock case is one that will come up for trial in February, before United States district judge, Cornelius H. Hanford, at Seattle, Washington, with Wilson R. Gay as prosecuting attorney. This case relates to the arrest of three men connected with the publication of "*Discontent*," a small paper published by the Anarchist colony at Home, Washington. Since the arrest of the three men, the country has been flooded with the very article whose publication caused their arrest, and if the article in question was in any way "obscene," thousands of persons of both sexes could be arrested for likewise sending it through the mails. But editors, authors, scientists and business men who have seen it, pronounce as ridiculous the "obscene" branding the Comstock agents have been pleased to bestow upon it. At the same time, the papers of the Middle, West and East are alive with articles and letters vindicating the publishers, and formulating public opinion into a contempt for both the law and its agents.

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THE STATE HOUSE, BOSTON, MASS.

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MAGAZINE.

THE STATE HOUSE, BOSTON, MASS.

The corner stone was laid July 4, 1795. The cost of the State House to Jan. 1, 1901, including furnishings, Memorial Hall and restoration of the Bulfinch front is \$6,119,936.89. The height of the front from ground to pinnacle is 110 feet; width of front 172 feet; depth of building 461 feet. The dome, which is a prominent landmark of Boston, is 53 feet in diameter, and 35 feet higher than the roof of the State house, and can be seen for many miles outside of Boston in nearly every direction, though to be sure, the sky-scraping office buildings that are growing up all around it, will before long hide the historic building from view. The original building was not large, as compared with buildings in these times, but the new and magnificent addition makes it one of the largest and finest official buildings in the state. Entering the State house from Beacon street, the visitor first steps into Doric Hall. Here are statues of George Washington, and other noted men, also war flags, cannon, etc. Nearly in the centre of the building is Memorial Hall. Sixteen pillars of Sienna marble support the circular gallery, and here are also war flags, historical paintings, etc. On the second floor are the two great chambers, one for the Senate, and one for the House of Representatives. These also have Doric architecture. While the old part of the State house is dignified and stately, the new and larger part, in the rear, is also grand

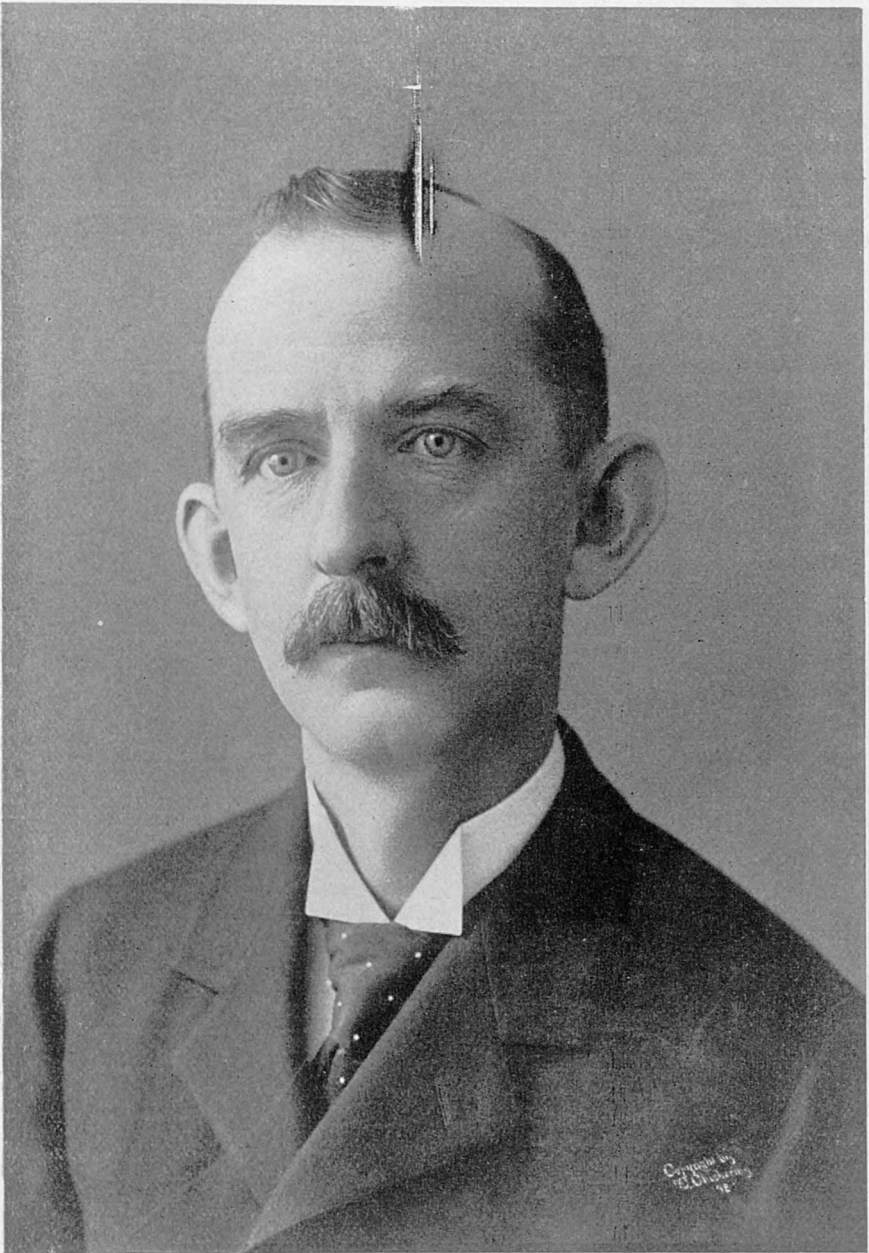
and courtly, with its spacious marble halls and stairways. The large new extension is mostly taken up with office rooms for the various departments, and the click of the typewriter and the telephone ring are familiar sounds.

In the front, or Bulfinch building, built in 1795, fire places were provided in the rooms, wood being used entirely for fuel. Later, stoves were used, and now there is a powerful boiler and engine room in the basement, for heating, running the elevators, and making the electric lights, of which there are 9,500 in the building. The dome of the State house is surmounted by the historic cod fish as a weather vane. The Senate has a flag floating over it, and the House one also, signifying that they are in session.

GOVERNOR CRANE

In the first issue of OUR HOME RIGHTS we presented the picture of Governor Crane and spoke of him in the highest terms. We would be delighted to do so in the future, provided he gives us occasion, which we sincerely trust he will.

The Governor did a brave act when he vetoed the subway bill; he rose still higher in the estimation of the taxpayers when he recommended the abolition of certain useless commissions and we have no doubt he will act with firmness when he understands that the people demand the repeal of the law compelling doctors to pay tribute to an incompetent board, when he is convinced that the only party demanding registration is a handful of ignorant doctors, who have monopoly ideas in their heads. He will no doubt recognize the constitutional rights of the people.

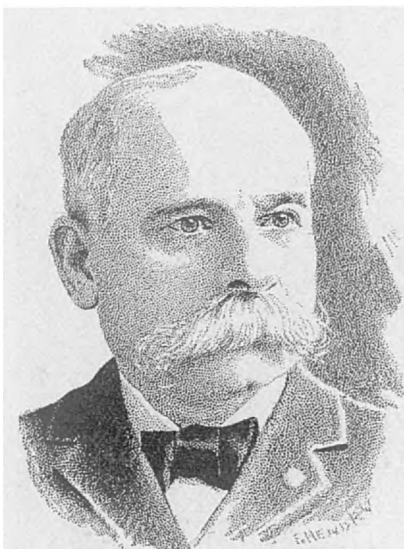


GOVERNOR W. MURRAY CRANE OF MASSACHUSETTS

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MAGAZINE.

HON. RUFUS A. SOULE

Hon. Rufus A. Soule, the president of the Senate, lives in New Bedford, where he has long been a prominent man in the business and social affairs of the city. He was born in Mattapoisett, near New Bedford, on March 16, 1839, and was educated in the public schools. He enlisted in Co. E, Third Regiment, in Sept., 1862, and served till June,



1863. He is Past Commander of Post 190, G. A. R., and member of the Loyal Legion. In business, he is president of the Hathaway, Soule & Harrington, incorporated, shoe manufacturers, president of the Dartmouth cotton mills, president and director of the Soule mills and director in City and Bristol cotton mills, vice-president of the New Bedford Safe Deposit, Loan and Trust Co., president of Acushnet Co-operative Bank and director in New Bedford Co-operative Bank, director of W. S. Hill Electric Man-

ufacturing Co., director of A. L. Blackmer, incorporated, Glass Cutters. He is a member of the Middlesex Club, and the Republican Club of Massachusetts, of the A. F. & A. M. lodge, chapter, and commandery. In New Bedford he was a member of the common council for five years, and its president in 1874. In 1878-9 he was in the lower house in the legislature and a member of the committee on railroads. In 1896 he was elected to the Senate, and served on the committee on banks and banking, of which he was chairman, also on committees on drainage, railroads and special redistricting committee. In 1897-8-9-1900 he served on the committees on railroads, printing, State house, banks and banking, prisons, rules, etc., being chairman of several of these committees. In the session of 1901 he was elected president of the Senate by unanimous vote, and chairman of committee on rules, and on revision of the Public Statutes (1901.)

The editor has been personally acquainted with Senator Soule for many years and is able and willing to bear testimony to his sterling integrity as a man, his faithfulness as a public servant, and his ability in private and public life is history. May he long be spared to serve his fellowmen is the sincere wish of his many friends.

HON. JAMES J. MYERS

Hon. James J. Myers, the speaker of the House of Representatives on Beacon Hill, is a resident of Cambridge, and was born near Frewsburg, N. Y., where his grandparents on both sides were among the pioneer settlers. On his father's side they were the old Mohawk Dutch stock

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of Myers and Van Valkenburgh; and on his mother's the New England stock of Tracy and Stevens. He still owns the farm where he was born, and it has been in the family ever since it was bought by his grandfather of the Holland Land Company early in the last century.

While fitting for college, he engaged more or less in lumbering business for several years on the



Alleghany and Ohio. He graduated from Harvard in 1869 and from the Harvard Law School in 1872. While in the law school he taught mathematics for one year in Harvard College. Afterwards he spent one year in Europe and one year in a law office in New York city, before beginning practice in Boston. In the fall of 1874, with J. B. Warner of Cambridge, he formed the partnership of Myers & Warner and has ever since been engaged in the practice of law in Boston, residing in Cambridge. Mr. Myers is also

widely known about Boston and its suburbs, as a society and club man. He was president for one year of the Library Hall Association of Cambridge. For two years he was president of the Colonial Club of Cambridge; member of the University Club, Union Club, St. Botolph Club and Merchants' Club of Boston; also of Middlesex Club, Massachusetts Club, Massachusetts Republican Club, Massachusetts Reform Club, the Cambridge Club, Oakley Country Club of Cambridge, and the Cambridge Citizens' Trade Association; also a member of the Century Association, the University Club and the Zeta Psi Club of New York, also of the Masons. For several years he was treasurer of the Cambridge branch of the Indian Rights Association, and for some years member of the executive committee of the Cambridge Civil Service Reform Association. It will thus be seen that he is a very busy man, possessing great energy and tact.

In the legislature for 1893 he served on the committees on probate and insolvency, elections and rules, and on recess committee on revision of corporation laws. In the session of 1894 he was House chairman of special committee on revision of corporation laws, rules and judiciary. He was House chairman of the committee on judiciary, and on rules, for five years, 1895-1899, and in the latter year also on the special committee on the reception to President McKinley. He was elected Speaker of the House in 1900 and 1901 by practically unanimous votes. Is chairman of the committee on rules, *ex officio*, and House chairman in 1901 on the joint special committee on the revision of the Public Statutes.

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Medical Freedom Department

Edited by R. Swinburne Clymer, M. D., etc.

Member of the American Medical Union, acting Corresponding Secretary of the National Ass'n of Liberal Physicians, Surgeons and Dentists, etc.

MEDICAL BIGOTS AND SOME OF THEIR FOUL WORK.

In the year of 1894, a Liberal Medical college was started by some Liberal physicians in the city of Chicago. After the college had been started and legally chartered by the state of Illinois, their plan was to graduate all men, that could pass a satisfactory examination. Qualification and fitness was the basis of graduation, not time. No time was set for the length of course, but as soon as a man was fit, he could graduate, no matter if it took him but two years or five. No sooner was this college started than the bigots of the medical profession started to hound and persecute the founder and those connected with him. He was arrested as many as twenty-five times, but was able to prove his innocence every time, and none of the graduates could be convicted. This made the foul medical monopoly more malicious than ever and in June of 1900, the founder was arrested on the charge of using the mails fraudulently. This charge was absolutely false, as he never misrepresented his work nor the college in any way; but it was the only way that the enemy could get in their work.

The doctor engaged U. S. Senator, William E. Mason, as his chief counsel, who after examining the

case fully, was confident that he would be acquitted and fully vindicated as entirely innocent of the charge on which the indictment was based. But unfortunately when the case came up for trial Senator Mason was sick in Washington, hence could not be in Chicago to defend him. Senator Mason telegraphed Judge Kohlsaas, asking that the case be continued; he also got the attorney-general of the U. S. to ask the judge to continue the case to the next term of court. But for reasons unknown, Judge Kohlsaas refused and forced the doctor to trial without his chief counsel. The prosecution paid no heed to the strict letter of the indictment, but instead introduced the secretaries and other officers of the boards of medical examiners of a number of states, to prove that graduates of that college were not entitled to practice medicine under the medical practice acts of their states. Had the doctor known that such evidence would be admitted by the court, he could have proved that there is not a medical college in the world whose graduates are allowed to practice in all of the states until they purchase a permit to do so from the state board of medical examiners, as there are but very few states where a diploma from any medical college gives the holder the right to practice.

[To be continued.]

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DIRECT LEGISLATION

Edited by Dr. Wm. N. Hill,
1107 McCulloh St., Baltimore, Md.

In approaching the study of any question, the first step is always the determination of the meaning of the terms to be used in explaining the subject. The matter of definition is of so great importance to any matter to be discussed that it may be truthfully said that the explanation of the meaning of the terms practically embraces the whole subject. The application of a principle, however, affords many opportunities to illustrate the operation of the practice of the principle.

In attempting to elucidate the subject of direct legislation by means of the initiative and referendum we will first take up the definition of the terms used and follow as time and opportunity permit of with practical object lessons of the application of the idea.

The phrase direct legislation is best explained by noting its complete antithesis—indirect legislation. The latter is the mode by which laws have been made since primitive times, when direct legislation was in vogue—the whole people of a tribe or nation then taking part in the law-making. Once upon a time in colonial days such was the way the laws were made both in Massachusetts and Maryland. After a while the people were deluded into believing that others—a select few—could make the laws for them better than they could do the law-making for themselves. In those days there

was a great deal to be said in favor of such a plan of making laws by representatives owing to the difficulties incident to communication. These representatives from being the servants of the people gradually acquired the power they now possess, taking from the masses their natural right to rule themselves and becoming the rulers themselves, allowing the people little or no say as to character of the laws which shall govern them.

The movement for direct legislation is primarily designed to restore the natural right of governing themselves to the masses of the people. It proposes to accomplish this object by means of:

1st. *The Initiative.* Under the initiative the people would have the power to compel the submission to themselves of any desired law, when, if it receives a majority of the votes cast, it is thereby enacted.

2d. *The Referendum.* By means of the referendum a like submission to the popular vote is compulsory as regards any law which has been adopted by any legislative body and if it should appear that a majority of the people do not favor the law, it will be thereby rejected.

Such is a fair definition of the terms involved in direct legislation.

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Socialistic Department

Edited by C. F. BLANCHARD.

236 Holland Street, West Somerville, Mass

NO INCENTIVE.

"Paternal government would weaken character and destroy ambition."

This is one of the commonest objections to Socialism. Just as though the government could give the citizens anything that they themselves did not produce. If they received all of the product of their own hands how would they have more than belonged to them? Nature must have planned wrongly if to allow men to have what they have made is to weaken their stamina.

We have now some institutions which fairly illustrate Socialism. Because the city of Boston owns and manages a magnificent library do the employees therein grow dispirited? And do they feel, when receiving their salaries that they are living on the city's bounty? How about the noble army of school teachers in our free government schools all over the union? Do they lie back at ease while a "paternal" government puts the spoon to their mouths? What of the postal force, whose name is legion? Do they lack energy because the nation is their paymaster? All these people take a pride in their work and the business world offers no better example of devotion and efficiency. They earn all they get. As a rule they are ambitious to excel, each in his or her chosen vocation.

It is difficult to see why the workmen in a shoe factory should feel less ambition if the business were conducted by the state than if managed by a corporation of sharp and grinding capitalists; but it is easy to understand why they should expect better pay and less inhuman driving.

Socialism does not ask that the shoes from the government factory shall be *given* to the citizen: he will buy them by the proceeds of his labor, as now, only he will not pay a profit to capital in the price of the shoes, to enable some person who has money invested to live in idleness.

A really pampered individual today is the capitalist, who receives dividends and interest. Most of us do, to a greater or less extent, and in so far as we are able to command money for investment, we are being supported, if not by the state, by the toiling and purchasing masses. That sort of paternalism kills ambition for everything except more of the same kind of thing. Isn't it strange that those who are most anxious to enjoy this benevolent sort of paternalism should be so reluctant to have it extended to others?

We don't want any sort of paternalism. We want *fraternalism*. We ask the state merely to insure a chance for all to earn a living.

[To be continued.]

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RATIONALISM DEPT.

Edited by D. Webster Groh, 527 Reynolds Av., Hagerstown, Md.

Webster defines Rationalism as a "system of opinions deduced from reason, as distinct from inspiration or opposed to it," and Rationalist as "one who proceeds in his disquisitions and practice wholly upon reason." And, just as exercise develops muscles, memory, thought, etc., it likewise develops reason, thus making Rationalists naturally the most reasonable, philosophical and just class of mankind.

He, who accepts nothing through debasing credulity, but critically appeals every important point to reason, not only develops reason thereby to its highest perfection, but by thus sifting out and excluding the fabulous and untrue, garners an almost inexhaustible fund of absolutely trustworthy information, unalloyed with error, sophistry and superstition, with which to further investigate and learn the unexplored unknown that lies farther beyond.

Reason alone distinguishes men from brutes, and the less they reason the more brutal, depraved and fiendish they become; while the higher they develop reason the more civilized, refined, humane and intelligent they become. Reason is sanity, unreason insanity. In exact proportion as people reject reason do they become more and more insane and a total rejection thereof means total insanity. He who rejects reason on one subject is a mono-maniac; he who rejects it on all subjects,

a total maniac. Discarding reason is as much insanity when done in the name of religion, as when done under any other name. Accepting what reason rejects is insanity even though 'tis called "inspiration." Falsehood does not become fact nor the unreasonable reasonable by simply calling it "inspired," else every Bible and every religion would be transformed into truth by claiming itself "inspired."

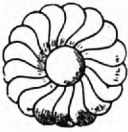
"Inspiration" is claimed to be a supernatural revelation to some specially favored man from some higher power imperceptible to the ordinary man. That means that we must accept, without reason, evidence or substantiation, what certain men claim was received from a higher power.

What an avenue for fraud, trickery, imposition and robbery this so-called "inspiration" opens! How many "false prophets" could, would and have deceived the credulous people.

No wise, honest, loving father would, through liability to message-tampering, subject his innocent children to such gross abuse, much less would an infinitely wise, good, merciful and powerful God. Reason says that "inspiration" is a delusion, snare and superstition, and who so renounces his reason for it takes a long, a very long step toward insanity.

[To be continued.]

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FOOD DEPARTMENT

Edited by Norah Johnson Barbour

"Bread is the staff of life." While the foregoing quotation is true of bread made from the entire wheat, it is not true of bread made from the patent flour, from which the strength-giving elements of the wheat have been eliminated. When this phrase was coined the art of bolting nature's nutriment out of the wheat in the process of grinding had not been attained. In fact the early meaning of the word bread was frequently used to signify vegetable food in general.

At how early a date, loaf or raised bread came into common use it is impossible now to ascertain with any degree of certainty; from what has been handed down, we learn that primitive generations of every nation, subsisted on fruits and other products of the vegetable kingdom, in their uncooked or natural state.

In all civilized nations bread is far the most important article of food which is artificially prepared; and in our country and climate it is the most important article that enters into the diet of man; it is, therefore, necessary that *it should be of such nature as to be a food for the body and not simply a filling.*

We know that fourteen elements are entirely removed in the manufacture of white flour; the nourishing part of the grain is colored and the miller must remove these elements in order to whiten the flour. In a grain of wheat is stored all the

elements necessary for the sustenance of the human body and as far as chemistry can determine in nearly identical proportions. Why should we rob the grain of that which nature has stored there for our use.

It is nearly fifty years since Dr. Sylvester Graham began publicly proclaiming the fact that whole wheat and bread made from the whole wheat meal, is the best single food for man known to science, and that white flour is an impoverished and unwholesome article of food, and since the days of Graham, earnest minds have been engaged in trying to convince the people of the destructive tendencies of this impoverished food.

All experiments on the lower animals demonstrates the impossibility of life being sustained over forty-one days on white flour alone, while the highest type of physical manhood the world ever saw was the Roman soldier in the time of Julius Cæsar, whose main article of food was wheat.

If human existence is worth possessing it is worth preserving; and if we could perceive how intimately and closely the character of our breads were connected with the dearest interests of man, we should not be inclined to feel that a reasonable amount of care and labor too much to be given to secure the right kind of bread.

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Universal Peace Propaganda, or Anti-War Department

Edited by William Edgar Bonney, 1839 O St., Lincoln, Neb.

*To the Editors and Readers of Our
Home Rights Magazine:*

DEAR FRIENDS OF HUMAN PROGRESS:—In accepting the appointment as editor of the "Anti-War" department of OUR HOME RIGHTS, I feel a very great responsibility has fallen upon me; for it seems to me I am assuming a position of such vast importance to the human family that I almost wonder if I am doing right to accept it. Yet, I feel it is a duty which I owe to humanity, to give to the world as opportunity offers such inspirations as may come to me, to help in promoting universal peace on earth and good-will to all mankind.

In the past ages it was doubtless necessary at times to resort to the barbarous method of settling disputes by brute force; to kill or compel the enemy to surrender by the use of horrible instruments of war, but in the natural evolution of the race from the lowest depths of barbarism to a higher plane of living, religiously, socially and politically, there must surely come a time in the world's history when these barbarous, wasteful and wicked methods must give way before the oncoming wave of progressive thought, which declares that *Love* must eventually rule instead of *Brute Force*; that co-operation must take the place of competition and war must give way to arbitra-

tion. If we can help to bring about this much to be desired revolution by promoting peace principles, we shall certainly have done a part in helping humanity which future ages will be proud to chronicle.

Of all the many phases of "man's inhumanity to man" the passion for shedding human blood upon the battlefield is the most terrible and the most unmerciful for while many are killed out-right and their families left to mourn their loss, others are cruelly wounded in a variety of ways and left to suffer from the effects throughout the rest of their earthly career.

It seems passing strange that with all our boasted civilization we still go on spending millions in manufacturing terrible engines of destruction to make warfare as deadly in its operation as possible. What can be said of such a kind of civilization? What can be thought of the masses of the people when they allow their sons and fathers to be sacrificed to suit the caprice of those in authority? What can be thought of churches and educational institutions that encourage the military spirit instead of denouncing it in the strongest terms? Something must be done to stem the crimson tide of bloodshed; something must be done to stop this waste of wealth and terrible after effects of war.

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Individual Dominion

Edited by Francis Edgar Mason, Brooklyn, N. Y.

Editor of "Dominion"

Man is all he can make himself, and life is all he can fill it with.

We speak of "individual dominion," but what is it? What are the privileges, powers and prerogatives of the individual in this great universe in which he finds himself?

Let us reason a moment. How could Nature discriminate between one being and another, as to the supremacy of one and the inferiority of another? How could she make one code of laws operative by one exclusive being, and another code of laws operative by all other beings? Am not I as legitimate a child of nature as was Jesus Christ, or as is God, and could Nature discriminate between us? Is Nature a respecter of persons?

It goes without saying then, that any law that would operate for Jesus or God would operate for me, providing I place myself in the proper relation to the law. Mathematics will not operate for those who do not place themselves in proper relation to mathematics, but all the sciences are operative to all who bear the correct relation to them.

This being unquestionably true then the individual is all that he can make himself and life is all that he can fill it with.

"God" does not mean any particular being, but can be **particularized** by any being. "God" does not refer to a definite or a personal being,

but can be defined and personified by any person who has sufficient intelligence to rise to the God standpoint of demonstration.

God is merely the standard of individual being; of your being and of my being, and does not mean an autocrat of the skies. When any individual reaches the God standpoint of individuality, God becomes a conscious entity, but up to this point, he is the great cosmic recluse, unknown and unidentified.

This was the philosophy of the Galilean. He was a supreme Egoist. He said: "I and my Father are one," commencing with himself in his argument, for well he knew if he said, "The Father and I are one," his premise would have been hypothetical, and an hypothetical premise would have ended with an hypothetical conclusion, as remote from concluding in Jesus, as was his premise. Jesus was the only one who ever made a man out of the myth in the skies, demonstrating for the first time in the history of man that God can be individualized by anyone or everyone; that he is merely the divine standard of true being.

One of the most magnanimous things in nature is the fact that she does not define man, leaving the interpretation of man to himself, but equipping each individual up to his estimation of himself

[To be continued.]

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Saloon Evil Department

Edited by Eugene B. Willard, Revere, Mass.

THE GREATEST CURSE OF THE CENTURY.

If we examine the saloon evil, with attention, we shall find a multitude of facts which will lead us to the conclusion that the saloon is the chief breeder of all the moral and social diseases afflicting the human race. We will find also that the saloon is the most powerful incentive to anarchy. Not to acknowledge this betrays alike our ignorance and our weakness.

Dr. A. J. P. Behrends of Brooklyn, says:—"Intemperance is the great curse of our time, the monster within whose folds society struggles for its very life. Cardinal Manning [*Socialism and Christianity*, page 200], affirms that the British empire is losing her industrial supremacy because generations of drunkenness have demoralized her artisans. Says Wilbur F. Crafts, Ph.D.:—"Intemperance * * * is a social peril, not only in relation to politics and pauperism, but especially in its relation to heredity and home training."

Recently compiled statistics present to our view an exhibit of the results of the saloon and its relations to crime, which should forcibly impress the attentive observer of the evil.

There are said to be fifty penitentiaries and over seventeen thousand jails in the United States. It cost \$500,000,000 to build them.

In a single year 1,000,000 persons are incarcerated in them.

The immediate expense of this criminality to the nation (to say nothing of the far greater indirect expense) is not less than \$100,000,000 annually.

The most conservative investigators trace the larger part of this great expense, and *almost all of the dreadful crime and demoralization prevailing, either directly or indirectly to the saloon.*

Hence the problem of the saloon is very considerable and important. All law-abiding citizens are in duty bound to combine to wipe the terrible monster out and make it a thing of the past. When we contemplate that more than \$1,000,000 was spent for intoxicating liquors in 1900, there is opportunity presented for reflection and immediate action. It appears to the writer that we ought never to resign ourselves into the arms of national affairs without due reflection upon the great curse of the century, viz., the saloon.

Read letters between the Rev. E. Winchester Donald and the editor of OUR HOME RIGHTS, in this issue.

Make up your mind to be well. It is a paying investment. OUR HOME RIGHTS will teach you how to be healthy.

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AMERICAN PRESS WRITERS AND OUR HOME RIGHTS

We, the local members of The American Press Writers' Association assembled in conference, and, having listened with much delight and satisfaction to the address of Dr. Immanuel Pfeiffer, editor of *OUR HOME RIGHTS*, and, as the purpose of this Association is "Reform in Social, Political and Religious Life," therefore be it

Resolved, that to carry out these principles more effectually, we subscribe the amount set opposite our respective names, for the purpose of sustaining *OUR HOME RIGHTS*, and, by our subscriptions becoming members and stockholders of Our Home Rights Publishing Co.

Resolved, that we do hereby appeal to all lovers of human rights to unite with us in this work by becoming members of the American Press Writers' Association, and Our Home Rights Publishing Company, and by love and the recognition of human rights be the honored agents for the elevation of our race.

JOSHUA T. SMALL, *Chairman*,
Box 151 Provincetown, Mass.

A. C. ARMSTRONG, *Secretary*,
17 Leroy St., Dorchester, Mass.

We address you, dear readers, as lovers of freedom and fair play, and as such, of course interested in medical freedom. Our enemies are strenuous in their efforts, and will, doubtless continue to be, to have laws enacted by the Legislature of our Commonwealth which would imprison every liberal advanced practitioner of medicine and natural healers.

There is, therefore, the need of just such an organization as the

Medical Rights League, incorporated under the laws of Massachusetts, and the further need of it being supported, in order that the right of any and all persons to select their own physician be regarded, by the law of the State, fully as sacred as the right to choose his or her religion.

We cordially solicit such further contributions as you are able to make to carry on the work of the League as your individual duty and responsibility may suggest.

We would, also, call your attention to *OUR HOME RIGHTS* in its enlarged form. One dollar a year. We all have an influence and we urge you to exert yours in favor of our work.

Address all communications to

IMMANUEL PFEIFFER, M. D.,
President Medical Rights League,
No. 247 Washington St., Room 6,
Boston, Mass.

MASSACHUSETTS ANTI-COMPULSORY VACCINATION SOCIETY

There was a large and enthusiastic meeting at Tremont Temple, Boston, Mass., Friday evening, Jan. 10. An organization was formed for the purpose of fighting compulsory vaccination in the state of Massachusetts. A step in the right direction, and we wish the Association success. Address temporary secretary, J. M. Green, 1 Beacon St., Boston, Mass. It costs but fifty cents to become a member.

SPECIAL AGENT

The Rev. B. Franklin Rattray has been appointed special agent for the Medical Rights League, a corporation under the laws of Massachu-

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setts and he will endeavor to put himself in contact with those who are opposed to medical monopoly. I sincerely trust he will be welcomed by all lovers of humanity. I have been informed that a corrupt bargain has been made by interested parties, who will try to have a law passed this winter which will stamp out all liberal practitioners of every school, even astrologers and palmists will be prohibited practicing their profession. In the next issue more details will be given.

IMMANUEL PFEIFFER,
*President Medical Rights League of
Massachusetts.*

Office 247 Washington St., Boston.

PHILA., JAN. 13th, 1902.

*Dr. Immanuel Pfeiffer, Editor of
Our Home Rights.*

DEAR DOCTOR:—With your permission I would like to extend to Mr. H. Gaylord Wilshire, publisher of the Socialistic magazine bearing his own name, the privilege of using an equal space with myself, in the economic department which you have requested me to edit.

The purpose of the discussion to be the elucidation of the most

practical method of securing fundamental economic reform; so that the frightful conditions which afflict the real wealth creators may rapidly pass away.

Mr. Wilshire has repeatedly placed himself on record as favoring joint discussion. If the arrangement outlined is satisfactory to you, I would ask that you kindly advise Mr. Wilshire and myself of the number of words which we can utilize each month.

Doubtless your own readers and also those of *The Wilshire Magazine* will appreciate an opportunity to follow a joint discussion, same to be published each month in both magazines.

Fair discussion elucidates truth and overthrows error.

Yours truly,

EDWARD STERN.

4244 Chestnut St.

If you think OUR HOME RIGHTS is the kind of magazine which ought to be in every household, why not make an effort to help introduce it. Hand your copy to a neighbor. We will gladly send extra free copies for distribution among your neighbors if you will help us to get new subscribers.

FORM OF BEQUEST

For the benefit of any of our friends who may wish to remember the Medical Rights League of Massachusetts in their wills, we give below the form of bequest that would be legal and binding under such circumstances.

I do hereby give, devise and bequeath to the Medical Rights League, incorporated under the laws of the Commonwealth of Massachusetts, the sum of.....
or if other property, describe the property.

[Signed].....

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A WORD TO THE WISE IS SUFFICIENT

MEDICAL FREEDOM

"A man ought to be as free to select his physician as his blacksmith for he alone is to profit or suffer by his choice. The responsibility is his."

WM. E. GLADSTONE.

"How is it that there are a thousand ways in which I may be permitted to damn my soul, but when it comes to a trivial matter like temporary ill health, the Legislature must prescribe how I shall do it. It is absurd and ridiculous."

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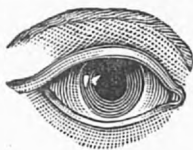
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