

v. 2 no. 1

OUR HOME RIGHTS

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

WE WELCOME.

Wilshire's Magazine, Temple Building, Toronto, Canada. \$1.00 per year. Edited by H. Gaylord Wilshire. "Let the Nation own the Trusts," says Bro. Wilshire, and every day more and more people agree with him. Mr. Wilshire complains most bitterly of President Roosevelt and his Postmaster General for having drove him into exile. Wilshire's publication was refused registration under the U. S. postal laws. Too much self-advertising—while he had no difficulty in having it accepted by the Canadian government. Evidently Wilshire shows a good case. There must be something wrong in the United States when a progressive journal is refused registration, while said journal is accepted by the Canadian government without any red tape or delay. There is no doubt in our mind that if Wilshire had spelled his name in some other way, i. e.—Wana-

maker, who has 119 pages about his goods for sale in his second-class registered paper, *Everybody's Magazine*, he would not have been forced to leave his native country. If Roosevelt and his creatures think they can suppress organs advocating socialistic ideas they will find out they are sadly mistaken. Wilshire will succeed wherever he is; he will not down. Long may he live to preach true socialistic doctrines. Ability and principle is the foundation upon which the *Wilshire Magazine* is founded and that is bound to succeed.

The Sun Worshiper. Devoted to Oriental and Occidental Philosophy, Sociology, Religion, Science, Cultivation of the Higher senses and the Development of the Body. Published by the Sun Worshiper Publishing Co., 1613 Prairie avenue, Chicago, Ill. \$1.00 per year.

The Value of Esoteric Thought. A magazine devoted to mental healing, by Charles W. Close, Phrenopathic healer, Dept. C., 126 Birch St., Bangor, Maine. Price, \$1.00.

Animal Rescue League. To look after lost, homeless and deserted

dogs and cats, and when homes can not be procured for them, to be humanely disposed of. A work which we heartily commend. 68 Carver St., Boston, Mass.

The Vampyre. An Iconoclastic journal of civilization and culture. Published monthly at 229 Symes block, Denver, Col., by the Vampyre Publishing Co., Evans & Bixles, props.; Frank C. Evans, editor; Clyde H. Bixler, manager.

The Nationalist. A journal for free people. Advocating the disruption of large empires and the multiplication of small nations. Watts & Co., 17 Johnson's Court, Fleet St., London, E. C. Editorial address, 26 Clovelly Mansions, Gray's Inn Road, London, W. C.

Agreement. A monthly publication, by Frank T. Allen, Brooklyn, N. Y. 50 cents a year. Its mottos are numerous. All students of astral science, and all persons should be, must be deeply interested and correspondingly instructed in the perusal of this carefully prepared and scholarly magazine.

The Northern Osteopath and Cosmopolitan Osteopath, published by Wm. R. Dobbyn & Sons, Minneapolis, Minn., \$1.00, is an up-to-date magazine with a large corps of able editors. It is no use denying the fact that osteopathy is steadily advancing its way into the favor of the American people, and those who are interested in this line will do well in subscribing for this magazine.

The Naturopath and Herald of Health, formerly the *Kneipp Water Cure Monthly*, published at 111 East 59th St., N. Y., \$1.00 per year, comes to our table in a new dress

and in new form. It is brimful of useful information of a high nature and should be in the hands of every seeker of health.

Medical Talk, C. S. Carr, M.D., editor, Columbus, Ohio, 50 cents a year, is a reform magazine worth double its subscription price. It is in every way a first class magazine, edited with ability and tact becoming a reformer of Dr. Carr's standing. No doubt this magazine is a welcome monthly visitor in many households

Industrial News, devoted to the building and labor interest and industrial activities of Alameda Co., Oakland, Cal. Weekly, \$2.00 per year. If the working people would support a similar paper in every county through the land they would soon be masters of the situation.

The Waterbury (Conn.) Anti-Vaccinator, Vol. 1 No. 1, is on our table. It contains a great amount of useful information and we trust it will live to be a power in the land and help to kill that monstrous humbug—vaccination.

The Exodus. \$1.00 per year. (The official organ of the Exodus Society of Chicago, Ill.) A magazine, published monthly at Pelham, N. Y. Devoted to the systematic Exposition of the Science of Heresy and to the leading question of the New Thought Movement. *The Exodus* gives evidence of good management and has a large patronage.

New Thought, a monthly. \$1.00 per year. Published by the New Thought Publishing Co., The Auditorium, Chicago, Ill. Its editors, Sydney Flower and William Walker

Atkinson, are well and favorably known to all reformers and is a guarantee. The *New Thought* promises a great deal for very little money.

Mount Sinai Monthly, Vol 1, No. 1, has been received. It is published by the Lakeview Press, South Framingham, Mass. Editorial and business office, 179 Summer St., Boston. Edward J. Bromberg, managing editor. The *Mount Sinai Monthly* \$1.00 per year, has come to stay. It has a high mission to fulfill and we predict it will meet with success from the start. The managers are all Hebrews and successful business people, and they will be supported by their people.

The Philomathian, a monthly, \$1.00 per year, published by the New Union Publishing Co., Union City, Mich. It is devoted to the new thought, and judging from the copy now before us, it is a very progressive magazine, which ought to have a wide circulation.

Nichols' Monthly, a household magazine, containing bright, clean stories and useful information for everybody. Rowell & Nichols, publishers, 63 Market St., Chicago, Ill. E. Stanton Osborn, advertising manager. Terms, per year, 30 cents; in clubs of 5, 20 cents.

Pen Pictures, a book, of what the authoress claims, of Inspirational Poems, by Robert Burns. Received through the mediumship of Miss S. Seymour. Price, \$1.10.

The Universal Trust. A journal devoted to Mental Science and Humanity. Published monthly. Editorial and business office, Midland

block, Colorado Springs, Col. Anna Van Vredenburg, editor and manager. Subscription price per year, 50 cents.

Industrial News. Published every Friday at 378 Thirteenth St., Oakland, Cal. Endorsed as the official paper of Alameda County Federated Trades Council and Building Trades Federation. Subscription price, \$2.00 per year. The *Industrial News* could well afford to shut down on all saloon and liquor advertisements, as the saloon is the worst foe of the laboring man. OUR HOME RIGHTS has no room for a saloon advertisement.

The Sermon, a monthly magazine, devoted to new theology and psychic research, telepathy, clairvoyance, prayer, prophecy and other psychic phenomena. The Austin Publishing Co. of Toronto, Limited. 50 cents a year.

Daddy Gander is an up-to-date book of unique nursery rhymes. It is replete with wit, pun, humor and burlesque, and while nominally a child's book, will be found equally entertaining and instructive to older minds. We welcome it among our exchanges. Francis E. Mason Publishing Co., 7 and 9 Warren St., New York. Price, \$1.25.

Sex Symbolism, a pamphlet of 10 pages, by Imogene C. Fales, in which she claims that the feminine and masculine principles are always blended in all symbols. Much of it is necessarily speculative and mythical. Peter Davidson, Louds-ville, White Co., Ga., U. S. A.; John Walsh, 85 Cardigan Terrace, Heaton, Newcastle-on-Tyne, England, 1900. Price, 10 cents.

The Truth Seeker, published by The Truth Seeker Company, E. M. McDonald, editor and manager, 28 Lafayette place, New York. Subscription price, \$3.00. *The Truth Seeker* says "it is not published as a business enterprise for profit, but for the good it can do."

Common Sense Talks, by Francis Edgar Mason. Practice vs. Prayer, First Talk. Just three brief sentences in this *First Talk* reveals the spirit and tenor of the Talk. "The honest heart prays for wisdom and then seeks it by trying to act like God." "The pure nature prays for peace, and then practices it by remaining at peace with mankind." "The noble heart prays for goodness, and demonstrates its own prayer by being good." Francis E. Mason Publishing Co., 7 and 9 Warren St., New York.

Reed's Isonomy, an out-and-out Free Lance monthly of twenty-four pages has come to this office. It aims at the dethronement of wrong and the enthronement of right. If the *Isonomy* deals as vigorously with all wrong as it does with "That Baby Farm in the January number, it will make itself felt as a reform paper. Office, St James Hotel, 313 E. Houston St., San Antonio, Texas. Subscription, \$1.00 a year.

Success, published by the Success Company, University Building, New York City. A beautifully illustrated monthly magazine full of useful matter, from the pen of some of the ablest writers of the world. \$1.00 a year.

The Progressive Monthly, a progressive and aggressive little publication, "issued for the purpose of

disseminating practical literature." It furnishes its readers with such information as they may desire, and which is not likely to be found elsewhere. George B. Forest, editor and publisher, Marott Building, Indianapolis, Ind. One year, 50 cents.

The Purity Journal and *The Christian Life*, devoted to race improvement through heredity, prenatal culture, improved environment, wise sex instruction and the development of the will. National Purity Association, 96 Fifth Ave., Chicago. Quarterly, per year, 50 cents. John B. Caldwell, editor.

Thought, according to the statement of the editor, in the January issue has appeared for the purpose of arousing the people to the dangers confronting them. It is anti-vaccination. Good. Edited and published by Samuel Watson Wheeler, 2307 Federal St., Camden, N. J.

The Law of Life, evidently a believer in the doctrine that "whatsoever a man soweth that shall he also reap." A. G. Hollister, Mount Lebanon, Col. Co., N. Y.

The Gates Ajar, devoted to progressive thought and the philosophy of life. The editor, Dr. H. F. Merrill, in the January number says: "The new year brings new hopes, new aspirations, new resolves." May they all be realized, Mr. Editor. Published monthly by The Gates Ajar Publishing Co., Gardner, Me. Subscription price, 25 cents per year.

The Beacon, a weekly magazine of helpfulness and hopefulness, with this excellent motto: "The World Swings out Toward the Light." May its light never grow less. The

Beacon Publishing Co., 295 Washington St., Boston, Mass. Huntington Smith, editor and proprietor.

Good Tidings, a monthly publication devoted to Christianity. Terms per annum, 15 cents. R. T. Dudgeon, Cane Valley, Ky.

Free Thought Magazine, having for its motto: "Hospitable to all truth and devoted to the exposing of ancient error by the light of modern science and criticism." The article entitled, "What is Marriage?" is a strong paper, and its author is to be heartily commended for the position he occupies on the subject. Published monthly, \$1.00 per annum. No. 213 E. Indiana St., Chicago, Ill.

The Adept, devoted to astrology, evolution, monism. "It criticises for the sake of progress, is charitable to all, condemns none." Its columns are open to both sides of a question, and is running evidently, on the broad gauge system. Edited and published by Frederick White, 417 Fifth St., S. Minneapolis, Minn. Single copies, 5 cents; 50 cents a year.

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.

EMPIRICS IN EUROPE

Dr. Max Kuhlmann, a noted specialist of Berlin, has an article in the official organ of the German Physician's association, alleging

that "half the aristocratic population of Europe, including royalty, is addicted to faith-cures and quack-healing systems." He asserts that medicine is losing ground among the so-called intellectual classes, and that now-a-days no kind of unorthodox cure is too ridiculous to secure support, from titled persons. Certain kinds of cures are practiced professionally by retired army officers and others, who make a good living among a high class of patients.

Prince Rohan recently died in the arms of a lowly carpenter of Baden, who professed to be endowed with supernatural healing powers. In the town of Goslar, a local shoemaker is driving a fine trade, and treating Hanoverian nobilities. Dresden is declared to be the hot-bed of quack medicine ideas, even the very best society believing in curative qualities of magpie's eyes. The Czar of Russia has incensed some of the ultra regular physicians by consulting with Prof. Schrenck, who has a certain secret process, of producing sex at will, while all of them still use the patent preparations of Behring!

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.



Anti-Vaccination Department

Edited by JOSHUA T. SMALL, Provincetown, Mass.

Continued from January Issue.

Vaccination has been put in the grave; now let us dump re-vaccination in the same hole and bury them both so deep they can never be resurrected.

If the people of Massachusetts would only study the annual reports of the State Board of Health they would find there some of the very best ammunition to use in fighting the "great delusion."

Twisted and distorted as these reports are, in many instances done for the purpose of "saving vaccination from reproach," they yet contain overwhelming evidence that it neither prevents nor modifies an attack of small-pox.

Take the case of Fall River, which had 37 cases of the disease in 1899 and the same number in 1900.

The report for 1899 shows that 11 out of the 37 victims had been vaccinated, while the 1900 report states that only one of the number attacked had been vaccinated.

Not a single person died of the disease in 1899 and only one—a child 14 months old—died the next year. Here, then, we have a city in which there were 74 cases of smallpox in two years and only 12 out the whole number had been vaccinated. As they all recovered except one, it certainly proves that it is not very deadly in Fall River.

According to the upholders of the humbug, the mortality should have

been heavy, for 62 of the cases had never been scratched."

In the light of the vast amount of proof that has been accumulated as to the danger that lies in vaccination, the action taken by Mayor Patrick Collins in re-appointing Dr. Samuel H. Durgin as a member of the Boston Board of Health, more than three months before his present term expires, seems strange indeed. Here was a grand opportunity for the mayor of Boston to have followed the example set by Tom Johnson, mayor of Cleveland, O., in putting a doctor on the Board who would show the people that the proper and only way to drive small-pox from the city was by adopting good sanitary measures.

Had he done this he would have earned the undying gratitude of tens of thousands of the inhabitants of Boston; as it is, they will regard the appointment as evidence that the mayor is, in this matter at least, largely controlled by the medical monopoly of Massachusetts.

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.



VEGETARIANISM

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

Continued from January Issue.

We should show much sympathy to dumb animals as well as to one another. Ella Wheeler Wilcox says: "Before you teach your children music, dancing or showy accomplishments, teach them that it is ignoble and vulgar to dock horses' tails, to cage wild birds or animals, whom God intended for freedom, to shoot any live thing for sport, or to neglect any creature dependent upon us." I wonder how many of us ever stop to think how we would like to be caged up or imprisoned? How many of us who eat meat stop to think how we came by it, and the cruelty we are encouraging? I look upon flesh eating as a relic of cannibalism, that we, as a nation, have not yet outgrown. It is very natural, I know, for us to follow habit or custom, without stopping to think whether it is right or wrong. I wonder how many of us could kill an innocent lamb or a dear, little calf (the cow's own baby) and our children's foster mother, or any other animal, that we may have meat to eat, or a sweet song-bird to put on our hats? If not, is it right for us to hire another to do that which our conscience would not allow us to do? Therefore, when we buy birds for our hats, or hats with birds on, seal skin jackets, a Persian lamb muff, or meat to eat, are we not paying

others to do that which we would not do? Are these lives not taken to supply demand, and when we buy them are not we making the demand? The butcher is not going to slay any more cows, calves, lambs, pigs, etc., each week than is demanded. Cruel men and boys are not going to capture and kill the song-birds, and sometimes leave little, young birds to starve, if the milliners were not going to buy them and trim hats with them; neither would milliners put birds on the hats if all women in every land pledged themselves not to wear birds in their hats. Then we would have the pleasure of listening to the sweet songs of just that many more birds.

Most people when you ask them about the flesh diet will say meat agrees with me. How do they know? Most everybody is sick. There must be some cause for so much disease. They do not think anything about the humanitarian part of the subject. One would think they would shudder at the thought of killing that we may eat, when we have an abundance of everything else; if they could see by the light of reason what a terrible habit it is cooking the dead corpses of animals. We have been reared from childhood to see it and this is why humanity is so hardened.

[To be Continued.]



Medical Freedom Department

Edited by R. Swinburne Clymer, M. D., Souderton, Pa.

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

Continued from January Issue.

It does not in the state of Illinois; yet the whole case was turned on the fact that the graduates of that college had been denied the right to practice under the ruling of the state boards of physicians composed of foes to a rational system of medicines; and as they don't give the holder the right, therefore, the diplomas of our friend's college were pronounced fraudulent. It did not matter even if this college had been legally chartered to grant diplomas when the student was fit, this fact was not considered. The mob rule of the state boards were considered more of law than the constitutional laws of the state of Illinois. Such a misconception of law; such a miscarriage of justice; and such an outrage on the rights of the citizens, had never been committed in America before.

There are many physicians who have from books and private preceptors acquired a good knowledge of the principles of medicine, and by many years of experience at the bedside of the sick, become good and successful practitioners without going to college. Our friend held that these were entitled to the degree of "Doctor of Medicine," and had, by virtue of the power conferred upon him by the state of Illinois, in chartering the college, granted that degree to quite a number of such physicians. This was all that the defendant ever did;

yet because he did not bow down to the medical trust, he was thus persecuted. His trial took place in December, 1900; he was found guilty, and sentenced to one year in prison, commencing December 23, 1900, and to pay a fine of \$500. Never in the history of America was a greater outrage committed against an honest man, and I say that there never was a more honest man than this man was. He did only that which the state of Illinois had given him a right to do; but because he did not allow the state board of Illinois to dictate to him he was hounded by these fiends in every way and at last prosecuted under false indictments, and false swearing for that which he did not do. This is but one of the foul and diabolical acts of some of the state boards, in future issues I will give more.

Under the heading "Raid on Druggists by State Board Agents," the *Philadelphia Bulletin* of January 15 has the following news item:

"Agents of the State Pharmaceutical Board have been active in this city for the past few weeks, and the result was made known today, when two doctors were arraigned. Dr. Joseph Cummings, who for thirty years has kept a drug store at 401 S. Third street, was summoned before Magistrate Stratton this morning charged with selling drugs unlawfully.



Socialistic Department

Edited by C. F. BLANCHARD.

236 Holland Street, West Somerville, Mass

Continued from January Issue.

THE REMEDY.

An elderly woman said to me recently, in a Massachusetts town, near Boston:

"The factory where my husband works is soon to close up. The business has been sold to a company that has bought several others of the same kind and is to move all the plants to one town."

"Shall you move there?" I asked.

"Probably not," she replied with a shrug. "There won't be work for all, and we can't sell this house. It's ours," she added with pride; "but we can't get what it's worth. If we could sell it I think we might go back to the old country and have a little store or something. My husband thinks it would be better here, even if he had to work on the streets. I tell him I hope I'll be in the cemetery before that."

The conversation is here given substantially as it occurred. I do not know that the woman was a Socialist, but I felt that her remedy and that of her class (and that class is fast taking in the majority of brain as well as manual workers) lay in Socialism.

It was a simple thing. Capitalists, whose sole object is dividends, have found that these are able to attain a much greater figure under a combination of a given industry, at once killing competition and reducing expense through economy of man-

agement, and so they combine. This aged couple, like very many others, are, by this act, deprived of an opportunity to earn a living. To the belated individual who still clings to the delusion that if a man can't work in one place the country is big and free enough for him to go elsewhere, I would say that this man, like many others, had put all the years of a long lifetime into his trade and could do nothing else that some other person could not do better. These two worthy people were brought to sorrow in their old age by a system of business that knows no human feeling, but with the warmth of a cash register, answers every appeal with the one sacred word—"Dividends."

Said a business man recently: "I have been in business many years, but a great concern is sending its carts into town and underbidding my trade. It is probably to be a question of the largest number of dollars, and I expect to be forced to yield. What are we coming to?"

I said to him, "Socialism."

We are coming to it whether we will or no. By the new state the aged couple would be pensioned and made happy. All able to work would have it to do. This will, perhaps, necessitate the shortening of the hours of work, a consummation devoutly to be wished.

Subscribe for OUR HOME RIGHTS.



Women's Department.

Edited by Mrs. S. I. Bordman.

We shall in the future devote more time and space in matters having a special interest to women. We do this with a good deal of pleasure, as we realize they are entitled to this consideration.

Every little while the old, old subject of what constitutes woman's true sphere obtrudes itself upon public notice, and the opinions of educators, novelists and society notables are put forward to fix it within staid conventional lines.

In every instance where the question is raised the representatives of the sterner sex step forward boldly to define and limit the confines that the female shall dominate.

I have received a cross bearish, vituperative epistle from an anonymous creature of the masculine gender, who has fixed ideas on woman's sphere and man's universal domination. He expresses frankly what appears to be the opinion regarding women entertained by a great many men.

Tersely stated, it is this: That woman should mould her opinion after that of man, regardless of her different physiological nature and point of view; that she should consider his whims and sentiments as the guiding principles of her life; that physically and mentally her efforts should be directed to adapting herself to his habits, desires and intellectuality.

This correspondent, and the hun-

dreds like him, are living, intellectually, in a by-gone age. As thinking animals, they are babbling along, centuries behind the times. The mechanism of education—reading, writing, etc.—have not given them facility to employ brain power effectively or truly. The instincts, thoughts and desires of a far-distant, polygamous ancestry linger in their brain-cells still, and they cruelly insist upon education for woman that will perpetuate these foolish notions. Whenever an idea is advanced they become violent.

My correspondent assures me that the teachings put forward in this magazine, are a grave menace to existing orders; that we are teaching women revolutionary ideas.

My dear sir, and all others who think like you, and your unfortunate wives and daughters, permit me to say that a woman is a more important animal in Nature's economy than a man. She under ordinary conditions works more, produces more, and consumes less. Consider purely from the economist's standpoint, therefore, she is superior, rather than inferior, and to awaken her to a full sense of her position, to apprise her of her true importance in race building ought not to be considered revolutionary.

We do not pretend to prescribe for her psychological nature, neither do we desire to fabricate her religion or religions. To teach her the truth of her physical self is our mission.



American Press-Writers' Dept.

Edited by A. C. Armstrong,

17 Leroy St., Dorchester, Mass.

The month of February has been one of expansion for the press writers. Early in the month Hudson Tuttle answered a correspondent in his department of the *Progressive Thinker*, who inquired about the association in such a way as to bring in a number of new members. Charles D. McBride had a two page article in the February *Iconoclast* extolling the work of the press writers that has brought numerous letters of inquiry from all parts of the country. Other leaders in the expansive movement have been Francis B. Livesey, George B. Wheeler, G. L. Gullickson, A. Johnson, Bolton Hall, W. J. Hutcheson, F. Wm. E. Cullingford, Aurin F. Hill, W. F. Frazier, Miss Lucy Waters Phelps and Thomas O. Clark.

The Des Moines (Iowa) *News* has added a Sunday edition with a half page devoted to "letters" from the people; one or two are printed each day besides. I have the paper regular and will watch for all press writers.

CONTRIBUTORS.

Libbey, Johnson, Tanner, Small, Caldbeck, Serl, Loomis and Lee, \$1 each; Frazier, 28 cents; Thomas O. Clark, Mrs. Phelps, M. A. Brigham, Jones, Abbey, 25 cents each; Mrs. de Crane, 15 cents; Miss de Crane, Cook, Groh, Gunning, 10 cents each. Balance on hand Feb. 1, 70 cents, a total of \$10.78.

EXPENDITURES.

Postage, \$5.72; newspapers, \$2.07, a total of \$7.79, leaving cash on hand \$2.99.

NEW MEMBERS.

- 236b. Conroy, John F., 56 Murdock St., Youngstown, Ohio.
- 237b. Jones, Levin T., 202 W. Barre St., Baltimore, Md.
- 238f. Lee, Thomas F., box 98, Lakeport, Lake Co., Cal.
- 239a. White, Frederick, 415 S. 5th St., Minneapolis, Minn.
- 240b. Holmes, William T., La Veta, Col.

CORRECTIONS.

- 25a. Clark, C. W., 908 W. Third St., Des Moines, Iowa.
- 212a. Loomis, Mrs. Hulda L. Potter, 64 Center St., Chicopee, Mass.
- 224c. Lamb, Mrs. Lydia L., Drydon, Lapeer Co., Mich.

WITHDRAWN.

- 231e. Harecurt, Miss Calla, Chestnut, Logan Co., Ill.

CONTRIBUTORS.

Through the kindness of Dr. Pfeiffer the Secretary uses a new American typewriter. Cash on hand January 1, \$1.47; Reed, \$2.00; Vartyel, Brockter, Hollis, Caldbeck, Rowell, \$1.00 each; Wickersham, 65 cents; Libbey, 50 cents; Hill, 40 cents; Allen, 30 cents; Ballou, Labadie, 25 cents each; Piatt, 20 cents; De Crane, 10 cents; Gordon, 8 cents; a total of \$11.20.



Botanic Medicine Department

Edited by Dr. H. C. Lull,

165 Tremont Street, Boston, Mass.

CASTOR OIL.

Continued.

In our January issue we wrote about the laxative properties of castor oil, this being its best known function, giving the ordinary dosage, and some ways of disguising its nauseous flavor, and we will now mention a few indications for its use in the same line.

Fully half the slight sicknesses, fevers and indispositions of childhood are due to over-feeding and consequent indigestion, with over-distension of the bowels by food matter, which is so much refuse and poison-matter to be eliminated from the system as soon as possible, therefore one can very rarely make a mistake by giving a dose of castor oil. Many an attack of that dreaded and alarming event, "convulsions," might and could be warded off by a timely administration of the good old medicine; therefore, whenever you see your child restless, fretful, flushed and above all "jerky," give him a dose at once. At the onset of any contagious disease, as measles and scarlet fever, a good cleaning out of the individual canal by a dose or two of oil, places the little patient in much better condition for the action of the necessary medication and the absorption of nourishment, just as a fire burns better for the removal of clinkers and ashes. Likewise quicker recoveries will be made from nasty colds, coughs and

la grippe, if at the onset the same old friend does its duty first. In fact, sometimes the effect is magical in completely breaking up the attack if conjoined with a good sweat.

So much briefly for the action of this drug as a laxative, but how few realize its excellent virtue as a remedy in the very opposite direction, i. e., to cure a "diarrhœa," and yet its beneficial action is no less pronounced as we will proceed to explain.

When afflicted with looseness of the bowels, diarrhœa or cholera morbus, does not the average person attempt to check the abnormal flow by means of "hot drops," "sun cholera mixture" and similar remedies, which consist mainly of ginger, capsicum, camphor, peppermint and paregoric or else blackberry brandy or whiskey, etc.? Certainly they do and half the time make matters worse, having finally to call in the doctor. Now what is a diarrhœa at the beginning but an attempt of nature to throw off from the bowels some nasty fermenting, decomposed, irritating, poisonous, undigested food stuff (like the proverbial sour, unripe apple of the school boy), and you, instead of aiding nature, try and cork up the exit and shut in the nasty stuff to be absorbed throughout the system and make you dangerously ill.

[*To be Continued.*]



Dermatology Dept.

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

11 Winter Street, Boston, Mass.

ANATOMY OF SKIN.

SWEAT GLANDS.

These are small round or oval-shaped bodies imbedded in the subcutaneous connective tissue (deepest layer of skin), and opening on the surface of body by means of ducts or channels, varying in diameter from 1-200 to 1-10 inch—smallest on eyelids and nose, largest on nipple and in axilla (arm-pit). They abound in large numbers everywhere excepting lips and other red mucous surfaces, being most numerous on palm of hand and least so on neck and back. An estimate of total number on average human body is placed at 2,250,000.

As the name implies, their function is considered to be chiefly the production of "sweat," but modern anatomists claim that they also are the true sower of the necessary oily matter for rendering the skin soft and pliable.

SEBACEOUS OR FAT GLANDS.

Called also glands of the hair—follicles are found everywhere that hairs exist—being most noticeably absent on palms and soles. Naturally they are most noticeably present where hairs abound the most, as scalp, beard, etc.—thus the scalp has 160,000 glands for 80,000 hairs. It is these glands on smooth parts of face (fine hairs called "lunngo" being present, but almost invisible) that are effected in acne, making

the common blackhead and when festered, pimples. They open on surface through a duct, which frequently becomes closed or blocked with fat upon which dust and dirt settle and adhere, forming the blackhead. By and bye over-distension causes irritation, and suppuration and there is the obnoxious pimple.

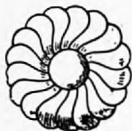
THE HAIRS.

Hairs are slender cylindrical structures composed of *modified epithelial tissue*, which translated means *altered skin*. They are imbedded in depressions of the skin called follicles, or sheaths, and developed from a minute *papilla* at base of said follicle.

This is a very important point or fact to notice particularly, inasmuch as a great deal of trouble and disappointment is caused daily to those women suffering from superfluous hair, especially on face, lip and chin, who place confidence in cheats and humbugs who sell depilatories of all kinds, powders, plasters and liquids, with a guarantee that they will *destroy the hair permanently*.

All these vaunted remedies can possibly effect is the dissolving or rotting of the hair down to the level of the skin, and they can never penetrate the follicle, certainly never by any chance reach the *papilla* at its base, which must be destroyed in order to prevent a new growth.

[To be Continued.]



SEX ETHICS

Edited by Mrs. Myra Pepper,

19 Stormont Building, Topeka, Kan.

In undertaking to conduct this department, I fully realize the difficulties in the way.

First of all the well-known fact that every writer on sex questions is liable, along with the publishers of such articles, to be charged with obscenity and become subject to fine and imprisonment, and secondly the almost impossible task of making one's self understood, even by the friends of purity and progress.

However, we who feel that education is the only true method of race culture, will continue to express our ideas fearless alike of friends and foes.

It is to be hoped we will receive many contributions from those who are willing to give their best thoughts to the dissemination of Truth.

Facts relating to the basic principle of life as well as comments on existing wrongs and suggestions as to means of righting them.

Readers of the classics are aware with what freedom the authors discuss and philosophize upon all phases of the sex question. Prudery is ridiculed, lust condemned, and *Love* is divinely exalted in both song and story.

These master minds have obtained lasting fame in their portrayal of the human passions, painting in words of undying beauty the first dawning of love between the youth and maiden, as well as the ripened

and glorious attraction between souls who have learned the whole alphabet of love. But the would-be censors of public morals in this, our boasted free America, find it convenient as a part of their work to suppress as far as possible all expression and discussion relating to sex, insulting by so doing the cultivated and progressive minds who seek to elevate and benefit their fellow beings.

We will try to make this portion of *OUR HOME RIGHTS* interesting and instructive, and in doing this will avoid, if possible, any words or sentiments not in accord with good manners or good sense.

Anyone wishing to ask private questions may receive personal answers by enclosing self-addressed and stamped envelope.

All contributors will be treated courteously and kindly, and we ask that articles be as brief as is consistent with the topic.

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Free Press and Mail Dept.

Edited by Francis B. Livesey,

Sykesville, Md.

COMSTOCK'S RELIGION.

Mrs. Ida C. Craddock, Room 5, 134 W. 23d street, New York City, is the last prominent person to be arrested under a Comstock charge. Her writings have been endorsed by prominent ladies, thinkers, clergymen and practical Christians, and she expects to make her defense in the present case along religious lines. It is reported that Rev. Dr. Rainsford is one of the admirers of her works, and that Rev. Hugh O. Pentacost will defend her. Speaking of religious defense reminds one of Comstock's religious pretensions. All that he has done in the years past he has done under what he calls the will of God.

In one of Mr. Comstock's reports, following addresses by Morris K. Jessup, William E. Dodge and Rev. John Hall—father of the famous Bolton Hall—Mr. Comstock gives us a little of his piety. He says:

"Earnestly and faithfully I have endeavored to do God's will, and thus to prove myself worthy of your confidence.

"A constant stream of ridicule, misrepresentation and falsehood for a quarter of a century has been but as a passing cloud, encircled with the bright shining of God's promises.

"My reward has been the joy of service, the glory of sacrifice for virtue and truth.

"Added to the satisfaction of the

good accomplished, is the blessedness of the beatitude of our Savior.

"Let all the world know that faith in God's promises, and a sincere desire to do His will have been the secret of my success. To His name be all the glory. Amen."

In the same report in which God's name is thus taken in vain, we are furnished with the fact that Mr. Comstock had had sentenced exactly 1,375 persons. We can imagine Jesus Christ or St. Paul having just one man sentenced to a jail or penitentiary in accordance with the "will of God." Mr. Comstock's illustration of religion through police, detectives, fines, jails and penitentiaries has, therefore, been so disgusting to the public that thousands have made it an excuse to turn doubters to Christianity. This would not have been so largely the case had not Mr. Comstock been bolstered by the clergy and by prominent churchmen, who, in lack of spiritual processes for the regeneration of mankind, would fool the people with the idea that the power of Cæsar was the power of God.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him—*Balzac*.

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Philosophical Anarchism

Edited by Dr. J. C. Barnes,

Hindsboro, Ill.

"Self preservation is the first law of nature."

We can never ignore self, nor should we. But the race of man has evolved to a social condition that a regard for the interests of others is best for self. The greatest altruism is the highest egoism. Men are learning that their greatest happiness of self depends on the equal happiness of all others. That no one can be completely happy till all others are happy. There has gone along *pari pasee* with our social evolution, a sympathetic evolution also. Originally, every animal was purely individualistic and selfish—he cared for none other than self. As he evolved he cared for his children—then his tribe—now his country, and a few have no selfish patriotism, but regard the world as their country. Might was right with our progenitors until comparatively recently the thought dawned upon a few that "whatever is right is expedient." The great truth that right is greater than might was scarcely adumbrated until within the last century. The thought that man could do right without compulsion was a mere intuition of the few until Herbert Spencer, Prondhron and a few others demonstrated it within the last half of the last century.

The great truths of anarchy were seen intuitively by prophets through a rift of clouds of super-

stition as they looked down through the vista of the future and proclaimed the good time coming when "swords shall be beaten into plowshares and spears into pruning hooks, and men shall learn war no more forever." The doctrine that evil could best be overcome with good was taught as a beautiful sentiment, but never as a philosophy with reasons *why*, until within the last half century. People never really believed the ethical and sociological doctrines of Christ as a working principle, but referred them to a remote future millennial age when the kingdom of heaven shall come on earth. Even now the masses are waiting for the coming of the kingdom without an effort to bring it by living an anarchistic life. People do not believe a truth on mere authority without a reason, and no philosophical reason was ever given till anarchists gave it for doing to others as you would be done by, or for over-coming evil with good, or for forgiving your enemies. When anarchists educate the people to see their truths, all violence will cease.

Man is naturally good. "Ignorance is the only sin." The doctrine of man's total depravity begets its corollary, that the saints should control the sinners by coercive force. Hence the "Divine right of Kings" and others who have the might, to govern the weak, who are always the sinners in the eyes of the strong.



Universal Peace Propaganda, or Anti-War Department

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

SOWING THE WRONG SEED.

The same fundamental law of nature which says, "as a man sows, that shall he also reap," applies not only to men individually but to nations as a collective body. For many centuries nations have been sowing the seeds of war by continually increasing the strength of their military and naval resources, voting immense sums of the people's money for the express purpose of making themselves known to the rest of the world as great fighters, ready to whip all comers and kill their brother men on a wholesale system. As long as this kind of thing can go on without creating a tremendous agitation in favor of something better, wars will break out, blood will continue to be shed, property destroyed and human brotherhood will simply exist in the imagination only.

Everytime a new war vessel of any kind is launched upon the waters by any nation, everytime a vote is carried in any legislative body for more war material, whether it be money, men, ships, fortifications, or anything pertaining to war on sea or land the wrong seed is being sown which will sooner or later produce a crop of noxious, deadly and destructive weeds.

If a man walks up and down the public streets, with his fists clenched and shaking them in the face of

those he meets, he will surely arouse the passions of some other man and get the kind of trouble he is looking for sooner or later, so when warships are sent out to patrol the ocean and passed in review before some mighty potentate or ruler, the nation making the display is inviting trouble, asking for a fight, and sooner or later, when the harvest time comes, will reap the crop they have been working for.

If a nation really wants to be at peace with all the world, that nation must sow the seeds of peace, goodwill, brotherhood and fraternal feeling.

A nation has no more moral right to get up a disturbance with another nation and declare war, than an individual has to declare war on another individual and proceed to attack him on the public streets without any legal powers having been called upon to adjust the difficulty.

The peace conference at the Hague was a very weak and almost futile attempt to start the ball rolling in a better direction, yet it was a beginning. The reason it was so near a failure was on account of its makeup, nearly every man who assisted in its deliberations was in some way or other (directly or indirectly) interested in militarism; not peace advocates at all, but fighting men and having positions under the existing order of things.



Woman's Rights Department

Edited by Lucy Waters Phelps,
West Sutton, Mass.

Continued from January Issue.

The New Woman has lost none of the distinctive feminine attributes of her former self, but she will make a firm stand for justice.

There is a class to whom she is distasteful. It would impede her progress by force if possible, but that is too late. It seeks to do it by flattery, but she is too wise for capture. She hears the call for volunteers in the revolution of humanity and hastens to the fray.

Strange it is that, in this day of scientific thought and philosophic inquiry, there are many who regard the question of woman's education and enfranchisement as a sex question, and not as one affecting the whole human race.—*May L. Collins.*

For the most part the world obeys dust, not living gray matter called brain. It does not bow down to thought, but to tradition.—*Rev. J. E. Roberts.*

Why is it that woman is permitted to ascend so slowly to the plane of recognized equality with man? Through virtue of her birth alone is that position due her. While this all-sufficient reason involves only the individual herself, there is yet another in which man and woman must collectively be considered. In this we refer to that law of nature wherein the condition of woman is reflected in the progress of the race. To whatever extent she is held in bondage, to a like extent is a limit

placed upon the possibilities of future generations.

It was authority and ignorance, the character and condition of primitive human nature, that placed woman in a subordinate position to man. And large remnants of these qualities, still found in human nature, aided by custom and prejudice, have striven hard to repulse her every attempt to rise to a common level with him.

Is it not high time that these repelling forces were eliminated from her pathway; that simple equality and justice, her rightful portion, were meted out to her?

It is true that customs and habits are as slow of change among people as among individuals. But it does not become the intelligence of a people, who consider themselves fairly advanced in various lines of thought, to hold fast to those customs that had no inception but in ignorance, no sustenance but in thoughtless invitation. It would be more in keeping with their boasted progress to renounce their adherence to precedent, to turn and to follow reason.

Progress is the result of putting independent thought into action. Precedent is the absolute prohibition of independent thought.

On whatever line precedent is suffered to regulate a course of action, the trend cannot be forward. It is only an eddying movement about a fixed central point.

(To be Continued.)



Saloon Evil Department

Edited by Eugene B. Willard, Revere, Mass.

TWENTIETH CENTURY CRUSADE

At a meeting in London, England, recently of the religious denominations, it was agreed to enter upon a vigorous Twentieth Century Temperance Crusade to secure 1,000,000 signers to the total abstinence pledge.

It is the concurrent testimony of all religious and reform thinkers that the present times are characterized by a considerable deal of drunkenness. They believe that we are in need of a new awakening. Therefore has not the time come when we should ask for a Twentieth Century Crusade, similar to that begun in Great Britain? Why should not the religious bodies and temperance organizations of the United States secure 2,000,000 signers to the total abstinence pledge? Let every church and temperance organization in the land unite against the saloon evil. The result will be a marvelous change of public sentiment, that shall demand the enactment and enforcement of the laws—state and national. Surely there never was a period in the history of the American nation when the need was so great to free our land from the greatest evil of modern times.

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A physician who is connected with an institution in which there are many children, gives the following hint which may be followed, perhaps, with advantage by others: "There is nothing more irritable to a cough than coughing. For some time I had been so fully assured of this that I determined for one minute at least to learn the number of coughs heard in a certain ward in a hospital of the institution. By the promise of rewards and punishments I succeeded in inducing them simply to hold their breath when tempted to cough, and in a little while I was myself surprised to see how some of the children entirely recovered from the disease. Constant coughing is precisely like scratching a wound on the outside of the body; so long as it is done, the wound will not heal. Let a person when tempted to cough draw a long breath and hold it until it warms and soothes every air cell, and some benefit will soon be received from this process. The nitrogen which is thus confined acts as an anodyne to the mucous membrane, allaying the desire to cough and give the throat and lungs a chance to heal."

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

PHILOSOPHICAL ANARCHISTS

*They are like the Quakers and the
Doukhobors.*

Some people are willing to "give the devil his due." I am willing to give the Anarchists theirs. At this day they stand as two distinct classes—the "reds," of which Emma Goldman may be said to be a type, and the philosophic, of which Count Leo Tolstoi is a type. The latter class are seeking to educate the former up to their "more excellent way," and are not known as frequenters of the haunts of the "reds." In this country they number some of the best citizens. They may be found in all the walks of life, and their effusions appear in papers and magazines everywhere.

The motto of the philosophic Anarchists is to do unto others as you would be done by, while many of the Tolstoian school go further and say, do more unto others of good than you would expect from them. It is strange that such differences can exist under the title of Anarchism; but it must be that, as in all other sects and parties, crimes and criminals can likewise be found. Some of the friends of the philosophic Anarchists have proposed that they change their name if these deeds of blood are not stopped. But how would it look for we Americans to stop calling ourselves Americans because our penitentiaries are filled with convicts, and hangmen's ropes and electric chairs find plenty of duty?

Since the assassination of the president, it has been proposed frequently, that all Anarchists be deported to some far-off island in the Pacific. This relates, I suppose, to

the "reds," of whom the *Philadelphia Record* seems to think there may be about one thousand. Well, there has been for some years an Anarchistic colony of the philosophic Anarchists on the Pacific coast. They took up a forest and wilderness, and have now made it blossom as the rose. Just before the assassination, a congressman visited them, and met with a revelation. No saloons, no police, two newspapers, and everybody hard at work and happy.

One of these newspapers is a weekly and another a monthly. The one issued since the assassination is before me, and the writers condemn the assassination as strenuously as do the average papers of the country. One writer says, in part: "It cannot be too emphatically insisted on that there is absolutely nothing in the Anarchist philosophy which constitutes, directly or indirectly, an incitement to assassination."

Another writer says, in part: "I say I believe in the doctrine of non-resistance, taking resistance to mean forcible or violent resistance to aggression."

Another says: "We object to murder in any form. The cause of Anarchy is one of education."

Other Anarchists there are throughout the country who carry the doctrine of "live and let live" to such an extreme that they will neither eat nor wear anything that has had to have life taken to secure food or raiment.

All such Anarchists live in a realm far above anything with which the world associates the term Anarchist. Instead of seeking to make the earth a hell, they are seeking to bring the kingdom of heaven on earth. They would fol-

low out Judges xvii: 6: "In those days there was no King in Israel; but every man did that which was right in his own eyes." They seem to maintain the old Quaker doctrine, that every man has a "light" within him which, if followed, will bring him in harmony with all creation.

But, it will be asked, how will these philosophical Anarchists abolish government? They answer, in the same way that Count Tolstoi would abolish war—educate the people up to the uselessness of it, and then expect them to refuse to serve. It is, therefore, a purely peaceful and intelligent process by which these Anarchists would abolish government. It is in keeping with the most advanced thought of the day. The attainment of the goal may be in the very far distant future, if it is attained at all; but if they are willing to work for it through all the intelligent processes they lay claim to for the purpose, they can, at least, do no harm, and may do good in preaching more practical forms of humanity and Christianity than those which now obtain. I am not one of them.

FRANCIS B. LIVESEY.

Sykesville, Maryland.

The above appeared in the *Baltimore World* of October 1, 1901. One akin to it had appeared in the issue of September 27, from John G. Palmer, Welsh Run, Pa. The *World* had most bitterly denounced Anarchists, without distinction. It is to its credit that it heard the necessity of distinction. The colonists mentioned are at Home, Washington; and a graduate of Harvard, James T. Morton, Jr., is the editor of one of their papers. A hard working people

who can carve homes out of forests, they are an honor in these imbecile times to any state.

ASTROLOGY

No well-read person denies the influence of the moon upon the earth. But while the moon moves the sea, lifts the tides and effects vegetation, why should it not by parity of reasoning affect human beings, especially the sensitive newly-born babe? It certainly does. Scientists now have invented an instrument so delicate that they can measure the heat that comes to the earth from the stars. The well-established facts, therefore, that the heat and light of the sun—the heat and light of the stars, and the influences of the moon, with their astral movements through the ether, lay the foundation of astrology. In the period of Egyptian grandeur and Babylonian splendor, astrology was one of the chief sciences. It was more,—an accomplished art. But for centuries numbered among the lost arts, it is now being revived and becoming in some localities very popular.—*The Temple of Health*.

TO RELIEVE LOCKJAW

Let anyone who has an attack of lockjaw take a small quantity of spirits of turpentine, warm it, and pour it on the wounds, no matter where the wound is, or what its nature is, and relief will follow in less than one minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly.—*Dick's Encyclopedia of Practical Receipts*.



Economic and Political Salvation

Edited by Edward Stern,

No. 4244 Chestnut St., Philadelphia, Pa.

Continued from January Issue.

We should cut loose from the oleaginous politicians, with their deceptive vote-catching platforms. We must rivet our attention upon the consideration of specific plans for applying to the domain of human enacted law, the natural-divine ultimatum of the eternal principle of justice. Men can betray or be betrayed, but plans founded upon divine principle endure.

The true political heritage of the people must be striven for. They will secure the right of exercising direct political power upon all questions, at all times and under all circumstances.

BREATHING PROPERLY

Unfortunately a great majority of mankind breathe very superficially, using only part of this large area of lung tissue. Even if persons are out of doors, unless by wise activity, the deep cells of the lungs are not aerated for the simple reason that very few men or women know how to free the lungs properly. Dettweiler states that "deep breathing not only ventilates the lungs and aids the circulation, but in many cases is able to strengthen the muscles of the thorax, especially those about the upper part of the chest." And I believe that we have a right to expect from respira-

tory gymnastics a real strengthening of the resisting force of nature to disease. Even if the lungs have begun to break down, honest effort in this direction will supplement medication.

One of the methods of correct breathing is to put the hands lightly on the hips, fingers backward; throw the shoulders well back; hold the chest up, chin in, and then inhale slowly through the nose as long as possible. When the lungs are filled, retain the air until some discomfort is experienced, then forming the lips in the shape of a letter O, exhale as slowly and evenly as is consistent with comfort, making a slight blowing sound. Such an exercise for five minutes, clad only in one garment, or better, with no garment at all, night and morning, in a well-ventilated room, will do very much in man, woman, or child to develop the lung capacity, improve the carriage of the body, and enrich the quality of the blood, which depends upon the activity of the lungs for its purification.—*The Pilgrim*.

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Individual Dominion

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

Editor of "Dominion"

Continued from January Issue.

If a man, like the Galilean, argues with himself, "If ye have seen me, ye have seen the Father also." Nature says to this man, "If this is your conception of man, you will find all that is requisite in this great infinite universe to equip you up to this interpretation of manhood." Nature merely equips, man elects, for "as a man thinketh, so is he." No one does our thinking for us, therefore we are just what we think we are, for we are the one who thinks it.

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

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2, 10.

Life is founded upon one principle only, that of perfection.

Any assumed premise less than the perfect, admits all of the imperfect, for it is a contrary basis. Moreover it is an innovation upon the legitimate principle of being, and obtains only so long as the individual permits it to obtain. In the perfect there can be no germ of the imperfect, and by parity of reasoning, in the imperfect there can be no germ of the perfect. Therefore, if we accept the premise of the imperfect, we absolutely surrender the basis of the perfect and everything becomes of imperfect order. Life

becomes fortuitous and perfection is problematical. Our heaven is in the sky.

Until the individual's mind is founded upon the perfect he is a sinner against the perfect law of his being, because he entertains a contrary sense of life and being. Concession to one single point of the negative law admits all that obtains in and under that law.

It is obvious if the principle of the perfect is the legitimate standard of life and being any other premise must be of a lower order, because it cannot be higher. Therefore, whoever sinneth in one point (through concession to the negative law) sinneth in all, for any point less than the perfect, anticipates all of the imperfect.

The same logic is upheld in the statement, "The carnal mind receiveth not the things of God, neither can it know them, for they are spiritually discerned." Until the mind of the individual is premised in the perfect he sins against the perfect, and continues to pose as an effigy of what he should be.

There is but one primal sin in the universe, and this is the sin of substituting the carnal mind for the spiritual. The instant the mind of the individual is lowered to the physical standard of life, the "Fall" takes place in consciousness and an Adam is created to become a wanderer and an exile from the spiritual domains of peace and bliss.



Capital and Labor Dept.

Edited by J. C. Bell,

Box 297, Glenville, Ohio.

From a legal standpoint the advantages are largely in favor of Capital as compared with Labor for the reason that with money and the influence which by common consent accompanies it, more favorable legislation can be secured with it than without it, and those who possessed capital long ago availed themselves of this fact, always taking Labor into an unequal partnership. So long as capital can secure special legislation in the way of protective tariffs it is not very particular to prevent the passage of laws prohibiting the importation of so-called pauper labor because it knows that Labor without special privileges granted by "generous" lawmakers is always competing with itself against its own interests, and it will be this way until Labor sees its own folly and uses its power at the voting booth. Capital not only secures laws which turns millions of dollars yearly into the pockets of a few individuals, but combines in order to kill competition, and is aided by both states and national laws, both directly and indirectly, while Labor keeps ever on competing with and underbidding itself. Taking mankind the world over as one great brotherhood struggling for better social and moral conditions, the greatest good for the greatest number must be unrestricted by artificial process, in distributing products of Labor: any law which interferes with such exchange is not only

artificial but vicious, and the longer it continues the more misery, want and crime will be promoted. When man begins to look at ultimate results and not present needs (the full dinner pail) and acts accordingly, then there will be hope for Labor and not before. Whatever is done must be accomplished by peaceful means and guided by intelligence, which is rapidly growing.

Labor, for a crumb from the loaf, aids and abets capital to elect men who will pass laws favorable to the interest of the latter. Let us see what Labor really has which is a benefit to it.

1. The Chinese exclusion act, which is of doubtful value, however, so far as Labor is concerned; this exclusion act reduces competition to some extent.

2. The law against the importation of labor is a direct benefit, although it is frightfully violated.

3. The law making 8 hours a day's work is of slight benefit, because it is so limited in its scope and so easily evaded.

4. The law against child labor, which is not sufficiently universal, is perhaps the most beneficial, but unfortunately it works untold hardships in other directions which cannot be pointed out here, except to say that it creates idleness which people who have not the means to overcome by furnishing healthful amusements or employment is followed by vice and crime.



Literary Department

Edited by Albert P. Lewis,

No. 4 Randlett Place, Boston.

The sunlight of the genius of the past has been obscured by the clouds of fear, and many grand and noble thoughts have died within "imprisoned brains."

During the long dark centuries of the past the truth was an "unwelcome guest," and flattery of tyrants, hypocrits and knaves was met with rich reward. It is easy now to be sincere when hands and lips are almost free, but those brave souls who dared imprisonment and torturous death are those to whom we owe all thanks and praise.

In ancient times the aim of the ruling powers who carried man's destiny in their fate-fulfilling hands in this world and the next, was to stifle thought, thus giving them supreme, unquestioned power.

Threats of punishment, both in this world and the next, sealed timid lips; some mighty ones accepted bribes and sold their souls, while here and there stood one serene, sublime: whose voice no power but death could still.

The past taught man that all the virtues were combined in unthinking obedience to uninvestigated fear, while now we know our duty lies in thinking brave, unselfish thoughts; but how are we to get all the people to think? He who solves that problem deserves the thanks of all the generations yet to come.

If all the millions of human brains could be induced to think independent thoughts, courage to

voice them, with no fear—but that of doing wrong with reason—founded hope for all, how grand, how glorious would this old world be.

When each individual understands that his or her brain is just as good as any other—perhaps better—that lurking undiscovered are possibilities which found and developed may lead them to the heights of fame, they will begin.

Shakespeare tells us: "There is no darkness but ignorance;" if he is right it is our duty to dispel that darkness by encouraging each other to think and reach the light.

When we find a man making his living by writing or talking to the people, reiterating old-fashioned popular ideas on which his listeners agree with him, appealing now to their patriotism, now to their prejudice, to meet with thunders of applause or to sell his books, we commence to doubt the honesty of that man, but when we see a man who stands up before hisses, insults and personal violence to voice some new, unpopular opinion—unpopular simply because it is new—we are convinced of his sincerity, his love of humanity, and that he is trying to uplift and educate his race.

It is easier to appeal to passion than reason, easier to follow than to lead, to abdicate than to stand alone, to submit than oppose; the selfish follow the old, well-beaten paths, scared and timid lest their footsteps stray. (*To be continued.*)



Capital Punishment

Edited by Mabel Gifford,

Sharon, Mass. (Box 304).

THE DEATH SENTENCE.

"Thou shalt not kill."

"Love one another as I have loved you."

"Owe no man anything but to love one another."

These are the words of Jehovah Jesus Christ and the apostles, whom Christians profess to follow. Yet the history of the Christians is one long, bloody record. It is appalling to find after these years of civilization and Christianity, the blood-thirsty man-brute still in existence. He goes softly all his days, and wears lambs clothing, but his blood-thirstiness betrays him when he votes for murder, either of individuals or of armies. After all these ages of the development of the human in man, he has not yet outgrown his brute nature, and cannot keep the commandment, "Thou shalt not kill," even on the physical plane of his existence.

Yet he has been outgrowing his love of taking life in the three planes of being, physical, mental and spiritual, and it is impossible for him to continue growing without finally shedding his brute nature entirely. We see joyful signs of this in the call, continually growing stronger, for the abolition of the Death Sentence. Those who have made the most progress in the development of the human side of their natures have come to abhor murder in every form, and legalized

murder most of all. A greater mockery cannot be conceived than the spectacle of a professing Christ-follower advocating murder as capital punishment or war. These are they who yesterday shouted "Hosanna," and today plait the crown of thorns to pierce the brow of Love.

There is no excuse whatever for taking the life of any criminal. It cannot be claimed to be done for safety, for the most dangerous criminal—Jesse Pomeroy—was not murdered. If legal murder of individuals is done for the public safety then this abnormal human should have been put out of existence with all despatch. It was animal murder that produced this monstrosity, and it hideously illustrates the effect of murder on human beings. Many less violent cases than this have come to notice, which shows beyond question that murder is dehumanizing, and so long as we legalize murder in any form we are brutalizing the race.

The Death Sentence not only breeds a nest of vipers whose sting is deadly, but it cuts off the condemned from all chance of reform. If he experiences death-bed repentance, and is saved, as is often reported, then he is fit to live, and certainly should not be murdered; if he does not repent he is not fit to enter the next world, and nothing could be more inconsistent than for those who claim to save souls to hurl an unrepentant sinner into eternity.



CHILD CULTURE DEPT.

Edited by Nrets Drawde,

Our Home Rights Office.

It was a wise philosopher who remarked that "the education of a child should begin before its birth." A father was correcting his son, a young man addicted to bad habits. They had strolled into the orchard, whilst the parent counselled and entreated. Turning to a large crooked tree the son inquired of his father why he did not straighten it. The reply promptly came that it was too old. Sadly did the son gaze into his father's face whilst he remarked, "Likewise am I too old to reform my habits."

Are parents sufficiently alive to the importance of training and directing their children, whilst they are young and most impressible? "Train up a child in the way in which he should go, and when he is old he will not depart therefrom." We never do a good act, or cherish true sentiments towards others without conferring a benefit upon ourselves. Those parents who will arouse themselves and humbly and earnestly seek to influence their children aright, will themselves reap a priceless benefit.

We are living in an era of wonderful changes and transformations. Has the relationship of parent and child escaped unscathed? How common is the comment amongst older people, children are not trained like they used to be.

The old age is passing away. A wonderful new era is being ushered

in. It is not desirable that the old-time system of relationship between parents and their children should hold sway unaltered. The true welfare of humanity demands that it should be altered, yea, overthrown. However, there is an old adage bearing upon contemplating changes. "Do not throw away dirty water until you have fresh." We should not cut loose from the old system until we have firm hold upon a truer method. Discarding the old methods, it is neither necessary nor desirable to harshly criticise our own or others parents. In many instances they walked more truly, according to their light, than do we, whose paths are differently illuminated.

Why should we not from time to time hold serious, earnest converse with our children; disclosing to them the mysteries of life, in proportion to their ability to perceive and utilize?

Why should we not select toys and games of a character which will educate and unfold, as well as amuse?

Why should we not carefully supervise their reading, realizing that with their taste for good, true literature unfolded and developed, that the frivolous and vicious can exercise little or no sway?

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



The Single Tax Dept.

Edited by Robert H. Debeck,

Woodfords, Me.

Nearly all writers upon political themes and social problems have taken the ground that the complexities of the present day civilization has so far changed the primitive relations of mankind that a new meaning is necessary to the terms that were once used to define the relations that once existed among mankind. It is also claimed that only the most learned are capable of understanding present day relations, and should be the teachers. This is an old claim, one that we can recognize as having done duty for many centuries.

There has always been a class of people, very small as to numbers, that have always been willing to do the thinking for the majority of mankind. They have always claimed to be able to solve all the great problems of this life, and in many cases have been willing to take the great risk of declaring just what man should do to perfect his life in the future. But these great claims that have been made, and are still made, are in a great measure the result of a silent demand among the masses for some one to go before them, and mark out the way.

The great indifference manifested by the larger class of mankind towards matters that most concern them, is one of the most discouraging elements with which the reformer has to contend.

But let us start out with the idea that our understanding was given us to use, and ever beware of the one that claims to have an understanding that is sufficient for the majority of mankind. We challenge any one to show that civilization has changed in the least the source of satisfying the wants of mankind. Not a bit of food has ever been created or anything whatever that contributes to the comfort and welfare of mankind, but what comes from the same source that it always did, and comes the same way.

Wages originally meant the reward of human effort. It matters not where the effort was expended, let it be in farming, fishing or hunting, or in any pursuit whatever that promised a reward.

We cannot see that the idea has been changed in the least by the complexity of civilization. All wages are still the reward of human effort, but the reward of the present time has so many claimants that make no effort that but very little is left for the one that puts forth the effort that always has been and is still necessary to produce what will satisfy the many and increasing wants of mankind.

(To be Continued.)

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DIRECT LEGISLATION

Edited by Dr. Wm. N. Hill,

1107 McCulloh St., Baltimore, Md.

THE FIRST REFORM.

The greatest obstacle in the path of reformers who believe in the direct legislation is encountered in the worst of all the delusions common among Americans, i. e. that they really govern themselves. Most of our countrymen when they vote imagine that in this act they are partaking of the ruling of the country. With the single exception of those who vote for direct legislation and nothing else, all classes of voters are simply giving away their natural right to govern themselves. Those who vote the Democratic party ticket; those who vote the Republican party ticket; the Prohibition ticket; the Socialist ticket, any and all of them say by their votes we are not competent to make our own laws. We give up this function to the machine managers of our party, who are much better qualified to run the government than we ourselves are. We hand over to them practically the right to do with us and our property just as they please, and they do it. We cannot stop them levying taxes, however unjust their system may be. We cannot compel them to pass laws we want. We have to appear as humble supplicants at the various legislative assemblies to be turned down as a rule if we desire any real radical reform.

The people have no power to get a sensible solution to the Sunday

question. However much men may desire to have their wives, sisters, cousins and their aunts equal rights with themselves in the matter of voting and other things they cannot get it except by the most tedious process. The single taxers, of which economic faith the writer is an humble member, cannot get the boon of what can easily be demonstrated to be the only just system of taxation.

However much our reason may compel us to believe that capital punishment is all wrong we make but little headway in opposition to this practice. We may wish to give the dumb animals, who are man's best friends, the security of all manner of legal protection against cruelty towards them, but the laws are ineffective under our present system of government.

In short to do anything of real value to raise ourselves and others in the social scale we have to obtain the power to do the thing contemplated. Without this power our efforts are futile.

Viewed from this standpoint it is clear that the first step toward the emancipation of humanity from the thralldom of slavish, economic-religious, political and legal lies is the real enfranchisement of the masses. This is only possible when the people make the laws through the initiative and referendum.

(To be Continued.)



RATIONALISM DEPT.

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

Continued from January Issue

Hence "religious mania" and "religious insanity" crowd our asylums, while outside flourishes that type of insanity known as "religious enthusiasm," "religious fanaticism" and "religious persecution."

Accept a man's "inspired word" and his "interpretation" thereof and you become his most abject slave, because he can twist his interpretation to suit his purpose, hence the immense power of sects and churches. In surrendering reason you surrender liberty, money, manhood and sanity.

Rationalism fosters investigation, discovery, truth, liberty and progress. May it ever flourish and increase until all mankind are redeemed from error, insanity, slavery and superstition.

A GLASS BEDSTEAD TO GET SOUND SLEEP.

To secure thorough sleep insulate each bedpost with glass. An English man who insulated his bedstead by placing under each post a broken off bottle says that he had not been free from rheumatism or gout for fifteen years, and that he began to improve immediately after the application of the insulators.—*New York Journal*.

The experience of failure is one that comes in a greater or less de-

gree to everyone at times, trying the metal and probing the character as no prosperity can do.—*Victor Hugo*.

CHEERFULNESS.

Learn to laugh. A good laugh is better than medicine. Learn to tell a story. A well told story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to do something for others. Even if you are a bedridden invalid there is always something that you can do to make others happier, and that is the surest way to attain happiness for yourself.

FEAR OF DEATH.

Ignorance is at the bottom of all fear. When a man has true knowledge of birth, life and the transition called death he is a strong and fearless being. A wise and knowing soul has no fear of death, because such a soul is fully conscious that it is eternal—without beginning or end.—*Yogiananda*.

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?



Spiritualism and Soul Illumination

Edited by HORTENSE MALCOMBE PHELPS,

Lilley Dale, N. Y.

A great many of our advanced Spiritualists are beginning to see that better mediums are needed in the field of work, that are up-to-date in search for truth and education, and informing themselves of the evils that are liable to intrude upon them, such as obsession with earth-bound spirits, and the evils that are liable to influence them in earth life. It is alarming to see some setting for developments with environments that are not harmonious, and do not possess harmony of soul themselves; they are in a raw condition, so to speak. Are such not reaching out for something they are not ready to receive, trying to converse with the angel world before we are fit subjects to live in the beautiful world we live in now.

Is there not a great need of Spirituality among us? As professed Spiritualists this is observed at a glance. Soul Illumination should be the first step in mediumship for soul protection and body help. To attain this one must have an intense desire to become at onement with the Infinite, and refrain from every appearance of evil, or undeveloped good. If we are ripe for this soul unfoldment, and do not improve the opportunity, there is a delay in our progress, and the subject will be the loser. Our conversation and countenance (which is the index to the heart), show right where we live. If we want to come in com-

munication with the spirits of just men, made perfect as the bible speaks of, our lives must correspond. Thus we can depend on the message given. They had lying spirits in bible days, and we have lying spirits now. To receive the truth and protect ourselves from fraud, we must court the pure and attain that high birth that Jesus speaks of, and Buddha says: "Having attained this higher birth I have found the truth; myself having crossed the stream can help others to cross." It is also spoken of as the Kingdom of Heaven. Let us reach out for a higher development of mediumship, and adopt a higher class of food to correspond with our Spiritual Nature. Meat of any kind is against our development or becoming a Seer. Mediumship in its purity is one of the grandest gifts given to mortals, and tends to the uplifting of humanity. This is what I call Spiritualism on the plain of holy living unrighteousness, and in our present stage of advancement, the times demand just such mediumship. Clergymen and laymen are everywhere asking the question: "What is Spiritualism?"

In the future numbers of this journal will be shown to its readers Spiritualism is the only proof of continuation of life, and its philosophy is destined to be the Savior of the world.



Dumb Animal Department

Edited by Dr. Wm. Ch. I. Pfeiffer,

North Adams, Mass.

The respiration of the adult ox is about 15; that of young stock from 18 to 20. Any marked increase or decrease, if permanent, should be attributed to disorder. The pulse of the dog numbers from 90 to 100.

In taking the pulse rate it is always necessary to consider the circumstances that precede the present condition of the animal, and whether he is in a quiet or excited state at the time, also allowing more beats in an animal of a nervous temperament than in one of a phlegmatic.

We observe the eyes, from which we get symptoms of cerebral troubles—whether they are sunken or protruded, dilated or contracted, injected or inflamed, or if there is a savage, fierce expression, or one of fright or excitement—also whether the increase or decrease of heat is confined wholly to the head.

We notice the mouth, tongue, gums and nostrils, whether dry or naturally lubricated, and of a healthy color.

If persons in charge of the lower animals would at all times practice reading their actions, it would soon become a pleasure in itself, and surely they would be sufficiently compensated by being able to avert unnecessary suffering by the timely application of the proper treatment.

In the equine family proper shoeing is just as important as the proper treatment in local diseases,

for a horse that constantly brushes his ankles, or interferes behind, or over-reaches, is just as much in misery and just as unhappy, and quite as afraid to move, as the one laid up with a sore back or shoulder gall, or any other local injury; therefore, every owner should investigate the shoer's ability, and choose the most competent, regardless of price.

Let us hope that the near future will provide a board of registration for horse shoers, one that will compel every shoer to be familiar with the anatomy and physiology of at least the lower extremities, thereby enabling them to judge with less guessing, the injury inflicted by carelessly applying an uneven shoe to an uneven foot, and bringing undue strain on the tendons and suspensory ligament of the fetlocks. The over extension may be only in a slight degree, but enough to cause imperfect gait or lameness, and can be enough to cause the beast to refuse duty.

Anyway, you lose financially by patronizing a poor, careless shoer, for a horse that is bound with friction, trying to favor the overtaxed structures, caused by defective shoeing, requires more nourishing food and better care to keep in the same condition, than if properly shod and moved with a frictionless, clean stride.



EDITORIAL

Immanuel Pfeiffer, M. D., Editor in Chief

DR. PFEIFFER'S STATEMENT.

*When you shall these unhappy deeds
relate,
Speak of me as I am nothing
extenuate,
Nor set down aught in malice.*

Before I commence to give to the public a true narrative of my life for the last two months, which have been referred to through the public press as most remarkable, I will endeavor, although I feel I shall not be able to do justice to them, to thank from the innermost of my heart my physician, my nurses and my own people for the most tender and kind way in which they administered to me, when my life was hanging in the scale of uncertainty.

Had I been a person of the highest rank, I could have had no better care. My heartfelt thanks also go out to that large army of friends throughout this country, Canada and Europe, who through the telephone, mail and in other ways showed their friendship and sympathy by sending me their kind wishes, good advice, flowers, literature, and so forth. And last, but not least, my appreciation goes out to those true people who took care of my business in my absence. As all must know, I have up to the present time been unable to defend myself against the many unfair attacks made on me, as I was sick, and by quarantine was prevented from communicating with the

outer world. I will say right here, had I been a bank cashier, who had absconded with the bank funds I could not have been pursued with more persistency and hatred by a flock of paid hirelings, who held before them their instruction: "Bring Dr. Pfeiffer, alive or dead, to the pest house and you shall get your reward." The detectives had the hearty co-operation of the police and an army of reporters, who were eagerly seeking sensational news. And still the fact was I had not violated any law, my only crime being I was an anti-vaccinationist, working in the interest of humanity. I have only seen a few local newspapers since I have recovered from my sickness, and should I enumerate the many false statements made concerning me, and make the necessary corrections, it would fill an ordinary newspaper. Here are a few samples:

Dr. Durgin stated to a reporter that on my visit to the hospitals (why Dr. Durgin stated to the public that my visit was on the 23d of January, I do not know; he has to answer for this lie as well as for the many others he has told of me. One more or less is of no consequence to a man like him; it is, however, well for him to remember that it is a well established rule in law, that when a witness has lied in one respect, all his evidence is thrown out as unreliable. It was on January 21st I visited the hospitals) I was entirely covered

from my neck to my feet with a duck robe, and that my hair was entirely covered by a cap. Both these statements are untrue. Both doctors at the island tried to find a robe big enough for me and failed, and I donned one which was entirely too small for me. I had to wear a No. 5 (it should have been 7½ to fit me) small bicycle cap, and we had a good laugh over this, as it only covered the top of my head, and I had to hold on to it with my hand on my way down to the hospitals.

Dr. Durgin further said, that before I left the island I washed my face, beard and hair in a disinfecting liquid just as any other physician is required to do. This statement is also untrue. Had I been asked to do so, I should certainly have complied, as I had no desire to violate any of the rules of the Board of Health (?).

Another statement was repeatedly made in the papers that without doubt I would be badly marked for life, because all those who have small-pox and have not been vaccinated are always marked badly. The fact is, I have recovered without being marked for life. The greatest small-pox expert (?) in Boston gave it out that I would only live two or three days, and still I am not only living, but feeling most excellent. One newspaper had it that I had been brought to the pest-house, but had subsequently run away, while other papers said I had been in hiding in several parts of the city and suburbs. One paper had it that I was with my son-in-law in Weston, a suburb of Boston—never heard of such a place; my only son-in-law resides in London, England, consequently these were mere misstatements. The public will notice I am using very mild terms.

Some newspapers said that Mrs. Pfeiffer was my second wife, and that we had two daughters, while the fact is that I have only been married once, and we have four sons and three daughters. One paper was honest enough to say that the many cab stories were highly sensational. Well, yes, I should rather say so; they were all pure fabrications, including all the identification stories. Had I been in my office when Dr. Shea, of the Boston Board of Health, called with a cab-driver to identify one of my staff, he would have got out quicker than he entered. Any one with common sense and a bit of practical experience will know how any one, for prices ranging all the way from a drink of whiskey to a \$5 bill can secure as many persons as desired to identify anybody. Let me here quote from an editorial in the *Boston Herald* of March 12 on the subject of identification: "Judge Mayer, of New York, a noted jurist, said in the famous Burns trial: 'I regard the so-called identification of the defendant as absolutely worthless. It was an absurd and ridiculous proceeding. The system of identification is useless and a remnant of an obsolete practice that ought to be stopped in the interest of justice.'" This is a most severe rebuke to Durgin, Shea and all their detectives who were running around with my picture to have me identified, and also trying to have my friends identified, friends who have nothing to do with this case at all. I guess my enemies will not talk identification after this. If they do, we shall have to call upon Judge Mayer to continue his discourse on this subject. I can very well understand the situation; the case was becoming desperate, and the hirelings had to show they were actually do-

ing something to locate "that anti-vaccinationist." The Boston Board of Health(?) was in a stew, and cried stop thief, so to get the attention away from its own misdoings, but let me come back to what the local papers printed. One paper said the cab-driver had stated the man (meaning me) walked as if nothing was the matter, and unaided, entered the cab, after having spoken to him in an ordinary voice. Another paper said that the "sick man was half carried and half dragged into the cab." One of these was certainly mistaken—I say both were. I have sat in my window at Bedford many times and counted over 100 vehicles of all kinds go by our house in the course of an hour, but of course the Board of Health (?) could only see me and one of my assistants in every cab in Boston and Bedford on the very day I was in neither place.

How and where I spent my time from Saturday to Friday is nobody's business; my friends know where I was, and that is sufficient. It is in evidence I met a gentleman in Pennsylvania one of the days, and that a letter from me was received in Boston another of the days, from New York. I will not give my opponents any further information on this score. If I was in Boston and vicinity the time they say, I must either be a remarkably smart man or their detectives must be stupid.

I went alone to my place unaided, and I have never in my life walked up to my house with more ease than on that much talked of Friday evening, February 7. Here is another specimen of newspaper invention: "What must have been his thoughts (speaking of me) as he felt it creeping on until he lost all conscious-

ness, and raved and swore and babbled as he did when the doctors came." There is not a particle of truth in this statement. The fact is, I was pronounced a model patient by all of my attendants. I never lost control of my mind for one minute. My physician and nurses will testify to this. I laughed and told jokes and played games most of the time, and the disease of small-pox, dreadful as it is said to be, never caused me pain for one minute. Think of those extreme statements and see the great anxiety there was for a set purpose to put me in a false light before the public. Another paper gave this statement the same day: "Dr. Pfeiffer himself is quite cheerful and speaks encouragingly of his own case, expressing strong confidence in his recovery." This statement is true.

I could continue to give you case after case of misstatements (some would call them lies, but I wish to be polite), but if the number of instances I have related above is not sufficient to convince a fairminded people, any more quotations would do no good. It is not necessary to add that the headlines, "Pfeiffer Missing" (just as if I had not the same right as other citizens to go and come as I pleased), and "Pfeiffer may be prosecuted, etc., etc., were of a highly sensational nature, and calculated to set public opinion against me.

I am under the impression that I have given a fair introduction, and I will now start to give full details of the case itself. What first started me to give serious thought to the small-pox hospitals under the control of the Boston Board of Health (?) was an editorial in one of the Boston dailies of January 11, 1902, which I will here quote:

"MORE SMALL-POX HOSPITALS."

"The small-pox epidemic which, happily for all, has spent its force, has clearly demonstrated that more suitable accommodations for the treatment of future recurrences of the disease should be provided at once. Better and more accessible hospitals for contagious disease cannot be built any too soon. The object of all treatment for disease is to cure it, and anything detrimental to this object should be eliminated at the soonest possible moment.

"Nobody will claim that a trip to Galloupe's Island hospital is helpful to a patient suffering with small-pox. On the contrary, such a journey is harmful, and in many cases fatal. It is sad enough indeed for the friends and relatives of a person afflicted with the dread disease to part with their dear one without the added and unnecessary severity of the risk to life caused by the exposure of the Galloupe Island journey. Small-pox patients have been treated worse than brutes. It seems to be a crime to have the disease and no mercy has been given.

"When the true history of the pest-house on Galloupe Island is made public it will shock the people of Boston. The Board of Health mismanaged the thing from the start. First they tried to gloss over the matter and then they put out deceptive statements concerning the progress of the disease. The commissioners themselves have no idea what has been going on at Galloupe Island. Shovel the patients in there and get them out of the way is the only thing they care about.

"All this must be changed. The citizens of Boston have the right to expect humane treatment of small-pox cases occurring within its

bounds either in the homes under proper precautions or in modern detention hospitals easy of access and properly equipped.

"The Galloupe Island business is a disgrace to the city."

This article impressed me very much, and I spoke of it to many people, but it seemed to create no interest. This surprised me very much, and I was still more surprised that no one in a city like Boston moved in a matter of so vast importance. I had thought the mayor, the city council, or some Christian minister would have taken some action. After I had waited a reasonable time, and having failed to see the writer of the above article, upon whom I called several times, I commenced to investigate on a small scale, and I soon became convinced that the charge made in the article was true. In company with a friend, I called on Mr. Durgin, the chairman of the Board of Health (?) and I referred to said article, giving its nature, and offered to show it to him. He said he cared nothing of what was said of him. I deplored that a public servant should be so indifferent to what was said of him, and especially when his honor was attacked. One of Dr. Durgin's (now famous) smiles was the reply. It was then I asked to go to Galloupe's Island. He asked what my purpose was. Among reasons I gave was, that I wished to investigate from a humane standpoint. He said most emphatically I could not go for that purpose, and I was more determined than ever to go, and when I was asked to reduce my request in writing, I inserted as one of the reasons why I wished to visit the hospitals, this: "and also get the facts in regard to the most successful treatment." I also requested Dr. Dur-

gin to go with me. He has been invited before, but for reasons best known to himself, he always declines to be brought in contact with small-pox patients. Right here let me say once for all, my principal reason for going to the island was to gather such facts which would enable me better to be prepared to fight the battle of the poor unfortunate people who in the future should become small-pox patients. I have the honor to be editor of OUR HOME RIGHTS, and I had, when I started this magazine, resolved to do all I could for the common people, that they might enjoy their home rights. It is immaterial to me what is said by malicious opponents about "notoriety," "bravado" and "foolhardiness." I know that my motives were of the purest and loftiest kind, and my future work will tell its own story.

I am ready to show the city of Boston (free of all expense) a better way of treating small-pox patients, and this includes the treatment of the patients from the moment they are removed from their homes until they are sent back home nicely cured. If I don't beat Durgin's management all to pieces I will forfeit anything demanded.

It is surprising to me that there should be made so much effort in telling people that my visit to the island was a test case, although I have learned that pro-vaccinationists, as a class, will use the most absurd and false statements when they think it will strengthen their case.

I remember once reading a statement in the Boston papers from Dr. Durgin, in which he said that after a while, when he got time, he intended to bring some of those anti-vaccinationists into court to have them punished for giving out their dangerous teaching. Can anything

be more absurd? Any ordinary child of ten years should know how to talk more sensibly.

Let me say most emphatically, there never was an anti-vaccinationist who claimed that a person not vaccinated could not contract small-pox. All they say is, and I repeat it now, knowing what I am talking about, that vaccination is no protection, and that compulsory vaccination is a fraud. I could give a thousand proofs of this, but a couple of examples are enough: Dr. Borden, of Patterson, N. J., was successfully vaccinated when a child, and twice afterwards, still he contracted small-pox. His son, who also had been successfully vaccinated, got small-pox and died from the disease. One more example will suffice: Fall River, in the year 1899, according to the State Board of Health's (?) report had 37 cases of small-pox; of that number 26 had not been vaccinated, and still all recovered. Have I not the same right to make a fuss about these 11 vaccinated persons as has been made about me? It is a bad rule which will not work both ways. In this connection it is well to remember that all anti-vaccinationists are intelligent and thinking people.

I asked Dr. Durgin in the presence of witnesses, what would be the conditions under which I could go to the island. He answered my question by saying I could go under my own conditions. Of course I did not think I would be denied to walk into the hospitals, but I wanted to be sure that I could walk out again at any time. That is the reason I had Dr. Durgin insert in his letter to Dr. Carson to send me back any time I wanted to go. Now is it not plain that if I am to be blamed, that Dr. Dur-

gin ought to come in for the bigger share, as without his permission I could not have either gone to the hospitals on the island, nor left. Dr. Durgin was made to say in the *Boston Globe* of January 27, 1902, had he known he (Pfeiffer) had so little regard for the people at large he would not have received permission to visit the hospital. If he exposed unsuspecting friends and strangers to contagion, as he says, he must be a *scoundrel*. A few days later Dr. Shea, first lieutenant to Dr. Durgin, and other of the same school, testified before the committee on public health, that they acted exactly as I had. Is Dr. Durgin to classify them with me as scoundrels, or is he prepared to apologize to me before it is too late? Mark his words—exposed people to contagion—if this is true, surely Dr. Durgin is to blame, as he is the one who put me in a position to do it. Who can and will successfully deny this?

Note these two remarks made by Dr. Durgin to reporters. He said: "Dr. Pfeiffer was taken through the hospitals by Drs. Carson & Co. under my instruction. I did not permit them to remain in ignorance as to who the man was." I agree with Dr. Durgin in this, and it is not difficult to guess what his instructions were, and that everything was fixed for the occasion. When he was asked if he thought I would have been protected if vaccinated he answered in the affirmative, and when he again was asked if he then thought it was right to let me go when he knew it was over 60 years since I was vaccinated, he answered with one of his significant smiles, that he "thought it was for the greatest good to the greatest number." In connection with this note what Dr. Durgin said to me in his

letter of January 20: "I 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." Can any one, not biased, read these facts and doubt that Dr. Durgin was anxious I should contract small-pox, and can any one blame me for telling my physician, who one day informed me that Dr. Durgin was very much interested in me and called him up every day over the phone, inquiring about me, to stop giving him any information regarding me. The pro-vaccinationists have tried to make a handle by saying that Mrs. Pfeiffer stated I came home on a Thursday evening, while my son Immanuel said I arrived on a Friday evening. Mrs. Pfeiffer has since been convinced she made a mistake. Was this not quite excusable? She had had no sleep the night previous, besides having the house upset by having it turned into a hospital as it were, by having to attend constant telephone calls, and other household duties; then suddenly having three semi-wild men in the persons of Dr. Shea, of the Boston Board of Health (?), accompanied by Drs. Wright and Morse, of the State Board of Health (?) rushing into the house, crazed with the thought, "Found at last"—asking questions in all directions. (It is needless to say that they had no right to have asked any of them.) One of the doctors went so far as to invite my youngest daughter, 12 years old, out in the kitchen under pretence of wanting water, and then cross-questioning her about me in this fashion: "Was your father's face broke out on his arrival?" "When did he get home?" etc., etc. Think of such a sneaking

way of trying to get a child to contradict the evidence given by her seniors. Wonder what Judge Mayer would have said about such unlawful and unmanly proceedings? While speaking of these three doctors' visit to our house Saturday evening, February 8, I may as well finish that part. They stated to my son Immanuel that they wanted to see me. He asked them if they were acquainted with me. They answered in the negative. He then said: "My father is not feeling very well and I must first ask him whether he wishes to see you or not." They objected to this, but finally consented. He started up stairs, but had hardly entered my room before he was followed by the three doctors, who rushed to my bed and commenced to handle me in all kinds of ways. My son, who is a veterinary surgeon, said he would be ashamed to call himself a man if he would not use a sick horse with more consideration and gentleness than I was treated by these doctors. Three times did my son have to take the lamp out of the hand of one of the doctors, seeing how it hurt my eyes, which at the time were in a bad condition. They tore my shirt-sleeve open in trying to find vaccination mark, and one of them expressed surprise in not finding any recent mark of vaccination, as he certainly thought I had lied when I said I went to the small-pox hospitals without being recently vaccinated. Of course it is well-known that one thief always thinks everybody else steals, so that accounts for the remark. Right here let me say my son Immanuel is a powerful young man and a thorough believer in anti-vaccination, and OUR HOME RIGHTS, and he assured me afterwards that if it had not been that he was afraid the excite-

ment would have done me harm, he would then and there have given those doctors a lesson which they would have remembered many a day. Only one doctor—Shea—made an attempt to show he wished to be careful not to contract any disease. So he asked Mrs. Pfeiffer for a sheet and a towel. The sheet he wrapped around the lower part of his body, the towel round his head. The other two doctors only removed their coats and hats. Coming back down stairs they entered the dining room, and Dr. Shea laid down the sheet and towel on a chair; each side of this chair sat my two daughters (how consistent these pro-vaccinationists are), and the remark was made that if there was anything to the germ idea somebody might catch them. Some more time was spent in questioning and insult to some of the company by the doctors in their great anxiety to find out where I had been of late, and the kind finishing touch was applied by Dr. Shea in telling my wife that there was no prospect for my recovery, and that I would only live about three days. The Bedford Board of Health was waiting outside to get the report of the three great experts (?). If Dr. Shea would tell Mrs. Pfeiffer I was in critical and dying condition, it seems to reason that he would tell the Bedford board the same. If he did, the question arises: "Was I treated fairly to let me remain in this condition until next day at 9 a.m. without a physician?" Let those who can, answer for this. The three great experts (?) were so delighted—they reminded me of Indians having a war dance after a successful battle—and so anxious to find out particulars of when I arrived, etc., etc., that not one of them gave one word of advice to my nurse, who was present.

God save the country from such poison doctors, who only are in power today through corrupt class legislation. While I think of it, let me state that only two of the doctors washed their hands; they were taken to the railroad station in a carriage. (Was this carriage fumigated?) We have no evidence that it was, and I suppose as it only carried pro-vaccinationists, it was not necessary.

It is needless to say that the railroad car which carried these three great (?) political doctors to Boston was not fumigated. Here is, however, something worth relating. One of the railroad officers asked Dr. Shea about my condition. Here is his answer: "Yes, Dr. Pfeiffer has not only got the small-pox, but he has it bad, and it is a damn good thing he has." I will leave it for my readers to judge of a physician speaking this way of a brother physician, simply because we differ in opinion.

I have no way of knowing why the Bedford board did not send me a doctor before Sunday morning. (If the three Boston doctors had been good physicians, they would have seen to it that I had a doctor Saturday night. All I know is, that there was no effort made to get me an experienced physician—those who were asked to attend were youngsters without experience—until finally Sunday morning Dr. E. J. Alley, of Concord Junction, a young physician of 26 summers, was engaged. He came as soon as he was summoned, and found me a very sick man. (I had contracted a very severe cold, and a bad cough was about the only thing annoying me.) He certainly was a very clever, conscientious gentleman, of fine ability, and he stayed with me four nights in succession, and called

twice a day as long as he thought it was necessary. I don't agree with Dr. Alley in all things, as he is well aware of, but he did his very best, and to show his devotion to me I will give a marked example: Dr. Morse, of the State Board of Health (?), when the crisis was on, called up my son over the telephone and said he was instructed by the state board to come down and take my picture. My son answered him: "We don't want you." He wanted to know why. My son answered him again: "We don't want you; is this not enough?" Of course pro-vaccinationists as a class never give up unless forced to, when they wish to accomplish something which they think will help them; whether it is lawful or not is never considered. So Dr. Morse put himself in telephone communication with Dr. Alley and stated his request. Dr. Alley told him he would never be a party to this act. Dr. Morse answered him: "Don't you know the State Board of Health (?) has almost unlimited power?" Dr. Alley told him that if he made the attempt he could assure him that all he would gain would be the trouble of taking the trip to Bedford. I mention this incident to show to what extent my opponents would lower themselves, and also to show that there was at least one pro-vaccinationist who believed in fair play.

When the question of enforced vaccination was first brought up during my sickness, I protested in no mistakable terms, "no vaccination here." But while I was helpless in bed, and unbeknown to me, it was enforced. However, only one vaccination of my folks was successful. I will not here explain my feelings when I was first informed; and the greatest outrage was this:

A pronounced anti-vaccinationist, a cultured lady and friend of the family, who in the dark hours responded to the call of my sons to come to our house and take care of me, was told that she must be vaccinated. She stated her views, and said she was opposed to vaccination. The answer came back, "We shall vaccinate you whether you want to be or not." As I say, I was kept ignorant of the fact for about a week, and the lady told me with considerable emotion: "I used to take pride in singing,

"My country, 'tis of thee,
Sweet land of liberty,"

but never again shall these words pass my lips." I asked her if she had heard me say that if she did not wish to be vaccinated not to submit. She said: "I had no desire to create disturbance in a house of sorrow, where I am a visitor. Had I been in my own house I should never have submitted."

There have decisions given in our highest courts, that a woman's body belongs to her under all conditions, and that only she can say what shall be done with it. The decisions were given to protect women from brutal husbands, who wanted to force them to live with them. Now, if the court will give such a decision, don't it stand to reason that no legislature can enact laws giving brutal persons the right to make them sick by injecting filthy stuff into their bodies. The lawmakers and the pro-vaccinationists must have a good deal to learn yet.

In conclusion, let me say that Senator Williams, who in questioning Dr. Shea at a hearing before the committee on public health, had him admit (after he had described how he always dressed when visit-

ing small-pox cases to protect the dear people) that he had visited a small-pox case in Winthrop a few days ago, without changing his clothes and without the least protection had traveled in a railroad car filled with people. Again, at the same hearing, a physician in good standing, Dr. Fitch, admitted that in visiting a small-pox patient the only safeguard he employed was a walk in the air for a couple of miles. The senator asked him if he thought this to be sufficient. The doctor answered in the affirmative. The senator further asked the doctor what about people he met when first leaving the patient—if there was anything to the germ idea would he not endanger them? The doctor answered that he always walked in such places where he did not meet anybody. Of course this ridiculous answer created an all-round smile and undoubtedly embarrassed the doctor, but the good-natured senator was kind enough to ask no further question. If Dr. Fitch is right—he seems to be recognized as an authority—how is it that my trip in the steamer from Galloupe's Island should not have been good enough to purify me, and why is it that Dr. Shea and other doctors on the quiet are every day doing exactly the same thing I was doing in public, and still are not criticised? The answer is they belong to the majority monopoly party. I am perfectly willing to admit that I did not expect that my visit to Galloupe's Island would do me any harm. From the experience I have had for many years, I had good reason to believe I was immune, and I honestly believe now that had I not been immensely overworked as many of my friends know I was, harm would not have come to me.

I had a two-fold object in mak-

ing my statement in the daily papers to the public of my visit to the hospitals. I wished to draw the public's attention to the small-pox hospitals so I later on could get the public to investigate the mismanagement, and I wished to show that small-pox is not a contagious disease. Why, you got it, some one will say. To this I will answer that about 5 per cent. will get the disease by coming in contact with it, or otherwise. Take my case: look at the enormous amount of people I got in contact with during my visit to the island. I had clerks, stenographers and others in my offices. I was in close contact with all of them and with my family, and not one was effected. From the day I got home my son Immanuel helped to move me, saw me every day, handled the impurities coming from my body every day, still his vaccination did not take. The doctor one day remarked to him: "I don't think you would catch small-pox even if you slept with the patient." My son would leave me and go down stairs several times a day, like the doctor and nurse, and still not any of our household was sick, nor was any taken down with the disease, of those who had been in contact with me, nor any one else in the town.

There has been a great deal said about the angry townspeople; that only exists in the brain of some unscrupulous persons. Here in Bedford is a large number of people who curse the day they permitted themselves to be vaccinated, and there are many who declare they will use a shot gun next time an attempt should be made to vaccinate them. Although it is now several weeks since the people here got vaccinated, still there are many who suffer yet greatly from the effect.

This statement I stand ready to prove. A man who works on the farm was sick for two weeks, unable to do his work; another cannot use his arm; another is being treated daily for a big sore on the arm; one broke out all over the body, and so I could continue to mention many cases in this little town. We were quarantined for five weeks—cows, chickens and all; the only exception were two squirrels, who constantly played between the house, trees and telegraph wires on the road; they were too quick in their movements to be caught; no doubt they worried the eminent (?) chairman of the board of health when he paid his daily visits to the guards to exhibit his great importance (?)—although the cows were 120 feet away from my room and attended by a man whose room is in the barn, they were quarantined. Was the board afraid they would get cow-pox? About \$100 worth of milk was spilled in the orchard. The chickens were quarantined—I suppose of fear that they might contract chicken-pox. And here is the curious part of it, suddenly the quarantine was lifted, and the eggs and milk became instantly marketable.

Of course we thought it ridiculous to quarantine cows and chickens, but here is something still more ridiculous and unjust. My son, who is a professional man, several times made application to the Bedford Board of Health to be liberated, but no, he was imprisoned for five weeks with the rest of us. He had complied with the compulsory vaccination law, and ought to have had his liberty. It looks as if the pro-vaccinationists after all don't believe vaccination protects. This is perhaps the first time a healthy professional man has been quarantined for such a length of time. If Dr.

Alley could go and come when he pleased why should young Dr. Pfeiffer not do the same? By the by, Dr. Alley was in the same boat as my son; he had been vaccinated, but it did not take. I am almost tempted once more to quote:

"My country, 'tis of thee,
Sweet land of liberty."

Had the author of these beautiful words known anything about compulsory vaccination I guess he would have said something else.

The last day of our quarantine we were informed that Dr. Morse would be down to examine me to see if it was safe to turn me loose. After consultation with my son, he informed the board that we had no desire to see Dr. Morse in our house again, as he had not acted very gentlemanly last time he called. I made the statement that last time he visited me I was helpless, but today I was in condition not to stand any foolery by any member of the State Board of Health (?). I don't know the reason, but Dr. Morse did not put in an appearance. That is the time he was in luck. I most emphatically declare that I have not in this whole unfortunate affair done anything unbecoming a citizen, a reformer and a physician, and had I not taken a lively part in the anti-vaccination movement there would not have been anything said in the papers about me, and the Board of Health (?) of Boston would not have done a thing. Some have gone so far as to condemn me because I went home. Is this not a good place to go to when you are sick? I remember the time when we treated all small-pox cases in the patients' homes, and who will deny they had better treatment than given in our modern pesthouses, controlled

by unscrupulous politicians, and certainly we had fewer deaths. To those who think I was not acting wise in going home, I will simply quote what Dr. Shea said to one of my sons: "Your father thought we wanted to get him down to the island to kill him or do him harm; far from it, we would have been very kind to him." Yes, 14 detectives hunted me day and night for a week, for the purpose of giving the pro-vaccinationists a chance to be kind to me. Is there any one who believes I would have got away from the island alive, or at least marked for life? Perhaps engraving my face would have given the most satisfaction. Where did Dr. Shea get his information from in regard to my thoughts? Surely not from me. Perhaps he is a better mind-reader than he proved himself prophet in my case.

I have not the least desire to pose as a prophet, but I say this: The same people who today favor vivisection and compulsory vaccination belong to the same ilk, who at one time were in favor of bleeding their patients to death, who gave calomel and mercury until the teeth of their patients fell out of their mouths and their bones rotted away, who refused to give their fever patients cold spring water. I say it is only a question of time when vivisection and vaccination will take their places with the rest of the cruel, barbaric and unjust treatment.

I pledge my word of honor that I shall work honestly and fearlessly to accomplish the abolishment of compulsory vaccination as long as I have the power of speech and can use my pen, and all the reward I ever wish to have in return is the inner satisfaction of knowing that I have tried to do my share to make the world better. Who will deny

me the reward? Should it be my lot to be persecuted and to suffer as of late, I will try to bear it like a man.

Sorry I have taken so much space, but I don't see how I otherwise could do justice to a case which has created so widespread interest.

IMMANUEL PFEIFFER, M.D.

Orchard Farm, Bedford, Mass., April, 1902.

THE LEGISLATURE OF MASSACHUSETTS.

That the committee on public health was made up for the sole purpose blindly to follow the dictation of the monopoly poison doctors and defeat all measures in favor of the people seems clear to all reformers. The editor of this magazine had three measures before that committee and he had no notice of any hearings, and although he informed the committee that he was quarantined at his home and asked not to dispose of the bills before he had been heard; still the committee took action upon all. On all bills introduced having a tendency to do away with compulsory vaccination, the committee gave leave to withdraw, and only two out of eleven of the members stood by the people. Senator Chester B. William, of Wayland, and Representative Walter E. Nichols, of Boston.

Here are the men who stood by their masters—the poison doctors:

Senators J. F. Porter, of Danvers, and C. R. Day, of Blackstone; Representatives W. J. Bullock, of New Bedford; J. P. Williams, of Medford; J. J. Desmond, of Lawrence; W. F. Craig, of Lynn; F. D. Newton, of Southborough; G. A. Hall, of Haverhill; J. G. Hagberg, of Worcester. Every one of these men should be made to give an account

to their constituents why they so shamefully betrayed the people. Their names should be advertised all over the state, but of course a monopoly press will protect them. It is only a question of time; vaccination must and shall be abolished. Had the speaker of the house had a desire to do the fair thing he would have referred our bills to the committee on judiciary. There we would have had a chance to get our rights. The committee on public health ought to change its title. It is the most unhealthy body of people we ever had anything to do with. They care nothing about the health of the people.

WHO GETS SMALL-POX?

Great many of our reform writers seem to hold on to the idea that a healthy, clean person cannot get small-pox. We beg to differ with them, and we are supported in our opinion by many able physicians of reputation. In this connection we would say we speak from experience. Which is the best teacher? From a very able article on small-pox, from the pen of Dr. Lawson, editor of *Health Culture*, of New York, we quote that one of the causes for contracting the disease is "overwork." Dr. Hubbard, of East Aurora, Ill., in the April number of *Medical Brief*, says that he has known persons to contract small-pox spontaneously, and that even clean and tidy people can get it. That small-pox is essentially a disease of filth nobody will deny, but a person need not be in a filthy condition to take on the disease. We believe in stamping out the disease by sanitary conditions and in teaching our people to be temperate in all things. The editor of *OUR HOME RIGHTS*, through his ambi-

tion, became intemperate in the direction of work. He has learned a valuable lesson, and is anxious that his friends may be benefitted thereby.

A MOST PROFOUND APOLOGY.

Any fair-minded person reading my statement will no doubt accept my apology for having missed two issues. It could not be avoided. I will make it all right with the subscribers.—Ed.

ANTI-COMPULSORY VACCINATION VS. ANTI-VACCINATION.

I am sometimes asked to define the difference between an anti-compulsory vaccinationist and an anti-vaccinationist. An anti-compulsory vaccinationist says: I don't care how many people are vaccinated, but those who object should be exempt. Such a person can be compared with one who says: I don't care how many people use *liquor* and other poisons, only I and my friends wish to be exempted from the use of it. On the other hand, an anti-vaccinationist says: I believe vaccination to be detrimental to the human family, and I will do all I can to educate the masses up to this standard, and do all in my power to wipe from the statutes the obnoxious vaccination laws. The editor of OUR HOME RIGHTS is an anti-vaccinationist first, last and all the time.

VICTORY FOR THE NEW THOUGHT.

The indictment against Helen Wilman has been quashed. The Roosevelt servants' effort to prohibit liberal healers from using the

mail is so un-American that it is hardly worth noticing. The United States government claimed that the New Thought people did not cure all their patients. How ridiculous. Why not prohibit the old-school doctors on the same ground? Why not say to the lawyers: You cannot use the United States mails because you don't win all your lawsuits. Liberals rejoice. There is light ahead of us. The people at Home, Washington, who were indicted, were acquitted under the direction of the judge. Let the good work go on.

HISTORY OF MEDICINE

A brief outline of medical history and the different kinds of physicians from the earliest historical period. An account of the new schools of the healing art in the nineteenth century. This book is, of course, of special interest to physicians, yet on account of its popular style and brief statement of the principal facts of medical history it would be a valuable addition to any one's library.

The people ought to know more about the history of medicine, its fallacies and its gradual evolution toward a rational science. In this book much can be learned along this line. We can recommend it to our readers. We shall give a more extended review of this book in some later issue of OUR HOME RIGHTS.

The book is very ably edited by Alexander Wilder, M.D., honorary member of the Liverpool Anthropological Society, secretary of the National Electric Medical Association of the United States, president of the School of Philosophy, and member of the New York Medico-Legal Society. For particulars address New England Electric Publishing Co., New Sharon, Me.



Cranky Notions Department

Edited by Joseph A. Labadio,

74 Buchanan St., Detroit, Mich.

Continued from January Issue.

How differently men and women would act were they not dependent upon others for employment. This industrial dependence contributes to greed, under-handedness, servility, lying, prostitution, thievery and what not? We are told this condition will continue as long as people are selfish. Is it selfishness to produce all the good things of the world and let the few enjoy them? It does not seem so. My own opinion is that the principle of selfishness or self-interest, if you like the word better, must be developed so that no one will permit another to treat him unfairly. But this is to open up the whole question again: What is fair.

"GOOD HEALTH."

Good Health, I love thee, with thy smiling face,

Thy clear, bright eyes, thy buoyant sapling grace,

Thy queenly step, thy glossy, wavy hair,
Thy mellow voice, thy manners debonair,
Thy velvet skin and cheeks like early day,
Teeth ivory like and breath like new-mown hay,
Thy spirit blithe and conversation spray,
Thy firm sweet will and candor in thine eye!
The sunshine which thou scatterest here and there

Makes life a joy and lessens worldly care.

Good health, I love thee! With fervent hope
I pray

Thou wilt with gracious kindness look alway

On those who by the stern decrees of Fate
Have caught me in the meshes of their hate,
As well as those who make my heart aglow
With golden love, and friendship sweet
bestow;

And come take me in close and fond embrace.
And kiss my hands, my heart, my home-bred
face,

My feet and head and throat and eyes and
breast,

And press me to thy soul and let me rest
Upon thy bosom as thy lover true,
Thy breath inhale, thy heart my heart imbue.

No good so great can man on earth enjoy
As thy full blessing, nature's first convoy.
Heigho! how like some mythic god I feel,
Strong as proud Atlas, nerves of stubborn steel,
So mighty is thy potent influence!

My heart grows stout as Leo in defense,
My thews as tough as willows in a gale,
My swelling lungs empyrean air inhale;
I look the sun full in his blazing eyes,
And court the moon and feel her fervent
sighs;

The stars like diamonds I joggle in my palm,
And with the dipper drink hygiean balm;
I take the world upon my shoulders bare,
My feet are light as circumambient air;
I am in fellowship with calm and storm,
Wherefore with God's laws and thine I conform.

The Rev. Mr. B. F. Rathray is not special agent for the Medical Rights League, as he has gone to Washington, D. C.

IMMANUEL PFEIFFER, *Pres.*



Freethought Dept.

Edited by Wm. Duffney,
Revere, Mass.

THE UNJUST CENSURE OF FREE THOUGHT.

There is not the least doubt that even now many fairly intelligent people attach a certain degree of odium and suspicion upon what is termed Free Thought, and upon those who are known as Free Thinkers. The question naturally arises, why is this so, and is there any foundation in fact for such an attitude. To answer the question properly it is interesting to trace the origin of the word and see where it was originally applied and why those to whom it was applied were considered unworthy. Of course there have been Free Thinkers in all ages, but the term in its modern sense was applied to those who held rationalistic views regarding current religious dogmas during the early years of the eighteenth century.

It was brought into common use in 1713 by the publication of a discourse on Free Thinking by Anthony Collins. In this work free thinking was defined as "the endeavor to judge a proposition according to the weight of evidence." The Century Dictionary in commenting on this declares, "it was rightly judged to be a covert attack upon fundamental tenets of the Christian religion." Here, then, is a practical admission that the Christian religion should not be judged by the weight of evidence, and here is where

those who insisted upon doing so were unjustly censured. Those who have read history know what it meant to question any of the dogmas of Christianity 200 years ago, and although some of the so-called free thinkers of that time held practically the ideas of our Unitarians of today, they were called skeptics, infidels and even atheists. Those who professed Christianity, and especially those who preached it, were not unwilling to exaggerate the faults of those whose arguments were unanswerable. If a little misrepresentation would prejudice others so that they would not read certain works that might create doubts, that might endanger souls, they honestly felt that they were acting in a worthy manner. In this way an odium was placed on honorable and intellectual men. A striking and noticeable feature of the maligners is that they seldom attack arguments. We often hear what a bad man Thomas Paine was, but we seldom hear anything quoted from his works to justify the charge. There is nothing in the doctrines of Free Thought that questions facts. No moral truths are denied. There can be few mistakes where propositions are judged by the weight of evidence.

Do not delay sending in your name for the subscription list.



Practical Christianity

Edited by J. A. Powers,

100 Boylston St., Boston, Mass.

Christianity is Christlikeness, and is practical useful or impractical useless. Practical Christianity is very conspicuous on Sunday morning or evening church service, but never at the Sunday dinner hour, and it is invisible in the business of the week from Monday morning to Saturday evening. It may and often does make long prayers and fine exhortations and large contributions to church and educational institutions to be seen and heard of men, and it has its reward. But it is a curse to the church and the world and its possessor, for it acts as an opiate, stupefying consciences and substituting empty forms for hearty life, purifying Christlikeness.

It is and always has been conspicuous for its earnest effort to enforce church forms and ceremonies on its non-conforming neighbors, not by its Godly living, but by all the legal pains and penalties that could be invented and enforced. In these days the old cry of the pious hypocrits of Christ's day is repeated, only changed a little in its form. Then it was "We have a law, and by our law he ought to die because he made Himself the Son of God." In our day it is, "We have a law, and by our law liquor saloons, theaters, sports, libraries and business should be suppressed on the first day of the week, although we do not object to all of them doing business on every other day of the week without

any regard to the law or example of God, Christ, prophets and apostles."

Practical Christianity believes quite as heartily as its impractical counterfeit in church forms and ceremonies, but it believes in them as the visible manifestations of an indwelling life, and not as a cloak of hypocrisy, as something that belongs exclusively to the truly converted soul and the honest seeker after vital Christianity.

Practical Christianity accepts Matt. 7, 12: Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law, and the prophets as an all-sufficient rule of life, and accepting the self-evident fact that man by nature never has or can attain to that high standard it accepts the glorious fact revealed in the bible and demonstrated in the life of Christ and many of His followers, that there is power in the bible, the word of God accepted by faith to transform, purify and keep even the vilest sinner who heartily accepts that word as his rule of life, practice, daily walk and conversation.

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.

COMMUNICATION

The defense committee for Dr. Proctor's test case on the constitutionality of the Medical Registration Law have met and organized.

Dr. G. Ensworth Allen was chosen permanent chairman of the committee; Charles H. Alderman was chosen treasurer, Mrs. M. E. Proctor was chosen secretary.

The committee authorized Marcus R. Kiff, of Springfield, to act as solicitor for subscriptions to the fund. They gave him a certificate of authorization under the hands of all the committee. Thus no person need feel any hesitation in dealing with him when he shows his paper. No one else is, as yet, authorized to act for the committee. From time to time as persons come forward, who are willing to aid the work and obtain subscriptions, they will be duly authorized and their names duly published.

The committee desire persons who are willing to help in the matter to communicate with the secretary, Mrs. M. E. Proctor, Springfield, Mass.

Persons desiring to send contributions may do so to any member of the committee, more especially to the treasurer, C. H. Alderman, Springfield, Mass.

The committee were greatly encouraged to find that various sums had been received by members of the committee from persons and societies entirely unsolicited, one society having made a collection at their regular Thursday evening meeting, and forwarded the result to the committee.

The committee desire all healers to remember that no charity is asked. Not Dr. Proctor only is on trial. Every healer who is practicing without a license in the common-

wealth is on trial, and if Dr. Proctor is found guilty the rest will have to pay in short order.

"Let the nation apply the ultimatum of the natural-divine principle of justice to the land, money and transportation problems." Lovers of humanity should substitute the foregoing-declaration for the Wilshire-Socialistic motto, "Let the Nation Own the Trusts."

The failure heretofore to distinguish between plans and principle has led to bitter and interminable strifing among economic reformers. Whatsoever the laws of nature will do for man or men, conditions being complied with, they will do for any and all men. Through the operation of the foregoing universal principle of justice, all mankind secure access to electricity upon a basis of equality. Single Taxers are dissatisfied with human government. They desire that all mankind secure access to mother earth upon a basis of equality. Transportation reformers are likewise disgruntled. They wish all to secure access upon a basis of equality to transportation facilities. Money reformers demand that producers and holders of staple commodities should secure access to money, upon a basis of equality with those holding valid instruments calling for a fixed number of dollars, thus securing stability of the general price level of staple commodities. Inductive philosophical deduction. Just human government should secure to all, access upon a basis of equality to those economic factors, which human beings cannot or are not allowed to create and regulate. Attain this just ultimatum and without governmental control of commodity production, the Socialist prayer that

mankind secure access to all means of production, upon a basis of equality, will be speedily realized.

Whether constructing a humble cottage, a palace, a skyscraper, a vessel large or small, a piece of mechanism simple or intricate or conducting an elementary or exquisitely delicate chemical experiment, the essentials requisite in order to accomplish are foundation upon true principles and well wrought out plans. This positive constructive method must be applied to the human law-making domain before economic and political salvation will be achieved.

We should cut loose from the oleaginous politicians of all parties. Platforms are simply contrivances whereby scheming politicians secure control. Leaders can betray and be betrayed. Plans founded upon natural-divine principle endure. The greatest drawback to practically all reform movements has been their revolutionary character.

Revolutionary and constitutional plans will be submitted, linking together the money and transportation problems, enabling our government to take immediate possession of all railroads, paying for them an equitable price, without taxing the people in the slightest degree.

The scientific solution of the money and transportation questions will facilitate and encourage the unlimited production of all staple raw materials, the mother forms of created wealth of every character. Voluntary co-operation will be fostered, instead of being subtly strangled, as under our present speculative system. No longer will the cry of overproduction be raised, whilst multitudes stand in enforced idleness, suffering for the lack of the very commodities which it is

claimed have been over-produced.

The inauguration of national non-speculative money and transportation systems will to a considerable degree solve the important land question. (Constitutional and conservative methods for controlling the judiciary of the inferior courts and also of the Supreme Court will be shown.) Yours truly,

EDWARD STERN,
4244 Chestnut St., Philadelphia, Pa.

ANSWER TO EDWARD STERN

BY H. GAYLORD WILSHIRE.

I agree with Mr. Stern that the nation should apply the "ultimation" of the natural-divine principle of justice "to the land, money and transportation problems," and I say that the ultimation is Socialism.

When he is doing this he might at the same time state whether he accepts the commonly received business axiom that economy of production increases with the size of the business; for example, that the sugar business tends to fall into the hands of one control because one control is more economical than two or more controls. If he admits this premise, I would then have him tell me if he would have that control a democratic one. I presume he will say yes. I then ask, will he find any method that is democratic which does not involve control by the state.

I agree fully with Mr. Stern that we should have a scientific solution of the money problem, but I contend that until the nation owns the capital of the nation there is no possibility of having scientific money. Money today performs two functions—one as a medium of exchange and the other as fluid capital, i. e., capital awaiting use. A certain

amount of money is always in demand for the first of these functions. For the other function the demand is variable to a high degree. The fluctuation of the demand for money as capital causes the amount available for use as a medium of exchange to fluctuate, and consequently continually upsets trade. It is as if, in a large dry goods store, they were accustomed to get in a certain supply of yard sticks every day for use in measuring the cloth sold, of which a certain number were used from day to day as kindling wood for the furnace. The colder the day the more sticks required. On very cold days all the sticks would be burnt up, leaving none to measure the cloth sold. It is easy enough to see the confusion that would exist under such a system.

Of course, the money question can be much better solved than it is today in the United States, even without Socialism, but I cannot see any complete solution under our capitalistic system. England is comparatively free from a speculative money market, yet she is no nearer to a solution of the social problem on that account.

However, as I have said, I feel that the best way for me to have a satisfactory argument with Mr. Stern is to have first his definition of what his "ultimation" is. What is his picture of society when he has everything arranged economically after his heart's desire? Mine is not far from Bellamy's.

H. GAYLORD WILSHIRE,
Editor *Wilshire's Magazine*.

TO THE PUBLIC

Owing to the fact that we were unable to lease our offices at 247 Washington street, also having in view that the building was to be

remodelled within a short time, we wish to notify our subscribers and the public that we have secured offices at No. 8 Oliver street, Boston, Mass.

OUR HOME RIGHTS,
Vulcan Bldg., 8 Oliver St., Boston.

COMPELLED VACCINATION IS RAPE AND A CRIME

BY ALEXANDER WILDER, M.D.

America's first Anti-Vaccinationist.

(Written specially for OUR HOME RIGHTS)

The season is healthy, but small-pox scares are in fashion. There may be fifty cases of measles, a hundred cases of diphtheria and twice that number of scarlet fever, all with a heavy rate of fatality, and yet health officers and newspapers inspired by them will make far less noise than they habitually do with a few cases of smallpox.

A writer in the Orange (N. J.) *Chronicle* thus depicts the matter:

"The statistics of contagious diseases in Orange, N. J., for the last five years shows an average of about three cases of smallpox a year for the period, while there have been an average of 100 cases a year of diphtheria and scarlet fever, besides cases of erysipelas, of measles and typhoid fever. The statistics for the past eight years are: Scarlet fever and diphtheria, 1,445; smallpox, 21; other contagious diseases, 108.

"With the breaking out of a few cases of smallpox a great furor arises and the papers herald the facts far and wide, and yet day after day, and week after week the homes of the poor people are scourged with scarlet fever and diphtheria."

As it is in Orange, so it is in Boston, New York and other cities.

Let cholera appear and the information is kept carefully from the public knowledge till the certainty of

an epidemic visitation is established. The care to avoid a general alarm is because of fear that it will injure business. But a solitary case of smallpox is blazoned ahead with the greatest assiduity. Yet nine-tenths of the population are evidently immune, ninety-five per cent. escaping in the fiercest epidemics. Its contagiousness is exaggerated beyond truth or reason.

The writer has spent hours with individuals having this disorder, has prescribed and administered medicine and put on clothing that had just come from a room of a smallpox patient, never apprehending danger or contracting any disease. The exposure of the virus, or "infected clothing" to atmospheric air is certain to destroy whatever contagions there may be. As the editor of the *Chronicle* remarks: "A person who leads a cleanly life, with plenty of fresh air, is about as likely to be afflicted with smallpox as he is to be hit on the head by a falling brick, but you cannot make the unreasoning and panicky believe it, and so it goes!"

The experience of Dr. M. J. Rodermond, of Appleton, Wis., is a demonstration of this that cannot be got over. He repeated it several times, smearing his hands and person with the pus from smallpox postules, and going ahead where there were others. This action of his injured no one and endangered no one.

The sure preventive of smallpox is to keep the body in wholesome condition, avoiding excesses and fatigue. Herding human beings closely together should be avoided; armies seem to be always subject to outbreaks of smallpox, and in cases of epidemics to suffer worse than persons in civil life

It is idle to expect to arrest the

spread of smallpox by vaccination. Vaccinated persons are as likely to contract smallpox as others—perhaps more so. The epidemics of smallpox are apt to be severe in vaccinated communities. Although vaccination took place in Montreal in 1882, the city was swept by smallpox in 1885; a similar story is true in the city of Glasgow. Yet Leicester, like other towns where vaccination has been discarded, enjoys immunity. The pest, though brought there, obtained no foothold.

Jenner himself had little faith in the operation; instead of vaccinating his own child he innoculated him with smallpox. He even admitted that there were failures—that "thousands (of such cases) might be collected, for every parish in the kingdom can give its cases."

The alleged virtue of vaccination is based on the fact that it produces a permanent diseased condition of the body, and hence is effective only while that condition lasts. Sir James Paget states this in so many words:

"The progress of the vaccine or varilous infection of the blood shows us," says he, "that a permanent morbid condition of that fluid is established by the action of these specific poisons upon it. And although this condition may, so far at least as it protects the individual from any further attack of the same disease, be regarded as exercising a beneficial influence upon the economy, yet it is not the less to be looked upon as a morbid state."

How many persons, who are conscious that to be vaccinated is to be placed in "a permanent morbid condition" of the blood, will consent to be thus blood-poisoned? Only a brutal compulsion could effect it, such as is used in the German army, where soldiers not willing to under-

go the infliction are seized and held fast while the operation is performed. I have heard that the same outrages of compulsion is exercised in the American army; if so, it is unjustifiable. During the Civil war many soldiers in both armies were made unfit for duty by being vaccinated, and it is said to be the case in the army in the Philippine Islands. But no where does it stop smallpox, mitigate it or arrest its spread.

The fourteen deaths of vaccinated children in Camden, N. J., from lockjaw are flaming evidence of the iniquity of the operation.

For once, let us call the spade a spade and refrain from getting around it by lying. Similar deaths have repeatedly occurred in New York from the same cause. Disease is communicated by vaccination, and disease is created by it. Those in a fair state of health escape, but the weakly are liable to erysipelas, eczema and other disorders are consequences.

REFORM PHYSICIAN WANTED

Peter Swinson, proprietor of the Swinsonia Ranch, Caddo, Stephen's Co., Texas, writes us he shall be glad to correspond with a reform physician, who can successfully treat chronic and acute diseases and who wish to start a small sanitarium at his place. All such who wish to change location had better write to Mr. Swinson, who is a liberal and all-round reformer. In writing him, mention OUR HOME RIGHTS.

HERNIA, RUPTURE OR BREACH

From thirty-five years experience in its treatment, I believe that one man in ten and one woman in twenty have it; that in many cases it comes so slowly and easily that

they do not know when, how or why it comes or what it is when it does come.

That in many cases it causes little or no pain where it is while causing much pain and ill feeling in other parts of the body.

That in very many cases it has been shamefully misjudged and maltreated.

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That this treatment would in nearly every case render any other treatment entirely unnecessary.

That no other treatment ought ever to be resorted to except the knife in a good surgeon's hands.

That all hypodermic and unprofessional radical cure treatment should be prohibited by law as quackish, dangerous frauds.

That no truss should be used except one that gives a direct automatic, constant, easy-lifting, spring pressure night and day from the day it is fitted, and in every possible bodily position until the rupture is perfectly cured without steel springs, leather straps or elastic belts, and without any pressure on the hips, spine or kidneys.

That after having carefully studied seven hundred or more of the patent trusses in the United States Patent office I must say that I know just one, and only one, truss in use that can and does just fill the above specifications, having all the good points, and as far as possible avoiding all the bad points of the other six hundred and ninety-nine on exhibition in the United States Patent Office.

J. A. POWERS,
100 Boylston St., Boston.

I beg to call special attention to a *very good* pamphlet on vaccination from the pen of that veteran reformer, Dr. Alexander Wilder, of Newark, N. J. In a letter 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." We have a *very fine* pamphlet by Dr. Wilder—"Vaccination a Fallacy." Price, 15 cents; now in press and will soon be ready to fill all orders for it.

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

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MARK TWAIN.

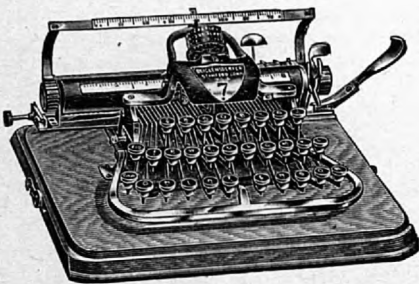
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"I think it would be better for the profession if we all would recognize the fact, that it is better to have patients to die under scientific treatment, than to recover under empirical treatment, therefore use tonics if needed for your dignity and thereby accept no dictating by the laity.—*B. F. Posy, M. D., in the Medical Times, Philadelphia, Pa., and Boston, Mass., Oct., 1900.*

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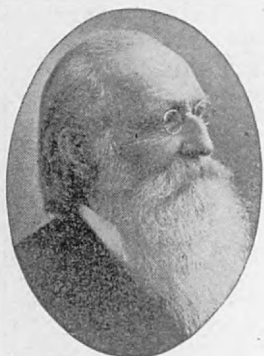
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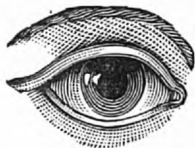
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