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# Our Home Rights

He who masters Education, masters the World

Advocates Reform in SOCIAL, POLITICAL and RELIGIOUS LIFE.

Immortal Pfeiffer M.D. Editor.

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U. S. A.

To

*The People*

Of

*The World.*

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# • Labor and Capital •



IN discussing this all-important question, I have, contrary to custom, mentioned labor first, as it is the father of capital. "Capital and labor" sounds to me the same as "Mrs. Jones and her husband." In fact, it is putting the cart before the horse.

Labor is the creator of capital, but recently capital has been permitted to take the advantage of labor and push it to the back-ground, but the time is coming when labor will take its natural position. I fully agree with John Mitchell, president of the Miners' Union, who says: "I am one who believes that the time is not far distant when the workingmen will have to solve the labor problem. I look forward for the time when those who build mansions will not have to live in the hovels; I look forward to the time when those whose labor builds the beau-

tiful edifices, whose spires point heavenward, will not have to walk past them, too ragged to enter; I look forward to the time when the workers of our country will take possession of their own country." Labor alone, to a certain extent, is always able to produce wealth, while capital alone, is barren, and entirely non-productive. Let me illustrate: Put \$1,000 in a box and keep it for one year, and what is the result? If the burglars have not taken it or the rats destroyed it, or the fire consumed it, there is \$1,000 as in the beginning—pretty conclusive evidence of barrenness. In the face of this fact, is it not an outrage to say the least, to see the power capital has assumed. In this article I shall confine myself to labor and capital in so-called Christian countries. I would like to spell "so-called" with capital letters, to emphasize the meaning of the word. The first thing we know of labor is what we read in the Bible, that a curse was put upon it. Practically, we are told that an angry and unreasonable God said to Adam, (his first earth-child, who had not even had the benefit of a common school education, and who, without any previous experience was appointed superintendent over a large zoological garden,) I had intended you to live the life of an idler, but as you have made the attempt to gain knowledge and wisdom, I now condemn you to earn your living through the sweat of your brow.

To civilized man it seems actually ridiculous that anybody at any time could have taken any stock in such nonsense, as everything in nature points to la-



bor and activity. Life would not be worth living if it was not for work. Nevertheless, it is true, that this so-called God-proclamation has had an immense psychological influence over men, and has done great harm to the working people.

It is comparatively not so many years since the law in part of Europe sanctioned that if a working-man dared to rebel against the miserable wages offered him by his unjust master, he was branded with a hot iron on his forehead with either the letter F, standing for felon, or a V, standing for villain, and the penalty for the same offense (?) was sometimes that both ears were cut off, so that the masters (?) could know the danegrous creature and refuse to employ him, thereby either making him into a criminal or denying him the right to exist. Reading the testimonial as it comes to us through the daily press from the Arbitration Commission now in session in the coal region, it is not difficult to believe that we have with us a class of men, even in this country, who would like to crush the manly ambition of the working people and force them into blind submission. In spite of the declaration of the Bible, just referred to, in spite of Divine-Rights Baer's opinion, and in spite of the enormous power of combined capital, I desire to say that I believe "labor is noble and holy" and is entitled to the full benefit of its own product, and that intelligent laboring men will never be satisfied with anything less. I further say, without laying the least claim to be a prophet, that the time is drawing near when the laboring classes will

be the rulers of the world. Men, who although they occupy high positions in society, show their utter ignorance of human nature and are afraid that when the laboring classes come in control of affairs, there will be terror in the air. A good example of this is that the "Outlook," a New York magazine, sent to John Mitchell for a copy of the Miners' Unions by-laws, fully expecting the demand to be denied, as no doubt the unjust nature of the same demanded secrecy. How surprised the party was, when President Mitchell, in his usual genial, gentlemanly, business-like manner, forwarded a copy, and when it was discovered that there was no brimstone revolutionary ideas in the by-laws, but that they were based upon manly and highly humane principles, the surprise was still greater. Since the last coal strike there has been a great deal said in print about organized labor, both for and against it. I cannot here even refer to the many unjust attacks made by greedy capitalists and their willing tools. I shall here confine myself to some statements made by President Eliot, of Harvard University. I have been told that he has been criticized by others, but I have purposely restrained from reading anything coming from his critics, as I desired to be strictly governed by my own judgment. I am sure it is quite natural that Professor Eliot and I should differ upon the labor question. He, the well-paid President of a rich university, who is largely supported by legacies from wealthy people, who have lived at the expense of the working people, is leaning towards a system which creates with purple on

the one hand and paupers on the other. He is very apt to think of Harvard in everything he says. He knows what there is gained by conferring empty Doctor degrees upon foreign princes who never earned them, and as there is no profit in giving said degrees to American workmen, he naturally confines himself to those who have wealth and influence. I have always been a friend of organized labor, and have held a commission from the National Master of the Knights of Labor as an organizer. I served in this capacity without ever receiving any pay. I mention these facts to show the difference between the man I am now about to criticize for his unjust and unfair attack upon organized labor. In the first place, let us ask the question, Is President Elliot a humanitarian? The answer is that his record shows him to be a man who is always ready with his voice and pen to defend vaccination and vivi-section. In my opinion there is not much goodness or justice to be had from a man who advocates the poisoning of innocent children by force and the torture of God's poor, harmless, helpless creatures. I, for one, don't expect anything of a high, noble and just nature from that class of men. Having tried to draw a true picture of my antagonist, I will now proceed to analyze his statements. He first starts out by trying to give the impression that he is anxious that the condition of the laboring classes should be benefited. He proposes a number of plans, as follows:

1. A rising wage.
2. Steady employment.

3. Encouragement to permanency.
4. Opportunity to aid his kind.
5. Pension on disability.

These plans look very well on the surface to the uninitiated, but I can hardly think it possible that Prof. Eliot could be in earnest. If he is, he is certainly not capable of expressing an opinion on the labor question.

Instead of losing so much time in speaking of these plans, it would have been more to his credit to have pointed out the benefit to the working people under a Socialistic regime. He ought to know that quite a number of large firms are operated on the co-operative plan, which gives entire satisfaction. Many other firms share their profits with all their workers. Such firms never have strikes. Why? Because the business is carried on with justice as a foundation. Before President Eliot gives any more advice to the laboring classes, I recommend him to correspond with Golden Rule Jones, (Mayor of Toledo.) Brother Jones has quite an experience with working people and has found out by experience that applying the Golden Rule in his workshops is a paying investment. Recognizing the workers—the producers of wealth—upon a basis of justice, is the only satisfactory basis for the adjustment of the labor question. After Prof. Eliot has paid his compliment to the labor unions and enumerated some of the good they have accomplished, i. e., shortening the unreasonable number of hours in day's work, improving the health conditions in the workshops and

mines, preventing little children from working in the factories, he says: "I think, too, that we all believe that the labor union is going to last." To this I reply that as long as the degrading and unjust wage-system exists, we will have labor unions. But as soon as we have introduced the co-operative system, there will be no need of unions. Now let us follow the learned professor in what he terms "the evils of the unions." It is a very easy matter for a well-paid, head university professor to suggest what working people shall do, but the most interesting question to answer is, what would he do if he was one of them? What would he be likely to do, when he saw a number of able workmen, perhaps including himself, in idleness, their families suffering because large shops were run principally by young men, who as apprentices, were working for a mere bagatel while learning their trade and to a large extent depriving skilled workmen of employment? Under such conditions, any honorable thinking man would vote to limit the number of apprentices. In my estimation, it is no credit to Prof. Eliot to condemn the working people for protecting themselves and their homes. Again, the professor gives a display of his ignorance by speaking of what he is pleased to call "another pernicious dictrine held by many unions," is the limiting of the output or day's product of the individual laborer; again, I say to the professor, if you were one of these laborers with a dearly bought experience, no doubt you would speak in a different way. If you knew what it means to have a home and be without

fuel to keep it warm and to be without food to satisfy your family, I should think you a better judge of these affairs. The trouble with the professor is that he does not seem to realize that under the degrading wage system it is utterly impossible to do justice to all men. Here is one of his sentences which brings a smile to my face. The professor says: "I object therefore utterly to the limited output for the individual, because it fights against the best interests of the best laborers." Pray, professor, tell us who appointed you guardian for the best laborers? Rest assured that the best laborers are found in the labor unions, and these are perfectly able to take care of their own affairs without the guardianship of any university professor. President Mitchell has given evidence of this for the last six months. The professor has a great deal to say about the evil of uniform wages. (He evidently does not take much stock in the Bible story about those working in the vineyard.) Here, again, he is not well informed, and speaks upon a subject of which he has no knowledge. Any labor union will tell him that. Prof. Elliot continues his objections by saying: "I come now to a fourth objection to the labor union, its teaching in regard to the use of violence during a strike." I deny that the labor union teaches its members violence and lawlessness, and the professor's whole argument falls flat to the ground. We all know that often times violence takes place in connection with strikes, but Prof. Elliot has no evidence that the unions are to blame, and it is not manly of him to attack the

honor of the labor unions and make false accusations against them. We all know that oftentimes Harvard students get wild and get on the war path, become outlaws and make attacks upon peaceful citizens, doing more or less damage. I remember but a short time since a large number of Harvard men, by force, stopped the electric cars on Massachusetts avenue from running for quite a length of time. I don't know what the damage amounted to, but I do know it must have been a great inconvenience and loss to many of those who were detained. In fact, riots by Harvard men are common, still I never have heard a labor union man blame President Eliot for the bad conduct of his students, but I will frankly admit that until he succeeds in being able to prevent his students from rioting, he should gracefully leave the workingmen alone. In fact, I think there is a great deal of truth in the old saying that it is dangerous for those who live in glass houses to throw stones. I have discussed President Eliot's speech in which he had to say so much against our working people, with many members of labor unions, and they all seem good natured amused, especially over that part where he speaks about the importance of teaching the American people how to control and defeat the boycott. Upon this subject the professor further says: "It needs to be defeated; it is a cruel, cowardly interference with the right of all the people." It is well to remember that President Eliot says he speaks from the standpoint of an educator, and that some allowance must be made for that. He

has a right to make a bid for more legacies from the rich in these days of keen competition. Let us hope that he would sing a different tune if he was a merchant or common laborer, working for starvation wages. The professor's greatest blunder is where he speaks of the non-union workman—the strike-breaker—as a “hero.” It sounds well to say every American has a right to sell his labor at any price and at any time he sees fit, but when we consider that every laboring man who is possessed of common sense and a fair amount of intelligence certainly ought to refuse to take the place made vacant by a fellow workman, who is trying to protect his rights, what becomes of the professor's “hero?” He dwindles into the most dangerous criminal of the day. Without him, the enemies of humanity would be helpless.

I have no language strong enough to use in connection with the working man who refuses to join his fellow men in the struggle for freedom, justice and independence. I am, however, willing that the poor culprits should be given an opportunity for redemption. They should be scientifically treated, and until out of danger they should be kept in a place of safety. In the opinion of all fair-minded people, Prof-Elliot and his “hero,” the strike-breaker, are very much to be pitied and condemned.

A few words about our state militia, and I am done. It is no secret that most of our state governors are always willing to call out our state militia to shoot down the poor laboring people who dare ask for a little more of their own earnings. All that is



needed is for the rich to call for the troops. Now comes the Harvard president and gives the signal of danger, that it is quite likely in some places that the labor unions may control the state militia; yes, even our grand juries, courts and legislatures. Can it be possible that Bro. Eliot sees the handwriting on the wall, that the laboring classes will govern this country. I, for one, will welcome that day. I have confidence enough in the American working-man to believe that their reign will be one of peace on earth, good will to men.

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### **THE SAME PROPOSITION.**

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 benefited by a good result. Stop going around grumbling over small things. Remember what you as an American owe to yourself and others.

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.

# OUR HOME RIGHTS

Published by the Home Rights Publishing Company,  
Boston, Massachusetts.

We Advocate Reform in Social, Political and Religious Life.

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Rico, Philippines, Sandwich Islands, Tutuila, Samoa  
and Guam, \$1.00.

Vol. II. BOSTON, MASS., JAN. 1903.

No. 2

This square marked with an



X in blue pencil  
means that your  
subscription  
to this magazine  
has expired. Will

you please renew? *o o o*



The American Press Writers Association is an organization of thinking men and women, who, loving humanity, irrespective of color, creed, race or political faith, calm, dispassionate, unprejudiced in the search for truth, are trying to make this world a little better for having lived in it. They are intellectually hospitable, and their latch key is always open to any honest thought.

The aim of this organization is to promote honest newspaper writing, preserve the purity and freedom of speech, press and mails, thereby making the poor man's library—the newspaper—an educational institution for the great masses, who never read useful, instructive, thought-producing literature. To that end they labor to induce editors to open their columns to the people, as a forum where thinking men and women can freely discuss all questions of vital import to humanity; thus raising their physical, mental and moral standard to a higher plane.

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Since the state makes vaccination compulsory, it is only just that the state should see that the virus that is used is absolutely pure.—Boston Globe.

This is a fair sample of what is served to the people. Consult a good dictionary, and when you find out what virus means, you will stop talking about purity. Nobody knows today how to ascertain what diseases are lodged in the virus, and there is where the danger of vaccination comes in. We would suggest a substitute for the above, and say: "Let the state abolish compulsory vaccination, and by this aid give the citizens a right to enjoy their constitutional rights. Why shall Massachusetts be behind New York, Rhode Island, Utah and other states in this respect?"

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The courts will be asked to give their opinion as to the constitutionality of our vaccination laws. If the question were to be submitted to them, they

might be justified in issuing a writ de lunatico inquirendo.—Canadian Ex.

It seems even ridiculous to ask the supreme court to pass an opinion whether compulsory vaccination is constitutional or not, but as long as we are so unfortunate as to have idiots and rascals to represent us in the legislature, of course something must be done to upset their foolish laws. The idea, to listen to the views of starving poison doctors and make laws to suit them, is preposterous. How can it possibly be lawful to perform a surgical operation upon a healthy person and inject poison against the wish of said person? Even England has better laws than this.

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The Boston Press Writer is a new-comer, published monthly by the Press Writers Co., No. 17 Leroy street, Dorchester, Mass. Twenty-five cents per year. Bro. A. P. Lewis is editor and Bro. W. J. Hutchinson is associate editor. A. C. Armstrong is manager. The press writer will fill a long felt need and will be especially useful in keeping the members in touch with each other. The indications are that the monthly has come to stay, and we can earnestly recommend every lover of freedom to subscribe. If the Press Writer is sustained the way it ought to be, it will be a power for good.

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#### **FORTY-SEVEN STATES AND TERRITORIES.**

Our manager just informed us that our Home Rights now goes into forty-seven states and terri-

tories, besides, England, Canada, Denmark, Germany, Brazil, South Africa, Australia and India. Pretty good for a youngster just entering its second year.

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### **SOLVED THE QUESTION.**

It has been stated that vaccination gives no protection. This is a mistake. Vaccination protects the old school poison doctors from starving to death. First, it gives them a large income, as they make money when there is a smallpox scare; second, it fattens their pocketbooks by creating sickness among those who have been vaccinated. Certainly, vaccination is a great protection for that class of physicians who cannot make a living by doing a straightforward business. As for protection against smallpox, the only cases known are those killed by the various diseases contracted through vaccination.

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### **VACCINE, VIRUS AND ANTI-TOXIN.**

The Board of Health (?) of Boston, is making a desperate effort to get the state of Massachusetts to go into the business of manufacturing vaccine, and is assisted by the Boston papers. The plea is made that this is the only way out to guarantee pure virus. What nonsense! There is no such thing as pure virus, and there is no process known by which you can ascertain what diseases it contains. The object is to establish vaccination as a permanent business by having the state manufacture virus. The same cry was raised in St. Louis, as far as anti-toxin was con-

cerned, and after the failure was established at the expense of human lives, the city was forced out of the business of manufacturing anti-toxin. Can it be possible the state of Massachusetts is going to be humbugged into the manufacture of vaccine virus? We hope not, and if our people would protest with forcible argument, it might be prevented.

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### RECOGNITION.

We beg to call the attention of our readers to an extract from the Boston Transcript which is printed in this issue. A magazine which can secure 2,500 words of free advertising from the leading daily of the state must be of some consequence. The Transcript even referred to our advertisers, which ought to be highly appreciated by them. Here is a sample of the Transcript's generosity. It says: "Accordingly the timid reader may venture with perfect security along any one of the numerous and hitherto untried paths of intellectual, spiritual and physical attainment opened up by these fascinating advertisements. Are you ill? Why not try the 'Psychic Science' of Dr. Peebles, 'the grand old man of Battle Creek, Mich.?' This is a subtle force of nature, combined with magnetic medicine. . . . It makes no difference how serious or hopeless the disease may seem. . . . It has restored the deaf, blind and lame, and cured those suffering from the liquor, morphine and other vile habits."

We are satisfied a prominent editorial like this would cost Dr. Peebles \$25.00, and simply because the

eminent doctor is an advertiser in Our Home Rights, he gets it free through the generosity of the Transcript. Another of our advertisers gets five times as much space as Dr. Peebles. Still again there is "actina," and truly it may be called "a marvel of the nineteenth century, for by its use the blind see, the deaf hear!"

Even our exchanges are mentioned by the dear Transcript writer. Here is a sample: "A Stuffed Club, (Denver, Colo.,) says just what it thinks, on any and all subjects, and will club a friend's opinion equal to a foe's." Can any one doubt that Our Home Rights is an excellent advertising medium, when a paper like the Transcript gives it so much attention. We could give many more illustrations of the attention given O. H. R. by the daily press. Surely we are thankful for all that is said of us by friends and foes.

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### **HE'S 'WAY AHEAD.**

Dr. McCormack, President of McCormack Optical College, is way ahead in his line, and we are glad to call special attention to his advertisement in another part of "Our Home Rights." His teachings are superior, and he guarantees full satisfaction to all his students. Any person wishing to be an Ophthalmologist should certainly first consult Dr. McCormack. Write him for a prospectus—you get it free.



## Anti-Vaccination Department.

By JOSHUA D. SMALL,  
Provincetown, Massachusetts.

There is an old saying that "when rogues fall out honest men get their dues." Now let us hope that since there is a rupture between the druggists and the doctors over the question of having the state of Massachusetts go into the manufacture and distribution of vaccine virus, the time is near at hand when an individual can't be fined or imprisoned in any part of the world for refusing to permit a doctor to inject the essence of sick calves into his blood.

The Boston Advertiser, in order to fortify its claim that the state should have a monopoly of the entire business, has been telling its patrons about a cow that was recently taken to a slaughter house in Somerville to be dressed for beef, but after the animal had been killed, it was found to be so diseased with tuberculosis that the carcass was carried to a rendering establishment instead of being sold to the people for food. It was discovered at the same time that this cow had been used to procure vaccine virus from,



and consequently hundreds of people had probably been vaccinated with the rotten matter. Though many of the medical fraternity knew all about the case at the time, they did not think it advisable to take the public into their confidence, for fear the people would get frightened and refuse to be vaccinated.

This, in brief, is the story the Advertiser has been telling its readers. Incidentally, it has been saying that the druggists maintain a strong lobby at the state house, and that the efforts of this lobby have been used to prevent Dr. Durgin's bill being introduced into the legislature.

The story of the cow, however, had been rather too much for the druggists, since it has been the means of getting the rules of the house and senate suspended in order to have a resolution passed authorizing the state board of health to investigate the question preparatory to having a state monopoly established. But with seventeen of the senators on record in favor of a measure, that, had it passed, would have nullified the compulsory vaccination law, Dr. Durgin and his associates can't be sure that their pet scheme can be enacted into law.

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New subscribers to "Our Home Rights" will receive free for one year the Boston Press Writer, a monthly, brimful of progressive thoughts.

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Our readers are respectfully requested to mention Our Home Rights, when they answer advertisements, as this will be a help to us.

## WHAT THE PUBLIC PRESS SAYS

**Of "Our Home Rights."—It is An Amusing Magazine—"All that Makes the Home Pure and Bright."**



R. IMMANUEL PFEIFFER proclaims his astonishing little magazine to be "the friend and advocate of all that makes home pure and sweet." Lift the brown cover of *Our Home Rights*, peep inside, and discover how the home is best purified and sweetened! Astrology, Anti-Vaccination, Single Tax, Vegetarianism, a reading room for Occult Literature, Philosophical Anarchy, "Cranky Notions," Medical Freedom, Socialism, Rationalism, Individual Dominion, and Anti-

Vaccination again—these are but a few of the many house-cleaning, home-sweetening influences that are happily set forth by Dr. Pfeiffer and his staff of able associate editors.

So exuberant, by the way, are the high spirits of the doctor's associates, that he certainly deserves credit for keeping a tight rein.

\* \* \*

The whole magazine will give you entire personal philosophy a most enjoyable—and I may even say a most beneficial—shaking up. Can you again

trust the care of your health and your children's to "allopaths, homeopaths and eclectics," after being told by the editor of the "Medical Freedom Department" that these practitioners are "medical bigots?"

\* \* \*

Dr. Pfeiffer himself plainly calls such physicians "old-school poison doctors," and "that branch of the medical profession known as the old-moss-unprogressive school." And when you come to the question of political reform, can you fail to be deeply moved by the "Single Tax" arguments of the gentleman from Woodfords, Maine? "All wealth is only forms of human thought;" "these thought forms in many cases, and perhaps in all, are gathered from the thought-forms of many generations."

\* \* \*

It is a pleasure that by means of the photograph and address heading each page, one can feel a sort of personal nearness to the writers, such as would never come from the cold, bare knowledge of their names alone. You instinctively trust and love the author who lives near to Nature's heart, in Provincetown, or West Sutton, or Hindsboro, Ill., or Sykesvills, Md. And what glorious opportunities are the privilege of those who dwell in such literary centers as West Somerville, Philadelphia—shrine of the Ladies' Home Journal—and Lincoln, Neb.! Spontaneity and finish you look for as matters of course in the style of these opportunely situated writers. How subtly original the plea of the gentleman from Phil-

adelphia for "plans . . . which will permanently and revolutionarily benefit all honest toilers!"

\* \* \*

Our Home Rights is essentially the gifted doctor's own magazine. The work of the associate editors is patently permeated and controlled by the masterful spirit of the editor-in-chief, and many of the articles seem to come straight from his burning pen, as those in the Philistine come from the pen of Mr. Hubbard.

\* \* \*

A charming revelation of personality, from cover to cover, is Our Home Rights. The vigor and intellectual power of it comes out in the controversies with—or more properly at—Dr. Donald of Trinity and Dr. Durgin of the Board of Health. "Permit me to say," remarks the editor courteously, in answer to a reproach from Dr. Donald, "that if you in your public life of a quarter of a century had met with outspoken men who dared to differ with you, that the probability is, it would have been to your benefit." Further on he says: "You asked me not to print your sermon. That request, of course, could not bind me, as it simply would be ridiculous to believe that we all could have every request granted." And, again, "your doubtful expression in regard to courtesy and honor and your determination to cling to it, even if it is false, shall not prevent me from keeping up to my standard." Poor Dr. Donald!

\* \* \*

"We claim," he says, "that any respectable newspaper or magazine should practically be responsible

to its readers if they are deceived by their advertisers. We propose to live up to this principle as a matter of justice."

\* \* \*

Yes, a great—a very great—magazine is "Our Home Rights." Let Dr. Withrow, who accuses our women of profanity, and Dr. Van Ness, who predicts a Paris Commune in Boston, subscribe and take comfort; for the home, which is at once the citadel of piety and the buttress of the state, is being speedily purified and made sweet by Dr. Pfeiffer.—Boston Transcript.

\* \* \*

#### **His Hands Full.**

Dr. Immanuel Pfeiffer's magazine, called "Our Home Rights," has been sent to this office. It is chiefly striking for what it undertakes. As a rule, any one who would accomplish one reform in this rather hide-bound wicked world has his hands full. But Dr. Pfeiffer has undertaken up a whole catalogue of reforms.

His magazine is well classified in departments, and he has an editor for each one; just the way we hope to run a newspaper some time. Among a few departments in "Our Home Rights" magazine are these: Astrological, botanic medicine, dermatology, American press writers, anti-vaccination, Sunday question, women's, vegetarian, single tax, capital punishment, women's rights, domestic, animal, economic and political salvation, philosophical anarchy, practical Christianity, literary, cranky notions, capital and

labor, fight for a free press, medical freedom, direct legislation, Socialism, rationalism, food, universal peace, individual dominion, saloon evil and editorial.

These are not articles simply, but departments, each of which is presided over by a full-fledged editor of course. Dr. Pfeiffer has cut out a big task, but he has enterprise, and here's hoping he will do good in the world, teaching the multitude to be wiser and better.—Evening Herald, North Adams, Mass.

\* \* \*

Dr. Immanuel Pfeiffer, of Boston, is one of the oldest and strongest friends of this department.

The writer has before taken occasion to point out the excellence of the Doctor's publication, "Our Home Rights," and the work the Doctor has been doing for humanity. It will be remembered that Dr. Pfeiffer in "Our Home Rights," has strenuously insisted that everybody has a right to practice medicine if he wants to, and that everybody has a right to avail himself of the medical assistance of anybody else. Further, that the state has absolutely no business to lay down laws, rules and regulations as to who should practice medicine and who should not. The chief thing that Dr. Pfeiffer has, or had up to a few days ago, against the medical regulations of the state of Massachusetts was compulsory vaccination. The Doctor held that vaccination was a sin and a crime, that smallpox is not contagious.—Current Advertising, New York, N. Y.

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Subscribe for "OUR HOME RIGHTS."



### **Gems of Freethought From Ingersoll.**

The home where virtue dwells with love is like a lily with a heart of fire—the fairest flower in all the world.

It is more important to love your wife than to love God.

Is a God who will burn a soul forever in another world, better than a Christian who burns a body for a few hours in this?

Every intelligent self-love embraces within its mighty arms all the human race.

The roof-tree is sacred, from the smallest fibre that feels the soft, cool clasp of earth, to the topmost flower that spreads its bosom to the sun, and like a spendthrift gives its perfume to the air.

If honest convictions were contagious more people would have them.

A lie will not fit a fact; it will only fit another lie made for the purpose.

The idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow—Hope, shining upon the tears of grief.

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith. Banish me from Eden when you will, but first let me eat of the tree of knowledge.

In love and liberty, extravagance is economy.

Out upon the intellectual sea there is room for every sail. In the intellectual air there is space for every wing.

I want to see the time when every man, woman and child will enjoy every human right.

### **Dictionary Citations of Socialism.**

The ethics of Socialism are identical with the ethics of Christianity.—*Encyclopedia Britannica*.

The abolition of that individual action on which modern societies depend, and the substitution of a regulated system of co-operative action.—*Imperial Dictionary*.

A theory of society that advocates a more, precise, orderly and harmonious arrangement of the social relations of mankind than that which has hitherto prevailed.—*Webster*.



A science of reconstructing society on entirely new basis, by substituting the principle of association for that of competition in every branch of industry—Worcester's Dictionary.

Any theory or system of local organization which would abolish entirely or in greater part, the individual effort and competition on which modern society rests, and substitute co-operation; would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instruments of production, the joint possession of the community.—Century Dictionary.

The citizens of a large union, industrially organized, have reached their happiness when the producing, distributing and other activities are such that each citizen finds in them a place for all his energies and aptitudes, while he obtains the means of satisfying all of his desires.—Herbert Spencer.

A theory of policy that aims to secure the reconstruction of society, increase of wealth, and a more equal distribution of the products of labor through the public collective ownership of labor and capital (as distinguished from property) and the public collective management of all industries. Its motto is "Every one according to his deeds."—Standard Dictionary.

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### **An Interesting Experiment.**

Some years ago the Boston Globe sent one of its reporters one day to consult nearly twenty different

physicians, first-class doctors, as to his ailments and condition, and the doctors examined and prescribed for him nearly as many diseases as doctors, and told him what to do to save his life, and yet the man was as well and healthy as any man who ever lived. The experiment cost the Globe about \$100, but the object lesson to its readers may have saved thousands of dollars. One of the New York papers made the same trial with as healthy a man as could be found; same result. Reader, if any one tells you of medical science, tell him that you know of a story about medical humbug, and give them the above to digest.

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Our readers are respectfully requested to mention Our Home Rights, when they answer advertisements, as this will be a help to us.

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### **A Most Happy New Year.**

We sincerely wish every friend of "Our Home Rights" a most happy and prosperous New Year. We shall endeavor to give our best efforts in the interest of progress, freedom and the general elevation of mankind. The more our work is appreciated, the more we can do. Remember that "Our Home Rights" implies a great deal, and should be embraced by all lovers of humanity. "Our Home Rights" belongs to the people, and will fearlessly advocate their rights, based upon the grand principle—the greatest good to the greatest number.

## TAXATION.

Miss Martha Shepard Lippincott, Moorestown, Burlington, C. H., New Jersey, Box 304.

Oh! why should poor, hard-struggling men,  
 E'er taxes have to pay;  
 When they have such a little bit  
 On which to live each day?  
 Should government not do with less,  
 And so not tax the poor?  
 If this the people's country is,  
 They'd rather thus, I'm sure.

One who does not three thousand own,  
 Should not have tax to pay;  
 It would be well if government  
 Would make a law that way.  
 And make the rate of taxes paid  
 According to men's wealth,  
 For fleecing from the helpless poor  
 Seems most as bad as stealth.

With each ten thousand a man owns,  
 Why not then, let him pay  
 A higher rate of tax on it?  
 'Twould be a juster way.  
 The Nation's wealth would then pay tax,  
 Without the poor man's bread,  
 And then more happiness around,  
 Could evermore be shed.

Martha Shepard Lippincott.  
 Moorestown, N. J.



## Practical Christianity.

By J. S. POWERS.

Point one in my last article is, Man is a believing worshipping animal and is transformed by his faith and worship more and more into a likeness or resemblance of the thing worshiped. The religious history of all people and ages proves this true. The animalism of the race is proven, and too self-evident to need a word of argument. And it is equally self-evident that the various religious theories of ages and people have divided and developed each separate company or sect in its own peculiar way, either ennobling or degrading the believers. In all forms of false religion the fundamental idea has been that the God they believed in was angry at the people for some cause or other, and they must ask his favor and good will by doing some great penance or making some great sacrifice. There has also been an idea in pagan minds that by some transmigration of the soul arrogant men could win high position in a future life among the Gods, and that the men who could in the quickest way win high position among men in this

life, would also win the highest position in the life beyond. Out of these two false ideas grew all the monstrosities of pagan wars, penance, sacrifices, filthiness and persecution. And many who call themselves Christian prove by their daily walk and conversation that their kind of religion is not much better than the paganism of past ages or very different from it either, except in name. But the life and teachings of Jesus Christ was so very different from all this, historically and scripturally, practically and spiritually, that the wise men of the world bow in reverence to the intellectual spiritual force and tenderness of the teacher who came from the carpenter's bench of Nazareth and chose Gallilee fishermen and publicans as his ministers, and spent his life in preaching the gospel to and healing the poor and sick, and taught his hearers to seek greatness in patient service of the selfish and unthankful, and to seek forgiveness of their own offences or sins, against God by forgiving all their enemies in this life and returning good for evil, blessing for cursing, love for hatred and persecution. To have his spirit to do his work, to live his life among men is the highest form of worship of the true God. It develops the truest man and womanhood, gives to life its sweetest joys and greatest victories, and proves mere professions the world's meanest counterfeit and infidelities cause.

Our readers are respectfully requested to mention Our Home Rights, when they answer advertisements, as this will be a help to us.

## **U. S. SUPREME COURT JUSTICE**

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### **Peckham and Common Sense—School of Magnetic Healing Wins in the Supreme Court.**

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Justice Peckham, who delivered the opinion in the case of the Magnetic School of Magnetic Healing, of Nevada, Mo., as the P. O. D. says that the efficacy of any particular method of treatment of disease is not a matter for the decision of the Postmaster General. This has always been the opinion of "Our Home Rights." In the February issue we will give the decision in full, as it is a great victory for the free thought movement.

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### **All Right This Time.**

As my friends know, I was not permitted to do much work at the state house last session, being quarantined at home. The legislative committee refused to wait for me, and passed upon my measures without giving me a hearing. This year I shall introduce the same bills, asking for legislative action in favor of medical freedom and the proper constitutional rights. I shall further refer to these matters in future numbers.

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Our readers are respectfully requested to mention Our Home Rights, when they answer advertisements, as this will be a help to us.

### *To Be Regretted.*

I have learned with sorrow that my esteemed friend and brother, J. M. Greene, editor of the "Animal's Defender," has determined to withdraw from the field of practical reform, but he has valid reasons which we are bound to respect. He has given many years of faithful and valuable service without a dollar's compensation. We shall miss Brother Greene, and in appreciation of his many sterling qualities we wish him abundant success in whatever field he may enter.

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**48 Winter Street.**

# Who ?

- Who causes war? The capitalist.  
Who defies law? The capitalist.  
Who bribes juries? The capitalist.  
Who waters capital? The capitalist.  
Who bribes congress? The capitalist.  
Who adulterates food? The capitalist.  
Who orders lockouts? The capitalist.  
Who makes blacklists? The capitalist.  
Who sneers at justice? The capitalist.  
Who is guilty of usury? The capitalist.  
Who is the tax dodger? The capitalist.  
Who imports scab labor? The capitalist.  
Who bribes city councils? The capitalist.  
Who is the trust promoter? The capitalist.  
Who employs child labor? The capitalist.  
Who is against union labor? The capitalist.  
Who believes in piece work? The capitalist.  
Who bribes election boards? The capitalist.  
Who bribes state legislatures? The capitalist.  
ist.  
Who despises working people? The capitalist.  
ist.  
Who engineers the combines? The capitalist.  
ist.  
Who controls the syndicates? The capitalist.  
ist.  
Who does anything for money? The capitalist.  
ist.  
Who employs Pinkerton thugs? The capitalist.  
ist.  
Who promotes swindling schemes? The capitalist.  
ist.  
Who demands exorbitant prices? The capitalist.  
ist.  
Who vote to keep capitalists and their tools in office? The WORKINGMAN.



## **Eight Facts to Remember.**

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1. Never in the history of the world could the necessities, comforts and luxuries of life be produced with such a small amount of labor.

2. Labor creates all wealth, therefore unto labor is all wealth due.

3. The interests of capitalists and laborers are NOT identical.

4. None have the right to monopolize those things upon which the life of all depends.

5. Decentralization of capital means a return to the days of small production.

6. The labor question is essentially a political question.

7. Political freedom was established by the sword, but so long as political freedom is not withheld, economic freedom can be established by the ballot.

8. The National Platform of the Socialist party is the highest authority we have on Socialism.

**(READ IT AGAIN—AND THEN AGAIN.)**

# SOCIALISM.

Some people have queer ideas of what Socialism means. They confound it with anarchy, disorder, dividing up property, and other absurd statements. The masses who oppose Socialism have not looked up recognized authorities. For the benefit of such, the definition from dictionaries and world-famous men is here appended:

Socialism is simply applied Christianity; the Golden Rule applied to every day life.—Prof. Ely.

The deepest depth of vulgarism is that of setting up money as the ark of the covenant.—Thomas Carlyle.

Socialism is the ideal and hope of a new society founded on industrial peace and forethought, aiming at a new and higher life for all men.—William Morris.

The answer of Socialism to the capitalist is that society can do without him just as society now does without the slave owner and the feudal lord; both were formerly regarded as necessary to the well being and even the very existence of society.—Prof. W. Clark.

The whole aim and purpose of Socialism is a closer union of social factors. The present need is growth in that direction.—R. T. Ely.

No thinking man will contradict that associated industry is the most powerful agent of production and that the principles of association are susceptible of further and beneficial development.—John Stuart Mill.

Socialism does not wish to abolish private property or accumulation of wealth; but it aims to displace the present system of private capital by a system of collective capital, which would introduce a unified organization of national labor.—Prof. Schaffle.

Socialism being the product of social evolution, the only danger lies in obstructing it.—Rev. F. M. Sprague.

Government and co-operation are in all things and eternally the laws of life; anarchy and competition, eternally and in all things, the laws of death.—John Ruskin.

If you could know the wonderful progress of the Socialist movement in the United States in the last three years, send twenty-five cents for a year's subscription to

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# If You Don't Want Socialism

If you don't want Socialism, quit professing to believe in the "Golden Rule" as a rule of life.

If you don't want Socialism, do not follow Christ, who said, "love one another as I have loved you."

If you don't want Socialism, quit repeating the beatitudes which teach "the meek shall inherit the earth."

If you don't want Socialism, disagree with Paul, who said, "If a man will not labor, neither let him eat."

If you don't want Socialism, quit praying "Thy Kingdom come, thy will be done, on earth as it is in heaven."

If you don't want Socialism, repudiate Christ's teachings, "He that would be great among you let him be your servant."

If you don't want Socialism, quit advocating "the universal Fatherhood of God and the universal brotherhood of man."

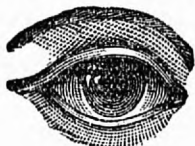
If you don't want Socialism, quit preaching justice to all men, and preach special privileges for the rich and oppression for the poor.

If you don't want Socialism, renounce Christ's teaching on wealth, "How hardly shall they that have riches enter into the Kingdom of Heaven."

If you don't want Socialism, repudiate Christ's teaching on war; for if you do have Socialism the prophecy of Isaiah will be fulfilled, "They shall beat their swords into plow shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

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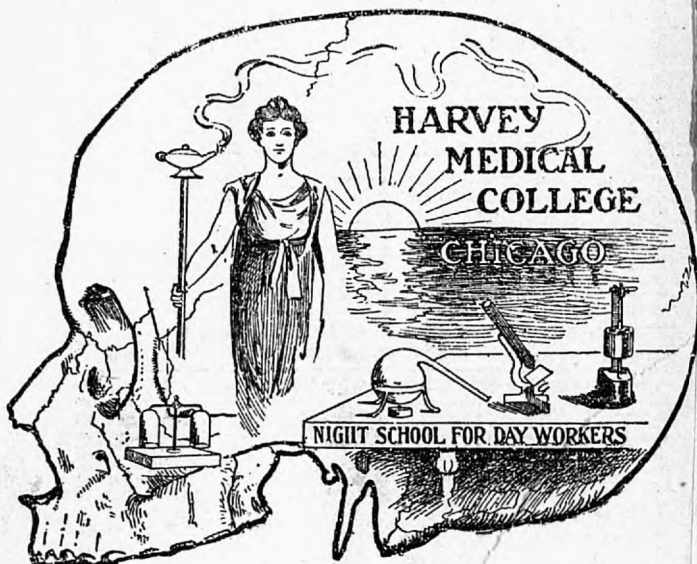
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