

"He Who Masters Education, Masters the World."

Labadie

OUR HOME RIGHTS

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Organ of the U. S. Confederation
of Medical Rights Leagues

Vol. I. No. 9. Boston, Mass., December, 1901 Price 5 Cents

Medical Freedom

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

WM. E. GLADSTONE.

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

MARK TWAIN.

Medical Monopoly

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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IMMANUEL PFEIFFER, M. D., President and Founder

We Advocate Reform in Social, Political and Religious Life

SUNDAY QUESTION DEPARTMENT
SOCIALISTIC DEPARTMENT

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Vol. I.

BOSTON, MASS., DECEMBER, 1901

No. 9

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

"WHERE IS THY BROTHER?"

"I was my brother's keeper, and because I strove to take his land, as brothers may—
Else what's the use of brotherhood?—
he died
Defending it. He lies beneath its sod—
A bayonet thrust—I wiped away the blood—
His blood—from off the surface of the steel
Lest it should rust its polish. It is gone;
Gone from my hands as well, and from my soul;
For, as I hope to enter heaven, I swear I did it for his good. I slaughtered him For his own good. He wished to rule himself—
To govern his own land in his own way—
He called it liberty, and he has won His freedom now—the freedom of the grave—
His soul is free, although his body rests—
Dead for his good—I killed him for his good."

"Thou hypocrite!

*The souls that thou hast freed
Have gone to God to call for justice there.*

Down on thy knees! Ask pardon in the dust!

The stamp of Cain is set upon thy brow.

Repent, and make what poor amends thou canst.

Restore what thou with violence hast stol'n.

Remember thou Christ's awful words,
'If thou

The world and all its riches should'st attain,

And lose thy soul—What shall it profit thee?"

BERTRAND SHADWELL,
In Boston Pilot.

LOCKJAW IN THE AIR

In an editorial appearing in the "*Pennsylvania Grit*," of Dec. 1st, the following questions are asked, and as they are of vital interest to every one, I will answer them, not give only facts, that I *know* to be theoretically, but practically, and true.

The editorial says: "We are told by the learned physicians who have investigated the cause of tetanus incident to vaccination, that the

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germs were not in the vaccine virus but in the air. They tell us that the germs are mixed with the dust of the streets and when the dust is blown into the air the germs find lodgement in any abrasion of the flesh, whether the victim is vaccinated or not. All this may be true, but it strikes one as very singular that the germs in the street dust of Camden, Philadelphia and St. Louis selected only persons who had been vaccinated; and very wonderful that the germs crawled up shirt sleeves and crowded under the bandages and plasters covering the vaccinated portions of the victims' arms. The learned physicians certainly seem to be imposing on the credulity of their ignorant fellow-men, yet may be giving us the only reasonable explanation of which science is capable."

It must be remembered that not all physicians hold this germ theory, nor do all believe that the disease (tetanus) was caused by germs. It is only those physicians who are members of the different Boards of Health (death) that talk about germs being in the air, very few others, and almost every truly great authority in the world, is against vaccination as I am able to prove and will do so in another paper. When the author of the editorial says that "The learned physicians certainly seem to be imposing on the ignorant fellow-men," he speaks the truth. I fully believe that every physician who makes the statement that the germs are in the air, knows that he is telling a bare-faced lie, but it is a fact that they must say something to defend their pet system of this foul system of scientific child murder, and to silence the

people. And to defend the honest physicians, I will give the scientific explanation of what is the cause of lockjaw after vaccination, and will prove that the statements of these pseudo-scientific doctors, that the germs are in the air, are absolutely false and that it is only that they want to defend this foul curse longer that they make these statements.

Our bodies are an aggregation of cellular molecules, each of which has its own life and activity, independent of the others. The strength or weakness of these cells determine the strength or weakness of the body. Through the process of digestion or directly through the blood, new cells are constantly formed and carried in the form of blood to replace worn-out particles throughout the system.

If a poison is taken into the system, it at once depletes the cells of the lining of the stomach and the alimentary canal by its peculiar action, and from thence into the blood, killing the cells and causing death. The action or effect of strychnine on these cells is the same as that of vaccine virus,—only that strychnine is taken into the stomach, while vaccine virus is injected directly into the blood. If the right dose of strychnine is taken it will kill, but if too much or too little is taken it will not, but will cause sickness and perhaps a future disease, the same with vaccine virus.

As soon as strychnine is taken into the stomach, these little cells will at once start a fight for life, as it were, and if the person was what we call healthy, the vitality of these cells is very strong and instead of killing the cells, the cells will kill

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the action of the poison and throw it out, and a short illness is the only result; if however, the vitality of these cells is not strong, the poison will pass from the stomach into the alimentary canal and from thence into the blood, killing the cells as it goes, and the result is, that after these cells are killed, coldness sets in and death is the result. My readers will please remember that there was no germ here, but the poison, by killing these cells, which are the heat and therefore the life of the body, causes coldness to set in, and death is the result.

Vaccine virus is a poison the same as strychnine, only it is injected directly into the blood, the action on the cells is the same. As soon as the vaccine is injected into the blood, these cells, knowing that an enemy has entered, will at once start a fight for life. If the vitality of the person vaccinated is very strong, the poison will not enter any further than the wound. The cells will force it out and it does not enter the blood; in this case the vaccinators say that "it did not take," (good thing it did not, or the healthy blood would be poisoned.) If the vitality of the person is not so strong, the pus poison will enter the blood, killing some of the cells and causing sickness, in which case the vaccine has taken. There is now a fight within the body between this poison and the cells for life; if the vitality of these cells is strong enough, the poison will be forced out of the system by the cells by causing a rash to appear over the body. This is the poison being forced out of the body by the cells, or in other words, by the vitality of

the person vaccinated. If, however, the person's vitality is not strong enough to force this poison out of the system, then the vaccine virus now mixed up in the blood, will slowly, according to the strength of the vitality of the person kill the cells of the blood; and as fast as they are killed the heat and life of the person ebbs out, until at last there is not enough heat and vitality in the system to control the nerves and muscles of the body, and the jaws lock and the muscles become stiff, and we have lockjaw. If heat could be applied in time, the patient can be saved. It will be seen that a germ is *not* necessary. If it is a germ that kills the vaccinated person, then it is also a germ that kills the person who takes strychnine, and if it is a germ in the strychnine then that germ is in the strychnine at all times, as it always kills if the right dose is taken; therefore, if the germ is in the strychnine at all times, then it is also in the vaccine virus at all times. The scientific conclusion is that both strychnine and vaccine virus are poisons, and that they kill or cause the death of those that die from them, by killing the cellular molecules, which our body is an aggregation of.

Is this conclusion not far more rational than the germ theory, in that it can be applied to *all* cases? I know that this is not a theory, but a *fact* and I challenge any physician or pharmacist in the world to disprove these statements or prove that a germ causes lockjaw.

The next question asked in the editorial is: "Is it not true that cows on vaccine farms frequently

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die of lockjaw and if tetanus is a germ disease, can it not be transmitted through virus taken from a cow on which it had not fully developed?

To the first of these questions the answer is: It is true that cows sometimes die from lockjaw, but the disease is *not* brought on by a germ, but simply by killing these cells, or by lowering the vitality of the cow to such an extent that coldness steps in, so that the control of the muscles is lost and death sets in the same as in a person. The injection of the virus being too strong for the vitality of the cow, it kills the cells, which are the life and heat of the cow, and where the proper amount of heat is once gone so that there is not enough to sustain life, death must always be the result.

To the next question, the only thing in this case that the virus taken from such a cow can do, is that it is more poisonous and deadly than that taken from a cow that is not tainted with the lockjaw, and is more liable to cause the death of the one on whom it is used, in that the virulency of the poison is much greater.

To the question as to whether so-called bacteriological examination of vaccine virus discloses the tetanus germ with any degree of certainty. The answer is, since there is no germ to disclose, how can it be found there is no such germ and no bacteriologist has ever found one or can prove that such a germ exists. It is but a theory. The world's greatest authority, Dr. Crookshank of London, says: "We have no known test by which we can possibly distinguish between a

lymph which is harmless and one which is harmful to the extent of communicating diseases." This from so great an authority, should be enough, and it is only those little doctors that constitute the different boards of health (death) that talk of germs; and it is because they want to save their best friend—vaccination—that it is done. It has positively never been proved that such a germ exists, and I say that there is no such germ and it is proven by the foregoing.

The preparation of the vaccine has nothing to do with it. Vaccine is a poison, no matter how it is prepared, and it is this poison that kills the cells that constitute our blood, our vitality and gives us the heat which is the life of our being; and after too many of these cells are killed, there will not be enough to give the heat that is needed to control the nerves, muscles and sustain life and death follows.

If death follows after vaccination, as it has done in the cases in Camden, N. J., St. Louis, Philadelphia, Pa., Chester, Pa., Cleveland, Ohio, and other places, it is the cause of the vaccine virus used, and NOT of any germs. And I challenge any physician to successfully contradict or disprove these statements.

R. SWINBURNE CLYMER,

Ph.D., M.S., M.D.

Physician and Surgeon to St. Luke's Hospital, etc.

Philadelphia, Pa., Dec. 5th, 1901.

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

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Astrological Department

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

BRICKS WITHOUT STRAW.

The Israelites complained because they were not furnished with straw to make their bricks. Paul complained and prayed to be delivered from "unreasonable" men. I sympathize with both of these situations.

People write me and they either do not furnish me with proper data, or else expect me to send them a volume of glowing hopefulness, when, if I tell them the exact truth they will kick fearfully and declare that this is not what they asked for.

For instance, a mother has a good-for-nothing cigarette fiend, grocery loafing boy, who will not work, and whose slender brain is gently oozing out. She seems to think if she sends for his chart that thereby she makes a wise man of the lad, and she expects to have it told that the presidency is within his grasp.

Now I cannot tell a thing save as I see it,—that is, if I am to do honest work. I cannot tell the woman that her boy will live any-

where but in an asylum or a work-house, unless he stops his sinning and his laziness.

He probably will not stop either, and consequently the letter I send is looked upon as a fraud.

Here I am then, in the hands of unreasonable people who expect me to make bricks without straw. Here then, is a friendly word. When you send for a reading be willing to hear the truth, just as the stars show. If they show depravity, correct the sins and the habits. That is what your reading is for.

If the reading shows the possibility of success through conflict, put in hard work and make yourself worthy of your possibilities.

If I tell a mother that her boy, whom she thinks is the only good boy in the town, is a sneak and a good-for-nothing fellow, let the mother strive to raise the boy into a decent manhood.

In other words, ask honestly for what you want, and receive with open mind what is told you. Don't kick.

REMEMBER

that Dr. Pfeiffer is not only a recognized expert in the laws of true living, but also a successful teacher in psychical laws. When it is considered that he is a successful phy-

sician it is well worth your while to get the benefit of his knowledge and experience. He is reasonable in his charges. Write him confidentially and tell him what you want and he will give you terms.

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We gladly reprint the following letter from the *Free Press*, Rockland, Mass. The American Press Writers' Association of which Bros. Livesey and Small are prominent members, is doing a grand and noble work for reform and is already a power in the land.

If there is anything that the world needs at the present time, it is sincere men and men who have the courage of their convictions. Such men are admired by their enemies. I deem Dr. Levenson and Mr. Small men of this type.

Dr. Levenson did a grand work a few years ago in rebuking the greatest nuisance in the country—Anthony Comstock. The latter has never recovered from it and there have been several proposals made on the strength of it to further seek the sequestration of the said Anthony. If Dr. Levenson had done nothing but this one thing, I would deem him a public benefactor. I know the ins and outs of Anthony Comstock thoroughly and when a man boasts as he does, of putting men in penitentiaries and of thereby “doing the will of God,” angels and men should alike applaud the man that calls him down.

What Dr. Levenson has done as an anti-imperialist and as an anti-vaccinationist I can applaud, if for no other reason, for the sincerity and courage he has displayed in his work. What I see of the horrors of vaccination and of the usurpations of individual liberty just in my own vicinity are sufficient to make me thank God that there are physicians of the Levenson type who are in the name of sense, science and humanity, demanding a halt.

In relation to Mr. Small, judging

him of what I have seen of him in the newspapers—having never seen him—I think the good that he is doing as a reformer and humanitarian far exceeds that of any other single individual I know of. The state that holds him should be proud of him. No governor, no minister and no mayor in Massachusetts within the past few years, has approached the good that he has done for his fellowmen.

Just the other week I saw the staid old *Baltimore Sun* quoting an entire letter of his in the *Boston Post* and giving a long and favorable editorial on it. The *Baltimore American* has published him frequently and his letters have been copied into other papers. His letters, by the by, are all on live and reform subjects and are not those of the man who wants to see himself in print, and who tickles the intellectual palates of the readers accordingly. If Mr. Carnegie ever consents to give us that big paper we are talking about, Mr. Small should be made one of its leading contributors. Some time ago I saw where he completely dispossessed the editor of the *New York Times*.

Do not, I beg of you, be guilty of further dishonoring a prophet in your own state.

FRANCIS B. LIVESSEY,
Sykesville, Md.

Be sure and send for sample copy of the January number. It will be 70 pages and very attractive.

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

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Hydro. and Climatic Department

WATER! PURE WATER!

Recently wonderful discoveries have been made concerning the use of pure water as a means of restoring and preserving health. This system, however, of treating disease, is being practiced by only a small percentage of the medical profession, but those who are giving the matter their best attention and advocating the use of large quantities of water as a means of purifying the blood and thoroughly washing out the entire alimentary canal, are among the most progressive and conscientious physicians we have. It is to be expected that a large percentage of the old school physicians will continue to drug the system with a score of different poisons. If the skin and alimentary canal can be kept in a healthy condition the system would resist disease. It is an old and true saying that "worms burrow in decayed trees," so it is with germs that produce disease. They cannot take root, thrive and prosper in a system strong and vigorous with pure blood and a thoroughly healthy organization. Their field of multiplication and thrift is in a debilitated system, where there is imperfect digestion, imperfect assimilation and constipation.

The free use of water internally and externally must be indulged in, or perfect health cannot be attained. It is necessary for a certain quantity

of fluid to be drunk while eating, but not too much. If too much fluid is taken with the food it is liable to rob the stomach of the digestive fluids and wash them out of the stomach before the solid food has had time to digest, as water leaves the stomach in about one hour, whereas it takes about three hours for solid food to digest. At the same time it is not advisable to eat solid food, as it lays too heavily in the stomach and prevents proper activity of the digestive organs. When soup is indulged in freely very little water is needed. In case there is no soup taken with the meal one cup of weak tea or weak coffee is sufficient. When tea or coffee is indulged in it is better to use either without milk, and a person should sip but a little at a time.

The bulk or quantity of water taken into the stomach should be taken an hour before eating and two hours after eating. Some good physicians think it should be three hours before drinking freely after a meal. A glass of pure water, not too cold, should be taken an hour before each meal. This washes out the stomach and places it in good condition for receiving food. Every grown person should drink from two to four quarts of water per day. This helps wonderfully in carrying the waste material from the system. It aids perspiration greatly, washing out the skin as well as the stomach and bowels.

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There is constantly going on through the skin, especially if a person drinks a sufficient quantity of water, what is known as insensible perspiration. All people who do not exercise vigorously to cause a copious perspiration should take some kind of a sweat bath at least once a week to free the skin from uric acid and solid matter which is liable to clog in the pores. The kind of water to be drunk depends somewhat upon the age of the person. Some people use cistern water largely. While this may be all right for grown people it is not what is required for children, as there is not a sufficient quantity of lime in the cistern water, to produce solid healthy bones.

People cannot be too careful about securing pure water. Many filters that are in use are very imperfect; while they make the water look very much clearer, they fail to free it of many deadly germs. Water, to be properly filtered, should pass through stone of some form, either a stone filter or a germ-proof filter, made after the style of the Pasteur filter. Many physicians believe in boiling water after it is filtered, while some claim it takes the life from the water, but, if there is any question about the water being impregnated with deadly germs, it is much more profitable

to kill them, even if you do to a certain extent kill the life of the water. We think it is more desirable to kill the water than to have the water kill us.

Ice water should be shunned by all who expect to maintain perfect digestion. It chills the stomach and deadens the activity of the glands that produce digestive fluids. The free use of ice water in America is one thing that gives American people the name of a "Nation of Dyspeptics." In Europe ice cold drinks are a rarity. The English scarcely ever drink their beer cold. Soda fountains for dispensing ice cold drinks are practically an unknown luxury throughout Europe, consequently but very few Europeans have dyspepsia. While they drink a large quantity of liquids, they have never been educated to ice cold drinks. Carelessness in difference concerning the laws of health swells the great army of invalids. People ignore practical common sense methods of preserving health, and slowly but surely poison the system with drugs and die a premature death. Their friends wonder at the mysterious workings of Divine Providence instead of placing the cause to disobedience of Nature's laws.—*Health.*

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.

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Food Department

Edited by Norah Johnson Barbour

The fathers and mothers of today are the fathers and mothers of the coming generation. As soon as the little one breathes the breath of life the duty of the parents begin. Of the duty prior to this period I will not attempt to touch upon here, but all parents should understand this before they take upon themselves the great responsibility.

When we are caring for the little ones we are laying a foundation for that which is to last after we have passed to the great beyond. Seeds sown and properly nourished bring forth great and glorious results.

The mother's milk is the proper food for the new born babe, provided the mother is strong and healthy. But how frequently one sees a weak woman with scarcely enough strength to nourish her own physique, trying to nurse an infant. Is it any wonder that the baby does not thrive; that it cries for something which the mother does not comprehend, but if the truth were only known, it is simply from hunger.

Why are so many children brought up on artificial foods? Because the women of today are wholly inadequate to the situation. Some mothers do not wish to nurse their children, but a greater number cannot.

In view of this condition of affairs some prepared food is necessary. There are children who can readily digest cow's milk, but it differs so materially from the mother's milk

that a large percentage of the children cannot take it. To overcome this difficulty the laboratory is resorted to, and as a result we have what is known as modified milk, which agrees with some babies, but I have known others to be literally starved when fed on this preparation exclusively.

Some physicians state that the stomach of a child cannot handle cereal foods until the age of six months; others set the time at nine months. But I have demonstrated these estimates to be incorrect.

There are in use today many highly malted and pre-digested foods; these are detrimental to health and are beginning to be so regarded by many physicians. When these preparations are used the stomach has no functions to perform, and when later on it is given that which requires the use of the digestive organs, they refuse to fulfill their mission. If one should tie up the arm of a child so that it could not be used, it would in time be partially paralyzed; the same thing happens to the stomach through the use of pre-digested foods.

I believe in the use of cereal preparations, but they must be carefully selected; a combination of cereals to which can be added cow's milk, is to my mind, very near a perfect food. No one food meets the requirements of all, but Educere

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comes the nearest of any that has been brought to my attention.

I will gladly give to any of OUR HOME RIGHTS readers, who care to address me, the benefit of my experience, and trust in this way to relieve many suffering infants. This subject, the feeding of

infants, is a great and important one for you are now laying the foundation for a life of happiness or misery; much of the suffering of after years is due to improper feeding during the first year of the child's life.

THE TROUBLE WITH VACCINATION

Vaccination has been stopped in Cleveland by order of Health Officer Friedrich. The direct reason for ordering vaccination discontinued is because four fatal cases of tetanus have occurred recently and these fatalities, together with the fact that many people who were vaccinated suffered with very sore arms, led Dr. Friedrich to believe that the vaccine lymph used is impure, contaminated and unfit for vaccination purposes. The health officer declares that no more people will be vaccinated by the city until the virus used is known to be pure. Dr. Friedrich explains his opinion of vaccination and justifies his decision in the following statement: "I am a firm believer in vaccination, but I would rather have one hundred cases of smallpox than one case of lockjaw, for I could do something for smallpox patients but lockjaw is fatal. Some of the virus we get from manufacturers is impure. Nothing is more terrible than a case of tetanus. I remained night and day with a poor little girl, who had it, at the City hospital, but nothing could save her."—*The Medical Visitor*.

"Although the boards of health of Cleveland, Ohio, and Camden, N. J., has stopped vaccination Dr. Durgin of Boston continues in the

old ruts. I wonder if he could be convinced of the folly of his policy. It is an old saying, every dog has his own day and no doubt Dr. Durgin will soon come to the end of his rope."—*Ed.*

There has been a sort of three tailors of Tooley street time in New Albany, Indiana. It was this way: A case of smallpox was discovered in that city. Board of Health "ordered" every one to be vaccinated and run up a bill of \$1,200 vaccinating the poor, who it seems have no choice in the matter. Four thousand were vaccinated out of a population of thirty thousand, the twenty-six thousand calmly ignoring the Board of Health's order. Now comes in the Tooley street feature. The Board of Health passed a resolution declaring that the twenty-six thousand were "public nuisances," which was certainly a rich thing for even a health board to do. The twenty-six thousand laughed at the health board and refused to pay the \$1,200 for vaccinating the four thousand poor ones. Then the health board went for the schools and were going to vaccinate or throw the children out. The school doors were slammed in their faces. Then they simmered down. While all this was going on the smallpox case got well and there were no others to succeed it.—*Ex.*

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Suggestion In the Cure of Diseases and the Correction of Vices.

By E. Hood Corson, D. S. T., M. E.,
Room 814, 100 Boylston Street, Boston, Mass.

Graduate from the St. Louis, Mo., School of Suggestive Therapeutics and Medical Electricity, the Chicago School of Psychology, the National School of Osteopathy, the New York Institute of Science and Boston School of Practical Psychology.

THE EFFICIENCY OF SUGGESTIVE THERAPEUTICS.

It is hard to understand how any one can doubt the therapeutic power of hypnotic suggestion, after witnessing a therapeutic demonstration and watching its effect on the patient. There are many who do, and some who are supposed to be intelligent beings. The writer recently gave such a demonstration to one who had, on several occasions, expressed himself as not believing "a little bit" in hypnotic treatment, to the detriment of his business, using for a subject a party whom we recently cured of dipsomania of twenty years' standing; one of the worst cases imaginable. It was shown the party that we had perfect control of all the functions, sensations, and conditions of the patient. The patient stated to our friend(?) the condition he had been taken from, expressing himself as living a new life. Said he had used alcoholic beverages since he was sixteen years old, and of late years that he had been drunk most of the time; that at the time treatment was commenced he was having delirium tremens in the worst form, drinking two quarts of whiskey during the night. The demonstrations and statement of the party cured did not in the least change the mind

of our skeptical friend (?), although he is looked up to by many as being a very intelligent and bright man.

The readers may be interested to know more about the cure referred to above. This party was brought to our office by a friend one morning. When he came into the office it was very evident that he was full of whiskey, so full that it was almost running through the pores of his face. His eyes were almost as red as balls of fire. I asked him what he had about him that he wanted to get rid of, and he replied that he would like to get rid of the desire for liquor. I said to him very forcibly: "Do you really want to get rid of the desire?" He replied that he did most sincerely. I asked him if he had ever tried to leave off the habit, and he replied that he had, and that he had taken the gold cure, but without any benefit. I told him in a very assuring manner that I would cure him! Told him to go home, and not to drink any more spirits; to come to me the second morning after and I would take the desire for alcoholic drink away from him. He replied that he would not promise me that he would not drink any more that day, but that he would promise not to the next day. Said that he could not sleep when he was not full,

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without taking something to prevent his having the tremens, but that he would go to his doctor and have him give him something so he could get through the second night. I told him to do the best he could not to drink anything more that day, or until he came for treatment, remarking that I thought he would be able to get along without it, as I had then given him some help. I was all the while looking him straight in the eyes in a very earnest manner. He came the second morning after, promptly at the time appointed, but in a very nervous condition. I took him in hand, putting him into the psychological state at once. Treated him and sent him away to come again next morning. He was cured from the start. Said he did not have the least desire for drink from the time

I sent him home to sober off. In three treatments he had his nerves under perfect control, and went to work, going back to a position he had lost on account of drink long ago. In less than two weeks from the first treatment he had gained twelve pounds in weight. He had got so low that he had sold all of his best clothing to get money for drink. He has now dressed himself up and says he is enjoying himself as he never remembers of having done before since he was a young man. His wife and family are more than happy, and those who have known of his condition can hardly believe their own eyes. This is one of many such cases that we could tell of. How can we doubt that the force engaged in suggestive treatment is a God force? I am thoroughly convinced that it is.

COLLEGE OF ELECTRO-THERAPEUTICS

A branch of the National College of Electro-Therapeutics of Lima, Ohio, has recently been established at the office of Dr. E. Hood Corson, Room 814, Colonial Bldg., 100 Boylston St., Boston. The Lima College is the oldest, or one of the oldest colleges of Electro-Therapeutics in this country. It has a correspondence and personal course. Full particulars may be had on application in person or by letter.

Look out for the January number of OUR HOME RIGHTS. It will not only be enlarged to seventy pages, but will be such an improvement in every way, that all lovers of humanity will rejoice. We have made arrangements with some twenty able

writers upon as many live issues to be associate Editors and our readers may look for an actual mental feast. OUR HOME RIGHTS is run upon the golden rule: "The greatest good to the greatest number."

PARTNER WANTED

We are personally acquainted with a manufacturer, who wants a practical young man with commercial training to take full charge of the business. He must be willing to invest at least \$1,000. Only he will handle the money. Good business, good profits. No risk. Further information can be obtained from OUR HOME RIGHTS, 247 Washington St., Room 6, Boston, Mass.

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EDITORIAL

Immanuel Pfeiffer, M. D., Editor in Chief

WHAT THE PEOPLE SAY OF US.

Geo. G. Ware, Esq., general agent for Western Massachusetts, Northern Connecticut, Vermont and New Hampshire for the Underwood typewriter, writes us as follows:

SPRINGFIELD, MASS., Nov. 29, 1901.
Dr. Immanuel Pfeiffer,

DEAR SIR:—I have received your back numbers of OUR HOME RIGHTS, and I assure you that nearly everything I have read so coincides with my own views that I am fairly in love with your publication and greatly admire your fearlessness, frank and opened-handed methods. While I may doubt, possibly, some of the statements and doctrines of your numerous "ism" writers, yet in the main I think your little magazine is calculated to do more good than all the rest of the public magazines which I have seen, put together.

M. C. Bailey, Buford, Ga., writes us: "Have received copy of OUR HOME RIGHTS, like it very much and think it one of the most wide-awake publications that I have had the pleasure to read. Please send me six copies to use as samples and I will soon send in my own subscription with a list of others."

B. B. Stuart of Syringa, Idaho, in sending a renewal says: "Have received OUR HOME RIGHTS which I see is to take the place of 'Temple of Health.' This pleases us very much, as the ideas we find expressed in your magazine fits our way of thinking."

J. T. Small of Provincetown, Mass., the great reformer and press-writer, favorably known all over the country for his good and unselfish work for humanity, writes: "I have received the October number of OUR HOME RIGHTS. It is a splendid letter against vaccination. (He sends us a large list of reformers to whom to send OUR HOME RIGHTS.) In closing his letter, he says: Will do all I can to get some subscribers for your excellent magazine."

Dr. Ph. Nagel, Reading, Pa., writes us: "OUR HOME RIGHTS is a blessing to every household and it certainly is an eye-opener to many."

Dr. Frank Brough, the noted Boston specialist, writes: "Your magazine is improving all the time, the last number is the best yet. Your article on anti-vaccination is tip top. You certainly deserve success."

Mrs. Clara F. Camp of Independence, Iowa, in sending her subscrip-

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tion writes: "May you be successful in the war you are waging."

Mr. Brainard Cushing of Rockland, Mass., sends us a list of ten subscribers with money. He writes: "OUR HOME RIGHTS should be in every home and I wish you will get many subscribers."

Mrs. John Van Fossen of Leavenworth, Kan., writes us: "I have seen one of OUR HOME RIGHTS and am greatly interested in the subjects, and enclose subscription for one year. Your magazine is full of good and helpful things and I wish you unbounded success in your efforts to enlighten and uplift humanity."

Dr. G. S. Hannel of Calumet, Mich., writes: "I think your magazine is already one of the best in the country. I am rejoicing over your success. I will do all I can to help you in your noble work. I am reading OUR HOME RIGHTS with delight. I think it is just what is wanted. I enclose my subscription for one year and I enclose a list of names to whom to send OUR HOME RIGHTS."

* * *

*THE REV. E. WINCHESTER
DONALD AND HIS EXPRES-
SIONS ON HELL.*

Somewhere else in this issue will be found a correspondence between the Rev. E. Winchester Donald, pastor of Trinity church, Boston, and the editor of OUR HOME RIGHTS. Our object is simply to do our duty and show an example. If other people would watch the sermons of the ministers in their respective communities and criti-

cise them when the occasion demanded it, it would accomplish much good and the ministers would naturally be more careful, when they know they are watched. The Rev. Mr. Lyman Abbott said the other day in a lecture before a Jewish society: "The trouble with many ministers is they so often say what they don't believe. I am not referring to Mr. Donald. As my readers will see, from my answer to Mr. Donald he is anxious to show that he had not used the language as reported, while the fact remains that in reality he did. His sermon, which he kindly sent to me, was full of hell and references to Christ's utterances upon this hot place. I trust some good has been accomplished by this correspondence."

* * *

*THE COMPLIMENTS OF THE
SEASON.*

OUR HOME RIGHTS presents its compliments of the season to all its readers. God bless every one of you! Think with deep affection of that lowly Nazarene from whom we have received so many glorious lessons. He has shown us how to proceed to come up to his standard, when he said: that not only the work he did, can we do, but still greater work. What an immense sermon. Do we attempt to know what he meant? From the evidence around us, it seems not. One thing is sure; until we do, we shall have the terrible evidence of sin and disease in abundance. Reader! Have you made your mind up to turn over a new leaf next year? You must admit there is need of a better self; a better social, political and religious condition. Will you do your part to accomplish this? If

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you will follow the course of OUR HOME RIGHTS, you will be forced to admit, that some of your fellows are working hard for a betterment. Let us hope for the best; but in order to have a reasonable prospect of the realization of this hope, let us buckle on a well fitting harness and make up our mind that we will do our part. Such a desire to our mind is practical prayer; as it is bound to bring good results.

* * *

OUR HOME RIGHTS IN 1902.

"OUR HOME RIGHTS" was born in April, and at the close of this number is ten months old. It is admitted all round, that it is a most powerful, lively baby for that age. It has evidently come to stay. It has no excuses to offer for that, as it is dedicated to serve humanity in every possible way. It is giving evidence of a healthy condition in many ways, which we cannot enumerate here; in fact, it is not necessary, it speaks for itself. We will only call attention to a thing or two. In the future OUR HOME RIGHTS will be seventy pages instead of forty-eight pages as hitherto and the front cover will be beautifully illustrated, printed in several colors. The price will be \$1.00 per year and is worth its price over and over again. We call especial attention to our magnificent offer on the back cover, giving away thousands of dollars in cash to those who help us to introduce OUR HOME RIGHTS. Up to the present time we have had to depend upon our friends to help us introduce the magazine for a principle's sake. We had nothing to offer in return, but a most hearty thank you. How could we do otherwise? Fifty cents

a year, there was nothing to divide, as that small price would not even pay cost of paper and printing. We realize that nothing succeeds as well as success and that the laborer is worthy his hire. You tell an American boy or girl that you want them to do some work for you and see how quickly comes this question: "How much do I make?" This question is perfectly justifiable and we glory in their attempt to stand up for their rights. We have made them all an honorable offer to co-operate with us in introducing OUR HOME RIGHTS among their friends and neighbors, and the beauty of it is, that it pays all round as they are bound to receive the thanks of everybody for having called the attention to a magazine, which for many reasons, ought to be in every household in the land.

* * *

DIFFERENCE IN OPINION.

We hold, that to differ in opinion is no crime. It is well to remember that human opinions are apt to be erroneous. Of course, as there are no things alike in nature, it is perfectly natural that things should differ. Let our readers bear this in mind; let us tolerate each other if we only believe our motives are honest. There are many writers to OUR HOME RIGHTS. We try to select those who have ability and are governed by the grand principle of the greatest good to the greatest number. We can certainly do no better. We should never condemn that of which we have no knowledge; we should always be willing, as far as possible, to investigate every issue presented, tending towards the betterment of the human race; if we do there is an oppor-

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tunity for enlightenment. We have a right to be on the fence, while we investigate; but when the preliminary of the investigation is over, it is our duty to form an opinion and stick to it as long as we think we are right.

* * *

MANY VICTIMS.

We are daily visited by many people who have been vaccinated to their sorrow, suffering from swollen, sore arms and in other ways. They all declare that they will never again submit to such stupid, barbaric treatment. Some are very emphatic in their expression and speak of revolvers and shot-guns should they ever be approached by a vaccinator. We hear of many fatal results and where we can get the facts, we gladly give them to our readers. One of our friends writes us from Roslindale, regarding a recent death in that community. "This man was vaccinated and his hands became sore and cracked. He then embalmed a body of a subject, who had died of septicæmia and the undertaker died of blood poison, which is the same thing. Had he not been vaccinated, no doubt, he would be alive today.

* * *

MAKE UP YOUR MIND.

In every community, where the common-people rise up in their might and demand their rights, they succeed. This has been demonstrated in Camden, N. J., Cleveland, Ohio and places where the people made up their mind to have no more vaccination. When will the people of Massachusetts wake up on this score?

The Anti-Vaccinationist will try hard to abolish compulsory vaccination in this state and it is our opinion that it will take more than one car load of Drs. Durgin and Shea to keep the old, tyrannical, stupid, degrading law in force. It must go,—by the Eternal—as Andrew Jackson said.

* * *

WRITE YOUR REPRESENTATIVE.

You will find in this issue a copy of the bill to repeal the Compulsory Vaccination law. Write your representative at the state house to vote for it and thereby help humanity. Dear reader will you spend one cent on a postal card and two moments in work to free our commonwealth from the most obnoxious law in existence? We will trust you to do your duty.

* * *

REVIEW.

"Vaccination from a Homeopathic Standpoint," is the title of a pamphlet by Stuart Close, M.D., of Brooklyn, N. Y. Dr. Close has evidently given much study to the subject and gives most excellent reasons why compulsory vaccination should be abolished. As the pamphlet is marked "with the compliments of the author," we do not know if the doctor cares to be advertised to a very large extent.

* * *

WE REGRET.

We regret from time to time to lose some of our best writers, but such is life. We try to substitute them with better ones if possible. It looks as if Dr. Leighton would

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leave us. He is preparing to go to Mexico. We wish him abundant success and happiness wherever he goes. He has promised to write us a letter once in a while, when he runs across anything of special interest and we shall gladly print such letters.

* * *

HEAVEN AND HELL.

The following letter explains itself:

BOSTON, MASS.

*Rev. E. Winchester Donald, Pastor
of Trinity Church,*

DEAR SIR:—I have sent you a marked copy of the November issue of OUR HOME RIGHTS, containing an article copied from a Boston newspaper. Practically the same item was in all the Boston papers; still I did not make any comment on it, before sufficient time had been given you to correct the report, if it was not true. It is very difficult for me, who stand committed to reform in social, political and religious life, and who, as a Unitarian, believes that any man is too good to be damned; and as a Universalist believes, that God believes, any man too good to be damned—that any one in our days, especially a minister of the gospel, should use such language. I refer to that part, where you are quoted as saying:

"There is hell right here in Boston, too, where some men and some women love, actually love the impure and unjust. The hell in which they are living now will be the hell into which they will be thrown eternally. At the other hand, a righteous man will hold high the solemnity of eternal separation and only speak with devotion of this plan in God's last judg-

ment. As a logical and divine consequence of his good will he will feel in his pure heart the everlasting grace."

You and I may differ in regard to what hell is; but your expression coupled with eternity, indicates that you are holding on to the old idea of "Hell and brimstone."

That there are sinners right here in Boston, as well as in other places, cannot be denied; nothing else could be expected under our perverted system of Christianity. But that these sinners actually love the impure and unjust, as you say, is a statement, which I, with my knowledge of human nature, must deny, at least in many cases. Let us, however, for argument sake, say you are right. In that case let us ask, who planted that love in them? To my mind, and I have the best reasoners on my side, God originated love. Some people in their ignorance say, the devil planted the love of sin in the human family. If this is true, the responsibility still rests with God, who made the devil and permits him to do mischief. To say the opposite would be to admit that there was more than one creator and that God is not almighty.

Let us first of all be just, if we have enough of love in our heart and mind-force to be just, remembering, that in the same proportion, love and mind is absent, in the same proportion justice will be lacking. Is it not well to remember that there are not two things alike in the universe, and that if you had been made as any one of the poor hell-candidates you so freely condemn, you would be at least somewhat like him. No sane man will deny this assertion. It seems

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to me I remember having read something like this: "Judge not, that ye be not judged." I cannot and will not stand idly by and give the right to any minister of the Gospel to throw his fellows into eternal hell.

We are what we are made; we are not consulted any more than other parts of creation. It is quite easy for the man, who has no inclination for liquor to condemn his brother, who is a drunkard. So it is for the naturally inclined honest man to condemn his dishonest brother; but the most important question in this connection is: Is it honorable to condemn those who are morally or intellectually inferior to us? In this connection, it is well to remember what Christ said, when some of these—in their own mind, pure people—brought a woman before Him, charging her with a crime. Christ did not send her to eternal hell, nor did he in an unkind manner refer her to hell life, charging her with actually loving the impure. Nay! Nay! He simply turned to her accusers, saying: "Let him, who is without sin, cast the first stone." We are told that all the accusers disappeared, no doubt feeling guilty in their hearts, and Christ sent the woman away with good advice and without punishing her.

If the followers of Christ would imitate Him, I am sure there would be no stone-throwing today, not even in the Episcopalian church. This is said in kindness. I am not condemning anybody. I am only taking the part of those whom you have a desire to send into everlasting hell. If you have really got it into your head, that you are purer and better than some

of your fellow-men, all well and good. I find no fault with that; only let me recommend you always to remember that, this does not give you the right to condemn your unfortunate fellow-men, who have been made different and brought up under such conditions and environments, that nothing else but a sinful life could be expected; and no man, who has Christ in his heart, will send his fellow-man into eternal hell, under the plea that it is a God-plan. Ask any of our jurists this question: "What is punishment for?" The answer every time will be: "To make man better." This is civilization; while the system advocated by you is just the reverse. Any superior animal or plant would have as much right to condemn the inferior; but would it be just?

You say: "That the righteous man will hold high the solemnity of eternal separation and only speak with devotion of this plan of God's last judgment. As a logical and divine consequence of his good will, he will feel in his pure heart the everlasting grace."

In this last statement I also must differ with you. The truly righteous man will do no such thing; only the selfish, narrow, contracted fellow will act as you say. The righteous man can only feel everlasting grace in his pure heart, when he knows that his dear relatives and friends are at least as happy as he is.

The man who can be happy and contented, knowing that his father, mother, sister, brother, wife, son, daughter and bosom friend of his youth are separated from him forever, and suffering in eternal hell,

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is a worse demon than ever has been pictured by mortal man.

That we have sinners in Boston is true, but that they will be thrown into eternal hell is not true; and it will be mighty hard for any man to prove such an assertion.

One thing is sure. Any Christian minister should devote his time to something of a higher and more elevated nature, than to preach eternal hell.

Yours very truly,

IMMANUEL PFEIFFER.

Boston, Dec. 16, 1901.

TRINITY CHURCH, BOSTON.

MY DEAR SIR:—Like all public men, I am not frequently not only misreported in the public press, but my utterances are so distorted as to be beyond recognition. It is my rule never to correct these misreports and distortions, since it is idle to contend with the press. Furthermore, I never form or express my opinion on the basis of another man's utterance which appears in the public press, unless it is over his own signature or manifestly a verbatim report.

The printed slip which you enclose I utterly repudiate, never having uttered anything that warrants such a report. It is not always possible to substantiate the justice of one's repudiation, but in this case I am abundantly able to do so. On Sunday afternoons in Trinity church the sermon is unwritten and is meant to be simple and familiar; and a young man, sitting underneath my pulpit, takes down verbatim what I am uttering. He is under bonds to report me exactly as I speak,—repetitions, grammatical errors, and all the rest. Any at-

tempt on his part to better my utterances by correcting mistakes of any sort, would be notice that our engagement is terminated.

Your letter is so courteous, its tone and temper are so admirable, that I venture to inflict upon you the reading of the sermon in question, or, rather, to give you an opportunity to peruse it. I think you will say at the close of your reading that I am justified in repudiating what has been attributed to me, at least so far as the cutting you enclose reports me. I do not send you the sermon for publication or for any public use whatsoever; and I send it to you precisely as handed to me by my stenographer. Naturally I am a little reluctant to disclose my literary shortcomings, but the substance of the sermon, that is to say, its positions and teaching, I stand by. Will you be so good as to return it to me after you have made such *private* use of it as you may care to make?

Very sincerely yours,

E. WINCHESTER DONALD.

December 17, 1901.

BOSTON, Dec. 18, 1901.

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

MY DEAR SIR:—Your kind letter of yesterday with manuscript came duly to hand. Thanks. Glad you received my letter in the spirit it was sent. I know what it means to be a very busy man, still I think it is dangerous to let the press misrepresent us on important questions, without any effort on our side to make corrections, at least at home. It seems to me we owe this duty to ourselves and others. The

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public press is certainly a power in the land and any paper will be glad to print a correction; in most cases a few lines would be sufficient and although a correction may not altogether counteract the mischief done through misrepresentation, still it is the nearest we can come to it. I am indeed pleased to see your statement, utterly repudiating the printed slip, and out of justice to you I shall read your sermon, although my time is entirely occupied by such things, which must be done, and as I read along, thinking as I go, I shall make such remarks as I think proper.

On the first page, third line from the bottom you say, "I shall stick closely to the very words of our Master himself." Is it not well in this connection to remember, that we absolutely have no knowledge, nor ever had of any such words coming from Christ, everything is hearsay and our common sense tells us how difficult it is, even in our days with so many facilities at our command, to have any person properly reported, so much more in the days of Christ. Therefore, I see no other way out, than to think as we read and say, "Is it likely so and such a character would say so and so. I find I get better results in following this plan. I therefore think, or rather refuse to think, that Christ, that magnificent, beautiful, kind-hearted character should be a party to send any one into everlasting punishment.

When a child in Denmark, I was forced to attend service in Lutheran churches. I have many times listened to eloquent sermons of ministers describing hell, in all its terrors, and I wondered how it

could be possible that a kind, heavenly father would be a party to such an unjust and miserable system. As I grew older, I of course ceased to insult God, by even bringing his name in connection with anything so unkind, unjust and degrading.

As I read on in your sermon, I see with sorrow, that you are holding on with desperate firmness to the thought that Christ had argued in favor of separation from our friends, we having gone into a state of eternal bliss and they into eternal misery. I say I am sorry, because this leaves such an immense obstruction between us, that it seems impossible to come together like brothers. I am between sixty and seventy years old, and I have lived long enough to know that there is nothing so easy as to be mistaken, to err.

Here are two examples: to be sure they are small, but we must remember that the universe is **made up of** small things. Although you had my address printed before you, you addressed the envelope, 247 Tremont St., instead of 247 Washington St.; again your sermon leaves were wrongly numbered. This was not because you did not mean to be right, nor that you did not know how to do it right; it was only because your mind was in a certain condition, and why? Perhaps because the stomach or some other physical organ was not feeling just right. Of course you realize that I am not making this remark for the sake of being personal or unfriendly. No! No! They are only illustrations to show if we can be mistaken in one case, we can be in another. I feel I am writing to a

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man, who means to do good and that, if you are wrong, it is not of the heart but of the head. If I did not think this way, I doubt if I should write you this letter.

Now your argument about the devil and his angels, and trying to speak of a kind God in this connection, I am compelled to repudiate; the worst creature of God, as you term the devil, should be reformed and blessed, if not, God is not almighty and just.

On page 8 you try to make a distinction between "sent" and "go." There is no difference between these words, if the word "go" leaves you without a choice of staying where you are or going where you please. In one sentence, page 8, you destroy all future prospect of betterment, even evolution is stabbed to death, when you say "and they will go in a world to come precisely as they go in the world, which we now have." On page 11, you give expression to some hope for the sinner while on earth. This being true, why not carry that principle a little farther. There should be nothing impossible for God, and anything having a tendency to raise men into a better state is always praiseworthy. You seem not to think that there is a chance to step out of the eternal hell; if this is the case we had better take away the word eternal in order to be consistent. On page 12, you say this is not your teaching. You throw the whole blame, as it were, on the Lord. This is where in my estimation you are wrong. You should not permit yourself to think that a God could be a party to such a miserable system. If you will study the law of cause and effect

you will never preach such another sermon; also to divorce any evil thought from Christ is the only safe way. I think I have grown mentally since I got into this way of reasoning, and my good will goes out to everybody.

Very sincerely yours,

IMMANUEL PFEIFFER.

TRINITY CHURCH,
IN THE CITY OF BOSTON

MY DEAR SIR:—I beg to thank you for your letter of the eighteenth. It will be useless for us to discuss the question you raise as to whether we know anything of the words of Christ. My sole point in writing you and enclosing the sermon was to show you that I had given utterance to no such words as are attributed to me. I simply wanted you to see my point: that God had prepared everlasting fire for no one except the devil and his angels, and that he had sent no man into such punishment. This, I think, my sermon clearly proves.

Very sincerely yours,

E. WINCHESTER DONALD.

December 19, 1901.

BOSTON, MASS., Dec. 21, 1901.

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

MY DEAR SIR. Your kind letter of the 19th inst. came duly to hand. Thanks! I was under the impression that all honest Bible students agreed, that there never was anything printed about Christ while on earth. You know, as other public men do, what a difficult thing it is to be properly reported.

I notice what you say in regard to your sole point in writing me was

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to show that you had not uttered the words attributed to you. While it is true you did not use the exact words, it is also true, you said practically the same. You have no more right to say that God had prepared everlasting fire for the devil and his angels, than to say that he had prepared an everlasting fire for anybody else. My sole point in writing you was to say that Christian ministers to-day have something else to do than to misrepresent a kind and loving God. What is the difference between an angel and a man suffering in everlasting fire?

Very sincerely yours,

IMMANUEL PFEIFFER.

* * *

One firm in Boston "cries enough." A young girl working in one of our Boston department stores was forced to be vaccinated with the result that her arm was amputated. The firm made a compromise and agreed to pay her \$20.00 a week for the balance of her life. We should think the good wishes of these parties would go out to Dr. Durgin and the whole pack of vaccinators, including the law makers, who were hoodwinked into passing the compulsory vaccination law.

* * *

King Solomon's Mining Co.'s advertisement appears in this magazine; this company comes to us highly recommended by Willard J. Hull, editor of the *Light of Truth*, of Columbus, Ohio, who is one of the directors. We certainly know Mr. Hull would not recommend an enterprise which he did not think solid. Applications for stock in this Mining enterprise can be made at our office.

Compulsory vaccination must go. It is unjust and works mischief. Read OUR HOME RIGHTS, mark some of the strongest arguments against vaccination and send it to your senator and representative and tell them to vote against compulsory vaccination.

Be sure and send for sample copy of the January number. It will be 70 pages and very attractive.

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

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?

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

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

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Botanic Medicine Department

Edited by Dr. H. C. Lull,

165 Tremont Street, Boston, Mass.

Most of us are naturally very lazy, at least mentally, and prone to take things just as we find them, without ever stopping to ask or think, "how did this or that thing happen, grow, evolve, or reach its present condition of usefulness or beauty." And yet the story of the most common articles of clothing, furniture, food and the thousand and one things that meet our eyes on every hand in daily life is a most interesting and fascinating one, i.e., to trace from the crude material through all phases of its handling and manufacture.

And so it is with medicines, which are mainly divided into two large classes: vegetable and mineral, though there are a few animal substances employed—and now-a-days chemistry has given us a special class of coal-tar products which are neither fish, flesh, fowl nor good red-herring, though some are quite useful.

But our department is botanic medicine, which naturally confines us to the vegetable kingdom, and here our first thought comes into play as we take up any specimen of drug, root, bark, leaf or flower and let our fancy run free for a while. Where did you come from? The dense jungles or arid plains of Africa or Asia? The vast and gloomy forests of the Amazon or Orinoco, where monstrous and

deadly serpents glide and bask, or agile monkeys and gaudy parrots chatter and shriek by millions? From the heaven-piercing slopes of Himalayas or Andes, where in dreadful loneliness you dwelt between heaven and earth, absorbing virtues from sun and air above and virgin soil beneath? Or may be more common-place, from just a plain farm where some wise farmer finds it easier and more profitable to raise ginger and ginseng than potatoes and corn.

Who first thought you might be useful for some ailment, ache or pain? Who was first bold enough to try the effect of eating you, or making a decoction or infusion of you and drinking the same at a venture, thus taking his life in his hands? Some did this in desperation for present pain or agony, willing to die if no relief could be obtained; others more noble, in all ages, have deliberately experimented for the public good, "giving their bodies to be burned" as it were. All honor to such noble men!

Perhaps, in fact, doubtless, the handling of a poisonous drug calls up the wierdest fancies and strangest events in human history, especially the history of the Orient, where human life has ever been held cheap; where the mere nod of a despotic tyrant's head meant the

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quaffing of the deadly cup for some unfortunate, or perchance the same tyrant received pay in his own coin at the hands of some outraged faithful (?) slave or mistress.

We think of dear, good, oldocrates and his fatal drink of hemlock—of Lucretia Borgia and her many victims; of that charming, loving, but sadly ill-fated couple, poor Romeo and Juliet, and thousands more, and meditate upon the sorrow, suffering and calamity caused in a steady stream down the

ages of the world by means of poison in the hands of murderers.

So that, whilst on the one hand, sin has brought suffering, pain and death into the world, on the other our God and Father has given "herbs for the use of man," a quotation from scripture for which I have not time to look up chapter and verse, but I know it is there.

The kernel of this short essay is that our most useful medicines are found among herbs.

THE DECEMBER "MIND"

Horatio W. Dresser, the well-known author of "The Power of Silence" and many other works on advanced thought, forms the subject of a frontispiece portrait and biographic sketch in *Mind* for December, to which he contributes an article on "The Philosophy of Adjustment." The recent "confession" of Mrs. Piper, the famous spirit medium, concerning the nature of her strange powers, is considered by Joseph Stewart, LL.M., and Editor John Emery McLean, whose conclusions are of interest in the light of the November symposium on "Spiritualism." The first of a series of papers on "Hindrances to World-Betterment," by Abby Morton Diaz, appears in this number; it is entitled "Beliefs Concerning 'Human Nature.'" Frederic W. Barry, a Toronto editor, writes upon "The Throne of Mastery," and Dr. T. F. Hildreth contributes an exquisite prose poem on "Crucified Innocence." Emily Wright Hood considers "Man His Own Oppressor," and Evelyn Harvey Rob-

erts has an allegorical sketch called "From Outer Darkness." "The Ministry of Love and Hope" is shown by John A. Morris, and C. M. Tylee has a brief article on "Self-Knowledge." "Why Seek to Popularize Truth?" asks Estelle M. Amory. The Rev. Helen Van-Anderson contributes an essay on "The Home Atmosphere" to the Family Circle department, which has also a number of articles and stories pertaining to Christmas. Editorial notes of new books complete this excellent issue. (20 cents, at news-stands; \$2.00 a year. The Alliance Pub. Co., Fifth Ave., New York.)

Be sure and send for sample copy of the January number. It will be 70 pages and very attractive.

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.

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Anti-Vaccination



Department

Edited by JOSHUA T. SMALL, Provincetown, Mass.

In the early 90's vaccination was being repudiated by the people of Massachusetts, therefore the doctors who put self before principle cast about for some method to galvanize the corpse, so that they might shake a few more thousands out of the hoary old fraud.

To this end they conceived the plan of stopping each child in the Commonwealth at the door of the public schools, unless he or she could show a certificate certifying that the applicant for admission had been duly vaccinated. With this idea in view they marched to the State House in 1894, expecting, no doubt, to score an easy victory, thanks to the ignorance of the legislators on the subject of vaccination. But they reckoned without their host, for one of their own number was there to tell the truth about vaccination and when he—Dr. William P. Saunders of 355 Massachusetts Avenue, Boston,—had talked to the committee that had charge of the bill for nearly two hours, they agreed to amend it by putting in a clause that should permit any physician in good standing to furnish an exemption certificate to any child, that, in his judgment, was not a proper subject for vaccination and such certificate should give the child entrance to the public school.

Under this provision of the law

Dr. Saunders and many other physicians in the state, have issued thousands of exemption certificates, thereby saving thousands of children from having the seeds of disease put in their blood by the barbarous and disgusting operation known as vaccination.

Provincetown, at this time, had a doctor on the board of health, who considered it his duty to see that this law was rigidly enforced, and as nothing was known here about the exemption clause, most of the school children had to be vaccinated and as the natural result, there began to be much sickness among them.

This led to an investigation of the subject and the agitation following it was the means of having a bill introduced in the last legislature calling for the repeal of the compulsory vaccination law of the state. It also caused the citizens, in their last annual town meeting, to vote for Dr. W. W. Gleason, a strong anti-vaccination doctor, for member of the board of health for three years. The people of Provincetown have had the courage of their convictions in this matter; now let the people of other towns and cities follow our example and the "greatest medical delusion of the age" will soon die for want of support.

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Things Wise and Otherwise

Conducted by
"Us Two"

QUAINT EPITAPHS.

On the base of a beautiful recumbent statuette in Mt. Auburn cemetery is inscribed:

EMILY.

Shed not for her the bitter tear,
Nor give the heart to vain regret;
'Tis but the casket that lies here;
The gem that filled it sparkles yet.

* * *

Here is a miser's epitaph:

Here lies one who for medicine wouldn't give
A little gold, and so his life was lost.
I fancy now he'd wish to live.
Could he but guess how much his fun'ral cost.

* * *

Mr. Campbell married Miss Death, and the poet wrote:

For Death he zealously prepar'd,
Nor wished to be the trial spar'd.
The moment came—his Death he met
And joyful paid great nature's debt.
Clasp'd in the arms of Death he lay,
Nor wished a resurrection day.

* * *

Sacred to the memory of Miss Martha Gwynn,
Who was so very pure within.
She burst the outer shell of sin,
And hatched herself a cherubim.

* * *

In a certain town in the United States is a cemetery with a square

inclosure, with four tombstones at the four corners, recording the deaths of the four wives of one man. In the centre stands a large monument with the touching words, "Our husband."

* * *

James Danner of Louisville, having died and been laid by the side of his four wives, received this touching epitaph:

An excellent husband was this Mr. Danner.
He lived in a thoroughly honorable manner.

He may have had troubles
But they burst like bubbles
He's at peace now with Mary, Jane,
Susan, and Hannah.

* * *

A friend intrusted another to write his epitaph. Here it is:

Poor old sinner, here he lies,
Nobody laughs and nobody cries,
Where he has gone and how he fares
Nobody knows and nobody cares.

* * *

Colonel James Fisk in the days of his success was approached by a committee from his native town in Vermont to give a subscription to have a wire fence put around the cemetery. "Not a cent will I give," he replied; "there is no sense in your undertaking. Those who are inside cannot get out and those who are out don't wish to get in." The committee went away in silence.

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Socialistic Department

Edited by C. F. BLANCHARD.

236 Holland Street, West Somerville, Mass.

TO MAKE BETTER MEN.

Emerson somewhere says that it would be better to have poorer articles of handiwork, as cloth, leather, shoes, machinery, etc., if thereby we might have better men. The competitive system sacrifices men to merchandise. Socialism proposes to make better men, and would be justified even if the products of labor must deteriorate. Its main object is to improve the conditions of life—not physical ones only, but these first. When a man is sick his mind is unbalanced thereby. Does the doctor treat him for insanity or for the physical ill from which his mental unbalance proceeds? Socialism finds many evidences of disease among men, such as dishonesty, hypocrisy, subserviency, directly proceeding from our commercial system of long hours and under-pay. As a cure it offers a plan whereby short hours and abundant remuneration shall be the rule. No thoughtful person would affirm that immediately upon the substitution of co-operation for private competition all men would become angelic, doing good to their fellows and dropping all their little weaknesses of vanity, envy, superstition. It is quite likely that the wrong of ages would have left serious brain disorders which would require years,

perhaps generations for their eradication.

In this day we strive for place and wealth and become sordid, and unfriendly towards our neighbors, who are competing with us for the same attainment. The remedy is a larger field and ampler opportunity for all. Socialism can give a happy home, the best education, means of travel, congenial occupation, art, health, peace and plenty to every individual.

To suppose that we shall have every want supplied without effort under Socialism is to misunderstand its mission. No man must consume that which he has not produced. The state will not feed us. She merely guarantees that we shall not be hindered in our attempt to feed ourselves. If it were true that human effort would be rendered unnecessary by the fostering care of the co-operative commonwealth, inferior men would certainly result from this system and our friends would be right who object on the ground that, humanity would lose its stamina and be unwilling to work, lying in the lap of the State in blissful ease. Such critics misunderstand Socialism and human nature.

God's laws are perfect, and therefore must be in harmony with one another. Labor is a law of life and harmonizes with healthy mind and body. Men love to labor when

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their work brings independence and happiness, instead of slavery. The freer conditions of Socialism would make better men.

The limitation of my space renders it impossible to cover the subject of this essay with any degree of fulness.

San Francisco doctors regard as a freak of Nature a German lad, now in that city, whose right eye is telescopic, enabling him to see the moons and bands of Jupiter, and whose left eye is microscopic, rendering it possible for him to detect the minute creatures that inhabit a drop of pond water. Nature has done many things well, but she has also made some sad blunders. She made man with a limited power of vision as well as of hearing, denying to him a view of wonders which are both beautiful and highly instructive, and shutting his ears to the music of the spheres. In the matter of human teeth her failure has been tragic, while at middle age, when a head covering is needed to prevent neuralgia or catarrh, man's hair is little more than a fading anemone.

The inefficiency of the human stomach is the chief support of an army of physicians and the inconstancy of man's kidneys enriches the owners of countless mineral springs. In the last stages of life, when men have mastered the wisdom that should bring happiness without a penalty, they find themselves toothless and hairless, almost blind, hard of hearing and robbed of the energy which led them into costly folly in earlier years. Indeed, Nature has not done well with man.

But for man's own achievements his career would be sadly restricted and comparatively barren. Before he learned of the natural lens of the eye he designed the lens by which he is able to penetrate the mysteries of the skies and by which the invisibly

small object becomes gigantic. He invented the great improvement on the retina, the photographic film, which not only receives delicate impressions to which the natural retina is insensible, but retains them permanently. The remarkable German lad with telescopic and microscopic vision is to be considered not as a mere freak, but rather as an evidence of the disposition of Nature to learn from man and to copy his improvements.

It is the basis of Mr. Darwin's great theory that when a creature appears with any new characteristic which gives to it an advantage over its fellows it becomes better able to survive than they are, and that eventually the entire species will be endowed with the improvement. From the single instance of this peculiar German boy we may reasonably hope that the natural human power of vision in the future will be so extended that it will embrace the very remote and the infinitely small. Since the modern surgeon has demonstrated that the stomach is not essential to human life, Nature may yet correct her blunder and abolish that source of most of our ills.

When Nature shall fully enter into the work of producing an improved humanity man may acquire teeth which will not decay, and the hairs of his head may be clinched under the scalp so that the blasts of many winters will not carry them away and leave a polished dome for flies to skate on.

—*Philadelphia Record.*

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Women's Department.

Edited by Mrs. S. I. Bordman

WE SHALL NEVER PASS THIS WAY AGAIN.

We travel an unknown pathway,
Led by an unseen hand,
The future is veiled from knowledge;
The past none understand;
But all around in weakness and woe,
Are souls who need what we can bestow.

Oh, give of your hope and courage
To the spirits that shrink and quail,
And steady the faltering footsteps
Of feet that are ready to fail
Give love, unstinted, in joy or pain
For we never shall pass this way again.

—JUDITH WELLS.

ANSWERS TO QUESTIONS.

CATHERINE—The part of the day selected for walking exercise should be that when the temperature is most agreeable; mid-day in winter, morning or evening in the summer season.

MARION S.—There is good in everything. We find in everything just what we look for. Look for the good and you will surely find it. Your friend may have faults (and who has not?) But remember to err is human; to forgive divine.

AGNES—You have my deepest sympathy. The hardest lessons in life we learn by experience. You

have done your duty, leave the rest to a higher power, all will be well.

MAUD—Be thyself under all circumstances; read and think for yourself; learn to be self-reliant and persevering. A patient waiter is no loser.

CARRIE H.—“Judge not that ye be not judged.” You are apt to jump at conclusions. Live and let live.

A. J. C.—Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man or woman who has no enemies, is seldom good for anything. Those who think for themselves and speak what they think are always sure to have enemies. A celebrated character who was surrounded by enemies, made the remark, “They are sparks which, if you do not blow, will go out of themselves.

LAUREL—He has no enemies you say;
My friend, your boast is poor;
He who hath mingled in the fray
Of duty, that the brave endure,
Must have made foes. If he has none,
Small is the work that he has done.
He has never turned the wrong to
right,
He has been a coward in the fight.

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MAGAZINE.

The Canada *Lancet* says, that the people who keep their homes dark for fear of the sunlight spoiling their carpets and furniture, have no idea of the disease-destroying influence of sunlight and air. Recent experiments made in the Pasteur institute have shown that the bacilli exposed to the sun and air were destroyed in two hours, while those exposed to the sun, the air being excluded, were alive after fifty hours of exposure.

Oilcloth should never be scrubbed but wiped over with a soft flannel cloth dipped in luke-warm water, or better still, weak tea. Skimmed milk, too, that is warmed is a good wash, not only brightening and cleansing, but also preserving the cloth.

Rub celery on the hands to remove the odor of onions.

Mix stove blacking with a little ammonia to prevent it burning off.

Add a few drops of ammonia to the bluing water to whiten the clothes.

Add a little sugar to milk to prevent it sticking to the vessel while boiling.

Add one or two tablespoonfuls of sugar to strong turnips when cooking.

Place an apple in the bread and cake boxes to keep bread and cake moist.

Mix a little cornstarch with salt before filling the salt shaker, to prevent its clogging.

Add a tablespoonful of kerosene to a pail of clear hot water to wash the windows.

Sprinkle grated cheese over oatmeal porridge instead of sugar and eat with cream.

Wet a cloth in cider vinegar, wrapping cheese in it to keep moist and prevent moulding.

Make a splendid furniture polish by taking a wine glass of olive oil, one of vinegar and two tablespoons of alcohol; apply with a soft cloth and polish with flannel.—*St. Louis Journal of Agriculture.*

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.

Be sure and send for sample copy of the January number. It will be 70 pages and very attractive.

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Hygienic Cookery

There was such a truly happy regard among our readers, for our "Turkeyless Thanksgiving Menu" last month, we decided to devote our page for December to a similar

CHRISTMAS DINNER.

Oyster Plant Soup.
 Stuffed Egg Plant. Cranberry Sauce.
 Rice-Mushroom Croquettes.
 Apple Sauce. Celery Salad.
 Grape Jelly.
 Turnips. Sweet Potatoes. Parsnips.
 Slaw.
 Nut Custard Pie. Cranberry Pie.
 Pineapple Ambrosia.
 Fruit.
 Chocolate. Hot or Cold Lemonade.

OYSTER PLANT SOUP.

Wash the stalks, scrape off the skin and wash again. Boil in water sufficient to cover, until soft, then mash. Next add four cups of milk and one of cream (for six persons) and butter size of walnut. Salt to taste.

STUFFED EGG PLANT.

Do not peel, but cut the egg plant, a fairly large one, in two, and boil until soft. Then remove the egg plant from the fire and, when almost cool, remove with a spoon almost all the cooked substance, leaving the rind. Drain this substance thoroughly, using some pressure.

Take an onion, cut it up fine and add to it chopped parsley, salt and pepper, and, with a piece of butter, stir them thoroughly. Then add the cooked inside of the plant, at the end adding the yolks of two eggs and some grated nutmeg. When this is thoroughly cooled, introduce it into the rind of the egg plant. Take string, tie up the halves, and bake thoroughly.

RICE-MUSHROOM CROQUETTES.

Croquettes of rice and mushrooms are a luxury. Put one pound of mushrooms into a quart of water of vegetable stock, with a carrot, a leaf of celery, and a slice of onion, a little parsley and a bunch of herbs, and boil gently for three or four hours. Strain, mince the mushrooms finely, put them in a stew pan with four ounces of rice, the strained stock and more seasoning, if required. Cook till the rice is tender, then drain and leave to cool, then shape the mixture into balls or corks, roll them in bread crumbs, pass through beaten eggs, fry in boiling butter, drain, pile in a pyramid and garnish with parsley.

CRANBERRIES.

The simplest rule for cooking them is the best. To a quart of cranberries allow one cup of boiling water and a pint of sugar. Pick the cranberries over, add the cup of water and let them boil with some

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rapidity in a porcelain lined kettle for twenty minutes. At the end of this time add the pint of sugar and cook them ten minutes longer, stirring them frequently, lest they burn. When they are done, turn them into a heavy porcelain mold. Let stand in as cold place as you have for about twelve hours, or until you wish to serve them, then turn them out on a low platter, a perfect form.

CELERY SALAD.

Boil the celery roots in salt and water. Slice while still hot; serve with plain vinaigrette dressing or allow the slices to get cold, then dress them with mayonnaise, mixed with finely minced watercress, parsley and chives or shallot.

CUSTARD PIE WITH NUTS.

Make custard pie in usual manner, take about twenty walnuts, chop and add to the custard. This will color the pie dark, but the flavor will be rich and exceedingly delicious.

PINEAPPLE AMBROSIA.

Remove the skins carefully from the pineapple and grate the pulp fine, mix with white sugar and let it stand awhile. Make a custard of the yolks of four eggs, the whites of two and a quart of milk. When cold pour it over the pineapple. Beat the remaining whites with sugar, spread the frosting over the whole. Set on ice and serve cold.

WE WELCOME

The Metaphysical Magazine, published at 110, 112, 114 W. 32d St., New York City, N. Y. \$1.00 a year, former price \$2.50. The only reduction is in the price; the magazine is kept up to its high standard. We sincerely trust that this reduction will largely increase the circulation of this excellent magazine. Dr. A. Wilder of Newark, N. J., is its associate editor and has in the December issue a most excellent article entitled, "Genesis of the Koran." You make no mistake in subscribing for this magazine.

The Boston Ideas comes to us this week in a beautiful holiday attire. This publication ought to be appreciated in a wide circle as it gives amateur writers an opportunity to ventilate their ideas, provided they are animated by distinct individual

thought. It is published weekly at 61 Essex St., Boston, Mass. Subscription \$1.00 a year.

"*Soul and Mind*" has moved to Columbus, Ohio, and its editor, the gifted writer, Maud Moore, writes us she is delighted with her new location. We wish her success in her effort to lift humanity into a better condition. We refer to the adv. of *Soul and Mind* in another place of this magazine, which will give our readers full particulars.

The Electro-Therapeutist is a monthly edited by H. C. Bennett, M. D., M. E., Lima, Ohio. \$1.00 a year. It deals principally with electricity as applied in medicine and surgery. No. 11, Vol. 5, now before us, contains some interesting articles.

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The Breath of Life, published monthly at Battle Creek, Mich., and edited by Rev. S. C. Greathead, \$1.00 a year. The November number contained very able articles on the "Kingdom of the Heavens," "Learning and growing from the Sun," "Is Physical immortality our birthright?" "Healing for me," "Key," or "How to obtain long life," "The breath of God," and others.

The Occult Truth Seeker, a monthly, devoted to investigation of all occult phenomenas and the demonstration of psychical healing. Edw. E. Gore, editor, Lawrence, Kansas. \$1.00 a year.

The 20th Century Physician, published occasionally by Chas. W. Close, Dept. D., Bangor, Me.

The Co-operator, Burley, Wash., is a modest sheet with a beautiful motto: "Do your best and be kind." It is evidently the working man's friend, and as such ought to be sustained and given an opportunity to extend its usefulness.

The Middleman, monthly, 25 cts. a year, is on its third year's trip among the traveling agents. It is edited by E. P. Foster, 218 Longworth, Cincinnati, Ohio, and is a good paper of its kind.

Torch of Reason has as its motto: "Truth bears the torch in the search for truth." A paper with such a motto shows principle from the start. You have to read a little in this magazine before you discover that its aim is to serve humanity. It is published at Silverton, Oregon, and edited weekly by T. B. Wakeman. 1.00 a year.

The Monthly Cincinnati has for its object to make the home beautiful, a most worthy undertaking. E. P. and J. F. Foster, editors,

218 Longworth, Cincinnati, Ohio. 25 cents a year. Those who are interested in fancy work should send for it.

The Vaccination Inquirer, organ of the National Anti-Vaccination league, 50 Parliament street, London, South West, price 1d. It has at its head those golden words which every American citizen should carry in his hat and show it to the compulsory vaccinator, when he comes to perform his hellish work. "Against the body of a healthy man, Parliament has no right of assault whatever under pretense of the public health, nor any more against the body of a healthy infant. To forbid perfect health is a tyrannical wickedness, just as much as to forbid chastity or sobriety. No law giver can have the right. The law is an unendurable usurpation and creates the right of resistance." F. W. Newman. *The Vaccination Inquirer* is a splendid magazine and every friend of anti-vaccination should have it. Its December edition is full of instructive matter.

Mind, the leading exponent of the *New Thought*, edited by John Emery McLean and Chas. Brodie Patterson. Issued monthly by The Alliance Publishing Co., Windsor Arcade, 569 Fifth Ave., New York. 20 cents a copy. 160 pages. \$2.00 a year.

A few extracts from different articles will best show its aim and scope. *Philosophy of Adjustment*, (Horatio W. Dresser). "The fundamental fact about the universe at large is that God is resident in it, forwarding its evolution. The fundamental fact in regard to human life is that the soul is imminent in it, demanding expression."

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DERMATOLOGY

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

11 Winter Street, Boston, Mass.

Can you walk a single block without seeing a number of people whose faces are marred with something abnormal, and more or less unpleasant to look upon, such as pimples, blackheads, moles, warts, red veins and noses, superfluous hair, (on women); also falling hair, baldness, dandruff and scalp trouble, or else actual deformities, such as humped and crooked noses, outstanding ears, etc., etc.?

Naturally one asks the reason why—which opens up a very extensive subject, covering a very large field, in fact several fields; but it is much easier to answer three other relative questions at present, *i.e.*, can such troubles be remedied or cured. If so, where and how can it be done? Why don't people have it done?

1. Is answered briefly with an emphatic Yes!

2. By consulting a reliable dermatologist, *i.e.*, one who makes the study of the skin in health and disease his special life business, and this means of course, a properly qualified and registered M.D.

3. Because of carelessness, ignorance and puritanical and superstitious notions.

Take for instance the most common and frequently seen trouble of pimples (*acne*). How unclean, unsightly and repulsive looking is a face covered with these eruptions,

often full of pus and scabby! How can a girl thus afflicted expect a true lover? How can any one take pleasure in kissing such a face, and conversely how can any unmarried man expect any girl or woman to welcome the proximity of his pimply face?

Inconceivable as it may be, a certain proportion are careless and indifferent, just as they are about their dress, naturally slovenly; such people must be left to their fate. But surely we must believe for the credit of decent humanity, that the great majority desire to look wholesome, healthy and clean, and that their earnest cry is "What shall I do to attain this end?"

Many consult the family physician only to be laughed at with a "Pooh, pooh! A few pimples, you'll outgrow them by-and-by,"—or "Just take a little sulphur and molasses and use so-and-so's soap."

Others fly to largely advertised patent medicines, only to rue the day after they break out three times as badly as before, by reason of absorbing powerful drugs and chemicals, which should only be prescribed by intelligent doctors for special cases. (A law is badly needed to restrict the promiscuous sale of all remedies of this nature). A large proportion of my worst cases are of this latter class.

These are of the ignorant class,

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which of course also includes many who think it is a matter beyond human aid and which they hope and trust that Father Time will and can alone cure.

Finally and strange to say there are those who speak of dispensations of Providence—of leaving their faces as the Lord made them fearing to make a bad matter

worse. This refers more especially to moles, superfluous hair and birthmarks, etc.

In a series of short articles, the writer will endeavor to give an easily understood scientific description of the commonest skin and scalp troubles, together with the proper treatment.



Sunday-Question Department

Edited by Walter C. Knowlton,

Station A, Gardner, Mass.

Allow me in the spirit of your excellent magazine, OUR HOME RIGHTS, to present a few thoughts on our Sunday Blue Laws. All friends of freedom should insist on the immediate repeal of all laws which interfere with our perfect religious liberty. The observing of a Sabbath day is purely a ceremony, and no moral principle is involved in it whatsoever.

The old Jewish Sabbath was instituted by the priesthood to clinch their hold on the people. Of course it was pretended to celebrate the day on which the Lord rested after completing the work of creation. This claim that the Lord ever needed to rest would hardly seem possible to find credence at this late day, but only a few days since a minister in Newburg, N. Y., advanced the preposterous claim, that the Lord was "refreshed" by the observance of the Sabbath. Rev. Minot J. Savage says, "It is absurd to suppose there is any one in the

sky who is angry with those who do not rest one day in seven."

Although the absurd claim that the Lord claims one-seventh of man's time for his "refreshment and glory" is built on sand, and has been demolished times without number; still the bigots, like the child with his building blocks, continue to build their frail castles with great satisfaction. I do not care to help on in their child's play.

The state cannot discuss any question of theology. No one will claim that it is a function of the state to decide which is right between two or more religious opinions. If the state cannot discuss and decide such matters, how can it compel the general observance of any one of these opinions. The Jews and some of the so-called Christian sects, think Saturday is the proper day to keep. There are thousands of others who do not believe the Lord is dependent for "refreshment" on the keeping of any day.

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Now, Mr. Editor, if this reasoning be correct, all laws which seek to control men's actions on Sunday, or any other day, because of some one's religious opinions, are usurpations, a denial of individual rights under the constitution, and a gross perversion of legislative power.

The Sunday law is only enforced on the poor people. I will quote from Herbert N. Casson to show the injustice of it, "Last May a citizen of a town in Georgia was sentenced to twelve months in the chain gang for private work in his own garden. Another American citizen is serving seventy-five days in the chain gang for lifting a wheelbarrow on Sunday.

In New York a woman was arrested for buying a five-cent piece

of ice on Sunday for a dying child. When she returned from jail, she found her child dead.

On the other hand a wealthy man was "taken" before the courts in New York state last summer for playing polo on Sunday and was acquitted at once. I have yet to learn of any wealthy or influential citizen being fined for desecrating the Sunday law.

Jesus said, "The son of man is lord of the Sabbath" and like St. Paul (see Col. 2-16) did not propose to allow any one to judge him in respect to how he should keep it. Beecher said, "The Sabbath is not a command but a privilege, and it should be the most joyous day of the week."



American Press-Writers' Dept.

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

The American Press-Writers Association is one of those healthy infants of the twentieth century which you are invited to join if you ever write volunteer letters to the newspapers; if you believe in the power of the press, and if you can subscribe to freedom in thought, speech, press and mails.

You can belong to any sect or any party, or you can belong to no sect and no party.

You can be a writer, writing for the press, or you can be a worker who circulates newspapers, circulars, etc., or you can be an honorary

member by the payment of \$1.00 or more to the cause.

You would find that as a writer you would be introduced to a large number of papers, and that your letters would be received by many of them, owing to the fact that the Association would point out to you the opportune time and subject in which and on which to write them.

You would find yourself subject to no dues or fines whatever. If you wished to be classed as an honorary member, in addition to being a writer, you could hand in any sum you choose, to any member you

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preferred, to assist in his or her special line or lines.

If you wish to join the Association write to the above address, enclosing stamp and a list of the subjects you write upon, and full information will be sent to you.

The names and address of all new members, corrections, withdrawals, etc., will be published in this department of OUR HOME RIGHTS.

Eleven thousand pages of printed matter in the interests of the Association's work have been printed and distributed the past month at a total cost of \$24.27, and we feel that this printed matter will unify and greatly extend the usefulness

of the Press-Writers. Anarchism has been for several weeks the leading topic, but the past has seen the anti-vaccinators forging to the front in various places. J. T. Small has been in evidence several times in the *Boston Traveler*, W. C. Knowlton in the local papers of Gardner, Mass. Dr. R. S. Clymer in Rockland, Mass., *Free Press*, Philadelphia *Times*, Camden, N. J., *Post-Telegram* and several local papers in Pennsylvania. F. Wm. E. Cullingford and others have appeared in the Camden papers and as yet no doctor has risen to defend the practice.

In the next issue we will publish a list of new members, etc.

Music Department

Prof. Rhoda W. Hutcheson, Mu. B.

THE ACTUAL EFFECT OF MUSIC UPON THE IMAGINATION.

It has lately occurred to a scientist to enter upon a systematic inquiry as to whether music has any power to awaken the imagination, and what kind of pictures it calls up. The Italian scientist, Professor G. C. Ferrari, of the Physiological Laboratory, has placed in the "Italian Musical Review" (vol. VI., No. 1) the results of some elementary experiments in this direction. In preparing for his experiments he considered it necessary to avoid all individuals who were abnormally sensitive to music; and take only those of seeming average suscepti-

bility, and these in considerable numbers, and of widely different ages. After they had heard a piece of music, each member of the class was asked to write upon a piece of paper his impression. The selected piece was always unannounced, in order that no aid in forming a definite idea might be derived from previous knowledge of the composition; and care was taken to have each piece performed by an artist of exceptional ability.

The class selected consisted of a score of persons, from seventeen to fifty years of age, half men, half women; of the entire class only two had any very ardent inclination to music, one or two others were practical musicians in a limited way

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and only two or three had any very active inclination to it. The others were indifferent to the art.

The first piece chosen was the Berceuse of Grieg, opus 38, No. 1, played by the director of the local conservatory, an artist of fine taste. The piece was played through twice in succession, an interval of about a minute elapsing between the repetitions. In some cases the hearers noted their impressions immediately upon the first performance and varied after hearing the piece a second time. For the translations of the explanations offered I am indebted to the distinguished Italian Consul in Chicago, Count Rozwadowski.*

1. The sweet and sentimental emotions of a quiet sunset, by which sad remembrances are recalled.

2. It describes a gay spring sunrise, followed by an unexpected storm.

3. A scene of country life. Day is dying; groups of women and peasants are going home and singing a sad song on the way.

4. A lullaby. (A lady's opinion).

5. A trip in a boat; storm; danger.

6. Night, sleep. Agitated dream; quiet.

7. A nocturne. Moonlight on a charming lake.

8. Sadness of the sunset. The music, changing temporarily to a livelier strain, seems to express the brighter shining of the last rays. The sun is gone. The music returns again to the first idea of quiet sadness, sinking into repose.

9. Lullaby. 1st part. The mother's foot gently rocks the cradle of her child. 2d part. The feelings of the mother while musing over the future of her child. An uneasiness is left which sometimes grows calmer, but occasionally returns.

10. The star Lucifer is slowly rising. Other stars of the dawn are following, when suddenly the red of the ardent sun appears; then it is covered by slight clouds; later the sun shines again, but only to be again obscured.

11. A nocturne. The quiet of night is interrupted by a short storm, after which the quiet of the night again prevails.

After an interval of about half an hour the second piece was twice played, an interval of about a minute elapsing between the repetitions. It was Schumann's "*Warum?*" from the *Phantasiestücke*, opus 12. The impressions were as follows (again employing the accurate assistance of Count Rozwadowski):

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2. Uncertainty and contrast of feelings.

3. Prayer; grief.

4. A nocturne.

5. A dream of a spring night.

6. A violent passion of love. A sentimental dialogue. At the last notes the lovers are hand in hand. Title: "*The Soul's Yoke.*"

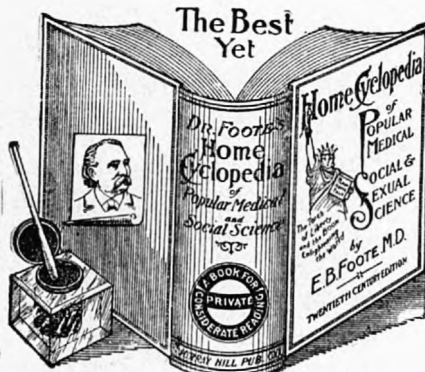
*We have not quoted all the nineteen answers.—Ed.

(Continued in our next issue).

Next month we will publish an article on "Domestic Animals," written by Wm. Ch. Pfeiffer, V. S., which will be of interest to animal owners, as it deals with the care of our domestic animals.

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