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Our Home Rights

Advocates Reform in

SOCIAL, POLITICAL and RELIGIOUS LIFE

He who masters Education, masters the World.

Immortal Pfeiffer M.D. Editor.

BEDFORD, MIDDLESEX COUNTY, MASSACHUSETTS.



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OUR HOME RIGHTS

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I honor any man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.

CHARLES SUMNER.

BOOK REVIEW.

I have before me a copy of "The History and Power of Mind," by Richard Ingaiese, published by the Occult Book Concern, 63 West 45th St., New York. The book, which comprises 286 pages, is nicely printed, in good readable type and is a credit to the editor as well as to its publishers. Very few people could have treated a subject of so vast importance with more ability and no library is complete without it. The contents of the history is divided up into the following chapters:

- I. Occultism; its Past, Present and Future.
- II. Divine Mind; its Nature and Manifestations.
- III. Dual Mind and its Origin.
- IV. The Art of Self Control.
- V. The Law of Re-embodiment.
- VI. Colors of Thought Vibration.
- VII. Meditation. Creation and Concentration.
- VIII. Lesser Occult or Psychic Forces and their Dangers.
- IX. Hypnotism and how to Guard Against It.
- X. Higher Occult, or Spiritual Forces and their Uses.
- XI. The Cause and Cure of Disease.
- XII. The Law of Opulence.

From this list of contents our readers can easily judge that there is a brilliant feast ahead of every one who has sense enough to procure this valuable book. I do not know the price, but should judge it would be about \$2.00, although it is worth this price over and over again.

THE POSTOFFICE DEPARTMENT VS. THE HOME RIGHTS.

The following letter is explaining itself. In the last letter we were told to enter another application and it would receive prompt attention. This we refuse to do.

Third Assistant Postmaster General, Washington,
D. C.

Your letter of June 15 is before me in which you say that it appears from letters of the postmaster of Boston, Mass., dated Feb. 24 and March 9, 1903, that more than 200 subscriptions for the "Temple of Health and Psychic Review" referred to by you is unexpired subscriptions transferred to you on the suspension of that publication in October 1901, for incorporation with the list of subscribers for your publication. "Our Home Rights," were in fact transferred to you by the publisher, Dr. Peebles, on Jan. 3, 1903.

If such be the case, they can not be regarded as having been subscribers to your publication at the time of its suspension in April 1902, and could not be included in the recognized list of subscribers at the time—Jan. 8, 1903—when re-admission of said publication to the second class of mail matter was sought, and, therefore, the denial of such re-admission was fully warranted.

To say that I was surprised that any man who claims to be intelligent enough to hold a responsible public position should say that I had been fulfilling a contract in 1902, which was made the following

year, is using a very mild language, and when I showed your letter to the postmaster of Boston he seemed to be as surprised as I was, as he had never intended to convey such an idea and he gave me an opportunity to read the copies of letters of Feb. 24 and March 9 to which you referred. We were both convinced that somebody had put a construction upon these letters entirely unwarranted. In the letter of Feb. 24 the postmaster gave a full and intelligent history of "Our Home Rights," saying when the contract was made with the Michigan publication, saying why I had published double numbers and why I had been compelled to stop the issue of my magazine, giving an explanation of how a list of over two thousand had been revised and stating the number of unexpired subscriptions, and that I had presented evidence of the correctness of my statements including old and new subscribers. How, after asking such a report, any honest and intelligent man could say "that in fact Dr. Peebles had made his transfer on Jan. 3," is more than I can comprehend. To be sure, the postmaster referred to a letter written me on Jan. 3 by Dr. Peebles which I had shown him, but this does not warrant you to put such a construction on it, and that you may judge for yourself, I hereby enclose said letter, but for argument's sake let us suppose that Dr. Peebles had discovered an error in his subscription list by which over two hundred subscribers had been excluded, I claim he would have had a perfect right to make a contract with me to supply such subscribers and I would have been justified in accepting his

offer without the interference of any other party, either public or private.

The reason I wrote to Dr. Peebles when I was about to publish the magazine again was to know that my subscription list was correct, as I had a desire to deal honestly with the department. The postmaster had asked me if I knew whether Dr. Peebles would again publish the "Temple of Health," as if he did it would affect my list. This accounts solely for Dr. Peebles' letter and you will agree with me that it would not be fair to say that my contract commenced with the date of that letter.

Of one thing I am sure, and that is that all my statements to you have been true and correct, and that if you will read the letter of Feb. 24 you are bound to agree with me that my contract with Dr. Peebles was made at the time he suspended his magazine as was stated on the front page of said magazine. Of this there can be no doubt. This being the case, your sentence, "If such be the case, etc.," must be changed to read: "That as it was not the case, the denial of re-admission was erroneous and the postmaster of Boston will accordingly be instructed to again admit 'Our Home Rights.'" In conclusion, I desire to say that my friends have said that it was madness of me to expect Mr. Madden to grant "Our Home Rights" admission after he had refused it. To this I replied that I had confidence enough in Mr. Madden to believe that after he was convinced that all my statements were correct and that the ruling of the department had been erroneous, that he would be man enough to say so. About

25 years ago I was postmaster and the department had erred in my account and long after my retirement the department sent me a check for money coming to me. I have followed the administration of our postoffice department for many years as I looked upon it as a communistic concern carried on for the benefit of all the people and I say it without wishing to throw reflection on any honest man, that men in high standing in the department have often erred, to use a mild term. If enclosed clipping taken from the Sunday Globe is true, even the assistant postmaster generals are at loggerheads, consequently I cannot look for infallibility in the postoffice department. I have no intention to be unpleasant or even personal, but as a plain straight citizen, I say this: No man, not excepting chiefs of departments are too big to admit that they have erred, especially when a fellow citizen has been injured by said error.

You also say in your letter of June 15 that you are enclosing for my careful reading an extract from a letter—C. D. 44,450, etc., etc. Again some person has erred in sending me this extract, as it has no bearing whatever on my case. It refers to ENTIRELY NEW PUBLICATIONS and certainly no one will say that a magazine started in April 1901 is entirely new. The second clause in said extract, if it shows anything at all, it shows that "Our Home Rights" is entitled to registration. Now I have shown you over and over again that my application was correct in all its details and that I was entitled to registration. This being the case you will cer-

tainly not ask me to make a new application, as this should only be demanded in cases where the publisher had erred. I sincerely regret that there has been need of so much correspondence in this matter, but I have felt as I said in my first letter, that the application I had made under oath was true in every way and that "Our Home Rights" was entitled to registration. Feeling this way I could not conscientiously act any other way than I have done.

Trusting soon to receive information that "Our Home Rights" has been granted registration, I remain,

Yours Respectfully,

IMMANUEL PFEIFFER.

ANTI-VACCINATION AND THE UNITED STATES SUPREME COURT.

In the last issue I said that both the legislature and the supreme court of Massachusetts had decided in favor of compulsory vaccination. Even a judge and a legislator has the right to an opinion, but when this opinion makes slaves and tools of the people, we have the right to kick. We are kicking now and are seriously considering to take the case before the United States supreme court. As a decision by this court will interest the whole country we must appeal to all Anti-Comp. Vaccinationists and lovers of personal liberty to come to our assistance. The supreme court of Massachusetts says, after having admitted that vaccination is founded on a theory: "If a person should deem it important that vaccination should not be performed in his case,

and the authorities should think otherwise, it is not in their power to vaccinate him by force, and the worst that could happen to him under the statute would be the payment of the penalty of five dollars." And in these very words the supreme court has, in my opinion, condemned itself. It practically says that the value of the compulsory vaccination law is five dollars. Cheap for those who have the money and expensive for those who do not have the money, because they will be cast into prison and under the prison rules are compelled to be vaccinated. This being true, what becomes of the supreme court opinion that paying a fine of five dollars is the worst that can happen to a person who refuses to be vaccinated. The question is, has the supreme court a right to give the authorities the right to point the statute in the face of the citizens and insist upon its fulfillment or a fine of five dollars. If so, under a general principle it had the same right if the fine was five hundred dollars or even more. I am free to say the supreme court has overstepped its rights in saying that the worst that can happen to the violator of the law is to pay a penalty of five dollars, and I know there are many who share the opinion with me. It is to be hoped that we can find enough liberty-loving people who will be willing to put their hands in their pockets and pay the expenses of obtaining a decision from the highest court in the land. Either the authorities have the right to enforce compulsory vaccination or they have not the right. Paying a fine cannot right the matter if it was not right before the money was paid.

Boston, Mass., May 15, 1903.

Third Assistant Postmaster General, Washington.
D. C.

Sir: In your letter of the 24th of April you say: "There is evidence on file in the department which shows that on Jan. 3rd last, over two hundred subscriptions to the publication known as 'The Temple of Health and Psychic Review,' which was discontinued during the quarter ending Dec. 31, 1901, were incorporated in the subscription list of 'Our Home Rights.' "

Please inform me of the nature of the evidence you refer to. Had I continued to publish "Our Home Rights" without any interruption those subscriptions you refer to would have expired, but as a matter of fact making an allowance for the numbers omitted, said subscribers were entitled to extra numbers and were actually subscribers as stated by me in my application. With this fact before you it is your duty to grant my application which in every way is based on facts. Please remember that "Our Home Rights" was discontinued from April 1902, to Jan. 1903, and making an allowance for this, you will admit my statement is correct.

In a letter from the postmaster of Boston. Feb. 7, 1903, written by your direction, it said: "In relation to the subscribers claimed you are informed that it must be shown by evidence that the subscribers to the former 'Temple of Health,' which you claim to be completing through a contract with the publisher, desire and are willing to receive your publication in place of the discontinued 'Temple of

Health,' I will thank you for informing me under what law you made this ruling. "The Temple of Health" was a registered magazine and whether the subscribers received a magazine from a postoffice in Michigan or from a postoffice in Massachusetts could under no condition be any concern of the postmaster general who, in my opinion, has no right to interfere in a lawful contract between two publishers. The subscribers have been informed through the columns of both magazines of the contract and all concerned who had a desire to protest were given an opportunity. I am still of the opinion that my rights have been unduly interfered with by the postoffice department and I sincerely trust you will take steps at an early day to set me right by granting my application.

Awaiting a favorable answer, I remain

Respectfully,

IMMANUEL PFEIFFER."

THE ANTI-COMPULSORY Vaccination Society of Massachusetts and the U. S. Supreme Court.

At the last meeting, which was presided over by the new president, that true reformer and humanitarian, Mrs. Jessica L. C. Henderson of Wayland, Mass., it was decided to appeal from the decision of the supreme court of Massachusetts to the supreme court of the United States. The committee on law and legislation was authorized to employ the Hon.

George Fred Williams of Boston, to take care of our interest and those who are acquainted with Mr. Williams will agree with us that we are in good hands. As it was the editor of "Our Home Rights" who first proposed Mr. Williams we naturally appreciate that the society with a unanimous vote decided that Mr. Williams should be engaged. Let all friends of personal liberty send their donations to the secretary treasurer, Mrs. Sara Messick, M. D., 359 Massachusetts avenue, Boston, Mass.

HEALTH FOOD RESTAURANT.

Steps are being taken to establish a first-class health food restaurant by a highly respectable and responsible party. Just what Boston needs, and in fact every city ought to have one. While it is the intention to put the undertaking on a paying basis and conduct it on a business principle, nevertheless the main object is to establish a much needed reform in showing people how to live rightly; a foundation is also being laid for the establishment of "A Hundred Year Club." and while this is separate from the health food restaurant, still there is a natural relationship between the two, as right living of course is the very foundation for a long life. All questions having a bearing on health will be discussed from a scientific principle before the club and the so-called board of health, which as a rule are political institutions, will be investigated and if necessary criticised.

A MEDICAL CASE CARRIED TO THE SUPREME COURT.

Dr. Alexander Proctor, of Springfield, Mass., has been found guilty of practicing medicine without license in the superior court and his case will be carried to the supreme court. The judge of the superior court charged the jury that they were not to judge whether the law was good or bad, but simply to ascertain if Proctor had violated the law by healing the sick. Proctor has manfully stood up for his rights and as his case should be of a general interest to all lovers of individual liberty, we trust that he will receive plenty of financial help. It is high time for the people of Massachusetts to find out if they have a right to select their own physician or whether a pack of know-nothing political doctors shall dictate who shall and who shall not take care of our friends and relatives at the time when death is staring us in the face. No upright, able physician ever desired to dictate to the people. It is those who cannot make a living who cry for protective legislation. When we consider the standing of the man who is the controlling power in the board of registration of medicine in Massachusetts it is high time for the people to raise up in rebellion. I wish I could induce all the readers of "Our Home Rights" to send a postal card to Governor Bates of Massachusetts and ask him to investigate the charges now pending against the board of registration in medicine. If he will do his duty the board

will never make another attempt to interfere with any honest man or woman who attempts to heal the sick. Friends, step up and help. Now is the time.

THE SPIRITUAL MAN'S Relationship to the Physical Man and the Universe at Large.

Supposing we should go into one of our best libraries and consult all the authors, ancient and modern, who have given us their best thoughts upon this subject, and afterwards take a trip around the world and interview the best philosophers of the day to find out what they think of the spiritual man's relationship to the physical man and the Universe at large, we of course would gather an abundance of most valuable information, but after all, would it not all be speculation? Would we really be able definitely to answer the question satisfactory to all? Perhaps not, most likely we would still be in the dark. The old saying "nothing ventured, nothing gained," leads me to make an attempt to enter the field of mystery with an earnest desire to know: Who am I? What am I? Whose am I? Whence do I come and whither am I bound? Can a satisfactory answer ever be rendered? If so, it must be attempted upon the line of cause and effect. Mortal man differs in so many respects that it is almost impossible to reach an agreement upon everything. Perhaps this is a wise plan. There are however certain rules laid down

in many respects in the various sciences that we may reasonably expect at least a similarity in certain lines. The laws of heredity, astrology, environments and early education differ so much in each case that it would be ridiculous to expect even a similarity between a Hindoo, an Irishman and an African, especially if one was born by good parents of fair means and the other coming from bad stock and born in mental and physical poverty. All these things must be considered in connection with the subject now before us, not so much in regard to the general laws governing us all, as how we are able to comprehend the law. I am well aware of the fact that it is almost impossible for any one in so short a space as allotted me to even make a fair bird's eye view of the situation, so much less give a full representation, but by my suggestions I may start my friends thinking and searching for the truth upon a subject which ought to make us all feel interested. It has been said there are four kind of readers—sponges, which extract all without distinguishing; hour-glasses, which receive and pour out as fast; bags, which retain only the dregs of spices and let the wine escape, and sieves, which retain the best only. It is to the last kind I am speaking. The anatomist who accurately numbers the bones, recites the names and describes the forms and functions of tissues, organs and apparatuses which constitutes the physical structure, explains nothing of the spiritual man, but only the house he lives in.

The physiologist who explains the motions which

proceed throughout the wonderful housekeeping processes of human life, supplements in one degree the science of anatomy, but does not more than his contemporary by way of unveiling the mystery of that being which inhabits the many-sided structure. Any attempt to elucidate the problem of being, conducted in one direction and by one method alone, must fail. Those philosophers who reason from induction alone, only arrive at a mayhap perception of truth, nor do they fare better who conduct their arguments through the half-declared processes of deduction. Both methods are essential to master the entire situation.

Theory must prompt the possibility of new discoveries and facts must goad us on to the evolvement of new theories. Even phenomena are needed to startle our self-content from the arrogant assumption of half-enlightened, half-blind belief and failures must follow on the heels of success ere we can presume to erect a milestone on the path of destiny for the guidance of others. When every method has been exhausted and all avenues to the way of light have been carefully traversed, then, and not till then, can the soul of man venture to affirm, I KNOW; then and not till then, are we in a position to challenge the bigoted adherents of a single school or a solitary method and say: "I have entered upon a grander vista of truth than you."

Emerging from the many branching avenues of knowledge which the study of spirit; and matter, fact and theory, intuition and phenomena afford, let us honestly draw such conclusions as come to

us. The solar universe of which we are a part consists of matter, force and spirit. Matter is an aggregation of minute indestructible atoms in four states, known as solid, fluid, gaseous and ethereal. The attributes which distinguish matter in the first conditions are indestructibility, extension, divisibility, impenetrability, and inertia. By indestructibility is meant that property which is the antithesis of annihilation and utterly prevents the assumption that a single atom of matter however minute, whether in the finest condition of air or the hardest crystal can ever be wholly put out of existence.

Extension is the property by which an atom of matter can be changed so as to occupy more or less space. Divisibility is the property by which an atom of matter can be divided or reduced to the smallest known articles and yet each particle preserve some capacity for further subdivision.

Impenetrability implies the impossibility of one atom occupying the space of another, and inertia is the tendency of matter to continue either in that condition of rest or motion in which it has been set by the application of force, until another force changes the former direction. There are many other definitions applicable to matter, such as crystalline porous, dense, elastic, etc., etc., but the five general properties enumerated above will sufficiently explain its nature for our present purpose.

Ether is matter in so rare and sublimated a condition that its divisibility into particles is no longer possible to man in his present stage of scientific attainment. It far transcends the rarefaction of the

finest gas hydrogen, and filling up every space of the solar universe explored by man not occupied by particle matter, may with propriety be called imparticled matter.

Force is the life principle of being. It is the second of the grand trinity of elements which constitute existence, and ranks therefore next to matter, which it penetrates, vitalizes and moves. It is motion per se, and though matter is never exhibited without it, force can exist without a material body for its exhibition. Its attributes are dual and should be named attraction and repulsion.

Force is the unresting life which charges every atom of matter and fits inorganic matter to become organic. It is electricity in the air, magnetism in the earth, galvanism between different metallic particles. Cohesion, disintegration, gravitation, centripetal and centrifugal form of motion, life in plants, animals and men, the aural, astral or magnetic body of spirits.

Spirit is the one primordial, eternal infinite Alpha and Omega in being. It may have subsisted independently of force and matter, evolving both from its own incomprehensible but illimitable perfection, but force and matter could never have originated spirit, as its one sole attribute comprehends and embraces all others and is itself the cause of all effects. That attribute is will.

As there are but two attributes of force, namely, attraction and repulsion, yet many varieties of modes in which attraction and repulsion are perceived, so whilst there is but one attribute of spirit,

namely, will, there are many subordinate principles emanating from will. Such are love, wisdom, use, beauty, intelligence, skill, etc., etc. The most marked and distinctive procedures are however nine, namely, love, wisdom, and power, creation, preservation and progress, life, death and regeneration.

In matter, force and spirit, then, is the grand trinity of being, which constitutes the solar universe and its inhabitants.

All human beliefs that are derived from oral, traditional, monumental or sacerdotal sources, incline to ascribe the origin of man to a purer and more spiritualized cause than that of human generation. All existence originates in spirit. As the curious mechanism of the clock, the ship, the steam engine, are all creations first of the mechanical mind, in which their several parts are contained ere they can become reduced to a material expression, so the clock work of the several heavens, the worlds which sail through the ocean of space, and the mechanism of every organized form, from the rounding of a dew drop to the complicated structure of a man, must have had their origin in mind. Since mind is but an attribute of will, and will is spirit, we cannot escape from the conclusion that the creation of the physical universe is but the expression of a spiritual idea. The creation of a physical man is no more, no less. The human race is the external expression of a spiritual idea, because ideas must originate with spirit, ere they can be expressed in matter. The watch, the ship, the steam engine, are as much genuine creations of the spirit before as after they

are modeled out in matter. Should they never be thus incarnated, they have been and are and ever will remain in the imperishable realm of spiritual entities. Matter creates nothing. It is only the mould which spirit uses to externalize its idea for the sake of external uses. The things which will appear as new innovations, the methods of science which will take their places as new discoveries on earth in ages to come, are all in imperishable existence now and ever have been in the external realms of spirit. Is it not reasonable to suppose that man is no exception to this universal law of procedure?

Man was a spirit ere he was born into matter and will again be a spirit after the physical man has been dissolved.

That man existed as a pure spiritual being, a sinless paradisiacal unit, previous to his incarnation in a material body, is not only the opinion of those sages of antiquity who studied from the original books of life rather than from records made and attired to suit the purposes of successive generations of interested priests, but it is the witness of the human spirit itself ere it became bent and perverted by theological myths or its memories were dimmed by time and the more vivid impressions of mortal experiences. The oldest written scriptures in existence are supposed to be the Hindoo Vedas. They repeatedly affirm the original and independent existence of spirit as the sole creative cause of being and claim that man was an animation from the divine element. The following are interesting ex-

tracts from the Vedas: "That spirit, who is not matter is one. He is the incomprehensible being from whom all proceed, to whom all must return. He is Brahm—the spirit."

"As ten thousand beams emanate from one central fire, thus do ten thousand souls emanate from Him, the one eternal soul, and return to him."

"May this soul of mine which is a ray of perfect wisdom, pure intellect and eternal essence which is quenchless light and eternal heat fixed within a changeful, created body, be re-united by devout meditation with the spirit, supremely blest and infinitely wise."

In all clear and thorough analysis of the Egyptian mysteries, the corner stone of belief rests on the assumption that the first great cause is spirit. The early Egyptians believed that the chief end, aim and scope of earthly being was to conduct the soul through successive stages of purification back into original alliance with Deity. This is the central doctrine of Plato, Pythagoras, Jamblichus, Plutarch and, indeed, of all the most renowned sages, philosophers and historians, who flourished from the beginning of historic times to those of the early Christian fathers. The Cabalists, Gnostics, Esenes. Theraputs, the mystics of the mediaeval ages and some of the seers of the eighteenth, nineteenth and twentieth centuries, cherished similar opinions concerning the origin of soul and its probationary experiences. No man can, by sensuous perception apprehend the existence of his own soul. Socrates well understood this truth when he said: "I respect

my soul, though I cannot see it," and the Apostle Paul equally well appreciated its force when he declared that "the spiritual man alone can judge of things of the spirit."

Tradition affirms that when the mind of man rose out of lethargy of savagism to the dawn of reason and became fired with all those anxious inquisitions into the nature of cause and effect, which reason prompt, he began to perceive that all the grand machinery of nature was coincident with the apparition and disappearance of the resplendent lights which spangled the canopy of the overarching heavens.

In taking on a material existence, therefore, and changing from a purely spiritual entity to become an organized material being, the first principle of earthly life to be evolved must needs be the means to produce and reproduce it. This in an earthly state of being is just as sacred and paramount a theme as the formation of worlds and the birth of suns and systems in the aggregate of the universe.

As the function of creation is the highest and most wonderful with which the mind can invest Deity, so the initiative law must become the noblest of God's creatures. In the beginning of earthly existence, we believe it was thus esteemed and in those remote ages when sex worship was incorporated into a religious system, the highest and noblest elements of human thought clustered around the subject of generation, elevating it to the topmost pinnacle of human worship. As man recognizes the generative functions to be the immediate means of the soul's birth into matter, so he elevated them into divine

significance, and set up their emblems as fit subjects for religious reverence. In process of time the instinctive appetites of man's sensual nature stimulated sex worship into excess and degraded a holy idea into gross licentiousness.

Man is a microcosm or universe in little—as such, he is the conservator of all forces, the image of all objective forms, the embodiment of all subjective ideas, and the connecting link between all existences, higher and lower than himself. In himself, taken to pieces by chemistry and analyzed by the display of his powers and relations to the invisible world, he is a trinity of elements, namely, body, spirit and soul. His body is a conservator of all the powers and functions of matter; his spirit, the animating principle, is made up of all the forces we vaguely call life; his soul is the pure Deific, an immortal essence whose attribute is will or intelligence. It is the attempt to analyze these two elements which has formed a ground work of philosophy, and a theme of learned speculation for thousand of years.

It is the essential, innermost and divine principle of soul which survives all change, which is neither subject to decay nor disintegration; which is the spark derived from Deity—the Alpha and Omega of being and the link which unites the creature to the creator. Encompassing the divine essence of soul, and clothing it as a spiritual body, is the subtle and refined element which, in its effects, is force; in its action, through organic bodies, is life; and in all its pervading influence throughout the realms

of space, is vaguely termed magnetism and electricity.

It is the second of that grand trinity of principles whose union constitutes man a living being.

Admitting that the soul's origin is in Deity and the astral spirit's origin is in the solar system, how vastly momentous upon the newly-born beings character and organization must be the solar and planetary influences which prevail in the hour of the germs inception, through every stage of embryonic life and at the very moment when, drawn by solar and planetary influences from the darkness of its embryonic prison, it is launched in space as a living creature and what ought to be a splendid combination of mind and matter.

I fully believe the time will come when parents will post themselves in regard to a true relationship to their children and when they will realize how important it is to establish a condition giving assurance of healthy, well organized children. Let us hope that teachers of the children and ministers of the gospel will inform themselves upon such subjects which would have a direct bearing on producing a healthy human family. All they have to do in order to be successful is to post themselves in the laws of right living and show by their example that they obey the law.

The combination of the physical and the spiritual man is a small world of himself; there is no element or substance existing anywhere in the universe unless represented in him, that is why he is able to partake of everything. He is governed by exactly

the same laws which control the universe. He may not be conscious of the fact, nevertheless it is true that he is more or less affected by every action in the universe. I would like to continue this lesson further, but space forbids. I intend to form classes and will gladly do so every time I can get a dozen or more persons together but those students that I cannot meet personally have the privilege to write me for further information upon any subject which is not entirely clear to them. Yours for humanity, health and harmony, IMMANUEL PFEIFFER.

BLOOD THIRSTY DOCTORS

Demand Victims. Criminals to Aid Science.

Instead of hanging or electrocuting the criminals of the country, Dr. W. B. Fletcher, a physician of Indianapolis, Indiana, suggests in confining them in government hospitals where, in the cause of the advancement of medical science and the ultimate good of humanity, they can be subjected to probably fatal experiments that will lead to a broader knowledge of human anatomy. He believes that a criminal should not die as an example, but as a sacrifice; that the miserable life should go out for the benefit of mankind. Drs. W. N. Wishard and Albert F. Sterne also believe that the condemned criminal should be given into the hands of the experimenters, and not only will the letter of the law be satisfied, but hu-

manity will likewise be lastingly benefitted.—Philadelphia, Pa., Medical Journal.

What next will you demand, you terrible murderers? I understand that a bill will be introduced in congress based upon the above demand. Wonder if these miscalled doctors realize in what light they place themselves, or are they so blinded by their devilish desire that they do not know what they are doing. The question is, what would these fellows do if they were not opposed by lovers of humanity? All criminals are more or less unbalanced—insane—out of harmony. Their actions show this. They should never have been born; but so long as we are so stupid to produce them, let us employ scientific means and treat them accordingly. Suggestion works like a charm in changing people's bad habits.

SEARCHING FOR TRUTH.

By George Otis Draper, of Hopedale, Mass. Peter Eccles, 35 Fulton Street, New York, Publishers.

This splendid book went through its first edition without the world knowing who its author was, and when Mr. Draper admitted that he was the father the surprise was general, as no one had dared look in that direction for so much boldness and independent thought. The book is a masterpiece and is well fitted to take the place of the Bible. A Bible indeed it is and one which deals with practical issues and only ask for that which is reasonable. I venture to say that if a society could be formed in every community for a free and independent discus-

sion of this remarkable book, it would result in much good and the general betterment of humanity. After all it is a "Gospel of Humanity" we are after, as it is evident on all sides that a "Gospel of the Lord" has been a flat failure after sacrificing millions of lives and untold fortunes in religious wars and church expenses.

"Searching for Truth" is a book of 579 pages, and one wonders how it was possible for the author to put such a storehouse of useful information into this limited space. The contents are gracefully divided into the following chapters: Preface, a well meant warning. The ever constant influence. Christianity on the defensive. The older doctrine. The final tests. Was Christ divine. Christian morality. The impracticability of Christianity. The new sphere of effort. Natural sources of the supernatural. Possibilities of a future existence. Logical morality. Individual improvement. General improvement. Conclusions. Appendix

As the title indicates, the author was searching for truth, and certainly no man could have a higher and purer motive. He thereby showed a grand example worth following, and no one who searches in earnest can fail to find something. We have so many people who are searching from a selfish standpoint. Happily for the world, Mr. Draper does not belong to this class and he has kindly given to his fellowman the full benefit of his researches. Will it be appreciated? We sincerely hope so and shall do our share towards placing this book into every household. When the true value of Mr.

Draper's work is known he will be ranked among the public benefactors of the Twentieth century. We trust he will give us more in the same line, thereby helping on the good work of reformation upon the true lines of democracy. "The greatest good to the greatest number." There is no doubt about it that our boasted claim of civilization is a farce and that our political, social and religious system is false and is run in favor of the few at the expense of the masses. It takes a brave man to step outside the every day path and Mr. Draper has proven himself to be just such a man.

ONE OF GOD'S NOBLEMEN.

Our beloved friend, Dr. E. A. Pratt, late of South Attleboro. Mass., has been relieved from his earthly labors. He toiled hard and his labors extended over a period of nearly 50 years. He lived for humanity and was truly the poor man's friend.

His success as a healer was far beyond the average and his name was a household word in many homes all over the land. He was a man in the true sense of the word and I know of no higher verdict to render him than "Well done thou true and faithful servant."

MEDICAL PRECEPT AND PRACTICE.

Pres Andrew Sloan Draper, at the commencement exercises of the college of physicians and surgeons of the university of Illinois the other night had for

his subject, "The Personal Equation of the Medical Profession."

He started out by saying that the scientific knowledge and the mission of the doctor of medicine should combine to make him the best exemplar in society of physical, intellectual and moral cleanliness.

"Yet we see every day," he continued, "doctors who need a bath, whose clothes should be taken out and burned, and who are filthy and unfit for clean society. Often the breath is vile and offensive and they carry daily evidence of violating all the laws of sane and healthful living."

We often see doctors who spend half their time in visiting the mountains and springs trying to recuperate from the inevitable effects of the use of tobacco, liquor and other dissipations. They seem to carry the idea that the doctor can do no wrong.

"I would say to all such violators of their own precepts," says Pres. Draper, "that in view of all the things which modern scientific knowledge enables one to know with certainty, there is too much uncertainty, too much hideous blundering in medical practice. To trifle with human life in defiance of well-known scientific truths, to proceed upon mere guess when the facts essential to competent and exact treatment may be easily ascertained, is an offense against decency and should be made an offense against law which would land one in jail."

Such plain speaking is refreshing. How shall the blind lead the blind in medicine more than in theology.—Boston Globe.

Indeed it is refreshing to have plain speaking. As a general thing the fellows who are dirty in appearance are dirty in thought, and it is the class of doctors to whom Pres Draper refers who are advocating monopoly legislation. The good all-round clean physician can stand on his own abilities and cares nothing for doctor laws.—Ed.

OUR HOME RIGHTS VS. POSTOFFICE DEPARTMENT.

By reading my letter to the third assistant postmaster general printed in this issue, it is easy to see what the answer was to my first letter. I know that I presented an honest subscription list and therefore was entitled to be registered, and I am sure I shall never rest before I get my rights. Until we get the case settled Our Home Rights will only be issued every second month, but each subscriber will eventually receive the number of magazines subscribed for.

MY LESSONS.

In the last issue we printed the preface to our lessons and in this number we print Lesson No. 10, thereby giving our readers an opportunity to judge. Of course every lesson is upon a different subject. I can assure my friends that I have given them my best efforts in those ten lessons and that every one who invest \$10.00 will be the gainer. The

orders will be filled in the same order they are received.

CHRISTIAN SCIENCE VS. DR. DIXON.

Every once in a while Mr. Dixon of the Ruggles Street Baptist Church, preaches a sermon upon Christian Science. As a general thing the public is treated to the same through the usual generosity of the Boston papers. Next to follow is Mr. Alfred Farlow's answer to the reverend gentleman. I for one have followed the discussions between Dr. Dixon and Dr. Farlow with a great deal of interest and that there are many others doing the same I judge from the questions frequently asked me in connection with this subject.

I am neither a Baptist nor a Christian Scientist and as I am not personally acquainted with either Dr. Dixon or Mrs. Eddy, it is fair to presume that I am not biased in my opinion. Every time I have finished reading Dr. Dixon's sermon or argument, I have been forced to ask myself the question, I wonder what is the matter with Mr. Dixon? I have so far not been able to understand his motive for so bitterly and apparently so unjustly attacking Christian Science and its founder. As Dr. Dixon is known as a minister of the gospel, it is difficult to believe he is governed by jealousy and ill feeling and still the evidence is against him. On the other hand, Dr. Farlow's answers to Dr. Dixon never leave any doubt that his mission is to defend Mrs. Eddy against any unfair criticism. He is certainly doing his work

well; he is evidently a firm believer in Mrs. Eddy's teachings and gives the impression that he knows what he is talking about. He seems to have a desire to be fair and gentlemanly, even toward Dr. Dixon, who has shown so much malice toward Christian Science and Mrs. Eddy. I have said, I cannot understand what Dr. Dixon is after. It seems to me there is so much need for reform in his own creed that he would have his hands full in sweeping in front of his own door before he could find time to do any sweeping for others and until he has accomplished something remarkable in this direction, it would be wise for him to leave Christian Science and other denominations alone to manage their own affairs.

Why doesn't Mr. Dixon join Mr. McArthur of the Calvary Baptist Church of New York, who, on the 7th of September, said: "The doctrine of baptismal regeneration makes the minister of religion a worker of magic, a fakir, a performer of ecclestical miracles. Baptism never saved a human soul. It is both unreasonable and unscriptural?" Mr McArthur's audience rose and applauded wildly. I have yet to learn that Mr. Dixon's audience ever applauded him wildly when he attacked Christian Science. It would be interesting to know if Mr. Dixon agrees with his brother, Mr. McArthur, or whether he is holding on to the belief in an angry God and eternal damnation. Here is a ripe field for Mr. Dixon and there would be many other ways in which he could be a reformer within his own church and if he were doing his work well

he would not have time to purify and sweeten any other denomination. Mr. Farlow, has to my mind, answered Mr. Dixon in a manner becoming a scholar and I admire the patience and kindness with which he is handling Mr. Dixon. I sincerely trust that the public at large will not misunderstand my motive in writing this article. It certainly is not to help Mr. Farlow. He does not seem to need any assistance. It is merely to point out that I do not approve of Mr. Dixon's unfair and uncalled for attack on Christian Science. It is unbecoming a gentleman and more so when we take into consideration that he wants us to believe that he is a follower and defender of that kind and lowly Nazarene, who commanded us to love our enemies, and who on one occasion, when some people, evidently of the Dixon type, brought a poor woman before him, said, "Let him who is without sin first cast a stone." Has Mr. Dixon forgotten the Christ words to the accused woman? I am trying to fancy what Christ would have answered Mr. Dixon if he had brought Mrs. Eddy before Him with his many accusations. I am strongly impressed that Mr. Dixon would not consider the answer very complimentary to him. I am writing this article in the interest of fair play. I do not think any man raises himself in the estimation of his fellows by attacking a lady in the manner he has Mrs. Eddy. I fully believe that if Mr. Dixon would hold it before his eye, that his mother was a woman, and so is his wife, his sister and daughter, he would not thank anyone for treating them as he has Mrs. Eddy. Who of us, Mr. Dixon

not excluded. would like to have every act of ours recorded on a black-board and placed in front of our house? In other words, we have all sinned or at least made mistakes. and I think it is well to remember, "It is human to err, but divine to forgive."

Last July Mr. Dixon started out to prove that Christian Science is a twofold apostasy. Mr. Farlow has clearly shown Mr. Dixon's false-assertion. The reason I refer to this is that Mr. Dixon said that apostasy means, "giving up the plain, simple, homely, truth for enticing myths." I am sure I do not know from what source Mr. Dixon gets his definition, but I do know that Webster says that Apostasy is 'Abandonment of what one has voluntarily professed, a total desertion or departure from one's faith, principle or party.' and who besides Mr. Dixon would be so unfair as to say that this is the case with Mrs. Eddy and her followers? Not knowing Mr. Dixon, I prefer to take the Webster definition.

If I should criticize Mr. Dixon the way he deserves it, this article would be too long for a newspaper. I shall therefore, confine myself to calling attention to a few of Mr. Dixon's quotations. In one place he says: "Those orthodox expressions are mere catch phrases intended to beguile the reader who believes them into reading and accepting what follows." I am asking any fair-minded reader if Mr. Dixon has a particle of right to use such insinuating language in connection with another person's teachings? One thing is sure, if he had not evil in his mind, he would not have written that sentence. The great trouble with Mr. Dixon is he cannot or will not

understand Mrs. Eddy's teachings, and he is so peculiarly constructed that he thinks that everybody is wrong who does not agree with him. There are no doubt many orthodox ministers who are not able to grasp Mrs. Eddy's ideas. The only thing they can understand is that many of the influential members of their churches have left and become Christian scientists. Still, very few of them have stooped to Mr. Dixon's level and attacked Mrs. Eddy from their pulpits. No doubt they realize that public opinion would condemn such action. In a country like ours it is not considered a crime to differ in opinion and it seems to me it would be wise if Mr. Dixon would cultivate the spirit of toleration.

Mr. Dixon refers to certain methods of Mrs. Eddy and her followers. I cannot say that I approve of all I hear of their rules and regulations, but I am glad to say I have sense enough to know that as long as the members of that church find no fault I would only put myself in a ridiculous position to appoint myself their guardian and spokesman. Men of Mr. Dixon's type generally like to appear as protectors of God and I see how it worried him, that he did not hear the name Jesus mentioned at all at a meeting of Christian Scientists. He, however, admits that he heard the following words: "Good," "Love," "Truth," and "Life." If I understand Jesus I should think he would be delighted to be in company with people who use such beautiful words, especially when they are healers who are trying to imitate him. I should think he would prefer to attend such meetings instead of any orthodox gath-

ering where the people rejoice in mentioning His name in preference to doing His work in trying earnestly to heal those who are afflicted in mind and body.

Mr. Dixon has a great deal to say about the edition of "Science and Health" of 1902 being superior to the one of 1888. Why not? This is common. I could show Mr. Dixon where some improvements have been made in the Bible. I believe that if Mr. Dixon was really in earnest—really anxious to find out whether the Christian Scientists do good healing, he could easily be accommodated. I have in the interest of truth and progression investigated several cases treated by Christian Scientists and I can afford to say that they performed splendid cures after others had failed. That I differ in many respects with the Christian Scientists is no reason why I should not be just to them. Mr. Dixon's attempt to make the world believe that Mrs. Eddy is and always has been a hysterical woman is so ridiculous that it is not worth answering if it were not for the fact that if Mr. Dixon really believed so, he should as a Christian have sympathized with her instead of holding her out to public scorn. Let me assure Mr. Dixon that hysterical women are not able to do the work Mrs. Eddy has done. I am not ashamed to put myself on record in saying that if Mrs. Eddy was not a woman of remarkable talent, she would not have been able to attract to her such an enormous army of intelligent people and what is more, hold them together with more power and certainty than the late Victoria, the Empress of India, ever

thought of holding her subjects. I say she is a marvelous woman and until Dr. Dixon or I or anybody else can present to the world a better system, we better mind our own business. One thing is sure, we will never succeed if we expect it to be at the expense of tearing down the Christian Science sect. Even should I disagree with Mrs. Eddy in all respects, I am bound to admit she has done a noble work and is entitled to be called a public benefactress. Who can measure the good she has done by teaching people not to dwell upon disease and not to depend upon poisonous drugs to get cured? Why not recognize the good we see in others? It is better for us to do so, as harboring evil thoughts is a detriment. Let us remember that thoughts are living things, instead of telling the world that Mrs. Eddy carries medicine in her carriage it would be more to the credit of Mr. Dixon to say, that he is glad to learn that Mrs. Eddy is in the habit of giving a pair of shoes each year to every poor child in Concord, as recorded in our dailies. He would not loose anything by it in the estimation of his fellowmen and should he further say that he hoped Mrs. Eddy's generosity would be further extended and that if Mrs. Eddy's teaching should help to establish a condition where there would be no poor shoeless children, he would be delighted, I am sure he would be the gainer by it as good, pure, kind and liberal thoughts are bound to produce a good condition.

Mrs. Eddy is now, according to earthly condition, an old lady. Let us unite in sending her our best thoughts to help her in her efforts to benefit hu-

manity. I am sure I would not sent her any kinder thought than I would any other old lady. I think we should all agree that upon a general principle it is better for us to show kindness to each other. After all, we are all drifting the same way.

Yours for fair play,

EDITOR.

GOOD.

Dr. Lyman Abbott in a speech delivered in Chicago a short time ago: "It is the duty of every laboring man to join his trades union. If I were a laboring man I would not be without a union card." Compare this expression with President Elliott's, that the scab is a modern hero. It is like comparing a beautiful bright day with a stormy dark night. Step to the front gentlemen and take your seat with Bro. Abbott and leave Bro. Elliott and his "scab hero" in the back row—next.

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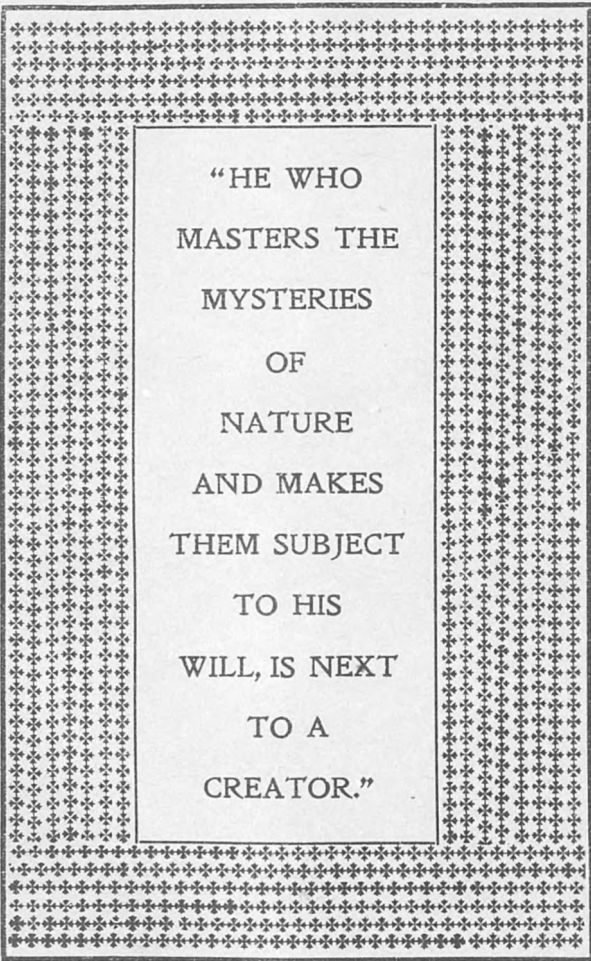
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