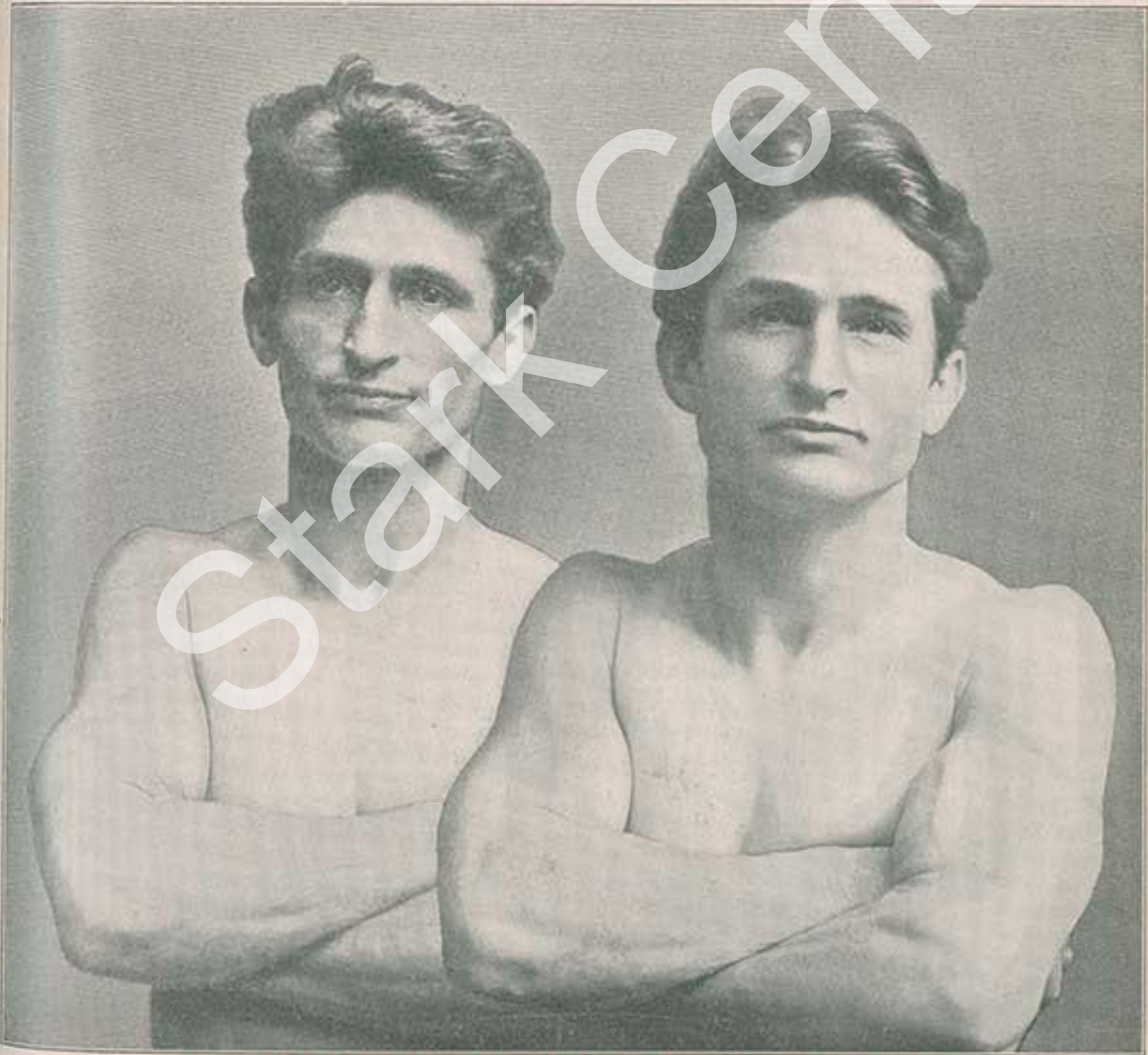


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R. W. C.

For reasons the reader can readily understand we have omitted the writer's name.

FOR CONTENTS OF BOOK IN DETAIL SEE OPPOSITE PAGE.

Man as He Usually Is.

Man as He Should and Can Be.



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...CONTENTS...

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CAUSES OF LOSS OF MANHOOD.—Ignorance of sex the real cause. The curse of prudishness. Special chapters given to main causes.

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WHY MARRIAGE SOMETIME WRECK.—Marriage a physical union. Deplorable physical condition of those who marry. Female weakness great cause of marital miseries. Erroneous

views of marital privileges. Marry a finely sexed woman or stay single. Terrible fortunes of marital miseries. Nothing quite equal to them. Avoid coquet wrecks.

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BATHING.—Importance of a clean skin. How the body cleans itself. Friction bath. The great advantage of cold sitz baths. If skin was varnished over death would ensue.

IMPORTANCE OF PURE AIR.—Pure air necessary to life. Oxygen is food. Cannot live without it for five minutes. Fear of draughts. Effects of coddling. The benefits of air baths.

CONSTIPATION.—Aggravates all sexual troubles. Must be remedied. Means of accomplishing this result that never fail.

MENTAL INFLUENCE.—Its great power and importance. Morbid tendency of all suffering with this class of troubles. Great benefits derived from cultivating cheerfulness. Make yourself good company.

DISEASES OF MEN.—The loathsome character of some of these complaints. Their destructive effects of general vigor. Their cure by natural means.

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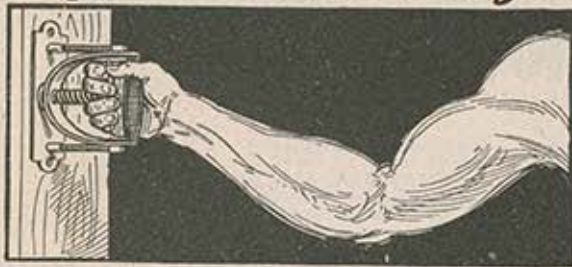
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PHYSICAL CULTURE

Vol. IV.

FEBRUARY, 1901.

No. 5

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Physical Culture is Published Monthly and is Devoted to Subjects Appertaining to
**HEALTH, STRENGTH, VITALITY, MUSCULAR DEVELOPMENT AND THE
GENERAL CARE OF THE BODY.**

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BERNARR MACFADDEN, EDITOR.

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Editorial Department

*Don't cling to the old; search for the new;
Trample down the false, hold high the true.*

WHO will join our army as *disciples of health*, and fight with us for the annihilation of the horrible curses of humanity—

- (1) PRUDISHNESS,
- (2) CORSETS,
- (3) MUSCULAR INACTIVITY,
- (4) GLUTTONY,
- (5) DRUGS
- (6) ALCOHOL?

We want a vast army, friends. An army of the strong, the fearless, the brave. We want every person capable of deducing conclusions from plain facts to be one of our band.

For several months there has been a growing demand on the part of the readers of this magazine for a step toward the organization of a National Physical Development Society. That such an organization would produce untold good there cannot be the slightest doubt. The only effort in this direction at present is confined to a few local athletic clubs and gymnasiums. There is no order that draws together men and women interested in the glorious principles of *health, strength and beauty* for our generation and those that are to come after.

It has been suggested that a distinctive badge, to be worn by persons interested in the work, would result in quickly bringing together all enthusiasts into local organizations, which could easily fuse into a great national body, powerful for hygienic laws, plans for physical development, and the establishment of co-operative health homes, where the weak might be made strong.

DISTINCTIVE BADGE

A button bearing an illustration of a flexed arm and the letters "D. H." (Disciple of Health) has been suggested as the appropriate emblem. We would like to hear from our readers on this matter. We could no doubt arrange to supply buttons at wholesale cost, and aid in amalgamating the independent societies that may be started along these lines.

This magazine is thoroughly in sympathy with such a movement and can be depended on to devote all our energies in aiding it.

THE cheapest commodity on this earth at the present time is human life. The general impression is toward an opposite conclusion, but just bear with the writer a moment and he will prove the truth of the statement.

HUMAN LIFE IS CHEAP

Government experts are continually investigating to ascertain the best manner of farming, mining, etc.; but did you ever hear of a government expert attempting to experiment with the thousands of methods now used by physicians everywhere in the treatment of disease, in the saving of human life? Did you ever hear of one announcing that he was prepared to test all the various remedies prescribed and to consider the value of each without prejudice? They are always ready and willing to take up any investigation that may have the saving of cattle, sheep and hogs as its ultimate object, but where human beings are concerned it is different. Hogs and cattle have a cash value. Human beings are not worth a cent. The world is too full already.

HOGS ARE VALUABLE

**FALSE CONCLUSIONS
CREATED BY NEWSPAPERS** Merely because a few idiotic newspaper editors rant over the smallest detail of every horrible murder or suicide, the general public have somehow acquired the idea that human life is of real value. There was never a greater mistake. At the very time that these low class newspapers are printing the horrible details that appeal only to degenerates, there are probably thousands upon thousands being murdered by ignorant experimentalists with poisonous drugs, and these very newspapers, by their silence, by their policy of advocating only that which puts cash into their pockets, are actually guilty parties to each and every one of these crimes. As an excuse for their actions in giving so much space to the details of crime, they will often prate in their stereotyped style, "We are bringing the guilty parties to justice."

THOUSANDS OF MURDERS COMMITTED

MONEY RULES THE WORLD

What rot! Justice, indeed! Why, their one and only object is financial gain and they are too narrow to realize that such a policy, though it may bring more immediate cash, will ultimately injure them in the eyes of those whose opinions are of value.

When the press was everywhere teeming with news of the attempts of the Kansas preacher-novelist to edit a newspaper as would Christ, the writer often wondered why some man did not startle the public by announcing that he would edit his paper for a week as an honest man would. This would have "outsensationalized" the other "sensation."

HONEST MAN'S NEWSPAPER

DOLLARS STAINED WITH BLOOD

Dollars stained with dishonor, with blood, with crime are sought with all the eagerness of the scavenger vulture in search of carrion.

Who will help in the fight that must come in pulling down the flag of dollars and planting the flag of honesty in its place? This fight will soon be due, friends. The writer wants to be in the front ranks of battle, and if it is necessary for him to start another magazine, or even a newspaper, to do his share of the fighting, it shall be done.

THE BATTLE FOR HONESTY

THE intellect of some men falls into a rut in boyhood and remains there all during life. They have little, narrow, conventional grooves which confine their every mental effort. They are like machines which can move with effect in but one direction. Take them out of their little, narrow sphere, and they are lost as effectively as a fish is when he flounders and flops around on dry land.

ABOUT NEWSPAPER EDITORS

These machine-like brains are being turned out by the thousands in every college in the Union.

Go into the average newspaper office, and there you find the machines at work, turning out opinions they are paid to express—intellects working always in a groove prepared for them. If the individuals you meet there have any ideas of their own—though, sad to say, usually they have none—they are not supposed to display or express them.

MACHINES IN NEWSPAPER OFFICES

The first few copies of this magazine attracted but little attention. The only notices we received were by newspapers with which we placed some advertising. This influenced some excellent notices of our publication, its aims and character; and it proved to the writer just how much to value the newspaper comment on persons and things. It showed that the honest commendation of one honest person was worth more than a page in those papers whose words of praise are for sale at so much per line.

Some newspapers are slow, dreadfully slow, when new ideas are forcing their way to the front. Under such circumstances the proverbial snail would be a lightning express train compared to the average newspaper editor.

SLOW NEWSPAPERS

You have no doubt noticed that the newspapers all over the country are now beginning to take up the subject of physical culture. They are just beginning to wake up to the fact that the people want this character of literature. This magazine has done the "shaking" that awakened them. It would probably have taken them centuries to have discovered that there was anything needed beyond their own sensational distortions of news stories and weird editorials by the civilized men and women of our age.

The *New York Journal* was probably the first newspaper in the country to discover the "new idea" and follow our lead, and if some of the details in reference to the murders and other sensations which always fill their columns were removed it would really be quite a progressive "sheet." The all-round "philosopher" who knows all about everything and who thunders forth the editorial utterances of the evening edition of that paper, was "called down" by us many months ago for treating the subject of muscle, its beauty and utility, in a libelous manner. He has been "good" ever since. He is now fighting for our cause, as many of his recent editorials testify.

But now comes the *Evening World*, with an all-round philosopher of its own, who splutters and mutters over many strange things as wordily as the philosopher of the *Journal*. And he, too, knows everything about everything and has been hired by the proprietor of the *World* to imitate the style of the *Journal's* all-round

ONE WIDE-AWAKE JOURNAL

THE "JOURNAL'S" IMITATOR

"philosopher." He, too, has gotten round to the subject of muscle. Some time ago he wrote an editorial entitled "How to Be Healthy Without Being Unsightly," and we will quote just a few of his bright thoughts:

"Go to any athletic club, and in the exercising rooms you will find huge men standing about, covered with great shapeless excrescences of muscles. Their arms, their legs, their shoulders are weighted and made hideous by these repulsive masses and tangles and knots of abnormality."

Poor man! It would be hard to believe that he has ever been to any gymnasium in his life. One fact is shown quite plainly. He has evidently seen somewhere, somehow, a few of those men whose muscles appeared so repulsive in his eyes. That is, he says they were repulsive. But, deep down in his little, struggling heart, in his inner soul, there was a voice which said: "What an insignificant little pygmy I am compared to the well-developed, evenly poised, superb specimens of manhood." And this hurt him, aroused his envious nature, and he naturally began searching for some excuse for his own shortcomings, for his own lack of virile manhood, for his own lack of vitality and animal beauty.

The narrow grooves of his own mind prevent his knowing that his neglect to develop his own bodily powers was the only reason for his lack of manly beauty and vigor. He sees in these muscles nothing but muscles. He is too narrow to realize that these muscles are accompanied by the superb nervous force that is really the foundation of manhood—that is really behind every man who accomplishes anything of importance in life. A body cannot attain its full power mentally unless every part of the body has been given the use that Nature demands when developed symmetrically. The lungs, digestive organs, nervous organism and every part depends for its complete development upon the regular use of the muscular system. A man who has not developed completely his muscular system is just that much less a man. He has missed his completeness of fully developed manhood, just as much as one who goes through life with only one leg. He is but part of a man.

Let these poor pygmies splutter, dear friends, but do not stop your efforts toward the attainment of the manly vigor and beauty that go with superb muscles. They will increase your energies and make life complete with all the glorious possibilities that are dear to every man.

Be a man! Don't be a poor attenuated or obese nonentity! They simply eat, drink and sleep. They cannot feel, cannot enjoy or suffer. They merely exist.

But a man—a complete, superb man, with all the nervous force that accompanies superb muscles—lives every minute. His nerves at times tingle with the intensity and delicacy of the joys of life and health, and the writer can only add, experience this yourself by

BEING A REAL MAN.

[Just as we go to press on the Editorial Department, one of New York City's prominent dailies has come out with three editorials, in different issues, that indicate quite clearly the editor has had the advantage of reading advance proofs of our editorials. We feel complimented most highly, but, as the writer never uses the ideas of others without giving credit, he wishes to state that his editorials were written and in type over two weeks previous to the appearance of those in the newspaper above indicated.]

**NARROW MIND—PYGMY
BODY**

**MUSCLES FOUNDATION
NERVOUS FORCE**

**MENTAL ENERGIES
INCREASED BY MUSCLES**

NOTABLE EXAMPLES OF PHYSICAL CULTURE.

TWO NEW YORKERS WHOSE LIVES ELOQUENTLY REFUTE THE "NO-EXERCISE" THEORY.

By J. Redding.

A GREAT deal of discussion, pro and con, has been called forth by the recently published and amazing statement of a Chicago "philosopher" and M. D. that exercise is injurious if persisted in by men of more than 35 years of age. Only with the unobserving, non-thinking does this fallacy require refutation. Most men, young or old, discover some time or other that idleness—muscular stagnation—means waning physical and mental powers. The annals of our race are filled with examples of active, virile old men, whose long lives, active careers and undiminished powers were due to the active, outdoor lives they led. History has not and cannot record all the lazy good-for-naughts who sat down, shriveled up and died, without humanity ever having learned of their existence.

Any statement that middle-aged or

old men need rest instead of activity is simply idiotic; any theory based on alleged statistics, setting forth that men who exercise regularly and consistently develop their muscular powers are easier victims of disease than the weakling who

goes about muffled up in heavy clothing, is utterly fallacious.

We take pleasure in presenting our readers here-with the portraits of two athletes, whose lives were unusually active, whose health was superb, both of whom lived to be what the world calls "old men," and retained their powers, continued their systems of physical exercise right up to the end of their careers. They were both noted in athletic circles, and if refutation of the astonishing theory of idleness were necessary, their lives and records would furnish it convincingly.

The late Mr. William B.

Curtis was nearly sixty when he perished on Mt. Washington. He founded the



MR. WILLIAM B. CURTIS.

(This photo was taken when Mr. Curtis was over 40 years old. Photo loaned by Wood's Gymnasium.)

New York Athletic Club in 1868, which to-day is the greatest athletic organization in the world. He was the organizer of the Fresh Air Club, which is duly incorporated, and he was the main stay and particular organizer of the National Skating Association. He was a man who spent his entire life for the furtherance of athletics and physical education. He was an active athlete in every sense of the word up to the day of his death, and in fact, his death came to him while pursuing his love of outdoor recreation.

He was a marvelous man in more ways than one.

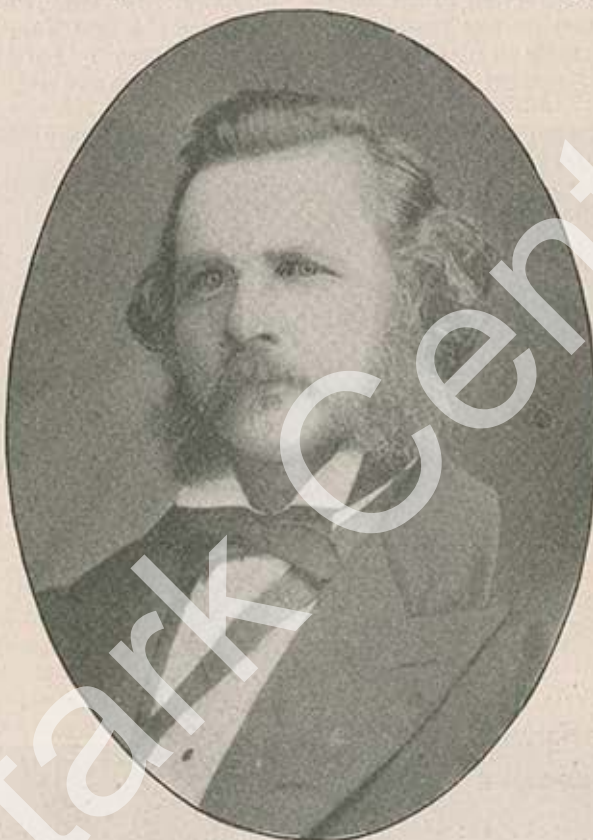
For years he was the pathfinder for the Fresh Air Club, and on every Friday would travel the country for thirty or forty miles. He took an active part in athletics, track and field, as well as swimming, weight-lifting and rowing. He won many championship events. He

was the American champion for throwing the hammer in 1876, 1878 and 1880; the 56-pound weight in 1878. Was the principal man of the tug-of-war team of America in 1878 and 1879. It is doubtful if there is any line of sport that Mr. Curtis did not excel in. He was one of the first men in America to ride the old ordinary bicycle, and his lifting in harness of 3,239 pounds in New York City on December 20, 1868, is still the world's amateur record. Many records were for years to his credit for dumb-bell lifting,

and some of them are on the record books to-day.

As an oarsman Mr. Curtis' victories were numerous, and for years he was one of the leading oarsmen of America. One of his earliest races was in 1868, on June 13, when he defeated Charles G. Kingsley in a three-mile race at Hoboken, N. J. He also held the fifty-mile rowing record of America. On July 29, 1871, he defeated John C. Babcock in a single scull race on the Harlem River. On July 15, 1870, with W. Snyder as a partner, he made the mile and a half American record.

What Mr. Curtis taught in the way of physical education and athletics he lived up to, and his life was certainly an ideal one. In the summer months he lived in his boat-house, swam morning and evening, and rowed his boat. There was not a morning of his life that he



MR. WILLIAM WOOD.

(Photograph taken when he was 84 years of age.)

did not go through a certain amount of dumb-bell exercise. His development was simply marvelous. He was also a gymnast of no mean ability. Frequently he visited the N. Y. A. C. gymnasium and took part in all kinds of exercise. In the fall and spring months he walked every Sunday of his life with the Fresh Air Club, and during the skating season was usually the first man, in or about New York City, to find ice to skate on. To him a skate of 50 or 100 miles during the day was nothing.

The late William Wood was an equally conspicuous figure in metropolitan life and athletics. As a promoter of athletics he was hardly second to any figure that has appeared in the metropolis in recent years. From early in life he was an ardent believer in and follower of sports of an athletic sort. The accompanying photograph was taken when he was 84 years old, and at that age he was as enthusiastic, was as regular in his habits of exercise, as when he was training for championship contests in his youth.

He was born December 25, 1815, and commenced his athletic career at eighteen years of age, when he made his debut as an oarsman. During his long and active life he started in 58 athletic competitions, and was winner of 54—a record, perhaps, never excelled by ancient or modern athlete.

In his youth Mr. Wood worked for the elder Bennett, collecting ship news for the *Herald*. In those days reporting shipping was a most arduous undertaking, and the subject of our sketch was out in all sorts of weather. This outdoor life and the environment it afford-

ed probably shaped his future career. His athletic work may be briefly summarized as follows: He built the first gymnasium in New York in 1835; built the first Y. M. C. A. gymnasium in the city at 23d Street and Fourth Avenue; trained the prize fighter Heenan for his contest with Sayers, and had the training of Yankee Sullivan and Ben Hogan. He fought with and whipped Tom Allen, of England. In 1861 he was coach and trainer of the first Yale crew that defeated the Harvard Varsity crew, and for several years was chief coach of the Yale rowing crew. He was the inventor of the first chest and shoulder exercising device, and originated the elastic exerciser. He built the first rowing machine and wrote a history of athletics.

Up to his last weeks Mr. Wood was active and his powers of body and mind were undimmed. When he was 74 years old he whipped two men in a fisticuffs at Coney Island. His habits of exercise were kept up to the end. These included dumb-bell and flexing exercises on rising, a cold bath every morning, and a daily walk of several miles.



CLAUD COYLE, OF HUMBOLDT, IA.

(This boy writes that he has achieved his manly form and great muscular power by heeding the teachings of PHYSICAL CULTURE.)

NEW THEORIES OF LIFE AND HEALTH. UNCOOKED FOOD.

By Amelia M. Calkins.



TWENTY years ago, in Augusta, Ga., two young boys, respectively seven and twelve years of age—brothers—studied, played, ate, drank and slept as other boys did. The younger ate, perhaps, inordinately, or perhaps his digestion had never been good; certain it is that one day stomach and intestines refused to perform their work, and the boy died of convulsions.

The older brother had always delighted in "playing doctor," and evidently great thoughts were even then in embryo in his mind, for, child though he was, he rebelled at the treatment given his brother (that of deadening the system with opium), and when told that other doctors would have done the same, declared that he would become a physician and find a better way to cure disease. This was Dr. Julian P. Thomas, the raw food expert.

Graduating from the medical department of the University of Georgia, he came North and practiced in various hospitals, returned South to open a sanitarium "thoroughly equipped with electrical instruments, massage and Swedish apparatus, and outfit for hydro-pathic applications, air rooms, etc."

Eventually, however, his own health gave way—nervous prostration, indigestion, neuralgia, etc., and could digest no cooked food. At this juncture he remembered an experiment made a few years before, using three ounces uncooked



DR. THOMAS AND HIS
ATHLETIC BABY.

wheat three times per day, a diet upon which he had subsisted for three months without discomfort, gaining, in fact, nearly three pounds. He returned to this food and was benefited in a short time. In a month he could eat any uncooked food, and rapidly recovered strength and vitality, and since that time, or for two years, neither himself or wife has eaten cooked food. So much for the man; now for the principles upon which his theories are based, to understand which we must remember that "all life proceeds from antecedent life;" but, while that fact is proved and accepted, it has not been equally apparent that the "renewal of our life is by life derived from *living* foods." Dr. Thomas claims that the changes brought about by cooks and chemists "impair the vitalizing qualities of our food, thus reducing our vitality." As "God made health and man made sickness," so Dr. Thomas claims that God made our food

uncooked, and we, in the pride of our conceit, sought to improve upon His design, and proceeded to cook our food, and thereby fell from the "high estate" which long before this time we might have attained. Virchow has demonstrated "that the body is com-

posed of an aggregation of individual cells, and that the unity of the living body is founded only in the dependence of its parts upon each other—a dependence accomplished by means of nerves, circulation, etc., etc." The conditions necessary, that a cell may continue to manifest life and health, are simple and the same for *all* forms of life. Dr. Thomas gives them in the following order: "Moisture, food, heat, oxygen, motion, rest or sleep; adding



DR. THOMAS SHOWING ARM AND SHOULDER DEVELOPMENT.

the final aim of life seems to be the production of new offspring by the dividing of the cell—being the seventh vital condition."

To rebuild the continual breaking down of cellular tissue is the constant aim of bodies, and that food must be best which shall contain every element necessary. As with an engine, so we must have every requisite wherewith to build, and then material to make heat and power.

The reason Dr. Thomas lived comfortably for three months, eating only three ounces of uncooked wheat each day, was because wheat contains every element requisite for body building, heating, etc. Cows, horses and other animals live on it and are strong and well. The Roman soldiers ate little else, and, with Julius Cæsar as leader, conquered the world.

Long ago we were earnestly entreated to "prove all things," but in these days there are some so-called scientists who sneer at any new thought that does not coincide with their own methods, which simply advertises the fact that they are both narrow-minded and prejudiced, and



THE DOCTOR SHOWS HIS BICEPS AND SHOULDER DEVELOPMENT.

in a condition of satisfaction with self, which means—stagnation. Some such persons assert that "raw food is bad, not a proper food for the American people," etc., but they do not give their reasons, forgetting that there are and have always been six or eight different vegetables which are eaten uncooked and have never been considered hurtful.

There are other open-minded professional people who make assertions, founded upon statistics, that there must be something wrong with the diet of Americans, if only from the fact that, in spite of all the assistance given by dentists for the care and preservation of the teeth for the last fifty years, scarcely any one has perfect or good teeth. An alarming number of doctors are graduated, and begin practice every year, and yet the masses of human beings in city and country are physically deficient, muscles are weak, bones are unreliable, nerves are poorly nourished. If Dr. Thomas' theories are correct, this state of affairs is largely due to cooked food and can only be remedied by a change of thought on the subject. He asserts that

"*proper health-giving* food for animals or for human beings must contain living cells in loose combination with the other elements of food, that they may be easily separated by the juices in the stomach, become absorbed, and so be taken into the circulation. It must also contain starch, sugar or oil, which is absorbed by the blood, and at this juncture unites with the oxygen we breathe. By the

union of carbon and oxygen heat is produced." Now the strength of Dr. Thomas' argument in favor of raw, or uncooked, food seems to be that cooking food makes the starch more easily digested than is desirable and kills the cells, putting it in condition to nourish

the countless numbers of microbes found in the digestive canal, and causes fermentation of the masses that are not in proper condition to be easily and quickly assimilated. If our bodies were left to dissolve only so much starch as they require, and the residue was quickly carried out of the body, gases would not be formed, and there would be nothing left for germs to feed upon. A perfect food should contain every element for the body's framework of bones, and also to give firmness to each cell. Some of these elements are taken out of our food in the milling and boiling by which we have striven to improve upon nature, and, therefore, we are often in a starving condition so far as they are concerned. There should be also some part of what is eaten which is not dissolved, but acts as nature's brooms to clear away obstructing



THE BABY, NOT TWO YEARS OLD.

particles; but cooking destroys this effect. The doctor gives many interesting experiments upon animals in proof of his theories, and many persons testify to cures of all sorts and conditions of ill-health as a result of uncooked diet and suitable exercises to insure perfect circulation. The two-year-old son of Dr. Thomas is certainly a fine example of the discoveries of the father, never having

been really sick a day in his life, had no trouble in cutting his teeth, and is stronger than most children of eight or ten years. The writer has often seen him run up to his father, putting out his hands, asking to hang as from a trapeze, holding only to his father's fingers; and once, when held by one leg and one arm, he reached out and lifted a chair with the free hand. He has never had a cold. His strength and vitality are remarkable, and he has never tasted a mouthful of cooked food in his life.

As a matter of economy this discovery of Dr. Thomas ought to become popular,

and thus many who are starving on ten dollars per week could be restored to health and generally nourished on less than that amount per month.

It is said that in Chicago there are three thousand persons eating uncooked food entirely, and here in New York the uncooked compressed bread can hardly be manufactured or prepared rapidly enough to meet the demand, though special machinery is used for that purpose. The bread is granular and never forms a paste or dough, but crumbles in the mouth, thus allowing free contact with digestive juices.

A APPEEL FOR ARE TO THE SEXTANT OF THE OLD BRICK MEETINOUSE.

By A. Gasper.

O! Sextant there are a kermoddy
Wich's more than gold, which don't cost
nothin,
Worth more than anything except the sole
of Mann!
I mean pewer Are! Sextant, I mean
pewer Are!
U shet 500 men, wimmen and children,
Spechally the latter, up in a tite place,
Some has bad breths—none aint 2 sweet—
Some is fevery, some is scrofulus, some
has bad teeth,
An some haint none, and some aint over
cleen;
But every 1 on em breathe in & out an
out & in,
Say 50 times a minit, or 1 millian and a
half breths an our,
Now how long will a church full of are
last at that rate,
I ask you? say 15 minits, an then what's
to be did?
Why, then they must breathe it all over
agin.
And then agin an so on, till each has
took it down,
At least ten times, an let it up agin, an
wats more,
The same individooal don't have the
priveledge
Of breathe his own Are an no one's else;
Each one must take whatever comes to
him.

O sextant, doant you know our lungs is
bellusses,
To blow the fier of life an keep it from
goin out?
An how can bellusses blo without wind?
And aint wind *Are*? I put it to your
conshens.
Are is the same to us as milk to babies,
Or water is to fish, or *pendlums to clox*—
Or roots an airbs to an Injun Doctor,
Or little pills to an omepath,
Or boys to girls. Are is for us to breathe,
Wat signifies who preeches if I cant
breathe?
Wats Pal? Wats Pallus? to sinners who
are ded?
Ded for want of breth? why sextant when
we dye
Its only coz we cant breathe no more—
thats all.
And now, o! sextant, let me beg of you
To let a little are into our church.
(Pewer are, is certain proper for the
pewes)
And dew it weak days and Sundays tew—
It aint much trouble—only make a hole
An the are will cum in of itself;
(It luv to cum in where it can git warm);
And o! how it will rouse the people up,
And sperret up the preecher, & stop gasps,
An yawns and figgits as effectooal
As the wind an the dry Boans the Profit
tells of.

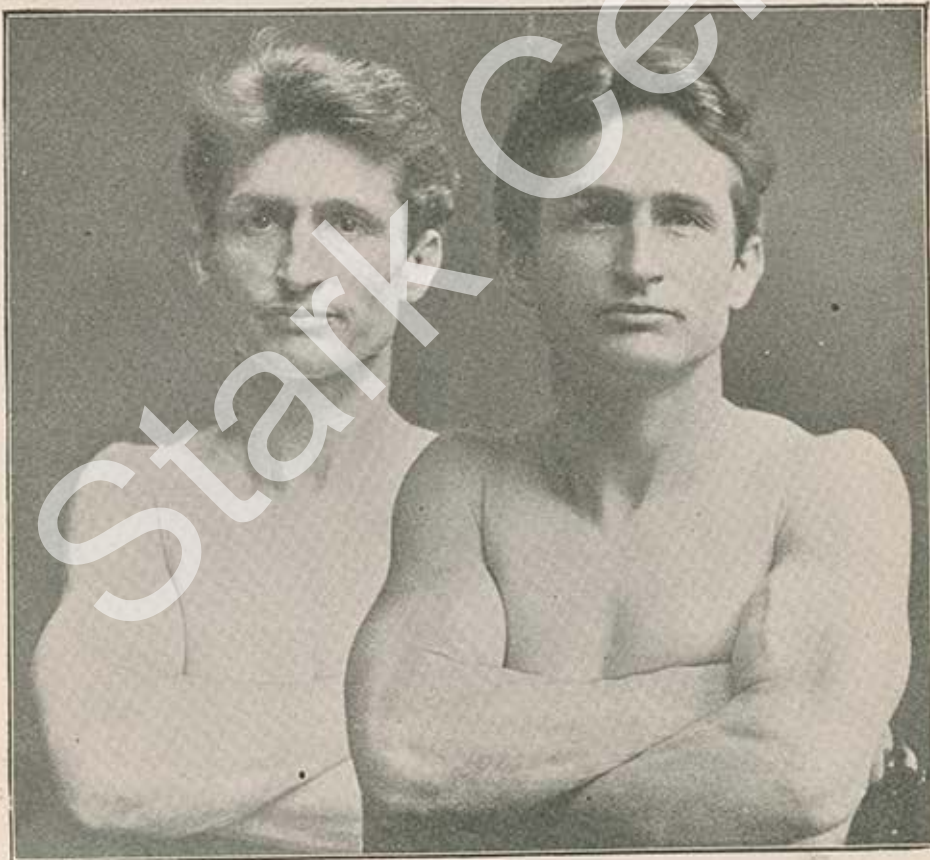
AFTER THE SEVEN DAYS' FAST.

By Bernarr Macfadden.

WE have received a number of communications from subscribers, making inquiries as to the after effects of the writer's seven-day fast. The influence of a fast of this character could not be otherwise than beneficial, and the writer will probably try fasts of a similar nature at least once each year. He believes thoroughly that there is no other means equal to this for purifying the blood, for the first means adopted by the body in the process of finding nourishment within itself is to use, or eliminate, all surplus nourishment or impurities that may exist

there. This purifying, cleansing process continues with greater and greater exactness as the fast continues, until the body is actually rid of every unwholesome substance.

Disease, no matter what may be its nature, can be absolutely "dried up" by this process. The blood becomes purer and purer every day the fast continues, and substances it may contain that tend to inflammation or disease of any character will ultimately disappear absolutely. Thus, the open sores in the lungs of a consumptive can be entirely healed, the inflammation existing in any organ be dissipated, and the foreign or impure ele-



TWO PORTRAITS OF WRITER, ONE TAKEN DIRECTLY AFTER THE FAST, THE OTHER SIX WEEKS LATER.

ments in the blood, which are the cause of every manifestation of disease known to man, can be discharged in every case.

It is time some brains were injected into the heads of the general public with reference to disease. It is time medical "fakirs," with their false, murderous "science," were shown up in the light of reason. The writer cannot recall at this moment any disease which he does not firmly and conscientiously believe can be cured by judicious fasting.

Notwithstanding the fact that he was guilty of overeating on several occasions after this fast, the writer felt stronger and better in every way when his habit of regular meals was again thoroughly established, and the knowledge that he derived from this fasting experiment will enable him to add from twenty to fifty years to his life. Though as stated in his previous article, he has always believed in and practiced moderate fasts when attacked by disease of any kind, still, it remained for this last experiment to emphasize with remarkable vividness the power of fasting to renovate and cleanse the system.

Absolutely the only danger to any one in attempting a fast is that resulting from overeating after the fast is over. This is unquestionably a serious danger, and all those who would attempt a fast are requested to give particular attention to the following advice.

If your fast has equaled or exceeded two days, let your first meal consist of a small quantity of something very light that your appetite strongly craves. For instance, the writer's first meal after his fast consisted of three oranges, and he can assure the reader that the juice of those oranges seemed thick, rich and creamy to the taste after this seven days of water diet, so much so that the taste compared favorably with rich Jersey cream, as it would appear under ordinary circumstances.

About three hours after this first meal, another may be taken that is a trifle more substantial. The writer ate a small quantity of a whole wheat preparation in a bowl of warm milk.

Although the necessity for thorough mastication cannot be too strongly emphasized at any time, it is especially im-

portant after a fast. Every mouthful of food must be chewed and chewed until it is actually reduced to a liquid, and is swallowed in spite of a slight effort to retain and masticate it longer. No matter whether the food is liquid or solid (water not included), this masticating process must be performed. Each mouthful must be submitted to jaw action until the saliva is thoroughly mixed with the food, and swallowing is involuntary.

About six hours after the second meal another may be indulged in, and this can be still heartier in character. The desires of the appetite can usually be followed in the selection of foods, using, of course, an ordinary amount of discretion in case it should crave food known to be difficult to digest.

These first three meals can usually be limited in quantity without a great deal of self-denial. The real difficulties are too often after these three have been eaten. After breaking your fast in this manner you can continue your usual habit of two or three meals daily, though two would be preferable for a time. But at these meals your appetite will be so enormously increased that the tendency will not only be to eat too fast, but to actually gorge your stomach. This must be resisted with all your strength of will.

The writer made this mistake of eating too heartily at this period. Previous to the fast it had been his habit to eat about all the appetite craved, but he was taught on several occasions that this was not a safe rule to follow after a fast of such duration. He would say, from his own experience, that for some time after a fast, it is desirable for one to select just exactly the quantity of food he is to eat before he begins a meal and not to deviate from this under any circumstances. Under these conditions, if you have not selected enough at one meal, you can easily increase the quantity of food at the next; but, if you go on and eat without regard to quantity, waiting for a sign from the appetite or stomach to indicate the time to stop, you are almost sure to eat too much, and the consequence will be serious digestive troubles which may, if continued, strongly counteract the benefits resulting from a fast.

A MODERN KNIGHT.

By Albert Wyman.

I.

TOM HARRINGTON was in Bre'er Rabbit's famous mood—much inclined to "lay low and say nuffin'." For he lay back in his big armchair, as he puffed away at his pipe, with his feet perched on a convenient stool, and his eyes fixed absently on the ceiling. "Well, I'll be hanged!" he exclaimed, at last; then he

relapsed into silence again. Evidently his thoughts were yet too deep for words.

"Humph!" he muttered, once more. "There's no use talking, I've simply made a huge ass of myself, and it's about time I turned over a new leaf!" After which burst of indignation he gazed fiercely at a great skull that grinned back at him from a neighboring ledge, and pulled hard at his pipe two or three times.

Suddenly he rose up in his chair and hurled his pipe violently into a corner, so



"THERE!" HE EXCLAIMED, "IT'S ABOUT TIME I TURNED OVER A NEW LEAF."

that it broke into pieces. It was his favorite meerschaum, too! "There!" he burst forth. "It's about time I turned over a new leaf, and what's more, I'm going to flop! And *there's* my first move!" Whereupon he got up from his chair and went over and glared down at the helpless, broken pipe.

"Now then," he continued, walking excitedly to and fro, "let's take stock of things! Here I am a man in years, and anything else but a man in strength. I've sipped champagne and swilled beer till I'm all fat, and not an ounce of sound flesh on me! I've smoked till I can't hold a rifle on the spot long enough to ring a bull's eye, and can't run two blocks without gasping for breath afterward, like a fish out of water. You're a pretty specimen of manhood, Tom Harrington!"—and he stopped before a looking-glass, and faced scornfully about. "Look at your sallow cheeks and weak, dull eyes! Look at that filthy mouth and sorry chin! Bah! I'm disgusted with you. You're not *half* a man! And yet—" He paused, breathless, as the memory of the days when he had been lithe and supple and active rose before him; the days when he could run like a hare, climb steep hills, and undergo all manner of hard physical exertion without turning a hair. Then he looked at himself again, and saw—nothing but expressionless clay; no snap, no fire, no vitality glorified the face that peered back at him out of the depths of the mirror.

"Humph!" he exclaimed, contemptuously. "You're no good! But, by all that's holy, I'm going to make a man of you!" With that he slowly disrobed and went to bed.

II.

For the first time in many weeks, Harrington slept soundly and awoke refreshed. His outburst the night before had been the culmination of a long, steady increase in self-loathing and disgust, and he meant all he had said. The sun was only just up when he opened his eyes, but, although drowsy enough at waking at so unaccustomed an hour, the memory of his new-formed resolution rose to mind like a flash. It acted like a tonic, for he

arose immediately, stripped off his pajamas, and went through such of the exercises he had learned in school days as he could remember. It was hard work and made him puff, but he kept at it until he felt fatigued; then he filled a bath sponge with cold, invigorating water, and, though it made him gasp, bathed his head and shoulders and limbs with the sparkling moisture.

"By Jove!" he exclaimed, as he finished dressing, "I begin to feel like a new man already."

This was the beginning of regular and systematic work, done night and morning. He purchased chest-weights, bought himself dumb-bells, and swung Indian clubs. He shut down on his beer, cut loose from his fast companions, and began to give himself more diligently to business. Nor was his labor vain! He had let himself fall pretty far, but his determination to prove himself a man and his unfeigned purpose to regain strength and symmetry again were unchangeable. Little by little his nerves became steady, his thoughts clear and his eyes bright. He became calmer in mind, more content with his lot, and his vision into surrounding circumstances more penetrative. He began to feel a new confidence in himself, a strange certainty of touch that contrasted well with his halting, wavering ways in the recent past! Shortly he began to look men more squarely in the eye, and to feel less and less restraint in the presence of pure and good women. In fact, he was beginning to realize the accomplishment of that resolution, so emphatically taken a few weeks before, "I'm going to make a man of you!"

III.

Some months later, after Tom Harrington's eventful decision had decidedly altered his appearance for the better, he chanced to meet a former college chum.

"Well, by George!" exclaimed that individual, shaking him vigorously by the hand and gazing at him intently. "I'm deuced glad to see you, but—what the mischief have you been up to lately?"

"Oh, I don't know!" Tom replied, carelessly. "Why?"

"Why? Why, because you are looking



"LIKE YOUR OLD SELF."

like your old self again! By Jove! there has something struck you to change you like this! The last time I saw you, you looked forlorn and wretched—a perfect outcast! Gad! I thought you were going to the dogs, for sure. But now—well, all I can say is you are looking like the man you used to be!" There was an unmistakable heartiness in his friend's voice that gave Harrington no little gratification and made him blush with secret pleasure. Yet he managed to reply, coolly enough:

"Now, look here, Jack! You quit your jollying! I'm not used to that sort of thing, and I won't have it!"

"As you please," said Jack, laughingly, "but, by the way, I met Miss Richardson the other day. You used to know her, didn't you?" Jack did not seem at all doubtful, however, on that mooted point.

"Well, yes!" Tom assented, as though the matter was difficult of remembrance, "I think I did, when I was—ah—oh, years ago!"

"Um-m!" said Jack, innocently. "I rather thought as much! Anyhow, she inquired for you, the other day! Wanted

to know how you were, and all that! Said you hadn't called on her for a long while, and wondered if you were off to the Philippines, or had cut your old-time friends altogether." But Tom made no comments, and the conversation shortly turned into other channels. At length, after a few parting words, the two chums separated and went their ways.

But Tom was not so indifferent to Jack's message as he had pretended. Miss Richardson had been a childhood friend, and she had always held a sacred place in his memory. The circumstances of their estrangement rose vividly to mind as he strode along. He remembered the days when he had packed off to college and she had gone away on a similar mission. He had sought leave to write her, and had won it as readily as all such favors are granted by so intimate friends. Then for six or seven years he had not seen her again, not till a fleeting glimpse several months before had revealed her to him—a beautiful woman. For, after they had been some years apart, word reached her ears of his wild ways, and she had written him a kindly, gentle little letter, saying



PERCHED BESIDE THE DRIVER.

their correspondence must cease. He remembered how he raged and swore when he received that note; how he had called her proud and all that, and had vowed he did not love her, and never would again. But when he had seen her that one passing moment upon the drag, then he had understood. She sat perched up there beside the driver, her face all aglow with health, her eyes bright, her figure lithe and supple. She was the very incarnation of strong and lovely womanhood. And she had smiled at him—sweetly, he thought, and yet half sorrowfully. Or had he imagined it? But the more he had thought of that chance encounter, the clearer he had seen the truth. How could any but a strong and noble man attract her? No, she was right, and he wrong. And then, as never before, had an overwhelming sense of his degradation fallen upon him and stirred him powerfully to redeem himself. And so it came to pass that the night of that day saw the destruction of his meerschaum, and the downfall of all the evil habits it represented.

But now, as he continued on his way, sweet memories from the past rose to mind. He remembered many and many a little incident, and once or twice smiled quietly to himself as the vision of some childish prank of theirs rose to view. Then Jack's words came back to him, and he repeated them slowly: "Said you hadn't called on her for a long while, and wondered—if you were off to the Philippines, or—had cut your old-time friends altogether." Did she really care?

"I am a different man from what I was a few months ago," he told himself. "I am not all I may be yet, but I have almost regained my full health and

strength. I have worked off all that useless avoirdupois; my flesh is firm, my muscles hard, and I am beginning to feel my old-time vigor and endurance. And as for color—by Jove! I didn't know myself the other day, when I took tale of my appearance. But whatever comes, well or ill, I will never let myself become the weakling I was a short time ago. Ugh!" and he shuddered, as the disgust of it all fell upon him. "No, sir! Business, recreation, life itself is enjoyable—far more enjoyable, lived thus purely and healthfully, than it was when I used to have such 'good' times."

IV.

It is only fair to add that Harrington did redeem himself—did prove himself the man he was at bottom. He became stalwart and strong, and carried himself like a king. There were few men who did not envy him his physique, and few women who did not admire his splendid appearance. He was conspicuous everywhere for the healthy glow upon his cheeks, and for the clear, steady light in his eyes. There was nothing of the weakling about him. All that had become as a hideous dream of the past. And in due time he came to know his princess loved him quite as tenderly as of old, and had always longed for the day when he would come back to her clad in his own proper armor. Nor was his joy alloyed by a secret sense of unworthiness. No shadows, grim and unholy, rose before his vision, whenever he looked into the depths of her pure eyes, but in their place remained a sacred satisfaction that he could love her as purely and truly in his heart as she could him; that marriage could bring her no disillusion.

THANKS PHYSICAL CULTURE.

Editor PHYSICAL CULTURE:

The book and magazine came all right. I am more than pleased with both. The November number was my first, and being inspired by that number, I gave its simple suggestions a trial with what I consider remarkable results. I had been troubled for years with indigestion after supper, and that worn out and disagreeable feeling mornings, and, although a farmer, I was surprised to learn that I was very much in need of proper exercise. My trouble was entirely overcome in two days by spending five minutes before retiring in Nature's garb, with window raised. PHYSICAL CULTURE should be in every home.

R. W. BOUGHTON, Baldwinsville, N. Y.

THE VOICE OF EXERCISE.

By Geo. H. Herbert.

I give the sparkling eye that knows no fear,
 The springy step that lightly treads the ground,
 The heart that pumps the red blood rich and clear;
 A stream of health upon its mission bound.

I give the shoulders broad, the deep, strong chest,
 The well-poised head where Reason keeps his throne,
 The arm with steely muscles well possessed—
 A weapon fit to cope the world alone.

Away with dissipation, man, be free;
 Make me thy friend and lengthen life's short span;
 I am one of God's greatest gifts to thee—
 An antidote that helps to make the man.

THIS LADY WAS SHOCKED.



PHYSICAL culture enthusiast named Jones, who has apparently very little reverence in his make up, notwithstanding his knowledge of sacred matters, reports an interesting dialogue that occurred at his boarding-house recently.

The aforesaid physical culture devotee lives in a fashionable boarding-house—one of those homes of convenience, where the hard working, true thinking, sometimes rub elbows with the slothful, idle, would-be fashionables.

One of the inmates of the house is an aged lady, who boasts considerable social prestige, devout adherence to church dogma, and the usual amount of prudishness that is found in such a combination.

Our friend, in a burst of enthusiasm, exhibited PHYSICAL CULTURE to this ancient dame—one of the numbers that shows on the front cover an example of what manhood should be.

When the lady had adjusted her glasses, and brought the publication into focus, she gasped, and let it fall.

"Oh," quoth she, "it's shocking—positively shocking. I never saw anything like that on a book or in a magazine in my life."

"What's the trouble?" asked friend Jones.

"Why, that picture—that naked man," she asserted in a hurt tone.

"Do you call that shocking?" asked Jones.

"Certainly," was the answer.

"You are a believer in the Bible, are you not?" he queried.

"Yes," snapped the lady.

"You believe God made man in his own image?"

"Yes."

"Do you dare call God's image shocking?"

The lady has not answered yet, says Jones, our physical culture friend.

EDITOR OF PHYSICAL CULTURE: I enclose one dollar for your magazine and premiums. I want the magazine sent to my home in Chicago, I have four children there, and I am not afraid of this kind of gospel hurting them.

It is a hopeful sign when the body is developed and cared as a sacred trust. I would not give a sixpence for that so-called conversion which looks not even to a common herder's knowledge as to the bodies of men. The religion for me is the one that goes to the nature of things.

J. E. P. CLARK.

THE RIGHT OF THE STATE IN COMPULSORY MEDICATION.

By Dr. M. R. Leversoh.

(Continued from January).

In those days the principles of good government were far better understood in England and in the then British colonies of North America than they are now, and no attempt was made to enforce by law the practice of variolation nor yet that of periodical bleeding, which was even more universally practiced than was variolation. The mischiefs of variolation were not generally recognized for many years, but in 1840 a law was enacted in Great Britain absolutely prohibiting the very practice which had been almost unanimously indorsed by the medical profession but a short time before. But this prohibition was a violation of the just principles of legislation. That persons sick with a disease supposed to be infectious should be forbidden to appear on the streets or in any public place would be within the limits of the proper exercise of the law-making power; but to restrain the individual, whether sick or well, from resorting to any medical or surgical practice or operation he pleases, or the physician or surgeon from performing it with the consent of such individual, was a wholly unwarranted infringement upon personal liberty, and paved the way for those far more serious encroachments upon individual rights which soon followed.

Another canon of legislation, easily deducible from those above set forth, is that wherever the consequences of an act affect those only who, being of full age and of sound mind, are freely consenting to the act in question, the law has no business to interfere, either to check or to encourage such act.

It is at once seen that the English law of 1840, above cited, absolutely prohibiting variolation, notwithstanding the assent or desire of the person to be variolated, violates this canon.

The insane dread of the condition to which the name of smallpox has been given has been created by the medical profession, partly through ignorance and

partly as a means of gratifying the greed for "place, power and pelf," which unfortunately invades every governmental body, and has no justification in historical facts. It is true that the romancist Macaulay, posing as a historian, gives a gruesome description of it, but statistics show that it was rarely a serious cause of death, even in epidemic years; that it was a consequence of public and private filth, and that, what was indeed remarkable, years of epidemic smallpox were generally years of low mortality, tending to confirm, what the more skillful observers had always noticed, that smallpox itself was a cleansing disorder, removing from the blood poisonous material which would otherwise be apt to evince itself in some far more serious trouble.

In 1798 an English country practitioner named Jenner published a pamphlet in which he asserted that by the inoculation of matter from a sore upon a cow, known among dairymen as cowpox, but to which he gave upon his title page the name of "Variolæ Vaccinæ," wholly without justification, the person thus inoculated would be "forever after secure from the infection of the smallpox." Anxious to escape from the hideous position into which the medical profession had brought itself by the almost universal practice of variolation, Jenner's nostrum was accepted by the profession without any adequate inquiry, although its revolting absurdity ought to have preserved them from being guilty of such folly. The nostrum was not only adopted by the medical profession for those who might be willing to accept it, but soon it was imposed by law upon all, willing or unwilling, in spite of the evidence constantly accumulating, that it was absolutely powerless as a protection against smallpox and was itself a constant cause of sickness to an enormous though unknown extent, and was frequently a cause of death after most cruel sufferings. The favorite excuse for the

imposition of this law and for the infliction of disease upon the healthy was that without it the healthy would be a "nidus for the spread of the infection." The utter absurdity of the contention that a healthy being can be "a nidus of infection" seems to have no influence upon their diseased minds. Even if infection be a fact, a proposition by no means clear to the more scientific minds of the profession, none but the diseased can be "a nidus of infection." To compel people to submit to a medical operation upon their bodies, even if the benefit were certain, and there were no countervailing drawbacks, would be wholly unwarranted on the principles we have established; but when the operation is avowedly undertaken to make sick the healthy, to implant in them a disease which no medical art may be able to cure, the proposition is one so absolutely opposed to common sense that all people submitting to it must be classed as unintelligent and superstitious. The right of a man (and by man I include woman) to the absolute control of his own body, and of children to have their bodies protected by their parents until able to protect themselves, is a right so fundamental that it should be unquestioned.

A certain class of doctors have said that **THEY** should determine these things for the people, and they have succeeded in getting the law-makers to enforce their dictum. But have the doctors, as a class, proved worthy of being thus the **MAS-TERS** of the people? Have they not, as a class, proved greedy and grasping, always sacrificing the welfare of the people to their own class and personal interests?

One hundred years ago the doctors insisted on bleeding their patients in nearly every case of sickness, and on periodically bleeding the healthy. Had they succeeded in getting laws passed enforcing the practice of venesection, on the strength of a supposed "consensus of medical opinion," would not bleeding be the rule to-day?

Vaccination is the introduction of an animal poison beneath nature's coat of armor, the skin; not poured down the throat of a sick man, in which case the elaborate refining apparatus provided by nature would have a chance of separating the good (if there be any) from the evil,

eliminating the latter and permitting the former to work its good effects, but thrust directly into the circulation, and laws compel people to submit their bodies and those of their children to this revolting process. Can there be any worse despotism? It is pretended that this is done to protect the health of the community. So did Torquemado seek to protect their souls!

The application of the principles I have established to the question I have undertaken to discuss is not difficult. The law everywhere justly requires of every person who carries on any art or trade that he shall exercise due skill and care in the conduct thereof, and holds him answerable civilly, and in some cases criminally, for consequences resulting from a lack of such care or skill. The same rule should be applied to persons who practice the healing art. There is also a condition arising out of the poisonous properties of many bodies which might be used to kill or injure others. To guard against such misuse of them the law should prescribe the conditions under which only it should be lawful to have them in one's possession, the object being that of securing evidence touching the acquiring by purchase or otherwise of such substances. Law may also prescribe rules for the isolation of persons in a condition commonly known as one of "infectious disease," but always with care to secure to such person such medical care and treatment as he may desire. Law should also provide for the removal of accumulations of excreta, and as the best mode of doing this has not yet been ascertained, it should also provide for an investigation of the question. Law should, for the same reason, prevent the crowding of people into spaces such that diseased conditions are liable to arise therein.

Although for the present some special provision may have to be made to this end, the cause of overcrowding can be easily and effectually removed by the adoption of the simple remedy propounded by the lately deceased American philosopher and economist, Henry George.

And here are the limits within which the State should be strictly confined in prescribing or encouraging medical dogmas or practice.

FOLLIES OF OUR GOVERNMENT.

PHYSICAL WELFARE IGNORED—PROPERTY THE PET OF STATUTE MAKERS.

By J. R. Stevenson.

PERIODICALLY America is alarmed by the cry of some new threatened disaster. It is always a disaster threatened to finance or commerce. Speak about the value of a dollar, or the condition of trade, and you can interest our people more quickly than if you propound the most sublime philosophical truth. It is nearer their hearts than morality, health or religion. We will stand for any sort of disaster but financial disaster. We have imbibed the spirit of commercialism so deeply that it is the *sine qua non* of modern life.

This is a palpable absurdity; can any one controvert the proposition that it is the guiding, directing impulse of our national existence? Every law, every move and device of government encourages it. If one were to judge by the facts in the case, by the manifestations of the public, he would consider property, money, trade, the only realities of existence; the only things worth preserving,—as they are the only things men in the governing capacity, take any earnest notice of.

When you pause to think over the conditions and the hypothesis that has brought them about, you cannot fail to be struck forcibly with its imbecility. You cannot fail to be convinced that all the property, all the money, all the commerce of the world cannot buy one day's health, cannot produce one moment of genuine happiness,—the condition that, whether it be acknowledged or not, every mortal is striving for.

From this point the deduction is inevitable that the institutions and practices fostered by modern, civilized governments are idiotic. And of all nations that run after false gods, who cumber their statute books with idiocies, ours is not in the rear rank. It is, if anything a leader.

It has required just a century to people the country extensively, and to reduce



A GREEK TYPE.

the average man to the condition of weakness that is manifest to-day. During that century the material wealth of the nation, under the fostering care of governmental encouragement, has increased a thousand fold: the mental development of our people has advanced considerably, if not at a commensurate pace with their wealth accumulations, because there has been some sort of encouragement in the

way of schools. But physically we have gone backward, because of lack of stimulus, our living habits, our strenuous pursuit of wealth. In the face of increasing weakness; in the face of the awful consequence attendant upon physical decadence, we still, through our chosen representatives, go on devising new schemes for increasing values and protecting dollars, — mean, senseless dross, dug from the earth, — while the God-given talents of mind and physique are left to grow or be choked by the tares of commercialism, as best they may. Is this the part of wise men; or is it the course that would be pursued by members of the simian genus?

There is a grave disaster threatening the nation, graver than commercial depression, or financial panic; yet you never hear it discussed as a national question, you never come across a man who speaks up for some concerted effort to thwart it. It is the curse of weakness, — physical and mental decadence. It is time men and women exercised a little common sense. It is time all the dwarfing, degrading myths of dead and gone ages were rubbed away from the face of truth, that we might look with clear vision upon its very countenance.

Already the signs of insidious decay, which have presaged the downfall of seemingly strong nations in the past, are manifest all over the country. They are to be read in the increasing number of sanitariums, hospitals, asylums, doctors and drug stores — twin curses that harpy-like, gather wherever modern civilized people begin to multiply, to befall and destroy.

England, made insular by her situation has resisted the usual process of decay that attaches to a nation. Her life has been systematic, out of door, full of activity, and her people are strong. Germany has awakened in the last quarter of a century to the fact that physical strength has something to do with the perpetuity of national life, and she has started out to preserve the vigor of her sons and daughters, with splendid results to show for her efforts. Russia, the great menace of the north, has a strong sturdy race, one that is closer to primal conditions than any other, and her people, are as a whole still tolerably strong. But France, Spain, Italy, who shall speak of them as furnishing types of splendid manhood? They



THE DISCUS THROWER.

are universally listed with the decadent nations.

The only way we may avoid a fate similar to theirs is to turn from our commercialism, from our luxury, our vices, and get back to Spartan principles, which recognized the imperative, all important duty of developing the body.

We are still admirers of the physically strong, — the physically perfect, as the Grecians were of old. This is proven beyond peradventure by the public attention paid to the handful of men, out of our millions, who were taken in hand, developed and educated by the government at her naval and military academies; by the fuss that is occasioned when a score of college men, who have spent a few months at physical development, go on the grid-iron and show off their achievements.

Let whosoever will howl anathemas against foot ball and college sports; I brand him or her as an idiotic busybody. We ought to thank God, rather, for col-



THE GLADIATOR.

lege athletics. It is the little leaven of true living that has been left to us in this age of universal commercialism; when a bespectacled, narrow chested calculating machine is estimated a more valuable being than a healthy, strong man.

Man cannot live by the fruits of business and commerce alone. In fact, any method of living that does not call into play muscular as well as mental activity is wrong; is a method of life calculated to bring about weakness and early death. What profiteth it if a man shall gain abundance of this world's goods and lose his health? Verily it were better that such an one had a millstone hanged about his neck and were cast into the sea, for his days shall be full of sorrow and his nights disturbed by frightful visions.

The point I want to call attention to and to emphasize is that the conditions of living are such now as to stimulate the intellectual part of man, to encourage him to strive to achieve success and gain happiness by accumulating property; whereas, it is folly to make such an attempt; and, that the

government by encouraging this pursuit, is encouraging folly, and promoting the conditions that will eventually be the cause of its downfall. My readers I am sure have arrived at pretty much this conclusion themselves.

The American habit is to hurry. Boys and girls are rushed through school, hurriedly prepared for professions, business or marriage, and the principal object of their teaching is to sharpen their faculties, to impress them with the idea that everything good in life depends on their ability to get dollars. The first demand upon man is for his own body. Its demands are constant. They begin with life, and do not cease until life ceases. If ever happiness is his it will be because he has paid attention to these rational body demands; and not by seeking the jade through mercantile success, politics, literature or any other form of gratified ambition.

We have these conditions at hand: an enormous population in which the maximum life of the individual is less than two score years; we have a splendid climate, soil that will produce ideal foods for humanity; and an ever increasing death rate, palpably weakening representatives of the human family.

Don't you think it is time something were done about it? Haven't money and goods and chattels, and all the petty frippery of so called civilization enthralled



A GREEK RUNNER.

attention of so-called law givers and sages long enough? Let life and health have a chance. Let truth come to the fore for a little while; let the machinery of government be directed toward making its citizens healthy and strong for a while. Tariffs and taxes can rest awhile.

Mere knowledge of the above facts does not do any good. It would be a miracle if a man or woman should say "I believe in Physical Culture," and should straightway be perfect in form, achieve intoxicating health.

How shall we apply what we have learned to practical development? Turn with me for a moment to an institution of ancient Greece. I refer to the Olympia of Sparta, that series of government protected games and contests, which encouraged physical development to such an extent, that so long as they were continued Spartans were never defeated. It would be a comparatively easy matter to devise a system of yearly games here, to

be held under the direction of state appointed commissions, whose decisions should be fair and authentic, empowered to present prizes or medals to winners. Above these could be a national body, holding office under the government, likewise empowered to bestow championship emblems and rewards. The successful candidates from state contests only to be eligible to compete in National events.

Such a system would entail but a trifling outlay; it would not commit the government to any definite policy; but it would act as a tremendous stimulus to the young men and women of the country. It would bring back the golden days of Greece's Olympia, when the greatest events were those that were innocent and encouraged exhibitions of manhood, when the victor of running or jumping contest was, and rightfully, a bigger and better man than the gambler who gained a fortune by a lucky stroke; or the miser who gathered a horde of gold.



THE WRESTLERS.

MEDICAL SCIENCE.

THE QUICKLY ACQUIRED, BLINDLY PRACTICED "ART" OF HEALING.

By J. R. Stevenson.

I ONCE knew a young man who studied medicine as it is taught and legalized by statute; who graduated with honors from his alma mater, settled down in a growing little interior city, and built up a paying practice; then suddenly abandoned the profession before he had reached middle life, stopped going to sick beds, writing prescriptions and charging fees, and turned farmer.

His act was the talk of the town. "Crazy," some people declared he was, and recommended a commission of sanity to his friends and relatives. Others, more charitable and less radical, put it down to inborn eccentricity.

I went to the man himself, for he was my friend.

"Why did you abandon your career, sacrifice your prospects, jeopardize your social standing?" I demanded.

"Because I cannot be false to my own soul," he answered. "No man with a conscience, knowing as little as I do about the great mysteries of life and death, knowing as little authentically as the science of medicine teaches, can pretend to be a healer, and juggle blindly with lives and God-given health."

That man was an honest man. Diogenes should have encountered him. The meeting would have changed the old Greek's entire system of philosophy. At the time, I confess, I thought him a bit over-eccentric, too, making an uncalled-for strenuous effort to live up to the dictates of an acutely sensitive conscience. Years, and the experience they have brought, have revealed his true and amazing manliness to me.

Day after day, as I see and learn the ignorance, stupidity, blindness, indifference of the members of the profession he deserted, my admiration for him grows and my contempt for the weak, sordid men who live by pretending to be what they are not increases. Knowledge of the pro-

fession, and the "science" it is founded upon, has revealed amazing lack of moral worth in those who practice it, and a culpability that is almost villainous—almost beyond the belief of a well-balanced mind.

The "science" is embraced in a few tomes, which a man of ordinary intelligence is supposed to be able to master during a two or three years' college course. A book of anatomy, which gives nomenclature and geography of bones, nerves, tissues, glands and organs that make up the complex machinery of a living body. A hand-book of chemistry, which enables the practitioner to write the hieroglyphic formulas he sends you to the apothecary with, and *Materia Medica*, a big volume which catalogues some thousands of specifics, or remedies, which the "science," through marvelous theory, palpable fallacy, ignorance and the force of imitation, has taken up as "panaceas." In this aggregation are a host of vegetable, mineral and gaseous products, most of them exceedingly irritating to the stomach and the nerves of the normal animal, set down as positive remedies for this, that or the other derangement of the life machinery. Add to what may be learned from the perusal of the foregoing, a series of lectures on the theory and practice of medicine, into which the ethics of fees are boldly injected, and you have the sum total of "science" supplied in a legalized medical education.

Three years of moderate application in the callow period of youth, devoted to study, and by the grace of State statute and the officers of a chartered "college of medicine," and a beardless "scientist" issues into the world.

Shades of Gallileo, Newton and Darwin! what a debauchery, a degradation of the word "science," is there here!

But who shall challenge them? In the eyes of the law, and in their own preponderous assinnity they are "scientific doctors."

And what a holy show they make of

their "science." Here is one band insisting upon pouring "doses" of chemical stuff down a victim's throat, until his stomach is all but ruined; insisting that the bigger the dose, the quicker and surer the cure. Another band, inspired, perhaps, by a trifle of pity, insist that infinitesimal doses of innocuous "remedies" will produce the most beneficial results. One discovers a nostrum, by boiling roots, mixing drugs, which he avers will cure everything from a corn to an attack of fever; another has mastered the mysteries of nature to such an extent that he can heal by merely thinking of health—by hypnosis and suggestion. One lot swears by the knife, another by the pill box—all are duly approved "scientists."

The marvel of their quickly acquired scientific knowledge is revealed in no more striking way than by their prompt method of diagnosis. A patient appears before them. They look at his tongue, feel his pulse, ask where the pain is, apply a stethoscope to his chest, and promptly locate the trouble, as diseased heart, liver, kidneys, stomach or brain. Wondrous science—wonderful men! The most intricate, hidden machinery of the body is known to them, notwithstanding that they never saw a heart, or the kidneys, at work, and do not understand, even in a hazy way, the language of body signs, or, in other words, what a signal of pain in this, that or the other organ, really means.

The doctor knows that he does not know the slightest thing about a living, beating human heart—what makes it beat, where the motor is that runs it, nor how to trace the cause of pain that is flashed from that organ to the brain. This has been demonstrated times without number. How many patients, treated with great assiduity and much profit by doctors for heart disease, have lived years upon years, when if such a condition as was diagnosed had existed, life would have been impossible even for hours; how many have been operated on for functional troubles, and the operation has revealed a perfectly normal and healthy condition of the organs the doctor declared diseased.

Is it not time that men and women whom Nature has gifted with a thinking organ, used it just a little? You, my dear reader, cry out against the palpable

fallacy of faith cure. It is a delusion, you say. Granted; a shameful, harmful delusion. So is so-called "medical science." But it is a delusion sanctioned by law. In fact, this "science" is the worst of the two, because it is "practiced" to such a large extent. And, if you reduce its operation, analyze its cures, faith has as much or more to do with them than in the miracles wrought by the Faith Cure disciple, for it not only has to overcome a pathological condition, but counteract the evils of too frequently administered drugs.

Before me, as I write, lies an unsolicited communication from a reader of this magazine. He says: "Five years ago, one day in the early spring, I lay dying of pneumonia, of a doctor's attentions, and the drugs he insisted on pouring down my throat. My wife was sitting by my side, weeping, because the doctor had just left, after declaring that I could not live. I lay there thinking of life and death, and I could get a glimpse of the sunlight through the window. The room was close, stifling—the air laden with reeking impurities—and almost unendurably hot.

"Open the window," I commanded my wife. 'I want to breathe once more before I die.' She demurred, but finally did as I requested. The cool, pure air rushed in, and I drank it in, until my afflicted lungs were filled as completely as I could get them. I had the medicine thrown out. With every draught I felt new strength coming, new life flowing through my veins.

"But the doctor was right. His system would have killed me. Of that I am convinced as firmly as I could be of anything.

"I improved from that moment. I got well. I have never been sick since, for I have taken care of my body, and I have never burdened my stomach with a dose of drugs."

Life—your life, reader—is too precious a thing to have it jeopardized by these quickly made scientists—equipped with the knowledge of their profession in three years. Know yourself by studying Nature, by being guided by instinct. It is worth the trouble involved, for what profiteth anything without health?—that condition universally found among the multifarious lower forms of Nature's great animal kingdom, but so often, alas! foreign to mankind.

A Game Of Football.

With The Emphasis
On The Feet.



"Ha, ha. 'tis a football greets my eye;
Wait 'till you see me soak it."



But it happened to be a cannon-ball,
and "Weary" scores a "touch-down."



The constable makes a "cennie rush",
while the bull-dog plays "gull-back".



In consequence of which, "Weary"
becomes strongly attached to that
style of football.

QUESTION DEPARTMENT.

Q. What is good for a cold in the head?

A. About the best remedy for this is to avoid meat, and to eat very sparingly for a day or two, and take plenty of exercise in the open air.

Q. Name a remedy for irregular movement of the bowels.

A. Eat whole wheat bread, instead of white, and take the following exercise: Clasp the hands over the knee, first of one leg and then the other, and pull leg up against the abdomen as strongly as you can. Do this until tired twice per day and avoid overloading the stomach.

Q. Name remedy for foul breath.

A. Exercise in the open air, taking deep breathing, walking one to two miles a day. Be careful to thoroughly masticate your food, eat only two meals a day and the trouble will disappear.

Q. Would you advise plunge in cold water after exercise? I generally exercise until I perspire.

A. You should thoroughly dry the skin with a towel, immediately after which you can take the cold bath. Though many make a habit of taking a cold bath when in profuse perspiration, the writer knows of no instance where it has been injurious.

Q. Please state what is the proper time to retire and rise.

A. Of course it is to your advantage to retire early, if possible. You should rise after seven to nine hours' sleep.

Q. How can I cure dark circles under my eyes?

A. These usually indicate a general condition of poor health. A system of physical development, including proper exercise, proper diet, thorough mastication of food and long walks in the open air daily, will cause them to disappear.

Q. Is salt a good food?

A. Mineral salt could hardly be called a food, though as to whether it is necessary to the highest degree of health or not is a disputed question. Some hygienists maintain that salt is not necessary, others that it is. It is certainly bad to use it excessively. There are salts or saline elements in all foods in a natural state, and

on this account the claim is advanced that mineral salt is not necessary.

Q. I notice Dr. Page, who writes for your magazine, declares that one would be healthier without underclothing. Would you advise a person who has always worn such clothing to make a change?

A. The less clothing worn that will preserve the natural warmth of the body, the better. The tonic effect of air coming in contact with the skin is very great. If one is in perfect health there should be no injurious results from going without underwear, providing the body warmth could be maintained without it.

Q. Please advise the best way to cure a strain in the back.

A. About the best cure for a strain is absolute rest, though after the trouble begins to disappear you should begin to use the muscle gradually. Cold wet cloths applied to injured part will afford relief.

Q. I am wearing glasses, but I find that even with their help my sight is gradually becoming poorer. I am only 24 years of age. What do you advise?

A. The strength of the eyes is influenced largely by the condition of the blood, just as the other organs and functions of the body. Build up your general health and your eyes will be benefited. An exercise of the muscles of the eyes—moving the eye up and down and to left and right several times a day—and bathing them in cold salt water will be found beneficial.

Q. I am thin and wish to gain in weight. I chew a great deal of tobacco. What course shall I pursue?

A. The first thing essential is to stop the tobacco habit. Take long walks daily in the open air, taking deep breaths, adopt a moderate diet, and thoroughly masticate every morsel of food you eat. If you will follow these hints you will achieve your desire.

Q. I am troubled with rheumatism in my right shoulder. What remedy do you suggest?

A. Massage and the use of every muscle in the affected part will benefit you. The application of wet cloths on

retiring will give relief from pain. For a permanent cure, careful and light diet, general physical development, and plenty of fresh air are requisite.

Q. Can you suggest remedy for cold feet?

A. Kneading and rubbing the affected parts will generally afford quick relief. You need to stimulate the circulation by a course of general exercises.

Q. I have round or sloping shoulders. Can you suggest a remedy?

A. You will find beneficial all exercises

that bring into play the muscles of the chest, arms and upper part of back. The shoulders, however, should slope a trifle in the correct form.

We will accept only those cases that medical science has failed to benefit after prolonged treatment.

In exchange for all this we will simply ask the privilege of using photographs of the patients in various stages of their recovery, and after recovery we will ask that they write a straightforward description of their experiences and the methods employed in effecting a cure.

WE WILL CURE INCURABLE DISEASES FREE.

ONE CASE EACH OF DISEASES PRONOUNCED INCURABLE BY PHYSICIANS WILL BE TAKEN AND CURED WITHOUT COST TO THE PATIENT, FOR THE BENEFIT OF OUR READERS.



MOST of our readers have no doubt been interested in our fight against drugs, in our efforts to show the simplicity of Nature's methods in curing all diseases. But, friends, you are all fearful. You would like to believe in our theories. Your intelligence tells you that we are right, but human life is such a deep and dark mystery, and when any ailment appears you are afraid of anything new and untried.

Now, own up. Is this statement not true?

Now, for the very reason that you desire to take no risks when disease attacks you, we ask that you try Nature's plain methods. For the very reason that the conception of human life, why our hearts beat, why they suddenly cease, is so vastly beyond even the most brilliant minds, we ask that you depend upon the dictation of that power which created this life for a cure of your complaints.

We have made many startling statements in reference to the cure of disease by these plain methods, and now, friends, we intend to begin to prove the truth of our claims.

We maintain that the most serious dis-

cases can be cured at home, by the mere adoption of common-sense rules and by cultivating and following the dictates of natural instinct. And to prove the truth of this statement beyond the slightest possible doubt, we will take one case each of all the serious diseases, such as CONSUMPTION, HEART DISEASE, DYSPEPSIA, BRIGHT'S DISEASE, CANCER, RHEUMATISM, NERVOUS DEBILITY, ASTHMA, PARTIAL PARALYSIS, and other serious ailments that many physicians consider incurable, and cure them free of all charge. We will carefully avoid any means of cure that will advertise any institution, method, device or food, and every part of the treatment given these patients will be so simple that it can be adopted at home by any one, without expense.

The one and only object of this publication is to enlighten the public—to teach the truths of Nature, and thereby strangle the drug and other curses.

We therefore invite those who wish to accept our offer of free cure to write us, and from these applications we will select one case of each serious disease which physicians have been unable to cure, and will invite the persons so selected to come here as our guests until cured.

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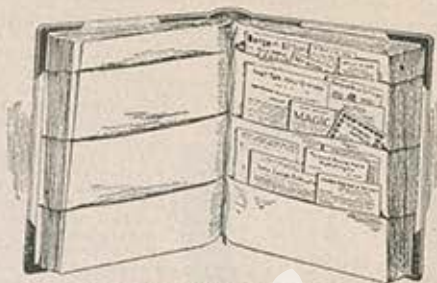
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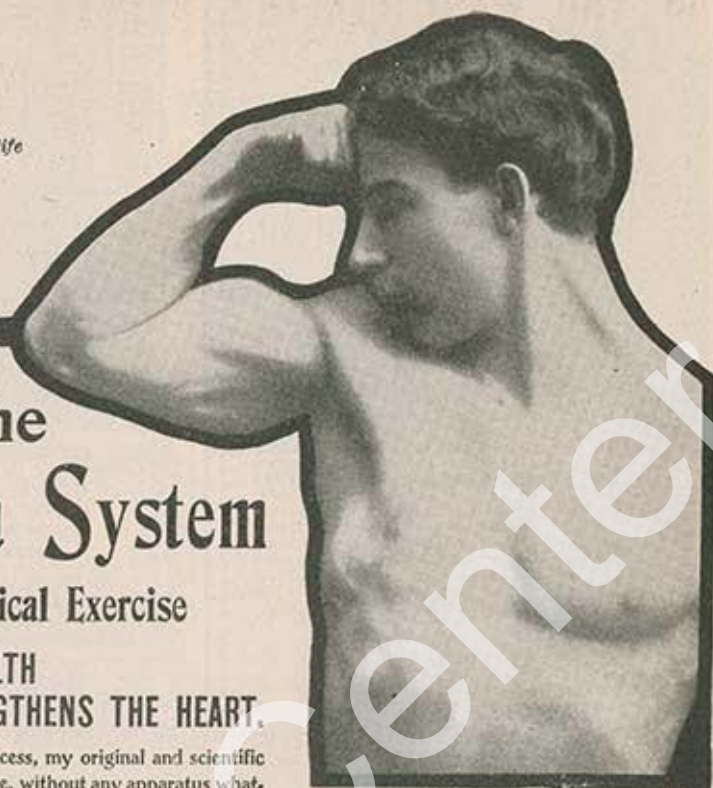
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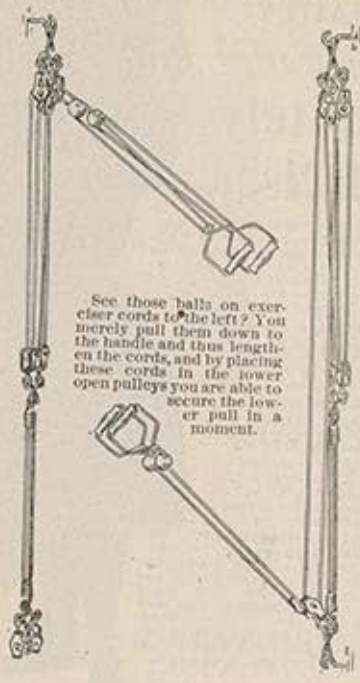
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