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

## ... CONTENTS ...

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St. Louis, Mo., Jan. 31, 1900.

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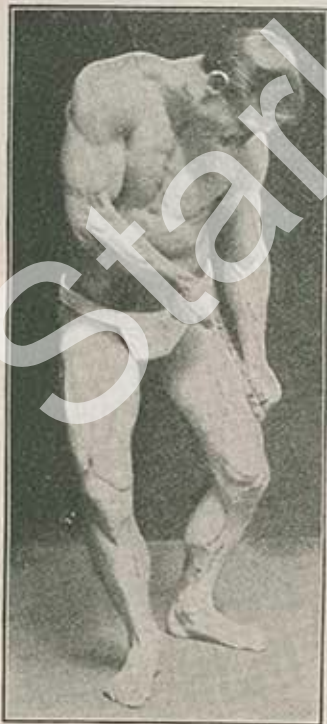
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Again allow me to thank you for the unusual benefit which I received.

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# PHYSICAL CULTURE

Vol. V.

SEPTEMBER, 1901.

No. 6

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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.

Entered as Second-class Matter at the New York Post Office, August 11th, 1896.

Price, 50 Cents Per Year, Postpaid. With Foreign Postage, 75 Cents.

PUBLISHED BY THE PHYSICAL CULTURE PUBLISHING CO.,

TOWNSEND BUILDING, 25TH STREET AND BROADWAY,

NEW YORK, U. S. A.

BERNARR MACFADDEN, Editor.

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## PRUDES RESPONSIBLE FOR VICE.

I HAVE just read your editorial on "Prudes in the Y. M. C. A.," in the August number of PHYSICAL CULTURE, and I say "Amen" to every point. I have been connected with work for boys for a period of six years, and am thoroughly convinced that given less of prudishness we would have fewer wrecks among the boys. It has been shown by statistics carefully gathered to what extent this prudishness results in the neglect on the part of parents to give their boys, for I speak only concerning the boys, the needed information concerning sexual matters. Of one hundred and twenty-five boys interviewed, only seven had received any information from parents, and only three of these from the father. Of the balance fifteen received their information from other relatives, forty from schoolmates, and the balance, sixty-three, on the streets. When we view this phase of our boasted civilization, is it any wonder that persons who are in a position to know tell us that ninety per cent. of the boys of America are touched by impurity? I am no theologian in the accepted sense of the word. I cannot discourse on fine points of doctrine, but it has always seemed to me that the teaching of the Master was always that which would tend to cultivate common sense.

"To the pure all things are pure." The Scripture speaks of man's body as the temple of the Holy Ghost, and dare any man calling himself a Christian call that indecent?

We hear occasionally of crusades against immoral resorts and practices. I think there can be only one effective crusade, and that must be a crusade which will banish forever prudery from every home. Let the boys and girls be given the required information in the home. If the parent is not qualified, there are plenty of good books which will convey in a clean and plain way the information which is of such vital importance to the child.

I think you will support me when I say that the increase of prudishness has always meant the increase of vice and the decline of nations. The prudes with their damnable policy of neglect have ruined those who might have taken the highest places in the land. When I look at the wrecks I meet and think what common sense could have made them it seems to me

"Of all sad words on tongue and pen,  
Saddest of all, 'It might have been.'"

GEORGE D. MURRAY.

## EMERSON'S VIEW OF MEN.

WHAT a contrast between the Well-Clad, Reading, Writing, Thinking American, with a watch, pencil, and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat, and an individual twentieth of a shed to sleep under! But compare the health of the two men and you shall see that in his aboriginal strength, the white man has lost. If the traveler tells us truly, strike the savage with a broad axe and in a day or two the flesh will unite, and heal as if you had struck the blow into soft pitch, and the same blow shall send the white to his grave. The civilized man has built a coach, but he has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. The Solstice he does not observe; the Equinox he knows as little; and the whole bright calendar of the year is without a dial, in his mind."

## THE ART OF THE JAPANESE JUJITS.

BY K. SANO.

Professor of the Kobe Normal School, Japan.

**J**UJITS is the Japanese combination of physical culture and self defence, part of which is kept secret and closely guarded by those in possession of same.

The Jujitsu is one of the great arts Japan has originated. The literary meaning of Jujitsu is the art of gentleness controlling coarseness. Yet, you will observe at once striking and vigorous physical culture and wonderfully graceful movements in the study of the Jujitsu students.

From a practical point of view the Jujitsu is a perfect and complete form of physical culture, which assists harmonious development of all muscles and sinews of the body, increasing vigor of interior organs, such as respiration, digestion, etc.

As self defending art, the Jujitsu is more quick and effective than anything else.

Indeed, we know of a case where a man, empty handed, successfully defended himself against an armed swordsman. Besides, it is valuable for surgical treatment. It is not unusual in Japan for a professor of the Jujitsu to practice surgery professionally.

Jujitsu promises to become the foundation of much modern gymnastic art, in Japan, such as fencing, horse-riding, swimming, archery, and rifle shooting, etc. A famous old Jujitsu master said: "The Jujitsu would eventually become

the mother of all military arts." Indeed, there are many facts existing, to prove this. I, myself, have had great knowledge in Japanese colleges and other institutions, of where weak and delicate students derived strength and ultimate cure of consumptive ailments, and greatly improved themselves mentally and physically by their studies of the Jujitsu.

Before explaining the method of the Jujitsu, I would like to state my own experience. When I was a student in Tokyo Normal College, I was weak, and physically imperfect, and could scarcely stand the heavy lessons

and hard studies.

After taking a course of the Jujitsu during a summer vacation, I found I had gained an increase in my weight, of five pounds. I was able to run a long distance without losing my breath, and to converse and study afterward. Also I was able to travel easily fifty miles a day on foot.

The effects of a course of the Jujitsu on a third or fourth class Japanese wrestler is marvelous. Of course, it was a rare case which we have witnessed, because Japanese wrestling circles strictly prohibit the resort to the Jujitsu methods in wrestling bouts, on account of the unquestioned superiority of the Jujitsu methods.

About ten years ago, Dr. Kano, who had been to Europe to study the educational system of the nobility, when on his way back to Japan, on board a French steamer was amusing himself one day by



watching a very interesting wrestling bout between a powerful Russian gentleman and the other passengers.

The gentleman seemed to be rather proud of his powers and skill. Dr. Kano, who was really amused, smiled quaintly. The Russian gentleman looked piqued. He thought the doctor too small for strength and with a feeling of irritation challenged him. Dr. Kano, though he was of inferior strength and build compared to the Russian, could not refuse the challenge. He accepted. It was not long, however, before he had thrown the big Russian, scoring a victory easily. The passengers thought it was impossible for the Japanese to vanquish such a magnificent opponent. Dr. Kano is a Jujuits student and he established the Kano school of the Jujuits.

Mr. Hakiowa, who has studied the Jujuits for three years and who is a feather weight of 113 pounds, visited the United States Military Academy, at West Point, last month, to demonstrate and exhibit the superiority of the Jujuits methods. He engaged the most stalwart and powerful of the students. Some used boxing methods; some used wrestling methods, but none could overcome him.

There is in Japan about fifteen branches of the Jujuits school. Though every branch practices both physical culture and self defence, some incline to physical development, and some to self defence.

The school of Mr. Hakiowa belongs to the latter class. This school is the result of a combination of physiological studies with the methods of the old school of the Jujuits.

The illustrations which we present, show the style of this school,—

"The ten shin" branch—which means "methods of Nature." I know, on good authority, that this survives as the best school of the Jujuits existing, for the school is equally devoted to physical culture and fighting qualities.

It has fifty preparatory exercises, 270 modes for fighting purpose, and over one thousand movements for defence, besides the secrets they hold. Prof. Hakiowa is in possession of twenty-four secrets which consist of death touches—that is to say, slight blows or knocks delivered with the finger ends, the knuckles, the knee-cap, or the ends of toes, which deal instant death to opponent—and sixteen secrets to render temporary unconsciousness.

He claims to know four secret methods to bring about recovery of opponent. These movements, with exception of those secrets, are all adaptable to the teachings of youths from the age of twelve to the



No. 1.

person of sixty-five. There is no limit even to sex, a woman can be as expert as a strong man.

Photo No. 1.—The wrist twisting movement, showing the gentleman in the dark bathing suit as the defender, and the other as the challenger.

The challenger takes the rival by the left hand with his right hand with the intention of twisting it in outward direction. The challenger rests his right thumb's end on the middle of the back of the rival's left hand, the end of second finger on the base of the thumb of the rival's left palm. He then raises the captive hand horizontal with the eyes of his rival. Instantly on raising the hand he quickly twists it downward and outward. At the same time he steps forward and places his left foot parallel with and outside of his rival's left foot, and pulls him quickly toward him. The challenger now holds the other in his power.

No. 2. — The arm breaking movement. Being the intention of the challenger to break his rival's left arm with his both arms. At first the challenger with his left hand catches hold of his rival's left wrist. Watching his rival's right arm, to see if he intends to strike. Then he pushes forward his right leg and places the toes of same foot facing the toes of his rival's right foot. In this position, the challenger stoops down and draws his rival towards and across him. He then places his right arm over the arm he holds captive and underneath the latter, and clasps his own left arm tightly. (This is what is called the double lock.) The challenger then stoops down and draws his rival upon his right hip pressing downward with the captive arm and jerking his

rival to his back, where he is perfectly helpless.

Photo No. 3.—The one wheel movement. In this movement he catches his rival by the left hand with the left hand and lifts it, preparing for action with the right hand and bringing the right hip, leg and hand almost in front of his rival, then placing his right arm behind the rival's neck, immediately withdrawing the right hip and leg away from the rival. In this position, rival's left arm crosses the other's right arm, supposedly with the intention of breaking rival's arm.

This movement resembles a two-wheeled cart after having lost a wheel, fallen down suddenly.

No. 4, No. 5, and No. 6:

The throw-over and squeezing movement:

The rival presents closed fists, as if



No. 2.



No. 3.



No. 4.

to fight in boxing fashion, and the challenger puts his right leg forward to right in outside direction. Placing his right foot parallel with rival's left foot and with his right hand sweeps rival's left elbow away to the left.

No. 5.—With left hand holds round rival's neck, at the same time stepping quickly with the left leg and hip to the outside and at the left of rival's leg. And with the right hand striking rival's right hip, then stooping his body with his right hand, lifts rival's left leg. (The attitude of throwing over rival.)

No. 6.—After throwing over his rival he immediately

draws back his left leg and strikes rival a death point in the side with his left knee cap. And presses his left arm on a death point of rival's neck and with both arms squeezes rival's neck.

The necessity for care in practicing the exercises illustrated here, hardly needs emphasis. One can very easily strain seriously the muscles or tendons of his opponent in case he endeavors to handle him roughly.

The benefit resulting from practicing exercises of this na-



No. 5.



CONTINUATION OF NO. 5.

ture will be satisfactory in every instance, much interest is added, because the mind and unlike exercise for development, as well as the muscles is actively employed.



No. 6.



## MAGNIFICENT DEVELOPMENT.

By Frank A. Crowhurst.

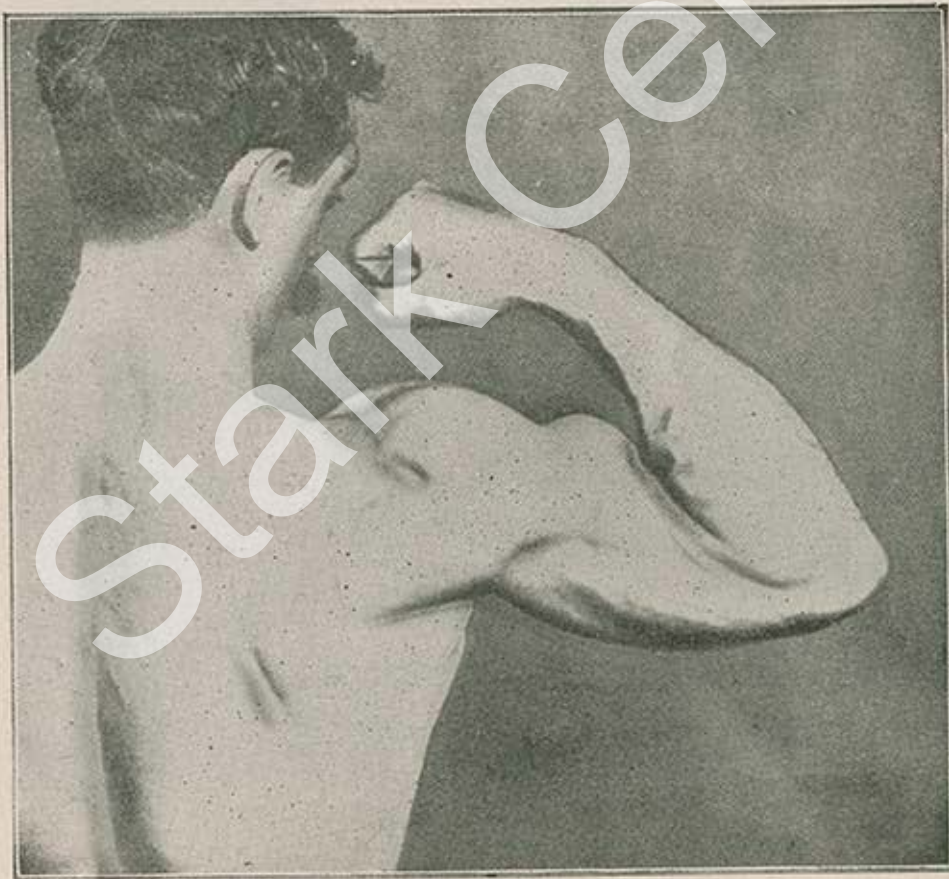
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ILLIAM SINNOTT CUMMINGS, M. D., Physical Director of Swathmore College, the famous co-educational institution of Pennsylvania, furnishes one of the best examples in America of the general athlete.

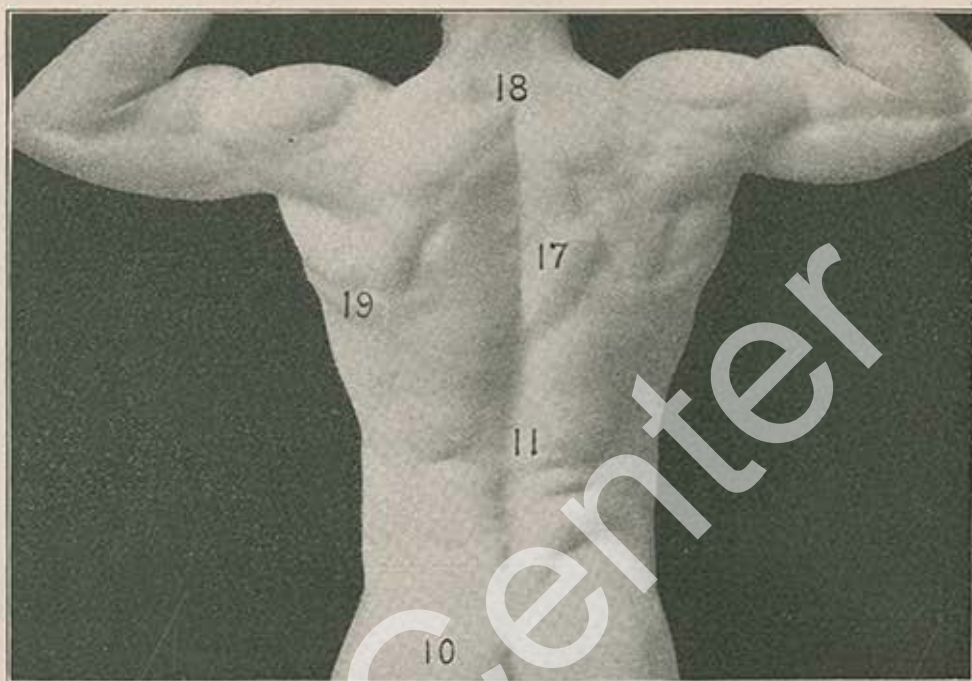
He not only excels in every form of outdoor exercise, but holds all records for strength feats under the Sergeant tests. For the past twelve years he has allowed hardly a day to slip by without participating in some form of

outdoor exercise. His actual development is most remarkable, and although of small stature, the doctor's measurements will compare favorably with those of strong men of much larger frame.

During the earlier part of last month, Dr. Cummings gave a special exhibition of strength tests for "Physical Culture," at which several members of the College Athletic Association, representative sporting men, were present. He previously announced that he had not undergone any particular training for the exhibition, relying upon his daily exercise to keep him in condition. The several tests were all



DR. CUMMINGS' MIGHTY RIGHT.



MUSCULAR TRACTS DEVELOPED IN DR. CUMMINGS' BACK.  
10, ILIACUS; 11, SACRO LUMBALIS; 17, ERECTOR SPINALIS; 18, TRAPEZINO;  
19, SERRATUS POSTICUS SUPERIOR.

made within the prescribed fifteen minutes, and under the strict ruling as laid down by Dr. Sergeant.

Starting with the grip, he registered 80 kilogrammes with the right hand and 77 with the left. He then tried the lungs, and, with a sharp blow, sent the indicator to 35. The back and leg lifts were then in order and the needle marked 500 and 825 kilogrammes respectively. The dip on the parallel bars followed, the doctor touching the rubber 76 times with his chin; the last test was the chin lift on the horizontal bar and 51 was counted before he gave in. The following kilogrammes and pounds shows at a glance the record made.

TEST.	KILOGRAMMES.	POUNDS.
Grip (right).....	80 .....	176
Grip (left).....	77 .....	169.4
Lung .....	35 .....	77
Back (lift).....	500 .....	1100
Leg (lift).....	825 .....	1815

Dip (76 times)....	532 .....	1170.4
Chin lift (51 times)	357 .....	785.4

Total .....	2406 .....	5293.2
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Dr. Cummings' weight after the tests was 155½ pounds.

It is twelve years since the doctor first took an actual interest in athletics. He did not begin in the gymnasium, but followed outdoor events. He excelled in baseball before this, and for ten years he was looked upon as one of the finest amateur pitchers in the country. Subsequently he entered Tufts College, Mass., where he graduated in medicine. While pursuing his studies there he spent all his spare time in athletics. He favored outdoor exercise and was seldom seen working in the "gym." It was then that his figure began to show particular development. He continued his athletic work and afterwards under Dr. Sergeant, and R. J. Roberts of the Y. M. C. A., he was brought up to his present condition.

His measurements are as follows: Height, 66 inches; chest contracted, 34 inches; chest expanded, 44½ inches; weight, 155½ pounds; neck, 15¾ inches; waist, 27 inches; hips, 38½ inches; thigh, 24 inches; calf, 17 inches; fore-arm, 13 inches and upper-arm 15 inches. His most remarkable development, however, is his ninth rib expansion, which measures eight inches.

Dr. Cummings does not believe in special dieting, and eats almost everything he fancies. He believes in all-round work and spends little time in training for weight lifting. He is still a firm believer in outdoor exercise, and every day, weather permitting, he takes a spin on the cinder track. In discussing his work he says that his measurements are as great as he desires, and he now refrains from indulging in that form of exercise which tends

to increase the size of his muscles. Running is of great assistance to him in acquiring this end: and his muscles are always pliable and ready to withstand any strain he might give them.

In winter the doctor derives much benefit from fancy and speed skating, his prowess on the ice being known not only in this country but throughout Canada. It is now five years since he indulged in field and track sports, and his records compared very favorably with the best at that time. They are as follows: standing broad jump, 10 feet 3½ inches; standing high jump, 4 feet 9½ inches; running high jump, 5 feet 6½ inches; running broad jump, 21 feet 4½ inches; putting 16 pound shot, 40 feet 3 inches; 16 pound hammer, 112 feet; pole vault 9 feet 9 inches, and one mile bicycle 1 minute 50 seconds.





"A NYMPH."

*From the Painting by Seifert.*

## THREE KINDS OF MEN

What They Eat—How They  
Think—What They Do.

By M. Krarup.



HERE is a law, not yet very fully known, about the "elastic limit" of steel and what it means for the strength of the metal. It has been shown that while steel may be bent, or loaded, all the way up to the elastic limit, and yet recover its shape perfectly when released (the elastic limit being, in fact determined by finding the point at which perfect recovery of shape ceases), its strength is nevertheless gradually reduced if it is continuously exposed to stresses that exceed about one-half of the elastic limit; and when so exposed it finally breaks very suddenly.

The parallels between laws of applied science and the laws of human health are sometimes very suggestive, and the one here referred to bears closely on physical culture, furnishing a master key to healthful living.

The human body lives in the performance of the functions and actions of which it is capable. The limits of what it can do and endure do not seem closely drawn, yet who doubts that there is an elastic limit from which perfect recovery is difficult?

Men formulate rules for correct living and live within them. They give their recuperative powers no chance for exercise, and when the emergencies of civilization force them to deviate from their rules and expose their bodies to unusual tasks, their recuperation is weak and they succumb.

Unlike the steel which may rest and yet remain strong, the animal must be active, because that is the law of animal life; and man physically and mentally must, I take it, swing continually between the point of rest and half way to his elastic limit, if he shall be strong and safe against those infractions of his self-made rules of health, of which, in the

course of a lifetime, he cannot well avoid a large number.

Mithridates accustomed his system to twenty-two poisons, lest he should fall a victim to any one of them administered with intent to kill. The man who wants to succeed in all ways in our modern civilization, must face poisonous over-work and over-pleasure at times, he must be able to digest harmlessly the germs of typhus and cholera, the white corpuscles of his blood must be able to cope with yellow fever and malaria. Or else he may be taken away in the midst of his work.

Suppose vegetarianism is the "correct" system of feeding. During conditions of disease it seems to facilitate return to health. It is regulative of the bodily functions. Yet who will dare to maintain that the safety basis of health is also the best basis for vigor, energy and high development of mental functions? Has not the Arvan civilization grown up through the vigor produced by judicious violations of the original laws for physical well-being? If so, the art of living must now consist not in the strict following of rules, but in the judiciousness of their violation. And here the law of the elastic limit seems to me a singularly fruitful one to keep in mind.

Let me sketch, however, in another fashion three kinds of men, and how they live. Perhaps the picture method may be more convincing than the logical presentiment of generalities.

Look then! See the rotund gourmand, with flushed and strutting cheeks, who rolls his tongue with delectatious twist around the toothsome morsel—were he to wring with his own hands the gobbler's neck and pluck its body clean of feathers, or were he called upon to butcher beeves or swine and drag his jewelled fingers through their entrails, perhaps he would choose occasionally to forego the sensuous pleasures of the palate and seek his sustenance in plainer fare. He does not forge the steel or bore the gun that kills. He does not tramp and sweat as huntsman for his meals. Whatever he may do to earn or grab the paying dollar wherewith to shift the nasty work on others and foist upon the world as brutal life-vocation

what everyone should only do for his own needs. He sees a fragment only, and a warped one, of the God-given, fundamental natural base for human life, from which no one should dare remove himself too far, lest he forget to breathe and act and eat in consonance with the laws of health and vigor and longevity, inscribed forever in field and forest, stream and meadow, and in the aboriginal labor these inspire.

Now see the fellow who has bent his back in craven fear for daily income! Thrown into some pursuit that yields him meager living, provided too, he'll do the bidding steadfastly of one who is the master of his tasks—a bolder though not wiser man—he renders homage to the little gods of little men. Persuaded that his duty course is well mapped out, he dons the smoked-glass spectacles prescribed for search of truth and happiness within his sphere, and scans his small horizon for a pedestal where he may place his littleness in sight of curious neighbors and hear occasionally a wondering cry of admiration from one still smaller of his own benighted tribe. Unconsciously his mind gives birth to bastard thoughts, the cross between cowardice and half-starved vanity, afraid to robe itself in brighter colors. The air is gray, the water microbe filled, the ground miasmatic. The world is brick and mortar, hospitals, accounts. At every turn lurks death, disease, and loss of wages. But he, the craven little interloping world inhabitant, has spied amidst it all a trick of living—alas! a trick of word—that sets at naught, presumably, the universal laws, and at the same fell swoop turns the perceiver's littleness to cosmic empire. Abracadabra! He has found a magic word which is all the world to him, solves all enigmas: It cuts life's measure down to that contracted size which fits the pusillanimous beholder. It ends in—"ism."

With a smile on his lips in the midst of the struggling crowd, stands airily the master man, whose soul is a mirror of all that is, and never forgets over book or pen, the racy soil and balmy air that hold a secret lien on life and death, on song and science, on work and play of every living creature. He quickly snatches his

share of wealth with a laugh at the bowing world, and then breaks loose, and makes for the distant mountains—distant from his cares—where men may be men and may live as they please, and serve themselves from out of the bountiful nature from which their own life sprang. He takes what he may and eats what he can, sings with the birds and kills as a beast and sows as a man. And with all of it he does not forget an iota of the civilization to which he must soon return. But the breath of nature which he has whiffed, has steeled him against all glut-

tony, against all slavery to petty habits, against all undue respect for 'isms and 'ologies, against every unproportioned act, and narrow, automatic mode of life and thought. If he could also speak to smaller souls and lift them up, he would be a giant in his age. But he is mute.

What is civilization? Nature's secrets less than half revealed and overgrown with sacred errors of the past. And who-soever does not doff his hat to relics of ancestral folly shall be barred—*unless he shows primeval strength, shows he is master and not victim of his era's knowledge.*



"WEEPING NYMPH."

From the Painting by J. J. Henner.

## The Development of a Weakling.

A TRUE STORY

By Gale Satterlee.



HE stage manager of "A Wise Woman Co.," was a soldier by birth and training. Close contact with nature in her various moods had inspired the little man with poetic sentiments. As his poems were mostly of a martial nature, he was given the sobriquet of "Poet Scout."

A short, stocky man was he, very muscular and athletic. Indeed he could not have been otherwise. After three years service in Uncle Sam's Cavalry, a man is discharged an athlete, or dies before the expiration of his term of enlistment.

He had fought the Indians under Miles and the Spaniards under Lawton, and at present was engaging in daily encounters with the various brands of bad whiskey to be found along the route.

With a wound in his neck, a shot in his groin and the partial loss of his eyesight by the explosion of a shell at El Caney, he still retained enough of his pristine vigor to dominate, in point of strength, the gentlemen of the company.

His one great pleasure, when not inditing verses to his warlike Muse, was teasing his roommate "Old Sat" about his lack of strength and disproportionate figure. 'Tis true there were grounds for this course. Dame Nature had favored "Old Sat" with a genial sunny nature at the expense of a good head of hair and a decided embonpoint of the abdominal region. In fact his bald head and "Aldermanic front" were the laughing stock of the entire company.

In his early career he had been a "Knight of the Pestle and Mortar." But when the Seven Nothernland Sisters Hair Grower failed to cover his scalp with even a suggestion of a growth, and Prof. Prunella's Celebrated Abdomen Contractor failed to shorten his girth, he lost all faith in the gentle art of healing, and cast himself into the arms of nature.

Determined, however, to derive some benefit from the loss of his manly attributes, he forsook Pharmacy for the stage, playing old men's parts with the use of a very little "make-up."

Marie Lamour and Frederick Murphy, the star and leading man respectively of the company, were firm believers in Physical Culture. A course of "soul to soul talks" on exercise, diet, and air baths, made a partial convert of "old Sat."

A pair of dumbbells, a book of exercises and the monthly numbers of PHYSICAL CULTURE completed the conversion. "Old Sat" became a prospective athlete.





"COME TO BED, YOU FOOL!"

This change in his manner of living afforded no little amusement to the "Poet Scout." When "Old Sat" opened wide the windows on retiring, taking the prescribed exercises early in the morning and late at night, much to the consternation and discomfort of the gentle poet, his amusement deepened into derision and contempt.

"Come to bed, you fool! Do the birds of the air and beasts that roam the fields exercise before retiring? You make me tired with your 1—huh—2—huh—3—huh."

"Old Sat" seldom replied. When he did deign to give an answer, it was usually:

*"Soldier, rest thy warfare o'er,  
Sleep the sleep that knows no breaking,  
Dream of battlefields no more,  
Days of danger, nights of waking."*

The "Poet Scout" could not resist Poesy's soothing influence, and to sleep he would go, while "Old Sat" continued his exercises. Nor were these exercises in vain. The muscles of his legs became as hard as iron bands, his shoulders filled out, his girth decreased and his arms fast assumed the proportions of virile manhood.

Notwithstanding these visible improve-



ments the "Poet Scout" was obdurate. "You are no stronger than when you 'joined' the first of the season, nor will you be if you exercise ten years longer. You are a 'puddin'."

"The proof of the pudding is the eating of it, my gentle poet," said "Old Sat," and the truth of the assertion remains to be seen.

The weeks slipped into months, and winter overtook them ere scarcely they were aware. They were playing through the Susquehanna region of Pennsylvania. The skating was excellent, and this mode of exercise was substituted for walking.

Returning from one of these expeditions late one Sunday afternoon, the "Scout" and "Old Sat" struck thin ice and in they went. The day was cold, the water colder, and they were numbed in a very few minutes. They kept breaking the ice as best they could, with the hopes of striking a firmer field. The mountains towered high above the river, and there was not a living soul within miles of this rocky solitude.

"The Scout" grew weaker and weaker. "Great God, 'Sat,' I can't stand this much longer. What will become of my wife and baby?" he cried in despair.

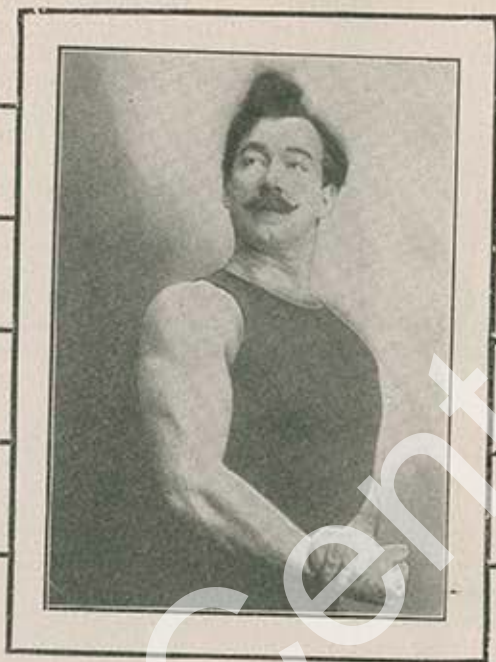
"Brace up, old man, put your hands on my shoulders; that will keep you from sinking. Cheer up now. We'll get out all right. We are gradually nearing the shore." The scout did not answer, he had lost consciousness. With his left arm "Old Sat" held the limp body of the scout, and with his right continued to break the ice. Exhausted by his efforts, and chilled to numbness by the icy waters, he had almost given up all hopes of life, when he came to a huge log, one end of which rested on the shore.

With an almost superhuman effort, he pulled himself and the scout on to the log, and then to the shore.

With much rubbing, pounding, and chafing, he restored the circulation of the scout, who, on opening his eyes, gazed blankly at "Old Sat," and said, "How in h— did you do it?" "Physical culture," was the laconic reply.



WITH AN ALMOST SUPERHUMAN EFFORT HE PULLED HIMSELF ON THE LOG, AND THEN TO THE SHORE.



### A BOSTON ARTIST'S FASTING EXPERIENCE.



ABOUT a year ago I made my first experiment in fasting. I fasted three days and found so much benefit from it, that I concluded a longer fast would prove much more beneficial. One Sunday afternoon last winter I began a seven day fast, and lived without an atom of food until the next Sunday afternoon.

Monday morning I weighed 194 pounds at 8:15 A. M., walked four miles in the morning, and attended to my regular duties. About 10 o'clock I had a very slight headache and a somewhat hungry feeling came over me, but I curbed that and put my mind on everything but appetite. I tried to forget I had a stomach in fact, and succeeded fairly well, for the headache left me about 3 o'clock, and the hungry feeling had somewhat diminished. I took one hour's vigorous exercise with dumbbells, followed by a cold

water bath and rubdown. That subdued the hungry feeling and made me feel full of life and activity. My regular duties being completed, I walked four miles home, and retired at 7:30, and slept till 6 o'clock the next morning; rising immediately, I prepared a hearty breakfast for the rest of the family, which by the way, is from choice, not necessity, for I am learning to cook at every opportunity.

Tuesday morning my weight was 189 pounds, a drop of five pounds, weighing at the same time, 8:15, as I did the day before. I did about the same amount of work, and if anything, felt more hungry, but no headache bothered me. After my regular hour's exercise with dumbbells, that hungry feeling left and did not return to me, except a trifle on the sixth night.

Wednesday morning. I had dropped to 184½ by this time, 9½ pounds lost in all. This was the morning I began to feel better. My step was more elastic, my brain clearer, and the whole system began to feel the effects, and gradually began its

toning up process, accelerating as the days went by. The same routine of exercise and walking was carried on, and when I retired Wednesday night, I could readily observe the benefit I was getting out of my "crazy idea," as I was told by an acquaintance on that night, while on my way home.

Thursday morning I weighed 181½ pounds. This was the morning I began to live, and really felt frisky. This was the day I had planned to test my strength to see if I was growing any weaker. The first test was to walk briskly up a flight of stairs at a rapid pace with a large wash-tub full of water, carrying it in front of me, and setting it down quietly on the floor, on the second story landing. The second test was to put a man weighing 165 pounds straight over my head at arm's length with both hands, and holding him about 15 or 20 seconds, then letting him down on the floor slowly. The third test was that of tearing with my hands an ordinary pack of playing cards through the center, in less than 15 seconds, against a man (who was eating regularly and in normal condition), who was over a minute in performing the same feat.

I had no idea I could perform either of the above named feats while going without food, and on the fourth day at that. I was simply surprised and amazed, is all I can say. Prompted by this, I decided to test my strength again on the seventh day before taking food.

Friday morning I weighed 178¾ pounds, a total drop so far of 15½ pounds. I felt better on this morning than I had felt for years. I ran part of the distance to the station. I could not help it. I felt so full of life and energy, every step and breath seemed to fill me full of new force. I felt so light footed too; more like a ten-year old boy out for a holiday, than anything else I can think of. Besides my regular duties on this day, I carried my exercise considerable over the one hour limit, and walked between 11 and 12 miles, which had the tendency to stir me up to the desire to walk a much greater distance.

One thing that helped me a great deal during my week of fasting, were the deep

breathing exercises I took, when engaged in my walks morning and night (always at a very brisk pace). I would draw in a deep breath, filling every air chamber of the lungs to their utmost capacity, retaining each breath as long as I conveniently could, (for I did not try to overdo myself this week), then exhale quietly, steadily and evenly, accelerating in force towards the latter part of the exhaling.

A certain physician who saw me on this day, who, later in the day, meeting my wife told her that if I contracted the Grip I could not possibly last two hours; that I was a *sick man, and looked it, failing every day, and 'twas just such men as myself who went off into consumption, etc.,* and after getting my wife worked up into a nervous state, wound up by telling the same old story, an instance where a friend of his, an M. D., got it into his head to fast a few days; when he found it would not work to his own satisfaction, ill effects set in, and—*he died.*

He even went so far as to say that it was just such persons as myself who put money into the physician's pocket instead of taking it out. His words were related to me by my wife, who was very nervous and wrought up over what the physician had so kindly told her.

Saturday morning my weight had gone down to 175¾ pounds. I felt fine, with a desire for work. I drank more water than any day previous—about five glasses—and each glass of water made my brain clearer, made me feel stronger than any day during the week. I walked farther and exercised more on this day than any day for months, and felt better all round, mentally and physically. However, some of my friends told me afterwards that I looked hungry on this day; possibly I did, for on arriving home that night I had a medium desire for food.

Sunday morning I weighed 173 pounds at 8:15 o'clock. A total drop of 21 pounds. My hungry feeling of the night before had entirely vanished, and I felt strong and anxious for work, strange as it may seem to the reader. This morning I rose at 8 o'clock, and immediately after dressing went out of doors, and worked at physical labor till 2 o'clock, then took a cold water rubdown, and a rest of about

## PHYSICAL CULTURE

a half hour. Then about 2:30 o'clock I performed the following feats of strength:

Feat No. II. The same tub full of water carried upstairs in the same manner as on the fourth day. Lying flat on my back with the back of my hands on the floor along the side of my head. Then a man weighing 205½ pounds stood in my hands, and I pushed him up, straightening both arms; tearing a pack of cards in halves, then the halves into quarters with the hands alone, in about 2¼ minutes' time.

Just before eating I again weighed myself, and found I weighed exactly the same as in the morning, 173 pounds. My first meal was a slice of bread

toasted and soaked in hot water without seasoning. Fifteen minutes before eating this, however, I drank a cup of hot water. In about three hours from that meal I ate one dropped egg (soft), on a slice of toast, prepared in the same manner, with an additional dish of boiled cauliflower.

It is needless to say that my whole system was toned up by the fast, that I retained the feeling of joyous energy that had come to me during my abstinence from food, that my face showed a healthier glow than it had for months, and that my doubting friends soon began to remark on "how well I was looking."



TIME !

## "HABITS AND CONDITIONS OF MAN."

## ART AND NATURE.



HERE are a great many people who pride themselves on their intellectuality, who look upon anything pertaining to the physical as coarse. They, by that reason, are physical degenerates to a certain extent.

I venture to say that the time is fast coming when one lacking in the culture of the physical will be looked upon in the same light as one who never heard of Dante or who tells you Solon was an Englishman! In the near future it will be thought a disgrace to one's intelligence to be weak or sick.

If you say physical culture means grossness you show your extreme ignorance of the subject. *Culture* does not mean grossness. The thoroughbred race horse, the greyhound, the Jersey cow, the South-down sheep, the Cochin China fowl, the fan-tailed pigeon, the doubled tailed goldfish, the Northern Spy apple and the double violet are examples of physical culture.

Physical culture is assisting Nature by natural means; as, for example, proper and regular habits of living. Man's brain should work in line with God's law, not against it.

The opposite of physical culture, or neglect, is grossness in the extreme. A broad physical culture is impossible without mental culture. Do you think it is narrowing or lowering to study the laws which affect the mental and physical condition and appearance of man? Do you think it gross to have a clean, strong, finely formed body internally and externally, as well as a strong, clean mind? That is what physical culture means. Both must go together. Mental culture certainly does not mean grossness, but it is not half begun unless the physical is taken most thoroughly into consideration.

"Physical Culture" has been pointing

very forcibly to the fact that man has been seeking to evade Nature's penalties by means of art. When diseased by inactivity, improper habits of eating, sleeping, etc., he resorts to drug tonics and restoratives, to bring back, if possible, the now appreciated health, but the plain, simple and sure remedies of Nature are overlooked.

A doctor said to me a while ago: "Why, animals have their medicine; cats eat grass when sick." I said, "Yes, a cat eats grass and little or no other food when sick, as grass acts as a vegetable laxative." Animals use for food only such substances whose chemical compounds are found in the body. They do not feed on poisons to restore health as man does.

Man mends shoes with leather, clothes with cloth, houses with wood, bricks and mortar—each of which it is made, until he tries to mend himself, then he resorts to poisons.

Many women when run down, instead of taking time to find out some of the laws of their being, resort to *art* in the shape of cosmetics, drugs, braces, etc., to cure late hours, inactivity or lack of proper exercise, and late suppers which would give a rhinoceros dyspepsia.

Art and not Nature is sought in other things besides health. In painting, some artists instead of copying Nature, strive to effect some other impression, without success.

Naturalness in the person, as well as in what he or she does, is much more enjoyable in every way than the artificial, made up, or conventional. Some seem to love art more than *Nature*; the clothes more than the *body*.

Civilization is artificial to a very great extent. When more natural living is drawn into it by a common-sense education people will *feel* differently and *look* differently. How much the lower animals of the same species resemble each other. Why is it? Their habits of *living* are alike. They eat the same food, take the same kinds of exercise, and, judg-

ing from their actions, their thoughts are about the same. Animals are moulded by their environment. They exercise because they have to live; while some seem to be so full of life that they frolic around, as you have often seen kittens, puppies and rabbits do. In the wild state they eat suitable food, for those who have not done so have weakened and gradually dropped out of the race; thus an appetite for food suited to each species has been inherited by the strongest of the race.

So with abundant exercise and proper food their organizations are evenly balanced, and they commit no excesses nor pervert any one side. When their habits of life are changed, as in the case of domestication, then see how the animal changes in appearance. Shut up in dark barns brings on eye and lung diseases. Their less active lives, together with regular, but often unfit feeding, usually makes the body larger, but not hardier. Under such conditions animals, too, become subject to many diseases unknown to them in their native haunts.

Man differs from the lower animals in one way at least, namely, he moulds his own environment and is in turn moulded by the environment he chooses.

Clothes are worn for the protection from the climate, and also, in woman's case, for the protection from the depraved and vicious.

How the original use is perverted may be seen in the prevailing custom of worshipping the covering so much that what was intended for protection becomes a destroyer.

The modern habit of women's wearing clothing skin tight is born of a depraved mind in an effort to display the figure. It is far better to have plenty of room to breathe and for the blood to circulate freely.

There is no "red tape" about Nature and only fools try to cheat her. Every living man and woman who is not deformed at birth gets out of life what he or she puts into it.

Some may ask what is in a beautiful face and form anyway? Beauty of face and form means a beautiful life to a great extent, that is, a life lived in accordance with Nature's laws, and that is beautiful in the highest sense. A well developed, strong body and mind mean ability to perform all the natural functions of the body as well as all of life's work much better. Thought, which must precede all work, is clearer, and every view of life is surer, more hopeful and joyful.

A well built, strong man either inherits his strength from parents who worked to acquire it or got it through their work, or else he must have gotten it through his own effort or work. If the former case is true he will gradually deteriorate, unless he cultivates himself continually. What we do not use, we lose. Many have a kind of health and strength, but not intelligence enough to use them, while others have brains, but are handicapped by physical weakness.

Education should take the physical more into account, that mind and body may have a more equal chance to march on together than is now the case.



## HEALTH IS SUPREME.

BY J. READING.



HE folly of most things men devote their time and energy to is apparent. Solomon, who was reputed the wisest man of his day and generation, after building up a powerful kingdom, erecting a wonderful temple to his God, ruling his race, in justice and peace for years, and accumulating the largest family of wives on record, wrote in his bitter old age: "Vanity of vanities, all is vanity"; and since his remote day, how many men, who have gone the strenuous way, or, merely devote their time and talents to money-getting have arrived at the same conclusion.

Before me lies a newspaper clipping, of an interview with Andrew Carnegie. Mr. Carnegie is the most talked of man in the world to-day. He is one of those who have accumulated a vast fortune, and he is unique, inasmuch as he has given away part of his for the creditable purpose of founding reading rooms on a large scale, and enabling some hundreds of people to secure the opportunity of learning literature which, otherwise, they would not have obtained.

The interviewer, inspired by the noise of Carnegie's deeds, expressed the opinion that it might be a very pleasant lot to be a Carnegie, and possessed of many millions, and mild benevolence.

"No," said Carnegie. "I am sixty-three years old, and I cannot digest my food. I would give my fortune for robust health."

Here is another eloquent example of the wrong way of living. Mr. Carnegie should be perfectly able to digest his food at sixty-three, and moreover, should be in splendid health, and able to enjoy life quite as much as when he was a youngster of twenty. That he cannot is his own fault. Like Solomon, and others since his day, he has, I am afraid, been cultivating vanity.

He has accumulated a great many mil-

lions of dollars, he has made his name familiar to most of the people of civilized countries, but all this is nothing compared to the ability to digest one's food properly at sixty-three!

He has arrived at a fine conclusion. There is more of the truly beneficial in this naïve confession than in all the money gifts he has made to the public, if only the people who read about him and envy him, and talk about him, will heed it.

What good would it be to you, were you a millionaire, and sixty, and could not digest your food? Dollars will never buy health, nor can they procure digestion. That lies in the reach of the poor and the rich alike. But it is at the price of work, of physical striving; and no man who fancies that his ability to buy portions, or fee exclusive physicians can ever escape the penalty. Perhaps Carnegie's abuse of his stomach has lasted so long that restoration is impossible. Many men have overtaxed their powers to the collapsing point, where rehabilitation is impossible; but I am persuaded that Andrew Carnegie might still know what the joy of life means, and be freed of his trouble, should he for a few months get out of the idea of being the centre of the public view; get as close to nature and to primitive manhood as possible; eat the plain fare, do the hard work, sleep the restful sleep of the man who knows no power of wealth, who labors to live, and eats what he can get. Palaces, luxuries, everything the millionaire's wealth has made it possible for him to secure, stand in the way of good digestion, of honest true living.

Tolstoi, the fanatic of Russia, who lives and labors as a peasant is nearer the truth. He does not complain of his loss of bodily powers, with the onward march of age, because his life stimulates and develops them. There are hundreds of thousands of men older than Mr. Carnegie in this country, and probably gifted with less stamina at the start of life, who are to-day strong enough to do the labor of a man, whose constitutions are hale, and who enjoy living quite as well as any living being on

earth. But circumstances, or choice, have kept them in the right way; have kept from them the debilitating habits of luxury and physical stagnation.

John D. Rockefeller, another millionaire of international celebrity, has endowed a medical institution with millions, in order that science may be harnessed to the task of seeking for the elixir of youth. He does not state in so many words that this is to be the object of the institution; but every one who knows anything about humanity knows that it is without being told. And his corps of scientific investigators, with microscopes, and test tubes, will delve, and labor and die, and write theses on the subject, and never a spark of vital power will they be able to confer on their rich patron; his intermittent practise on the golf field, and the occasional carriage rides he indulges in, will do more for him than all their decoctions; and if his habits of thought were such that he could lift from his shoulders for a few months the load of his position, and could turn explorer, or mountain climber, or trapper, he would learn more of the science of living than his medical corps will discover in a hundred years.

Money is a convention, a thing man has invented, and it can buy almost everything that mortals traffic in—flesh and blood and labor, and consciences, and souls, (if there be such,) but it cannot buy what Nature gives only as the reward of individual effort—health and strength and ability to enjoy life richly and truly.

The lesson is apparent, if there are any who would learn. With one great millionaire bearing on his countenance the marks of ill living, and in his bones, the seeds of pain and death; with another crying aloud that he would give his millions to be a poor boy again with unimpaired digestion; with still another crying in his despair that he would exchange his fortune for the power to see again, the necessity for right living is strenuously emphasized. The need for overcoming the ignorance of life in which men grope is crying. There is not a demand for the sacrifice of all physical powers in the life of the millionaire. He as well as the lowly, tan-faced street arab can have strength and good digestion and the joy of life; but it requires effort, individual effort, and can not be secured vicariously.

## FABLE OF THE HEALERS AND THE SICK MAN.

**A** MAN lay gasping, sick unto death; with feverish skin and tongue that was parched, and a horrible fear of the Shadow land in his heart.

And around about him stood a group of healers; some with black draughts which they offered, others proffered a pill; some laid hands on his head, and rolled their eyes upward, while still others prayed loud and long for his relief; and each of them wanted a fee.

For since the world began, the law of man has been that the strong should prey on the weak.

To his bedside came a vision bright; a fanciful, unreal wraith-creation of dreams that spoke in tones of silver, and said:

“Stricken mortal, rely not upon the jugglery nor prayer of such as these; portion nor pill, nor loud mouthed prayer, nor laying on of hands, can remove the pain that afflicts thee. The kind Mother of all has set the laws of Health upon as immutable rules, as those that govern all her domain. Live within them, nor be the dupe, nor pay a fee to any man.

“Throw physic to the dogs, bid miracle workers begone; throw open thy windows; fill thy lungs with Nature’s panacea, pure air; lave thy body in pure water, and be whole.”

And the man did as he was bidden, and sent forth the hungry horde of false healers unfed, and straightway regained his strength.



## THE GYM- A MEANS OF FORMITIES.

**T**HAT the "Gym" is not properly appreciated by our boards of education in America is painfully evident, when we consider the number of persons we meet in any American city who are sufferers from some deformity, such as spinal fixation, stoop shoulders, shallow chest, etc., etc. These malformations are not congenital (a result of birth), but are the result (1) of mal-nutrition, i.e., man's crazy effort to live on wheat starch; (2), our unbalanced system of education whereby the mental forces of memory are tested, stuffed and crammed to their utmost capacity and our physical education left to chance; (3), environment, such as being forced to live in damp, foul, ill-ventilated dwellings.

From this we see that there are three reasons, viz.: bad food, want of exercise and bad air.

It is the plain duty of every father, mother and school teacher to examine their children from day to day for physical defects, as well as mental defects; for what profiteth a child to grow up a mental genius who is



## NASIUM AS CURING DE-

By G. H. CORSAN.

club-footed and squint-eyed? What thanks can he or she honestly return for such parental care? It is during the period of growth that these abnormalities of the body **MUST** be looked after for the bones are set firm at the age of twenty-five years. Yet at this period the brain is as elastic as ever, and capable of much more extended increase and power.

Every school and park in every city in the land, should have a covered gymnasium for the winter and an outdoor gymnasium for the summer. These would be places of legitimate amusement for distractive purposes for our youths from gambling dens, smoking galleries, drinking saloons, beer gardens, etc. And as a means of regenerating the human family, God alone who created the race could tell of its immense benefits, for it was He who made these laws that blessed man who indulged in legitimate amusements and cursed him who neglected legitimate amusements. But space is too short and I must specify individual exercises for the heading of my paper. I will leave out the food question. Natural foods are best.

**Hump Back.**—This condition is generally associated with a large forehead and a small back head. The chest may or may not be deep. The complexion is always pale and the digestive apparatus is feeble. The first and easiest exercise to remedy this defect is swinging on the double rings or the trapeze; hang on by the hands, throw the head well back, continue this exercise until the arms at the shoulders become sufficiently strong for more violent exercise. Next engage on the parallel bars, starting by the steady dip and then the swinging dip. After which turn your attention to the suspended parallels, doing the pull up, one hand on each bar, still, and always throwing the head well back. Now try the child on the long ladder swinging from one rung to another or skipping a rung according to the size of the child, do this back and forwards until tired. Next take the inclined ladder going up by the hands alone increasing the height one rung each day. You can now take the single rungs traveling back and forth until thoroughly tired, for at this exercise there is no danger of injurious straining. The horizontal bar is my favorite of all the apparatus in the gym.; but in this connection, it has no special value.

**Spinal Curvature.**—Carefully study the serpentine direction that the spinal column assumes, and pole vault with the right OR left hand elevated, i.e., right handed pole vaulting, the right hand is clutched the highest, and vice versa. Do this by careful study, for you may work the wrong direction. End off each day's exercise with a little rope climbing, hands only.

**Pigeon Breast.**—Narrow and shallow breast can also be treated in the same manner as pigeon breast. For these defects, I recommend club swinging first,

this should be followed by more strenuous work such as the swinging and still dip on the parallel bars, and exercise on the long ladder, and single rings.

**Bottle Neck.**—For this, push the heavy dumb-bells up many times each day both from the shoulder, and with arms extended.

**Sloop Shoulders.**—For this there is nothing like tumbling. Try standing on your hands, feet up against a wall, now lower the body and try to raise again, this will throw the shoulders back if anything will. Club swinging is also good.

**Ankylosis or Spinal Fixation** is absolutely incurable. No one has any excuse (I am speaking not of children, but parents,) for saying that they have absolutely no gymnastic facilities; for any one can go out into the yard and cut the crazy old swing into a pair of rings or a trapeze and there is very little expense and difficulty in erecting a horizontal bar strong enough for children to enjoy themselves on.

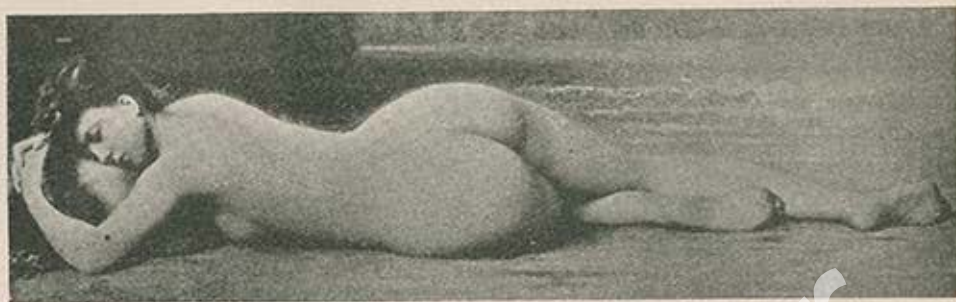
These little (?) things make all the difference between healthy offspring that you are proud of and sickly offspring that you are ashamed of.

The "sport" of America and Australia is narrowing down to entering the betting ring of horse races, and witnessing games of professional baseball. And even college sport is altogether an exhibition of leg work to the almost entire neglect of arm work. Now suppose we give horses and professional baseballers a rest, and try to raise better children. We have had enough rickety, strumous and cretinic youngsters in the last century, to last us a while. Man has become so crazed over improved horses, pigs, cattle, dogs, and machinery, that he has forgotten the art of raising normal, healthy men and women.



"VENUS."

From the Painting by Lampe.



"MAENAD."

From the Painting by Eustie Millocnan.

## THE MAN WITH THE VANDYKE BEARD.

BY GROVE COLE.



SEE the man with the Tall Hat and the Vandyke Beard! He is riding in an automobile accompanied by a liveried driver, and wears an aspect of Imperious Dignity. His head is slightly bowed and sways from side to side, and he does not deign to notice Passing Objects.

Who is this Wonderful Person? Some great statesman, poet, or philanthropist? No.

Some great scientist, traveler, soldier, or author?

No. He is none of these. He is simply a Medical Fakir on his morning round of bluster, buncomb and bunco. He has just diagnosed a case of Bellyache as appendicitis, advising that the patient be taken to the hospital for an Operation, and a Plain Drunk he has interpreted as a Stroke of Paralysis and called the case Critical. He is now on his way to visit a poor little child whose blood he has recently poisoned with some Filthy Vaccine Virus, and who, as a result, is now dying of lockjaw. From there he will visit a woman threatened with consumption and prescribe for her a medley of Liquid Atrocity and Sugar-coated Damnation, and thence he will proceed to his office, where a motley group of miserable, misguided creatures is assembled like so many

cattle in the shambles, to breathe the noxious vapors exhaled from his medicine cases and to hear him shout "Next!" in awe-inspiring Tones. He will stroke his vandyke beard with Great Gravity, ask them to thrust out their tongues, and write them a prescription in Hybrid Latin at from \$2 to \$5 apiece.

Why does the Man with the Vandyke Beard write his prescriptions in this manner?

So the Poor, Ignorant Wretches whom he treats don't "Get On to him." They love Mummery, Mystery and Masquerade. The Ignorant are always the most deeply impressed with those things which are the farthest from their comprehension.

Does the Man with the Vandyke Beard urge Natural Treatment. Water Irrigation, Fresh Air, Bathing, Dietary Reform, Muscular Activity, and Cheering Mental Divertisement?

Alas! These things he refers to, if at all, in the most cursory manner. His Poisonous Slush and his Murderous Pills are the pillars on which he leans for support. They are the pet products of his intellectual incubator, the impetus of his portentous strut, the generator of his complacent self-sufficiency, the wizard rod with which, Moses-like, he smites the ground that he may Slake his Thirst and Soak the People.

He is not, then, such a Remarkable Man after all?

Only in his mind.

## HOW TO KEEP THE SENSES ACUTE.

By George Ruskin Phoebus.



HERE is nothing more important to the individual than the care of his senses. It is, indeed, by these functions of the physical system that one is able to thoroughly and truly enjoy life. Destroy or impair any one of the senses, be it that of sight, hearing, taste, touch, or smell, and unhappiness immediately results. And this unhappiness comes not alone to the individual whose sense or senses is so destroyed or impaired, but as well to all acquaintances and friends, for what is more unpleasant than to attempt to converse with a deaf person, who is hard of understanding because hard of hearing, to show and describe some beautiful picture to a person whose sight is impaired, to invite a friend whose sense of taste is not thoroughly on the alert to a good dinner, or to send a handsome bouquet of flowers to one whose sense of smell is impaired, and who, therefore, cannot appreciate the fragrance of the blossoms?

There is but little need for any one who is not brought into the world with an impairment of any of his senses to be a sufferer through these conditions. Indeed, if such be the case, one must almost invariably charge it to his own neglect, and that which has been brought about by one's negligence can be repaired by care and a little knowledge as to how to bring about the repairs that are needed.

Do you know that, whenever there is an impairment of the senses in a naturally well-constructed and healthy person, it is the brain that suffers, and not any part of the anatomy? If one is hard of hearing the condition which results is inability on the part of the nerves communicating between the tympanum, or drum, of the ear to the brain to convey information to the brain that causes the difficulty. The same thing is true when there is an impaired condition of any of the other senses. The brain, therefore, is the great receiver of all information obtained through the senses, and when the nerves

which operate as telegraph wires are out of order and do not do their work properly, the brain itself does not perform its functions as it should.

Have you ever had a buzzing in the head, resulting in a partial condition of deafness, and making, in consequence, the sounds that came to your ear uncertain in character? Have you ever sat down to the table to eat a wholesome meal and been forced to the thought: "These viands look all right, but they don't taste exactly as they should. I wonder what is the matter?" Nearly every one has experienced some conditions of this character. There is no reason why any such experiences should be the lot of any one. You know full well that the moment these things come, you, as a rule, rush off to the doctor or the pharmacist and begin to dose yourself with drugs. What folly! If you would just wake up to the fact that these conditions are caused by irregular, improper or unhealthful circulation of the blood, and that this unhealthy condition of circulation is almost invariably brought about by conditions of indigestion caused by lazy or sluggish or irregular habits of exercise, you will have at hand a panacea for the whole trouble.

Whenever the sense of hearing is impaired by this buzzing sound in the head, which causes so many to rush to the drug store for some proprietary catarrh cure, if one will just get up in the early morning, take a bath, and then run or walk vigorously for fifteen or twenty minutes, or take fifteen or twenty minutes of good, vigorous and hearty exercise in his own room, and then rub the skin thoroughly, so that all the pores will be opened and cleared, he will restore his circulation to its normal condition, relieve all irregular conditions of digestion, wake up the nerves of hearing so that they will gladly do their business properly, and put himself in such shape that he can converse with his friends at pleasure and get all there is to be had out of the beautiful music that attends the performance of a well-pre-

sented opera, should he choose that form of entertainment.

Everybody loves good food. You know that, and so do I. What is more tempting than luscious, finely flavored fruit? What is more delectable and enjoyable than finely-flavored and finely-cooked and savory hot, steaming game or fowl? We all enjoy these things at our table and we want to be able to enjoy them at their full. If we do not, to the degree that we fail to enjoy them we are unhappy.

If we are unhappy and it is within our power, by a slight effort on our own behalf, to repair this condition of unhappiness, and we don't do it, we are fools. Don't you think so? I do. And most every one else who has given any thought or attention to the subject does also.

Can you imagine anything much more unfortunate than to have a real, fine, well-cooked dinner set before you and to be unable to realize, through any impairment of the sense of taste, how good the things are that are there for you to eat? The same is true of a person who is unable to enjoy a beautiful bit of scenery, or to move with pleasure among beds of fragrant flowers, if there is an impairment in

any way to his eyesight or to his sense of smell. How many times you meet people who complain of a slight, watery condition of the eye, or of the fact that every little while they see little lights glimmering before the vision. How many there are who are unable to realize the full beauty of the perfume of the arbutus blossom, the violet, the heliotrope, or the rose. You need have no difficulty in this direction if you will simply devote fifteen little minutes each day to proper bathing and proper exercising. Try it for a while. Keep your skin healthy, and, as a result, let your blood course through your veins as it wants to do, and as Nature intended it should do, and in a little while you will find all your senses, if they have in any way become benumbed through slothful or negligent habits of exercise, alert and acute, the very nerves tingling with joy and yourself made so many, many times happier because of your ability to truly enjoy your surroundings, that you will wonder how in the world you ever permitted yourself to let any of your senses get in the least bit awry when it is so easy a matter to keep them healthful and well.



"FELICIE."

From the Painting by Graef.



"PSYCHE."  
From the Painting by Watts.

## CURATIVE POWER OF EXERCISE.

BY DR. GEO. H. TAYLOR.



ME<sup>DICAL</sup> science is teeming with devices, almost always in the form of drugs, and hence chemical in their aspect, nature and workings, for the purpose of stimulating nutritive action in local parts as well as in the general system. None, however, can attain to the degree and purity of effect of MOTION itself. None are so energetic, none so localized, none so economical of vitality. This agent excites directly and quickly those minute chemical and molecular agents by which vital energy is evolved. By other means or agencies, we know not what irrelevant actions are superinduced, nor what expenditure of vital power is caused."

## Question Department

*Q. Let me know what to do for my little boy who is eleven years old. He is very nervous; can't control actions.*

A. Encourage him to play out of doors, and give him cold water baths night and morning. See that he does not eat meat.

*Q. What remedy would you advise for general eczema?*

A. Daily baths, and a fast of four to six days.

*Q. Please give best remedy for whooping-cough.*

A. Stop feeding. Let patient be in open air or in well ventilated room all the time. Stimulate with cold sponge baths night and morning, and upon manifestation of cough place wet cloth on throat and chest.

*Q. What would you advise for lack of nervous tone of stomach in a person emaciated and suffering from bilious attacks?*

A. Active out-door exercise, long walks, deep breathing, occasional running, with daily massage of the abdomen, followed by cold sitz bath.

*Q. What would you advise for tuberculosis of the knees?*

A. Strictly vegetable diet. Out-door and wet packs for affected part daily.

*Q. Will fasting benefit cold in the head?*

A. It will. This and sufficient phys-

ical exercise will speedily cure any cold.

*Q. Would it be possible for the stomach juices to act upon the walls of the stomach in case of long fast?*

A. No. The stomach juices are only active when food is introduced into the stomach.

*Q. I am round shouldered and would like to know if there is anything that will remedy the defect.*

A. Secure an Exerciser, or dumb bells, and practice regularly night and morning for three or four months.

*Q. Please let me know how to develop my shoulders to the normal height. They are about three inches lower than normal.*

A. Gymnasium work on bars and rings is the best for this purpose. It will have to be performed regularly for a considerable time.

*Q. Deafness in right ear is hereditary in my family. I am twenty-four years old and find that it is approaching. Have ear-ache and discharge from the ear.*

A. Plain light diet, of vegetable character, out-door life, deep breathing; cold shower baths morning and evening; cleanse the ear with warm water daily.

*Q. What remedy would you suggest for corns?*

A. Wear loose shoes, or none at all. Bathe the feet thoroughly twice daily.



"THE DEW."

*From the Painting by F. Zuber Buhler.*



# Editorial Department

## Remove Cause of Intemperance

THE NEW VOICE is a publication devoted to the cause of temperance. It is fighting with all the power of its staff for the annihilation of alcohol. It practically ignores the necessity for temperance in any other condition of life. The editor is a fighter—one of the rabid kind—and we like him because of it. He becomes emphatic, even hysterical, at times.

This is all very admirable. I believe most firmly in temperance. As far as alcoholic liquors are concerned, I believe in total abstinence. No human being having the slightest regard for his functional system will dare to pour such poisonous liquids into his stomach.

I would, however, like to tell "The New Voice" a few "things." It is continually harping upon the mighty evils resulting from alcoholic intemperance, and the Editor, in his misguided way, is attempting a reform along these lines; but like the medical profession, he ignores causes, and nothing of value will ever be accomplished by such methods.

Why in Heaven's name does he not search for the cause of intemperance and then endeavor to destroy or remove it? Why does he not go to the fountain head?

If a stench was arising from some decayed vegetables in my back yard, I would not waste time by endeavoring to have the wind come from the proper direction to blow it away. I would have the cause removed. I would cart away the decayed vegetable matter.

Now why does not "The New Voice" turn its efforts towards removing the "decayed vegetable matter"? Why does not the Editor accurately determine the cause of intemperance?

But where is the cause?

The cause of intemperance, my friends, is the desire for the stimulating influence of alcoholic drinks.

Now suppose we should remove this desire? Suppose this thirst, this unnatural craving ceased to exist? Would this not settle the temperance question more quickly than any other possible means?

Now, the desire for alcohol is an abnormal craving produced by abnormal

conditions. No normal animal, man or beast, ever desired a stimulant of this character. It is created by abnormal physical conditions, produced by habits which have a weakening influence upon the human body. Now, in order to remove this desire for liquor we must search for the cause.

Of course, every means which tends to lessen the physical powers will, to a certain extent, influence a desire for stimulants; but one of the most important causes of this craving is unquestionably over-eating, eating beyond the power to digest, eating beyond the supply of the gastric juices required in carrying on digestion. Though wholesome, nourishing foods when eaten beyond digestive capacity will create this craving, when foods deficient in nourishment are used, white wheat bread, fancy and over-cooked dishes, the condition is made still more irritating. The stomach becomes heated and inflamed, is filled with a mass of fermenting liquids, and the desire for something to satisfy a wild craving is created. Liquor deadens the nerves and stimulates the functional system, and for a time seems to satisfy this abnormal craving.

Excesses in work or pleasure also creates a desire for liquor. A life of continual muscular activity is another important cause. Under these circumstances the functional system frequently stagnates, and a desire is created for some influence to arouse it to activity. The poison in liquor "wakes up" the functional system by forcing it to quickly eliminate the poison, apparently producing in many cases temporarily beneficial influence.

My friends of "The New Voice," I am with you in the cause of temperance. This alcoholic poison, which is sapping the vigor and vitality of every man who indulges moderately or otherwise, is unquestionably an evil of enormous magnitude, but I want you to stop treating the effects.

Begin with the cause.

Teach men how to be strong, noble, and more perfect specimens of physical health, and you will be accomplishing the greatest work for the cause of temperance, you will be dealing stinging blows at the very fountain head of this monster evil. You will destroy the desire, and if one has no desire to drink, and is fully aware of its baneful influence on the mind, muscles and nerves, nothing could induce him to touch the vile stuff.





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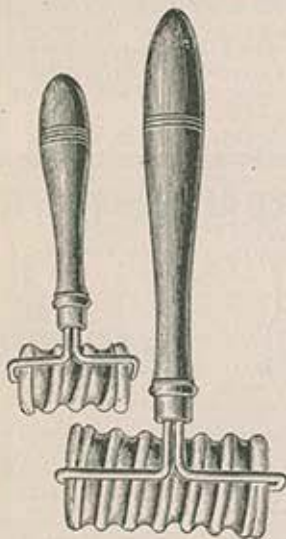
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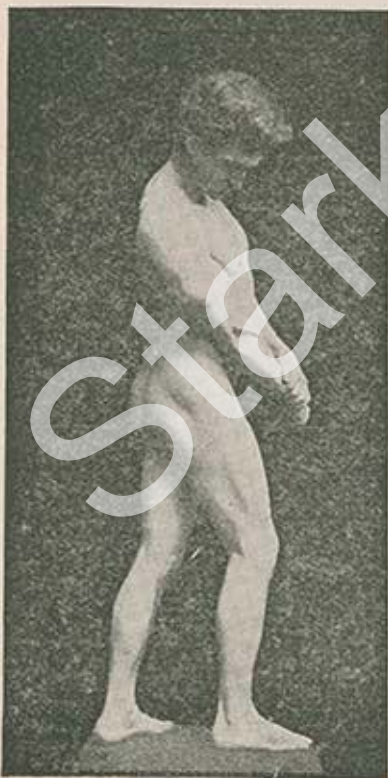
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