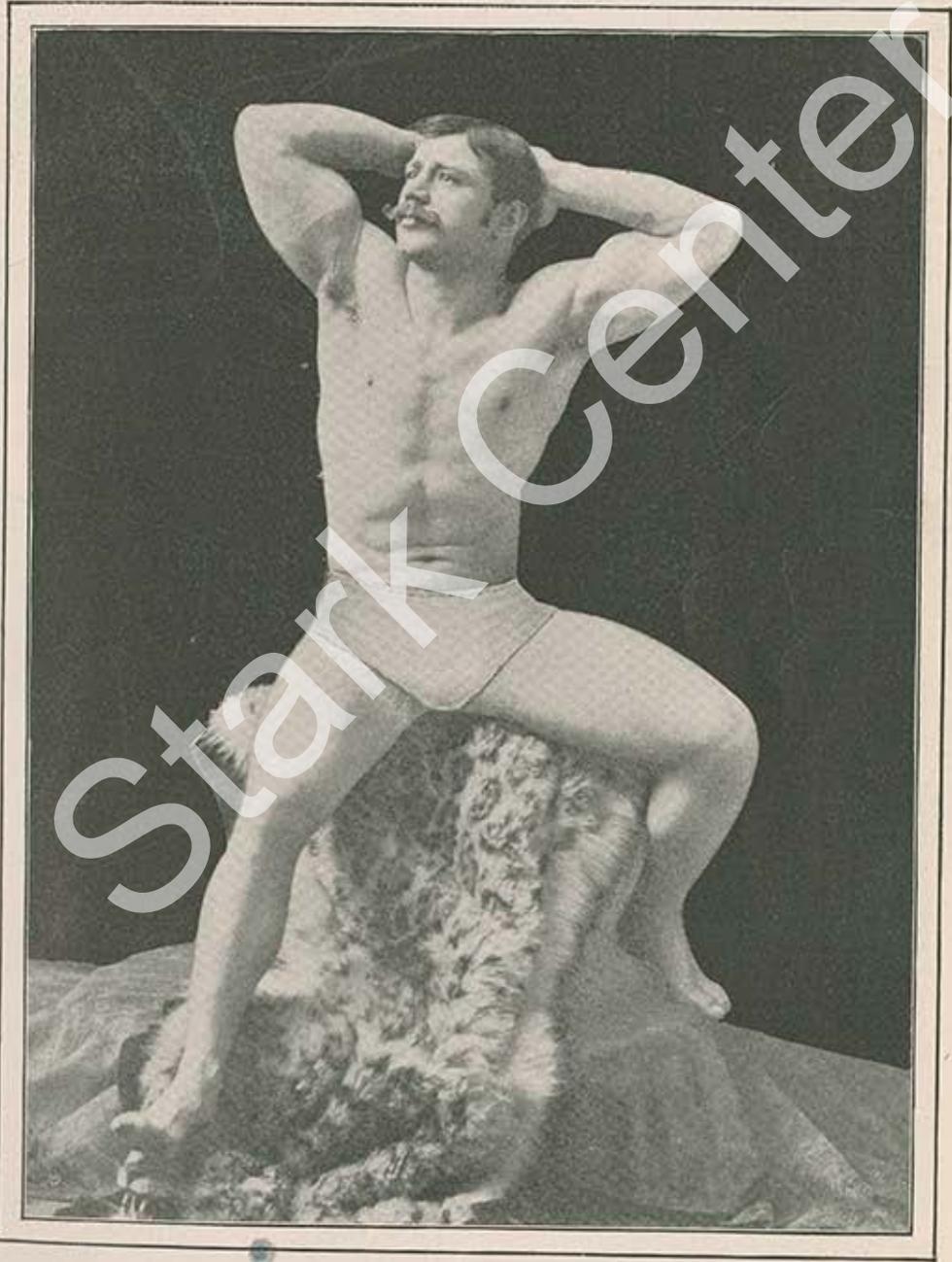


# PHYSICAL CULTURE 5¢

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causes of various sexual  
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## ...CONTENTS...

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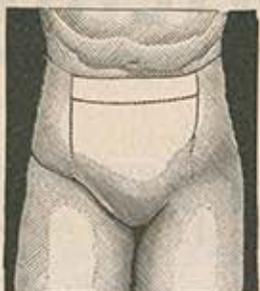
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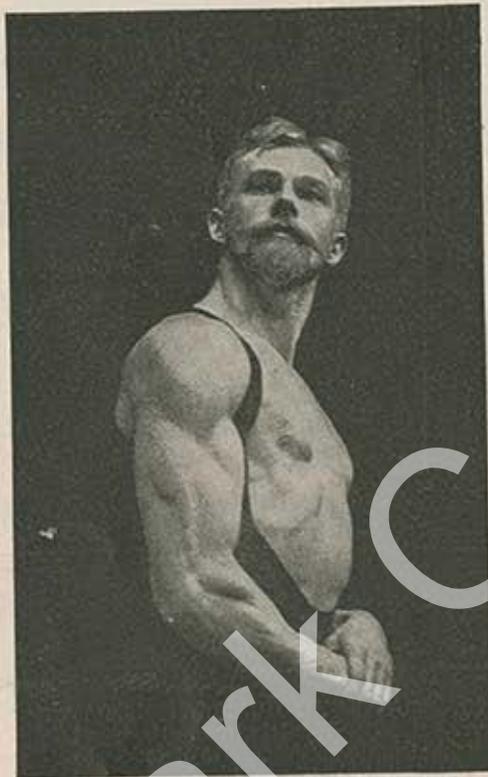
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# PHYSICAL CULTURE

Vol. IV.

OCTOBER, 1900.

No. 1

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Physical Culture is Published Monthly and is Devoted to Subjects Appertaining to  
**HEALTH, STRENGTH, VITALITY, MUSCULAR DEVELOPMENT AND THE  
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BERNARR A. MACFADDEN, EDITOR.

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## PHYSICAL CULTURE WHILE WALKING.

FOR BOTH SEXES.

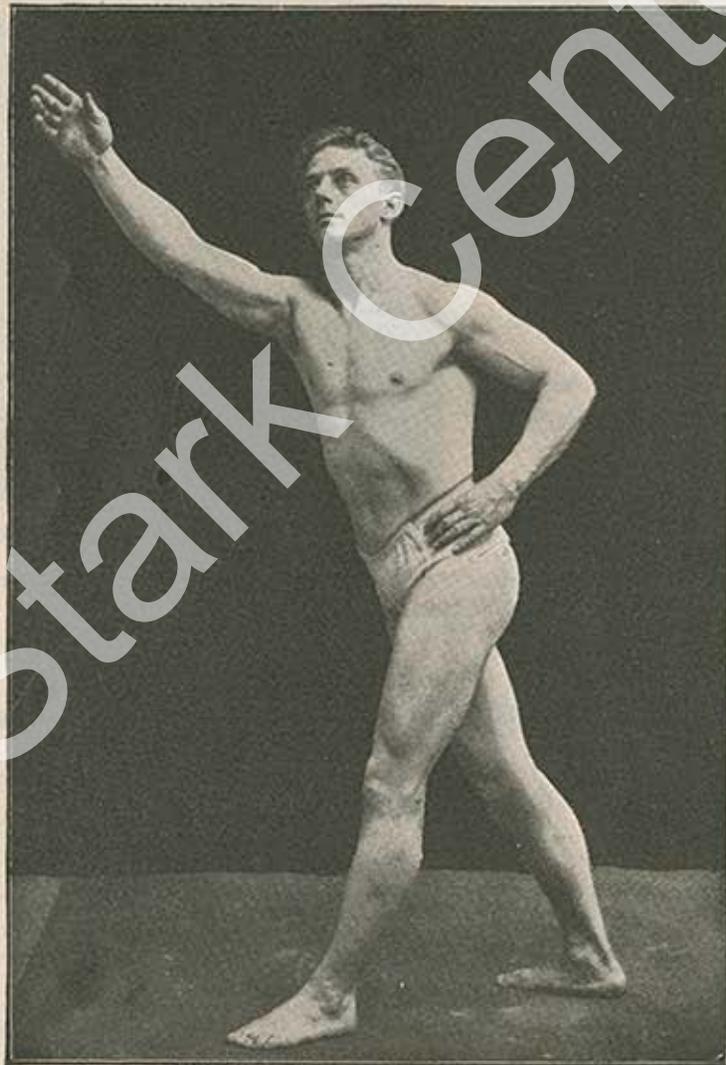
By Bernarr A. Macfadden.

Photographs posed by Geo. E. Delmor.

**T**HE business man's last excuse, "Haven't time to exercise," should never be heard again. We present herewith a system of exercise, calling into use every muscle of the

body, which can be easily taken as one walks along the street. It consists of a series of breathing, flexing and other exercises which will in no way attract the attention of passing pedestrians.

One can thus become a devotee of physical culture as he walks the street, and develop and harden the muscles, strengthen



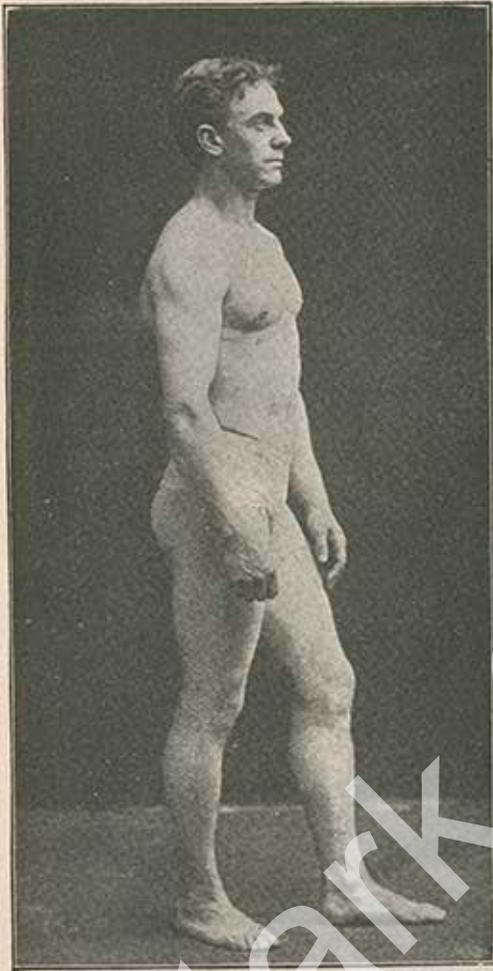


FIG. 1.  
Usual Incorrect Position of Body when Walking.

the lungs and organs of assimilation and beautify his person without attracting any undue attention to himself.

Of course, one may not be able to immediately learn correctly the exercises here given on the first trial, though very little difficulty will be met with if you are persistent in your endeavors.

Careful attention must be given to the exact instructions, as the slightest deviation will often cause other muscles to be used than those for which the exercise is intended. This would do no harm—in fact, benefit would no doubt result, regardless of this—only, in arranging a system of physical exercise, it is especially impor-

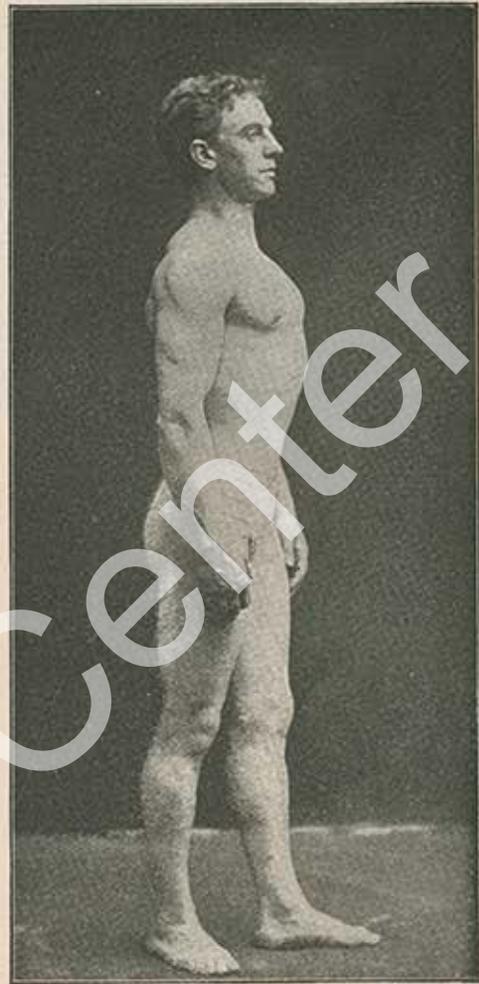
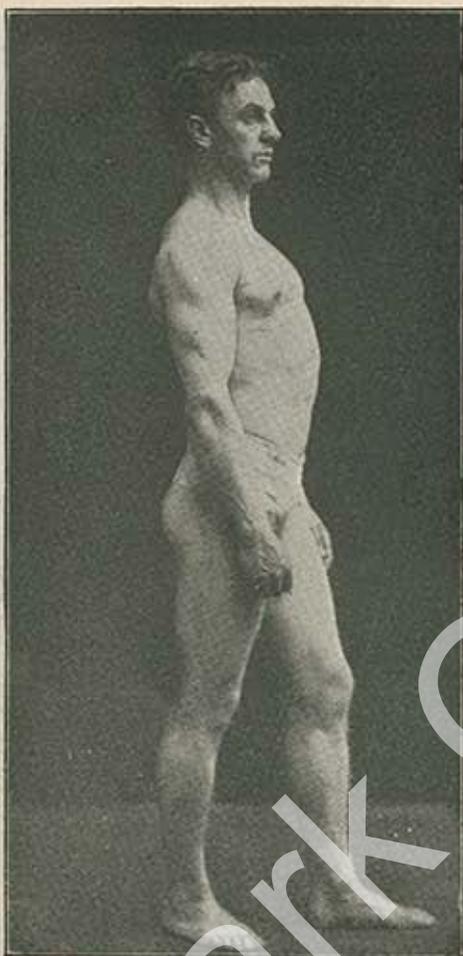


FIG. 2.  
Correct Position of Body while Walking.

tant that all the muscles of the body receive attention, and, if the instructions are not closely followed, some of the muscles may be used too much, while others are neglected.

Don't wear too many clothes. Wear clothes for warmth only. The more clothes one uses outside of those absolutely essential for comfort, the less will be the vital strength, and the power to resist disease decreases correspondingly. The little, ragged newspaper boy, who looks enviously at the well-fed man of wealth in his heavy overcoat on cold wintry days, never suffers from colds and the numerous other ailments that attack this more favored (?)



EXERCISE NO. 1.—DEEP BREATHING.

specimen of humankind. Although the ragged urchin may fail to bathe regularly, circumstances compel him to allow the air to come in contact with the surface of his body, and, as every pore breathes, many of the impurities of the body are allowed to escape through this natural channel.

Never wear wool next to the skin. Linen or cotton is far better. Wool excludes the air too much, and its absorbent qualities are very inferior. There is no necessity for paying the ridiculous prices that are asked by some of the linen underwear manufacturers. Buy the material and have it made at home, or elsewhere.

For a man or woman of ordinary strength, these exercises can be taken during a walk of from two to five miles at a

fairly speedy gait. Continue each exercise until a feeling of fatigue in the muscles employed is experienced.

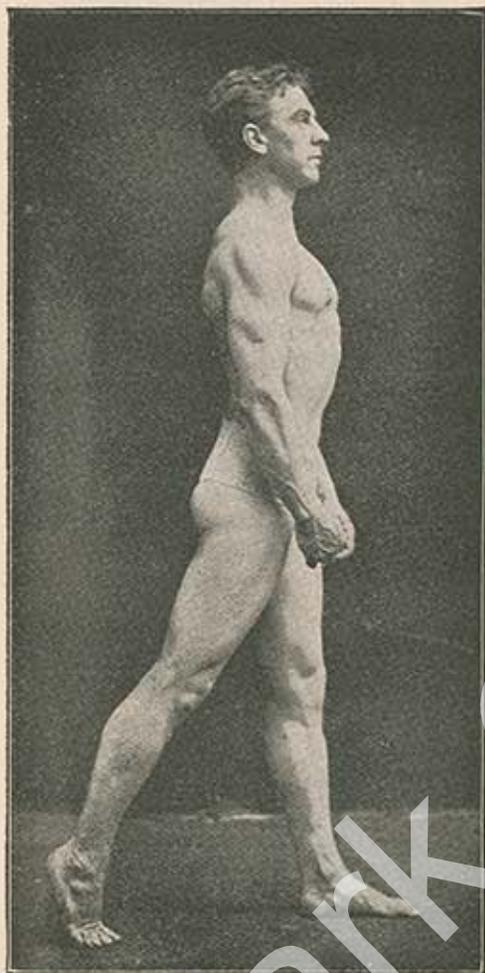
Of course it will be impossible for a woman to take these exercises while wearing a corset, as the body will be unable to expand abdominally while restricted in such a device.

Figure 1 shows the usual position assumed when walking. Figure 2 shows correct position.

Exercise No. 1—Deep Breathing.—Keep shoulders in a natural position. Begin to inhale, expanding just below the chest muscles, as per illustration. After having inhaled all the air you can, retain it a moment, then inhale a little more. This breathing exercise can be



EXERCISE NO. 3.



EXERCISE NO. 4.

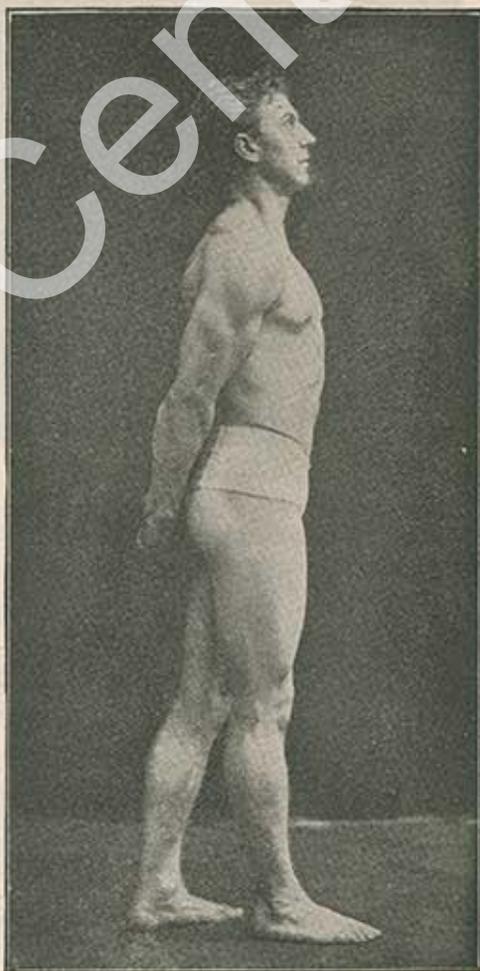
taken several times in this way. It is for strengthening and expanding lungs and chest.

Exercise No. 2.—Illustrated in figures 1 and 2.—Inhale deep breath as described in the breathing exercise. Now, while retaining this breath, bring shoulders slightly forward, then as far back as possible. Hold them back a moment and make an endeavor to bring them still further back. Continue this exercise until the muscles tire. For curing round shoulders and developing the muscles of the back between shoulders.

Exercise No. 3.—Take deep breath, as described, and, while retaining this breath, bring shoulders back and downward, clos-

ing the hands very tightly and pressing the arms as closely to the body as possible. In this exercise the muscles of the arms, chest and back must be flexed very strongly, and each time, after bringing shoulders as far backward and downward as possible, make an effort to bring them still further downward and backward; also, endeavor to bring arms still tighter against the body. Continue several times until tired.

Exercise No. 4.—At the conclusion of each step raise on the toe, as per illustration, pushing strongly backward as the toe leaves the ground. If the large muscles on the posterior portion of the hips are weak,



EXERCISE NO. 5.



EXERCISE NO. 6.

or lack development, flex those strongly on the right side as you push from right foot, and the same when you push from the left. For developing calves and posterior portion of hips.

Exercise No. 5.—Take deep breath, as described in breathing exercise; retain this breath, bring the shoulders back, grasp hands behind back, and, holding securely, endeavor to pull them apart, keeping elbows rigid. Continue until tired. For muscles of fore-arms and outside of shoulders.

Exercise No. 6.—Inhale deep breath, as described in breathing exercise. Now clasp hands very tightly in front, as per illustration; bring arms tightly against body. Make a second effort to grip hands tighter, and bring arms still closer to the body. Continue until fatigued. For muscles of forearm and chest.

The muscles of the abdomen, sides and small of back are flexed unconsciously as the other flexing exercises are taken, and are therefore not neglected.

If afraid of attracting attention, the exercises requiring you to clasp hands in front and back can be omitted.

## A WOMAN SAYS "AMEN."

I am personally so interested in your editorial article on "The Six Curses," in the August number, that I must relieve myself. I have talked on these subjects for a long time, but think I could do more good if I were able to address an audience of many.

I earnestly and forcefully, from my little corner of the world, say "Amen" to all the "curse" questions. Moral courage, not education, is what the poor old world needs. Sanctified common sense, and not over-loaded, tired out brains, stuffed with osifies, ologies, germ theories and bacteriological cabinets of filth-produced evils.

Let schools of Physical Culture be the churches, the clean bodied pupils, the

sweet-voiced choir; each member of the fraternity a minister in his turn to give out from the platform the laws of health—the chapters from the book of Hygiene; the sacrament, a generous drink of the purest cold water and a handful of the whole wheat "sticks;" out-door games, played in moderation, and a first-class bath-room, with all the appliances of modern plumbing (baths, douches, sprays, massage apparatus and couches for resting), and then a visit to a reading room, stocked with clean, wholesome literature, a music room, where trained performers could appear—the forms to be observed by believers in the new creed, that will physically redeem the world.—SOPHIA BECK, Battle Creek, Mich.



EXERCISE NO. 6.

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## INTERNATIONAL ITEMS.

By F. L. Oswald, M. D.

## GOVERNMENT GYMNASIA.



SIXTY years ago associations for the promotion of physical culture were persecuted in Germany, and the founder of the Turnerbund was jailed so often that he took refuge in voluntary exile. The dread of democratic intrigues had prejudiced the cause of all reforms whatever, and scores of metaphysical innovations were crushed out of existence; but the Turner League would not down, and in the course of thirty years gathered strength enough to enforce legal toleration. Now gymnastics form a branch of military training in fifteen different European monarchies and two republics. In all Central-European colleges and nine out of ten city schools gymnasium teachers are employed at the expense of the Government. In spite of reactionary intrigues, the era of anti-physical doctrines is, indeed, fast fading into the shades of the past. The plan of neglecting the body for the benefit of the soul has involved consequences which mankind cannot afford to incur a second time.

## RECORDS OF SPEED.

Pole-Carew's messenger to headquarters last month ran the ninety miles' distance from Nylstrom to Pretoria in ten hours—the best achievement thus far credited to a Kaffir courier. Their average rate of speed is about seven miles an hour, or one-third less than that of the hemodromes, or Grecian dispatch carriers, was, according to Xenophon, contracted for a minimum of six hundred stadia (96 miles) per summer day, with the privilege of a few hours of noon-tide rest. In emergencies first-class couriers dispensed with that recess and maintained a speed of a stadium per minute for hours together.

## FREE PUBLIC BATHS.

For free public bathing facilities, Italy maintains her ancient pre-eminence. Poor King Humbert could not afford to emu-

late Caracalla, who expended several millions on the palace of the metropolitan thermae, and some of the Southern seaport towns are so short of funds that the public hospitals cannot accommodate half the applicants; but the city fathers at least allow the poor to mitigate the martyrdom of the midsummer season by a free use of the river and harbor baths. In Palermo, Ghirgenti, Naples, Salerno and Messina the waters of the wharves swarm with bathing children. Adults, in lightest bathing suits, have reservations a little farther from the public landings, though still within the corporation limits; and bigots complaining of the eyesore would be admonished to turn their eyes to heaven, or their line of march toward the other place.

## COMPARATIVE LONGEVITY.

South Russia heads the list of centenarian statistics, with Roumania a close second and the North Baltic coast-lands third. The natives of the French Pyrenees, too, contrive to solve the problem of survival under difficulties, and octogenarians are more numerous in the hamlets of the sterile uplands than in the prosperous vineyard regions of the foothills. The absence of alcoholic temptations cannot explain that difference, for the highlanders fuddle with cherry brandy; but the influence of a bracing climate may turn the scales against dearth and delirium. That tendency, however, has its limits, and the wretched diet of the Silesian weavers has depressed the average of their vital staying powers to the bottom of the scale, though some of their villages nestle in the summit glens of an airy mountain range. Nor does the death rate of cities always increase with the size. London, with its 6,285,000 inhabitants, is a healthier town than Rome or St. Petersburg.

## PLAGUES OF THE TROPICS.

The mosquito plague of the Yukon Valley drives herds of deer to the uplands every summer, and Prof. G. H. Mitchell, of Toronto, suggests that the same cause

may have had something to do with stimulating the exodus of primitive races from the tropics to the wilderness of the higher latitudes. The question remains, if human beings, deserving that name, were ever shiftless enough to endure the misery of an equatorial swamp-hades for any length of time. Our Aryan ancestors pastured their herds on the airy table-lands of Central Asia, and, if Araby is the cradle of the Semites, their nomadic propensity was developed by stress of famine, more likely than by gnat swarms. Neither the deserts nor the highlands of the lower latitudes are subject to the most grievous of insect plagues, though a Natal granger would, perhaps, prefer the whine of a mosquito to the ominous whirr of a locust swarm. It might even be questioned if the gnat horror of any tropical jungle can rival that of the "beaver meadows," near Sault Ste Marie, Mich.; but it is true that for entomological variety shows the sunny South defies competition. Of scorpions alone the neighborhood of Lorenzo Marquez boasts eight different species, and in the coast swamps of the Philippines our boys in blue can realize Charles Waterton's experience on his Demarara bungalow, where "bugs which only Merriam and Swanmerdam had ever seen before were struggling in the tea cup, while a nondescript, with nine eyes in its belly, was hastening across the bread and butter."

#### TURKISH BURDEN CARRIERS.

The longshoremen of Constantinople often amaze foreign tourists by their dead lift exploits, but that race of athletes is not limited to the shores of the Bosphorus. In Beyrout, too, men who would be glad to hire out for ten cents a day can be seen shouldering boxes which a New York drayman might hesitate to handle unassisted.

#### A LUNG TEST.

The dupes of the night air superstition ought to be sent to the island of Chiloe on the West coast of South America. From a climatic point of view there could hardly be a more forbidding spot on earth, since blizzards, straight from the ice-fields of the Antarctic regions are almost the only alternatives of sleet storms. Yet the natives of that winterland prefer bivouacs to caverns, and would know lung troubles only from hearsay, if they did not now and

then contract a sort of influenza by visiting the cockpit of a whaler. Experience, indeed, has taught them to modify that risk. They wrap up their faces in shawls before venturing to descend the hatchway, but sleep in the open air with their heads exposed to the full sweep of a winter gale.

#### CATARRH QUARANTINES.

That "colds" are propagated by contagion has been practically recognized by Michigan school commissioners who interest teachers and parents to isolate a child afflicted with a malignant catarrh. In the stagnant and generally overheated atmosphere of a crowded school-room the microbes of pulmonary affections multiply like fleas in a cattle car; within a week after the appearance of a catarrh-infected youngster half the class-room is sniveling and coughing; a township epidemic breaks out, and is pretty sure to be ascribed to "that changeful weather"—it being a significant fact that influenzas spread more rapidly with the assistance of a thaw than during the prevalence of a polar wave.

#### FOOD PREJUDICES.

Japanese army contractors get shiploads of supplies from the United States, but have never yet patronized our canned milk factories. The starving Hindoos object to meat, and there are still thousands of Europeans paupers who would decline a gift of the smoked horse flesh which the Paris markets sell at three cents a pound.

#### SONS OF ANAK.

The tallest men of our latter day world are the Lhasgian mountaineers of Trans-Caucasia—a favorite recruiting field for the officers of the Czar's body-guard. Francis Joseph gets most of his six-footers from the Tyrol, and Kaiser Billy from the Westphalian marshes. In a prize show of bipeds our Kentucky backwoodsmen would stand a fair chance for the premiums of the heavy-weight class. Like the Norwegian peasants, they excel in chest girth and broad shoulders, though in vertical pre-eminence their bruisers cannot compete with those of the mountains rising on the border of Islam and Christendom. Sweden, in that respect, has been outclassed by nearly all her neighbors, owing probably to the unparalleled prevalence of the alcohol habit during the first half of the nineteenth century, though her patriots

prefer an explanation founded on the mandevouring campaigns of Charles XII.

#### GASTRONOMIC PORTENTS.

Zulu Kaffirs think nothing of incorporating fifteen pounds of bull beef at one meal, and their impurity, at the threshold of the tropics, would be difficult to comprehend if it were not for the redeeming effect of their long fasts. The puny bushmen, too, recoup the hardships of abstinence in that manner, but for chronic gluttony must yield the palm to the Siberian Zakoots, who go drag fishing twice a week and contrive to find room for all they can take home on a big reindeer sled.

#### SUICIDE SEASONS.

French novelists used to describe the epidemics of self-destruction developed by the depressing influence of a London fog, but statistics have established the fact that the Stygian ferry carries more volunteers in August than in any other month of the year. During the first half of September, too, a spell of warm weather is apt to boom the demand for anodynes. The spies of our Sabbatarians return from their outings about that time, and the combination of blue laws, blue bottles and blue summer skies proves more insupportable than the heaviest mist of the North Atlantic.



"A PUGILIST LOOKING FOR A MATCH."

## NEW "FANGLED" IDEAS.

"SO-CALLED MEDICAL SCIENCE AS EMBODIED IN BOOKS AND ACTUAL PRACTICE OF PHYSICIANS IS THE PUREST NONSENSE AND A POSITIVE SWINDLE."

By Aug. F. Reinhold, Ph. D., M. D., New York.



REGARDING new ideas all people can be divided into two groups, viz., those who have new ideas and those who have none.

Many of those destitute of original thoughts instinctively recognize the superiority of the other set. They have ever manifested a feeling of mingled awe, envy and distrust toward the more enlightened pioneers of our race; and, consequently, have persecuted them at all times. What Socrates, Christ and Galileo taught to their contemporaries were the new ideas of their time, and the promoters were promptly made away with. It makes no difference how many people eventually adopt new ideas or how beneficial they may ultimately become to mankind, the dull and ignorant have ever tried their hardest to retard or exterminate them.

But the world is steadily advancing—progressing by dint of new thoughts. To the extent that new ideas disclose truth, they reveal God—the embodiment, essence and fountain of truth to us—in the highest degree. No one can originate new thoughts intentionally. They are a free gift from on high. God alone produces them. This is the reason why no earthly power and no efforts of the ignorant can prevent the onward march of humanity, though these children of darkness may suspend it for a time. They may cause the slaughter of hundreds and thousands of purer and nobler representatives of mankind, as the early Christians were sacrificed by the Roman powers, who in their near-sightedness imagined they were doing the right thing—but truth will finally prevail.

Unjustified, blind contravention to new ideas has ever proved a source of misery to both parties; first to promulgators of new ideas, and later to the firm adherents of

old ideas. In order to prevent misery to our greatest benefactors—the teachers of new ideas—and, later on, escape suffering personally, or prevent it falling upon our offspring, it is a sacred duty that we listen with impartiality and an unbiased spirit to the propositions propounded by one who may be a superior.

Every idea that has found a place among the facts of human experience collated under the head of its various sciences, or embodied among its creeds, was new at one time. To reject an idea merely because of its novelty is the acme of silliness.

This should apply to the Nature Cure—a system of treating pathological conditions of the system by proper regulation of the dietary habit, and through the agency of pure air, pure water, light baths, physical culture and local applications of water. The promoters of this system look upon the drug system as incompetent to cure, and old, almost to the point of obsolescence.

The system of medicine, employing some seventy thousand instruments and some twenty thousand different drugs—their combinations counting up into the trillions—is so complicated that in case of sickness the laity has no option but to apply to those who have made this system their special study, and who claim to know all about it. A notice, however, in the *Lancet*, the medical paper of highest authority, published in London, Eng., undeceives us on this point. It states that the greatest mortality is found among saloon keepers; the next greatest among butchers, and the third greatest with physicians; then follow the other professions and social divisions.

The medical doctors prescribe alcoholics as beneficial and stimulating, but those who drink the greatest quantity die quickest. The medical doctors consider flesh to be highly salutary and strengthening; those who eat most of it are second in the

race after death. Then follow those people who advocate alcohol and meat. Is not this queer? The fact is the medical system is so complex and perverse, that its representatives cannot cure themselves.

With the new mode of treatment this is radically changed. This method is strictly scientific and is based on simple yet irrefutable principles; so that any persons with ordinary intelligence, who will take the trouble to investigate them, will be captivated with the simplicity and logic of the system.

To find the Naturalist misunderstood and harassed to-day is no wonder. The new is ever ridiculed and persecuted. To see the drug prescribers antagonize our innovations need not be surprising—they are fighting for fees, for bread and butter.

But you, the spectators in this strife between the old and the new; you, who are so vitally interested, as with purse and health and life you will have to pay for any mistakes made in selecting the right physician and treatment, what is your duty? Manifestly, first to assist in securing fair play to both parties to the controversy. At present this is not the case, as the old system is the favored one, and the new is hampered and suppressed by existing laws. This condition of affairs can easily be accounted for, because the medical statutes, apparently enacted for public welfare, were actually engineered through legislatures by bands of physicians, who thereby hoped to secure a monopoly over life and death—for the benefit of their pockets. The public is to be pitted that the politicians, including law-makers, judiciary and that great howling banderlog, the press, is so imbued with old ideas as to make the knowledge of the new difficult to spread. Verily they lend themselves as tools of misery and suffering and death—not only for those of their own generation, but for others to come after.

No laws were ever placed upon the books to restrict any application of the exact sciences—mathematics, astronomy, physics and chemistry—in all their branches. Every person was welcome to investigate. Thanks to the universal desire to excel, the advance in these sciences has been phenomenal. The last century has witnessed marvelous development in all branches of human thought and endeavor, except in

matters pertaining to health. With medicine there has been a standstill. It still employs the time-honored but ineffectual agencies inherited from the illiterate peasantry of the Dark Ages.

The writer contends, and he does not stand alone in this contention by any means, that the so-called medical science of to-day, as embodied in the books and actual practice of physicians, is the purest nonsense and a positive swindle; nay, we may employ stronger expressions than either of these. It is an outrage on the human race. It is the sole cause of a majority of the suffering which is filling the land with the agonizing groans of our millions of afflicted.

The teaching in the medical colleges is most paradoxical and perverse. Disease is treated in its various aspects and details, but hygiene is never touched upon. The idea that seems to prevail among professors and students is that the sick man is to be the prey of the young saw-bones, and sickness is all he studies. Health is no part of his business, and he is not instructed concerning the natural environment, attributes and characteristics of that condition. Disease fills the doctor's purse, and the longer he can protract a case without being found out the better for him. Search any medical text-book on the origin and prevention of Bright's disease, cancer, blindness or consumption, and you will gather very scanty information. Medical science has not fathomed their origin, and that is why it is inadequate in the treatment of these afflictions. Volumes could be filled with quotations from medical writers of the highest standing, all purporting that the nature of disease is quite unknown to the drug dispensers. What, then, does their treatment amount to? It is blind, selfish experimenting on life and health. And as this experimentation consists in the administration of substances which would render a well person sick, the outcome cannot surprise; it is impossible to find a perfectly normal person in the so-called civilized countries. All the medical man does is first to poison a patient's system, and after it is charged to overflowing, to cut the offending member away without compunction. The grave is the only way to eradicate proofs of stupendous blunders. No one should die

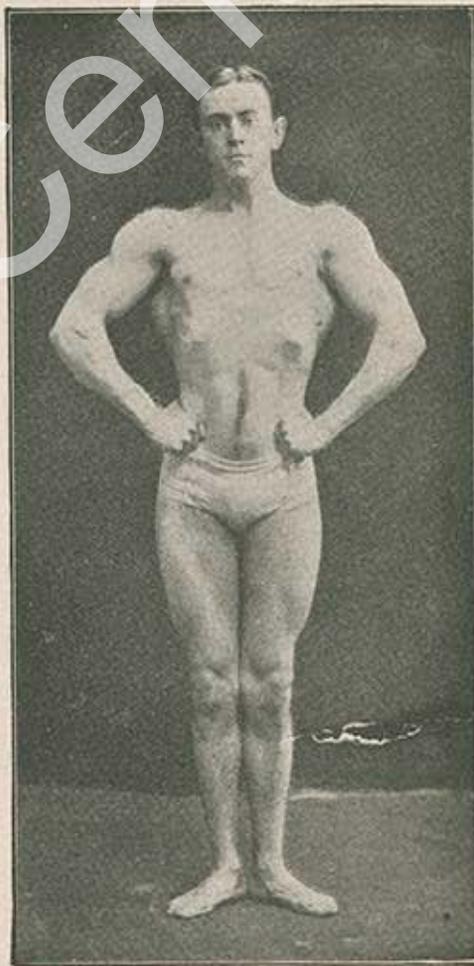
young save by accident. Those who do are the victims of medical mismanagement.

We use this strong and harsh language in the faint hope of arousing a few of our readers from the indifferent attitude humanity manifests toward the way health is ill used and destroyed by perpetual drugging. Those who turn a deaf ear to warning and remonstrance will suffer in their own persons, not we in ours.

If the Nature Cure should prove the treatment of the future, and a blessing to humanity, especially as it proposes not only to cure but to forestall disease, and as its doctrines are so simple to grasp, and further, as by opposing it you might pos-

sibly aid in causing untold misery, it is manifestly your duty to at least look into the matter. We do not care to make an attempt at persuasion. We desire to merely point the way. Examine and think for yourself. That is the only just course in a free country. If one is too lazy to read, too dull to reflect, that is another matter.

If the world is progressing, the latest ideas must be the most mature. The medical advocates are averse to innovations because they do not possess new thoughts; they walk in the old ruts of their predecessors. They persecute new ideas, and by this act, place themselves in the same class as the murders of Socrates and the persecutors of Galileo.



COMPARISON PHOTOGRAPHS OF JULIUS N. LEE, SHOWING CHEST, NATURAL AND EXPANDED.

## THE ELEVENTH COMMANDMENT.

SOME PLAIN TRUTHS ABOUT CHILDREN.

By John Russell Coryell.



GOOD health and the opportunity to make the best of himself is the right of every child brought into this world. That is the fact. The eleventh commandment, born of this fact, is: "Parents be just to your children."

Be as kind and as loving as you please; but remember that the advantage of sweet and tender relations with your child is as much, if not more, yours than his. Justice, however, is his due; you owe him nothing less. If you are not physically equipped to be a parent, you are committing a crime when you become one. Fortunately the number of those unfit to be fathers and mothers is comparatively small, for the reason that proper attention to the physical health of almost any child will eradicate those ailments, or those germs of disease, even, which make it what we call "sickly."

Do not be so much troubled about his mental education, but let that be the incident of his life, instead of the whole aim and object of it. Be sure that he has a sound body and a beautiful one; teach him to respect, to keep in good repair, to embellish the house he lives in. Incidentally, too, that his brain may be cultivated as vigorously as you please—as he pleases, rather; for if he have not the capacity to receive the various knowledge your pride would store in his brain, you are doing him a wrong to insist on cramming it beyond that capacity.

The old idea was that your child was your chattel; he belonged to you to beat and abuse if that were your bent; to pamper and coddle and pervert if you preferred; to minister to your pride by being a mental phenomenon and physical wreck, perhaps; to stunt body and soul with premature physical labor, it might be, in order that you might have

a few more dimes a week. And in order that he might not realize your cruelty to him it was long ago found necessary to tell him thus: "Honor thy father and thy mother that thy days—" and the rest of it.

Why should not a child honor his father and his mother? Why the need of a divine commandment to induce him to do so? Have parents been treating their children unjustly that they doubt of the honor they crave? Try the effect of recognizing that your child is the great responsibility of your existence, that he is a trust and not a chattel, that you primarily owe him a huge debt, and that he owes you nothing, unless, alas! he is indebted to you for a body so tainted that good health, his rightful heritage, can never come to him.

A sound body! With that, what prodigies may not a man or woman perform? Herbert Spencer once, in conversation with an inquiring acquaintance, said that it was impossible that the brain could be overworked if the body were well. It did not require a Herbert Spencer to say so simple a thing, but it has a great weight, coming from him; for few men have ever lived who have performed such marvels of intellectual labor as he; and he did it by taking care of his body. He never looked upon his body as a base tenement for his lofty soul to treat with contemptuous scorn.

The clever Greeks set up Procrustes as an example for those persons to avoid who have but one standard, one model to which all must conform. Procrustes welcomed all guests to his hospitable house, and when the time came to retire for the night, conducted them to the one bed he kept for the purpose. Those who fitted the bed were all right, and might pass a comfortable night; those who were too long were cut off to the right length; those who were too short were

stretched. Is there no likeness between the method of Procrustes as to the legs of his guests and the common plan as to the brains of children?

We pretend, in this democratic country of ours, that all men are free and equal; but from the moment a child is born we try to instill into its mind that the respectable thing, the meritorious thing is to get away from manual labor, and earn a living by the brains. Earning a living by the wits, or being a life-long burden on some one, is a frequent result. How many men and women are working with their hands in our penitentiaries because they were taught by implication, if not by direct precept, that manual labor was degrading? How many boys and girls are unfitted for the lives in which would be their greatest happiness because it is the cruel and hideous creed of the day that the body is naught, and the brain all.

Forget yourself, oh, parent! think of your child! Try to conceive that your child is an animal, and that its animal needs are the first and the greatest. Give it all the education its brain is fitted for, but only as an adjunct to that cultivation of the body without which it is simply impossible for it to win and enjoy that happiness, which is its due. And anyone can be happy with a sound body; anyone to be truly happy must have a sound body.

There is no argument here against education of the brain. Cultivate the brain to the utmost of its capacity to receive cultivation; but do not insist, chiefly for your own glorification, that your boy shall go through college, when his power of assimilation stopped at decimal fractions. You would not try to grow pineapples and bananas in your New York City back-yard. The soil is not fit, the climate is wrong.

But whatever else you do, give that little animal—your son or daughter—a fair chance. Really the poor little thing asks so little of you, after all. I would not try to sum up the wants of a child in a few words, but certainly it is entitled to pure air, plain food, plenty of water for drink, and cleanliness and the right to have its natural longings for knowledge recognized and satisfied.

How young is a child before it begins to ask questions, which either your ignorance or your prudishness makes you say "hush" to? Most children are very young when those questions are asked; so that it becomes a terrible thought that the little things are prompted by the devil to ask them. If the evil one—for my part I consider him a greatly maligned devil—but if the evil one be mixed up in the matter, it is in making the parent treat the desire for proper knowledge as a shocking misdemeanor. The devil surely must chuckle every time a child is taught that its most natural impulses are sins, to be reprov'd, even, only under the breath; for of course the devil, being so clever, knows that each repulse pushes the little innocent nearer his way.

I have no grudge against the doctors, and I wish them well, in fact; but I venture to say that I could put three quarters of them out of work if I could but persuade parents that the bodies of their children were the most important things of their material existence. Nor am I arguing against the teaching of any physician who is fit to practice his profession. The enlightened ones all preach hygiene and physical culture.

Physical culture is not the only important thing in the world, but it is a splendid thing to start life with and a necessary thing to take through life with you. Properly understood, it will almost keep you young until you die; it will quite prevent your knowing age as so many know it; and I believe will enable you to add immeasurably to your happiness.

Give it to your children then; that and knowledge of themselves. Let them grow up increasing in strength and beauty; Nature meant them to have health and strength and beauty; it is you with your ignorance and your selfishness that stands in the way. And you are so wicked, oh parent! You know how you suffered from your own torturing ignorance in your youth, and yet you turn your eyes up to Heaven and push your child into the abyss it is appealing to be saved from. Do I say push it? Should I not rather say drag it back into the abyss from which you have never escaped?

Maternity is the sweetest, most beautiful, holiest attribute of womankind. We all agree on that. Well, it is absolutely, unqualifiedly an animal function. Then why not glorify the animal? Why not say to your little girl: the finest thing you will ever do is to bear a child. Having made her know this, why not prepare her for her noble part? Why not let her develop physically strong and lovely, morally strong and lovely? Why not let her face the beautiful truths of nature, of sex with her clear eyes wide open and purely comprehending? Why not let her be physically what a mother should be?

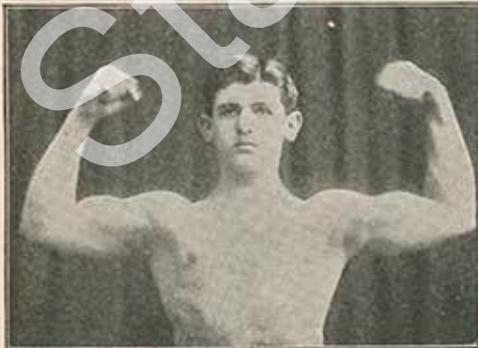
You have no right to deny her health and knowledge because she is your child. On the contrary because she is your child the heavy responsibility of her future weighs on you. Why then do you begin in her early childhood to weaken her muscles instead of strengthening them? Why do you teach her a hideous propriety until she becomes ashamed of her legs and is flaccidly happy only when she, ostrich-like, thinks she has cheated the world into believing she has no legs because she has concealed them? Why do you attack the very seat of maternity by encasing her in corsets? How do you dare to do it knowing, as you do know, that thus you attack not only her health but that of the babe unborn, who has never injured you, and whose blood ought to be on your head.

You admit that you deform your child to make her beautiful. Nature knows nothing of beauty, but you do. A little education, oh parent! just a little knowledge of what beauty is! Study the artistic conception of female beauty; then with a good copy of the Venus of Milo with you, remove the clothes from your child after she has been corsetted into shape and—but what is the use of asking you to do that? I had forgotten that your child's body is too dreadful to look upon. Well, with that pinched waist, those abnormal hips and absurd shoulders, I agree that it is too dreadful to look upon.

Why do parents forever harp on their sacrifices for their children? I believe it is because they make so few. "What I suffered to bring them into the world" the mother says. As if there had been a noble, high-minded consciousness and preparation for her motherhood!

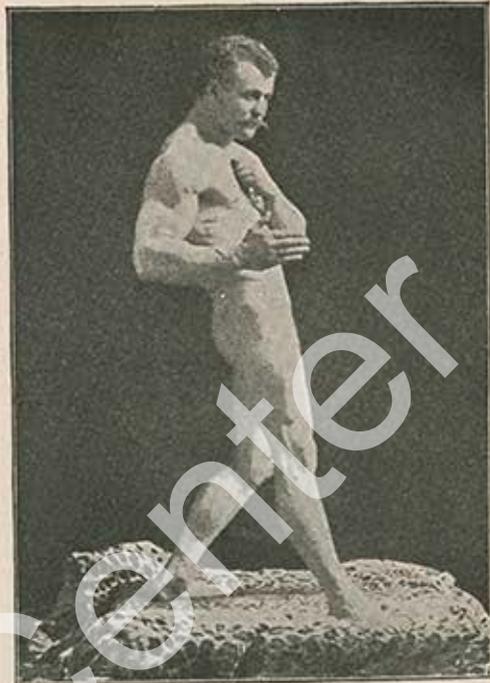
If parents treated their offspring fairly, still the child would be under no obligation for being brought into the world; for it is generally admitted by the "unco guid" that this is a vale of tears. Why should a child be indebted to one who introduces it into a vale of tears? Above all what becomes of the fancied obligation after treatment which only emphasizes the idea of vale of tears?

Be just to your children and *they* will be happy.



MORTIMER L. FRANK.

A 14-year-old boy attending the public school at No. 18 E. 51st St., is a remarkable example of the benefits of physical culture. He is 5 ft. 9 inches in height, weighs 175 pounds, and possesses remarkable strength in every way.



SOME FINE POSES OF SANDOW.

## THE PUNCTURE IN MISS MERTON'S TIRE.

By Gene Stratton Porter.



WATCHED them coming down the dock at Harbor Point. The whistle blew and blew. The man seemed inclined to hurry; not so the nut-brown little maid at his side.

She stepped along deliberately, crossed the gang-plank at her leisure, and made for the stairs. The man offered his arm.

She sniffed, an easy matter, for Dame Nature had started her nose at an upward tilt, took the stairs at a sweep and crossed to a couple of chairs in three feet of mine.

She gave me and my camera one glance, and deciding that I was quite harmless, settled herself, and disposed of her feet on a round of the man's chair.

I mentally exclaimed, "What a Brownie you are!"

She was not over fifteen, "brown as a nut,"—about the sweetness I would decide later.

Her face was small and round, full red lips, white uneven teeth, shrewd grey-brown eyes, and brown hair parted in the middle, hanging in a braid far down her back, ending in a gay knot of plaid ribbons. A silk-lined brown broad-cloth, fine as satin, spring-heeled shoes and a big Mexican straw sombrero completed her attire. She carried a bunch of golden rod in her slender, nervous little brown hands, and was without ring, bracelet, or a scrap of jewelry. This I set down to Brownie's credit, and in a place where every girl you met resembled a display of cut glass and brass ware, I considered it most remarkable.

That and her queer piquant little face made me confident that Brownie had opinions, and the stamina to live up to them.

The man was past twenty-five, well set up, good face, scrupulously clean, golf suit, and a slightly worn look on his features.

In five minutes I knew that he was an ex-Yale man, practising law in Chicago,

and she a boarding-school girl, and that their Chicago homes and Harbor Point cottages were side by side. I worked my camera, and they worked their tongues.

"Why did you go in so early last night?"

"Didn't you hear the Pater call me! He thought the pace was getting a little fast for his blessed baby, and he called me in and sent me to bed."

"It may have been a trifle speedy."

"Did Jen Russell do that dance after I left?"

"Yes."

"I have got one that beats hers all right."

"Going to do it for us to-night?"

"No, I've got some 'lines,' and occasionally I draw them. Performances like last night's I consider an occasion, and what's more, I am going in to-night without being called."

"Then you'll spoil all my fun, and I'll go too, Brownie."

"Can't you console yourself with Belle Merton?" and her face curled up in a nasty little sneer.

"Brownie, we've been best of friends ever since you were born. Won't you tell me truly why you always sneer and speak hatefully of Belle Merton?" He pushed back his cap and looked eagerly in her small resolute face.

"Did I ever tell you a lie?"

"I am sure you never lied in your life, Brownie. It isn't your style."

"Then drop your 'tell me truly'; if I tell you anything at all, it will be 'truly.'"

"I humbly apologize. Forgive me Brownie, but tell me—tell me the real cause of it."

"Do you honestly want me to?"

"I really do. As you say you won't lie to me, and you are a level-headed little person that is always friendly and fair to everyone, you wouldn't sneer at Miss Merton, when you know how it hurts me, without good cause. Tell me your reason, Brownie?"

"You won't like it."  
 "I am not expecting to like it."  
 "And you-won't peach?"  
 "Never!"

"You see I get into so many scrapes with Mamma and Clarice telling the truth about things; I really think I am going to be compelled to learn to lie in self-defence."

"You go on and tell me about Miss Merton," the man urged, and he turned his eyes from her face to the Bay.

Brownie tilted back her chair and beat the golden-rod across her knee. Her eyes took on a steely, cold look and her lips tightened. "About Miss Merton," she repeated, "well, if you will have it, it isn't that she ever did anything to me. It's just that she is such a complete and utter fraud in every conceivable way. I can tell you things that will make you see. A few days ago she went with Clarice and me to call on some of the neighbors. We went to Maguires' first. You know Maguires? Well, she was all dress, dance and society there. Then we went to Simpson's. They are the straightest-laced church people here, and she was so pious that I kept watching above her head to see if a halo wouldn't bust out." She laid particular stress on the "bust" and the man sniggered, just as she meant him to.

"She did wish we could build a church and have services, instead of the young people scattering about at other things on the Lord's Day," and there was a chorus of "dear girl," and "isn't she sweet," as we left; and she said to Clarice, "Did you ever think you'd be bored to death? I'll never go among those frumps again as long as I live." At Brown's she adored literature, and read until she was hurting her eyes.

Brownie leaned over and made him turn his eyes towards her.

"You know," she said impressively, "that she never read a real book in her life."

"I never heard of it," he replied emphatically, though his face was taking on a delicate shade of grey green.

"At Manning's she was horsy, and wanted to wear a jockey suit and ride Ned's racer. I quit at Manning's. I couldn't stand a particle more and not explode. I don't how much longer she

and Clarice kept it up, but at every house it was "hey, presto!" and she changed. "Do you understand?"

"Quite," said the man dryly.

"Well, she was to stay with Clarice all night last Tuesday, and at the last minute Clare Morris came in too, and as Clarice likes Clare the best, and cottages have their limitations, they farmed Belle out on me. It was as good as a show to see her come apart, and yet that wasn't a circumstance to her reconstruction. That lovely red-gold hair that she is always talking about being sun-burned"—

"I know," interpolated the man.

"Well, if you do know," said Brownie saucily, "you know that she never goes in the sun uncovered. Wild horses couldn't drag her. Well, that hair lay on my dresser all night. Her real hair is a shade darker and a knot about as big as a walnut. Her lovely complexion washed off, so did the whiteness of her hands and the pink of her finger tips and nails. Two of her best teeth, that she has to take out at night for fear she will choke, were put on a plate, and the 'instep of a Duchess' that she is always thrusting forth to be admired, is a pad of cotton laid on the top of her foot and laced down under her shoe tongue. My allowance is not Vanderbiltish in proportions, Morris, but I'd cheerfully give a ten dollar bill if you could see the elegant Miss Merton without her war paint and feathers."

The man gave a short laugh, and a dull red crept from his neck up over the fallow hue on his cheeks.

Brownie played with her golden-rod and watched him from the "tail" of her eye.

"Well, she's got a fine figure, anyhow," he burst forth at last.

"Oh, yes!" exclaimed Brownie cheerfully, "I forgot about her figure. She got that in Paris. Worth made it, and it cost a young fortune. It's just got up on perfect lines. He's dead now, and she's about dead for fear it will wear out and she can't duplicate it. She handles it like it was a baby, and puts it with her jewels at night, so she won't forget it in case there's fire. It's something like a straight jacket, I should judge, and I don't see why it don't kill her this weather. That's why she don't golf or

play tennis, she just simply can't get around much in it. It is about an inch thick all 'round her waist, less over her shoulders, and here." Brownie waved the golden-rod across her chest. "You could plant a hat-pin to the head and not draw a drop of claret."

There was not much mirth in the man's laugh. "Brownie," he said, "you are too bad!"

"Don't ask for the truth, if you can't use it in your business. I promise you, Morris, you'd never know Belle Merton if you ran on to her without her accessories."

They were silent a long time, and it was the man that spoke first. "Brownie," he said, "what sort of woman are you going to be?"

"Well, confidentially, I am going to be a better woman than most of the crowd I am in. I don't like them or their ways. I don't like my own mother or sister for that matter. With Mamma it's all for show, and Clarice is almost as big a fraud as Belle Merton. I have studied hard at school, and the Pater has promised to do my Europe with me, so I'll escape the clothes-rack, and get to see things, and after that, I haven't any ambition, I am going to settle down and marry, and see if I can raise a few children so that they will respect me."

The idea of that little brown thing planning to improve the race was too funny. I barely saved myself, and the man threw back his head and roared.

Then he leaped to her and caught one of her little brown hands in his big white one and asked, earnestly, "Brownie, if I'll wait till you are ready, and love you as much as you deserve, and build a regular palace for you to live in, will you marry me?"

She gave a genuine French shrug.

"Well, I guess nit! I've been promised to Bobby Douglass ever since I could remember. He's the very lad for me, and I'll na gae back on him."

"That big red-haired Scotchman, and poor as poverty."

Brownie laughed good-naturedly.

"So he is, poor and homely, but he just suits me. And as to money, thank goodness, that's all fixed! I've a hundred and fifty thousand that Aunt Sara, my godmother, left me, and I

get half of Papa's. Mamma and Clarice have hinted for years that because I get Aunt Sara's, Clarice ought to have all Papa's. Last Summer, I heard them at it again, and I just took a car and went down to Papa's office and told him all about it. He was so angry he almost had a spasm, and he fixed me right then and there. Next time Mamma tackled him he told her not to worry, that matter was all fixed, and she thought he meant fixed as she wanted it, and she has never cheeped since. Mamma often surprises me, but I feel that I have got one coming on her. I told Papa it wasn't the money so much as it was the principle. If he cut me out, all the folks would think he didn't care for me either. All our friends know that Mamma and Clarice don't, I have no beauty, and I won't be a sham."

Once more he clasped her hand.

"That's all right, Brownie; you are and you always were the sweetest little girl on earth. You are all right, and it would have been a beastly shame for your father to cut you off."

The boat swung up to the Petoskey dock.

"There's Belle Merton waiting for you now," cried Brownie.

I looked where the dilapidated golden-rod waved and saw a girl I had frequently admired at a distance. Golden hair, big blue eyes, porcelain complexion, and according to the dictates of fashion, a superb figure.

Well might the man have been excused for the flushes and squirms with which he bore Brownie's dissection.

But she had done her perfect work on the two of us, for I felt like bumping my head against the boiler house that I had not noticed that the hair was false, the face enameled, and the figure padded, as sure as fate. There was not a curve or line of life in it, and I caught the man's whisper, "Save me, Brownie!"

She swung to his other side, and as they crossed the gang-plank her clear young voice rang out, "Morris, I'll race you to the coal bins," and off they sped like a flash and never saw the waiting Miss Merton at all! I had one more glimpse of them taking a Bay View train as I went up to my hotel.

A few days later, calling on a friend at

Harbor Point, I ran into the entire crowd, less Miss Merton.

Clarice, handsome and foolishly dressed, was among a bevy of girls on the veranda when Morris and the Brownie went swinging by.

"Clarice," asked one of the girls, "Why does Morris literally live with your little sister?"

And she answered, "I don't know if she is my sister. He don't look at Belle any more and she just cries and cries. She is so near killed that she don't even try to hide it. The fact is somebody has

punctured her tire. His mother asked him the reason, and he said that he didn't care for a girl unless she was the real thing, and that our Brownie was the only real thing at Harbor Point. Now what do you suppose he meant?"

And they answered in full chorus, "He's so queer! Belle is just lovely!"

And I wondered as I recrossed the Bay what the elegant Clarice and the weeping Miss Merton would have thought if they had known that it was the slighted little Brownie that had so effectually "punctured" Miss Merton's tire.



VERY ACCOMMODATING.

DUDE:—I say! My man, would you mind giving me a lift over to the Depot?

STRONG MAN:—(Out for a little exercise) Sure; and your bag to for that matter.

## GLORIFY GOD IN YOUR BODY.

A SERMON ON PHYSICAL CULTURE.

By Rev. W. Parry Thomas.

"Therefore, glorify God in your body."  
—I Cor., vi. 20.

The text teaches us the lofty purpose of the human body is to glorify God. We are not to think that it is only in our souls that we can glorify God—that the body is excluded from all connection with God—that it is simply of the earth earthy—without any destiny or high spiritual purpose to fulfill. It is God's intention that a man's body be a means of glorifying Him. Let us for a moment consider the outward form of man and the inward structure of the human body. In the first place, we will take the outward form of man. We may admire the various works of creation in all their beauty—in all their perfect loveliness. Yet whosoever says that anything this earth contains equals in its beauty the beauty of the outward form of man? And all true beauty is goodness.

But the true form of man—now man sin has been introduced into the world—is hidden from view. It has become a necessity to drape that form and to keep it concealed from gaze. Well it is that it should be so covered, for we could not look upon the unclothed form of either man or woman without seeing that it has in a great measure departed from its original beauty, so that we could not in the fulness of truth say, Behold it is good. But ask the mother who dresses her infant child whether there is anything in nature so lovely to look upon as the human form in its naked simplicity—before it has been impaired by contact with sin or shared the result of sin. Ask the physician, who, in the performance of his duties, has to inspect the bodies of men and women, whether the outward form does not retain so many traces of visible beauty as to make him exclaim, Behold, it is very good. Make the same inquiry of the artist, who has to depict the form which God has created—and, recollect there is no creative power in the artist; all that he

can do is to represent the best of that which is before him—does he not tell us, and do we not tell him, although we see only the representation which he has made in cold stone, that it is very good? Once more: Ask the traveler who visits distant and uncivilized nations, where, under a freer mode of life, there is almost a destitution of clothing, ask him whether he does not behold the remains of beauty—often almost the perfection of beauty—in the unclothed forms of men and women? Truly, my dear friends, we can say, as we imagine what the human body must have been without the defilement of sin—Behold, it is very good.

Let us pass on from the outward form and consider somewhat the internal structure. I here—I must—ask you in fancy to follow me to the dissecting room of the anatomist, where the dead body is laid out, the skin removed, and the inward recesses laid bare. It is thus that the functions and purposes of the body may be discovered—and who can say that these, as they now exist, are not those with which it was originally created? Who can look upon the parts by which life is sustained—the heart, which commences to throb many months before the human body is ushered into the world, and never ceases that constant beating until it is bereft of life? Who can observe its structure and can see how the blood is formed by the digestive organs out of the food which God has created for it; how, when that blood by which the body is supported has been received, it passes on through the arteries, to return through the veins, that it may be again sent forth through the body which it is employed to nourish and sustain? Or, again, consider how the blood is brought back—that the impurities gathered in its travels may be eliminated—and passing through the beautiful mechanism of the lungs may meet with the pure air which heaven supplies for its cleansing. This heart, thus beating—beating

onwards from the moment of birth to the hour of death—is indeed a wondrous instrument, of which we must say, in the words of the Creator—It is very good. Nor can less be said of the muscular organization, in which the strength of the body is concentrated, and the delicate nervous system, which, operated upon by the brain, expands and contracts, so that we are enabled to carry on the ordinary operations of life. Who can take count of all these organs without being forced to exclaim, on the admiring reverence of Him who has thus formed us—Indeed, they are very good.

But, turning from the bodily structure, in all its wondrous parts and complex machinery, let us again think of it as a living body. See its organs in motion; let us see the power with which man is endowed that he may use this precious self of which he has become possessed, who dare say that the power man has is not good? Who dare say that the means we have at our disposal for the maintenance and culture of our bodies to do better mental or physical work is not good? Truly, the more we study the human body, the more are we constrained to exclaim, like David, "We are fearfully and wonderfully made." And surely, if God has given us such bodies, it becomes our bounden duty to educate and preserve them so that we shall be the more able to do better work for God and man. We should not forget this fact—that we are to a great extent responsible for the physique of the generations which are to follow us. Yet, it is to be feared, that few fully realize this responsibility.

There are two reasons given why we should glorify God in our body. First, because it is the temple of the Holy Ghost. What is a temple? It is a place prepared, dedicated, consecrated and used for the service of God. It is, in a peculiar sense, the dwelling place of God. It is, so to speak, the house of God—the home of God—on earth. Such is the body of every Christian man, woman and child. In holy baptism the body is set apart, dedicated, consecrated, for the use of God. By the in-dwelling of the Holy Ghost the body becomes a temple of God. As such it is profoundly sacred. The second reason is because it is not your own. Yet it

is your own in one sense—since God, the Maker, gave it you. It is yours in that no other soul can take possession and dwell in it. Yours in that you can—nay, that you must—bequeath it or its essential tendencies to the heirs of your body. A hundred years hence, when we shall all have passed away, the men and women of these United States will be either better or worse for what we think to-day and do to-morrow.

St. Paul says emphatically to Corinthian Christians: "Ye are not your own, for ye are bought with a price." The allusion is the two classes of which society was then composed—freemen and bondmen. The freemen were their own—they could do what they liked with themselves. Not so the bondmen or slaves. They were not their own. Now we Christians, in the highest and best sense, are the bondmen, the slaves, of the Lord Jesus Christ. Therefore, our body, as well as everything else about us, is not our own, for He has bought it with a price—His own precious blood. Therefore, the body of a Christian must be used to glorify God because it is God's property, having been purchased by the sacrifice of the Son of God for this very purpose. Consider how we should glorify God in our body. First, by treating it with great reverence. Our religious instincts teach us to treat a temple of God with reverence. Our body is a temple of God, more so, indeed, than a temple of brick or stone. Therefore, let the body be treated with all reverence, for it is most sacred. Treat it with reverence whilst living, treat it with reverence when dead, because of the glorious resurrection before it. Beware lest you so desecrate and defile that which is sacred. Know ye not that your body is the temple of the Holy Ghost which is in you? Know ye not that your bodies are the members of Christ? Shall we, then, to use again the language of the Holy Apostle, take the members of Christ and make them members of an harlot? God forbid that we should take that which at the creation God pronounced to be very good, defile it in our own body, debase it to the low purpose to which, alas! millions of men put it. God grant that this may be too sweeping a sentence. I fear that very few of us rise to a true conception of the



*YE MEN OF GOD WHO ARE CHRIST LIKE IN CHARACTER,  
ARE YOU CHRIST LIKE IN BODY? IF NOT, WHY NOT?*

FROM THE SACRED PAINTING "CHRIST ON THE CROSS." BY BONNAT.

dishonor we put upon God's handiwork when thus we pervert it from the noble use for which He created it. Beware lest you so desecrate and defile that which is saved, lest you treat profanely and with contempt that which God intends shall be treated with reverence. Make no allusion to the body, indulge in no conduct to the body which represents a contempt, a dishonor, an irreverence to the body. We glorify God by caring for the body. When we use every care for the body in a re-

much larger and bolder discussion of the religion of the human body as seen in the light of Christ's teaching, and if writers and ministers would study the art of doing this with delicacy and tact, the church and the world would be the gainers. Exercise is a law of nature, and, therefore, a law of God. Without it no man can enjoy good health. That proper exercise of the body is a powerful factor in the development of the mind is no paradox, but a plain physiological truth. Without a suf-



FROM THE SACRED PAINTING "CHRIST AND THE ADULTERESS."—BY H. HOFFMAN.

ligious spirit, when we endeavor to promote its well-being in order that we may the better fulfil the purposes of God in regard to our bodies, when we avoid whatever tends to injure or weaken the power of the body in order that we may not fail to accomplish God's will with reverence to the body, then, without doubt, by thus caring for the body, by building it up and strengthening it to work for God and from religious motives, we are glorifying God in our body. We need a

sufficient supply of blood the brain can no more do its work efficiently than a steam engine without fuel, and without muscular exercise purification of the blood is incomplete and inadequate for the needs of the intellectual machine when it is subjected to any extraordinary strain. A nation of laggards in the flesh will also be sluggish in spirit, with brain half suffocated by imperfectly aerated blood. Other things being equal, the race that is strongest in muscle will also be the most

powerful in brain. The intellectual preponderance of the Greeks was, I am convinced, largely due to their almost religious care of the body. Surely the neglect of the body to such an extent as to keep our mental power at a far lower level than it need be is sinful—it cannot be otherwise. The manifold evils arising from deficient exercise I need not dwell upon now. If a proper amount of exercise is not taken, not only do the muscles become weak and flabby, but the functions of every organ and the soundness of every tissue suffer. There is imperfect elimination of waste matters, the muscles and the internal organs become encumbered, the heart becomes weak, the lungs are never thoroughly emptied and gradually lose their elasticity, appetite dwindles to vanishing point, digestion becomes a burden only to be borne with wailing and gnashing of teeth, and the joy and brightness of health give place to incapacity for either work or pleasure, irritability and leaden-eyed despair, and these results are brought on in ninety-nine cases out of a hundred by the violation of those laws of nature which are ordained by God for our health and comfort, chiefly by neglect of proper bodily exercise and by the use of unwholesome food; it is one of the great sins of the day that we ruin the body by the use of so much that is injurious. In the young, particularly, exercise is necessary for moral as well as for physical health. In vigorous exercise in the open air their superabundant nervous energy finds free vent; if pent-up, it is too likely to force a way out in wrong directions. We glorify God by keeping our bodies in a condition of cleanliness. A dirty body and a cleansed soul are not evidently what God hath joined together. He cannot be said to glorify God in his body whose body is kept in a state of filth and dirt. On the

contrary, our best Christian instincts teach us that such a condition of body is a dishonor to God. Consider how careful the Jewish priests were required to be in their ablutions before beginning their ministrations in the temple.

Let me just say a word or two in regard to the care of the body from a patriotic point of view. Is it not our duty as patriotic men to keep our bodies in such a state as to enable us to defend the honor and liberty of our country should need be? A man of inferior physique may volunteer his services in the hour of his country's need, but a man who, after a few weeks' campaigning, is only fit for an ambulance tent, is simply a hindrance and practically of more service to the enemies of his country than to the nation in which he belongs.

We glorify God by keeping the body in temperance and chastity. These two sins—intemperance and unchastity—defile and dishonor the body above all sins, and no one who indulges in them can possibly glorify God in his body. Abhor them, avoid them, flee from them. Keep thyself pure, be not drunken with wine or other intoxicants wherein is excess, and so shalt thou glorify God in thy body.

Learn to cultivate more a religion of the body. Do not content yourself with glorifying God in your souls. As the result of glorifying God in your body, God will hereafter glorify your body, when it shall be made like unto the glorious body of our dead Lord Jesus Christ, who left us an example how man in his body should glorify God.

We are often advised to cultivate our God-given intellect. But I say to you, cultivate your God-given bodies also, that you may do better and nobler work for God, His holy church and your fatherland.



## MORE ABOUT "THE CORSET CURSE."

By J. Walter Smithson.



WE have received several letters from correspondents, who claim that our recent article on "The Corset Curse" was entirely too severe, and we take pleasure in publishing the following from a lady who writes "In Defence of the Corset."

"The use of corsets does not necessitate the downfall of woman; neither does it cause ill health, unhappiness, disfigurement, nor bring about her degeneracy. Anything done to extremes is harmful, whether it is eating, drinking, sleeping, exercising or wearing corsets. The great majority of people are moderate in their undertakings, and the vast majority of women are moderate in the use of their corsets. When arguing a subject, the larger number is always the illustration. One cannot condemn a class for the fault of an individual. Perhaps one woman in fifteen 'laces,' eleven of the others 'wear corsets' and three go without them altogether. I appeal to your sense, not only of beauty but of cleanliness. Not that a woman who forswears 'the curse' is always unclean, but she is invariably untidy. We do not wear them as a brace for our bodies, but as a foundation for our clothes, and all men like to see us well dressed.

"But some women do lace; if one out of fifteen, then two out of thirty and three out of forty-five, etc.? Yes, so is one man out of fifteen a drunkard, and you could talk to them the length of your or their lifetime without good results, but women do not cry out that 'drink is the curse of civilization.' The W. C. T. U. is the class of women who balance the scale with the men who wish to abolish corsets.

"Not only do we 'doubt,' but positively deny, the assertion that the corset unsexes womankind, and we use our brains, too. I never heard of a child put in corsets on entering her teens, unless by doctor's prescription, in which case the muscles of her body are naturally weak, or have grown in

advance of her years and need a support. Venus did not wear them, but neither did she live in the nineteenth century, and woman has not demoralized since she—Venus—arose from her shell. We never hear of an artist's model who laces; we also never hear of one posing to show 'the pride of motherhood to come,' but we do hear of artists' models who wear corsets. No woman considers the fashion plate the model after which to mold her figure.

"The world has advanced, not degenerated since the time of Nero, and during the progress came the advent of the corset."

E. B.

We will answer our fair correspondent's argument by quoting from the works of men who have made a life study of corsets and their affects.

Read what Sylvanus Hall, D. D., editor of the "Lutheran Observer" and author of several important books on physiological subjects, has to say:

"As the result of tight-lacing—and when we say tight we do not mean such an extreme drawing of the corset strings as results in reducing the size of the waist to an undue extent—but we mean that which is ordinarily indulged in by ALMOST ALL WOMEN, and which tends to the same result in every instance, although, on account of an inheritance of strong physical powers and inherent good health, a small percentage of women are enabled to escape its dire consequences. Instead of suspending the weight of their skirts and clothing from the shoulders, as they should be, the corset, which is already too tight, is made to carry the weight of all their suspended clothing, thus pressing not only inward, but also steadily downward, upon the abdomen and that which is the most sensitive and most delicate organ which God has placed below the waist. That, which at first is only a discomfort, because of prolonged pressure, becomes an irritation, and, when continued, becomes an inflammation and finally a chronic and incurable disease. The womb, which God

has meant to stand upright, or nearly so, is pressed out of position, oftentimes falls either backward or forward, producing such a displacement of the internal sexual organs as to render its victim wholly unfit for the marriage relation, converting an act which at least should not be disagreeable to her into one of actual discomfort and oftentimes of positive misery.

"Those women, who are pale and nervous, who are without a natural appetite, unable to do any active work, or enjoy any vigorous recreation without being constantly out of breath, who are faint and weak, always complaining of pain in their back, and many other symptoms which are inseparably connected with female weakness, are not partially, but totally, unfitted for the marriage relation, and the man who marries such a woman not only makes her miserable, but himself also, and after a few years awakens to the fact that he has made the greatest mistake of his life."

Are women in possession of the physical power and beauty which should be universal? Why all this weakness? Is there no cause for it? Ask any one who frequents turkish baths to tell you of the conditions of the average representative of female loveliness. Study the physiques of woman at the fashionable bathing resorts. Though men have no reason to boast, as they are usually ill-shaped, many have vigorous, well-shaped bodies, but how few well-shaped women are seen, and even those who possess well-proportioned figures require a support to hold their bust in its natural condition.

Read what authorities have to say as to the condition of the average woman.

"I have practiced medicine thirty years in this place; was till lately its only medical man; have officiated at most of its births; been called to nearly every female, young and old, in it; and say deliberately, of my own personal knowledge, that not one female in forty, over eighteen, but is irregular, or ailing more or less in some form sexually."—Physician's Testimony.

Catherine Beecher says in her work on "Female Ailments," as to the proportion of women diseased sexually within her extensive observation and careful personal inquiry, that it exceeds twenty-nine in every thirty.

Another authority says: "My own av-

erage is that not one woman in one hundred has a fair amount of sexual vigor, and that at least nine in every ten, if not nineteen in every twenty, are more or less prostrated, or else actually diseased sexually."

Prof. O. S. Fowler, an eminent authority on these subjects, also comments on corsets:

"That it is most ruinous to women and their offspring is self-evident. No evil equals that of curtailing this maternal supply of breath; nor does anything do this as effectually as tight lacing. If it were merely a female folly, or if its ravages were confined to its perpetrators, it might be passed unrebuked; but it strikes a deadly blow at the very life of the race. By girding in the lungs, stomach, heart, diaphragm, etc., it cripples every one of the life-manufacturing functions, impairs circulation, impedes muscular action, and lays siege to the child-bearing citadel itself. By the value of abundance of maternal vitality, air, exercise and digestion, is this practice murderous to both. It often destroys germinal life before birth, or soon after, by most effectually cramping, inflaming and weakening the vital apparatus, and stopping the flow of life at its fountain-head. It takes the lives of tens of thousands before they marry, and so effectually weakens and diseases as ultimately to cause the deaths of millions more. No tongue can tell, no finite mind conceive, the misery it has occasioned, besides those millions on millions it has caused to drag out a short but wretched existence. If this murderous practice continues another generation, it will bury all the middle and upper class of women and children, and leave propagation to the coarse-grained but healthy lower. Most alarmingly has it already deteriorated our very race in physical strength, power of constitution, energy and talents. Reader, how many of *your* weaknesses, pains, headaches, nervous affections, internal difficulties and wretched feelings were caused by your own or mother's corset strings? Such mothers deserve execration.

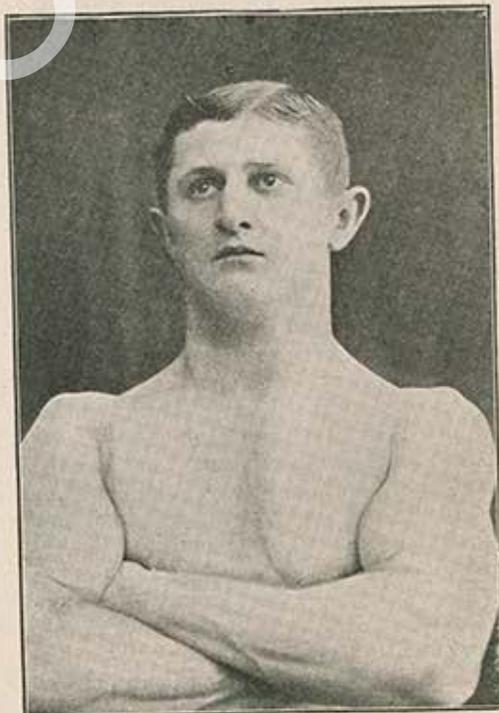
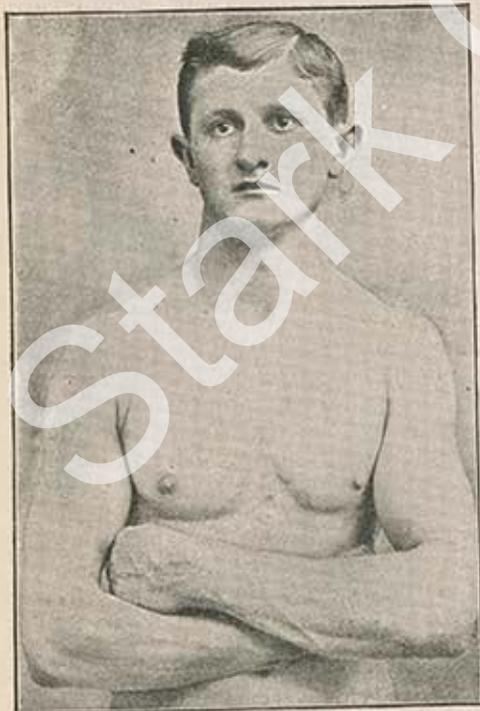
"Let men who had rather bury than raise their children marry tight-lacers; but those you would rear a healthy, talented, happy family, to bless their mature life, nurse their declining years and per-

petuate their name and race among men, should choose those naturally full-chested, for such will be likely to live long and bear vigorous children. Those who would not have their souls rent asunder by the premature death of wife and children are solemnly warned not to marry small waists; for such must of necessity die young, and bear few and feeble offspring. You women who are willing to exchange the rosy cheek of health for laced pallor, the full, round form of natural beauty for the poor, scrawny, sunken, haggard, almost ghastly figure of those who lace, or break the heart of husband or friends by your premature death, after agonizing yourselves by thus causing your children's death, till you exclaim in nervous agony, 'Oh, wretched life that I live,' besides dying before your time,

lace on tighter and tighter, and keep laced up night and day, till your life wheels cease to move.

"What! Profane the sanctuary by wearing stays to church! Yet, where else are they worn half as much? What! Send missionaries to preach the sinfulness of infanticide to the heathen, yet commit the same crime more here, and in a form far worse? Is not causing your pet's death indirectly by slow starvation and strangulation worse than suddenly?"

"Bachelors, make 'natural waists or no wives' your motto, and frown down this fashion your patronage fosters. Women will cease to lace when you show preference to good-sized waists. Let all condemn this race-ruining custom."



RICHARD SONNTAG, OF N. Y. CITY, BEFORE AND AFTER TRAINING.

[Photos Loaned by Prof. Titus.]

## QUESTION DEPARTMENT.



propounding queries to this department write on one side of the paper only.

Be brief; state your question, without too much explanatory matter.

Look over the questions in back numbers before writing. We cannot answer the same questions twice.

We refer all inquirers about virility and impotence to the editor's new book, "Verile Powers of Superb Manhood."

Q. I have a double chin and a very full face. What can I do to reduce it?

A. Massage with the fingers will be very beneficial, though a device can be used if desired. From ten to fifteen minutes should be devoted to the massage daily if quicker results are desired. The general physical exercises advised in this magazine would, of course, tend to develop the body and to a certain extent would react upon the excessive fatty tissues of the face.

Q. What can I do for a pain in the right side, which has troubled me for a year and a half? I have doctored and drugged myself all this time without relief.

A. General physical culture will benefit you; though, if in addition to this, you should place a wet cloth over the affected part upon retiring and allow it to remain there until dry, or until morning, the trouble would speedily disappear.

Q. My nose bleeds very easily when I am sparring; can you suggest a remedy?

A. You will find this tendency disappearing as you grow stronger and grow accustomed to the exercise.

Q. I have had nervous prostration for three years and have tried every means offered by medical science without avail; can you cure me?

A. A system of moderate physical exercise, including long walks in the open air and frequent breathing exercises will benefit you tremendously. The two-meal-per-day plan would be of great aid to recovery. You should study up the laws of hygiene and endeavor to learn what violations pro-

duced the state you are in, and act accordingly.

Q. Are bananas good food?

A. Yes. Though as a fruit they are not usually as beneficial as fruits more acid in character.

Q. If two meals a day are sufficient, at what time of the day should they be taken?

A. It depends largely upon one's occupation and general habits. If conditions will allow, it is best to eat the first meal between 10 and 11 in the morning, and the second between 4 and 5 in the afternoon. Many who have adopted the two-meal plan eat the first meal earlier in the morning than this, and the second at 6 or later in the evening. Regardless of what time the individual may select as best suited to his convenience and wants, the plan will be found far superior to three meals. In fact, many diseases have been known to disappear under the influence of this one change in dietary habits.

Q. Can you suggest a remedy for a swollen gland behind my right ear? It has been in that condition for six months.

A. The application of a cold wet cloth on retiring, which should be allowed to remain until dry or the next morning, will benefit you. If, after trying this for a week, the swelling should remain, consult a physician who is familiar with natural cure methods.

Q. Do you know of any cure for knock-knees?

A. We have received a large number of inquiries of this and a similar nature. This was answered in a previous issue.

Q. How can I develop and strengthen the muscles of my wrist and forearm?

A. The wrist exercise advised in last issue with dumb-bells will be beneficial. If you will hold a dumb-bell in the hand and thoroughly tire the forearm by turning the wrist in every possible direction you will get quicker results.

Q. Can you suggest a remedy for prickly heat?

A. Bath in water in which some salt has

been dissolved. If the trouble is especially aggravating, the application of cold wet cloths to the affected part will usually prove efficacious. A meat diet usually irritates this trouble greatly.

Q. Does singeing the hair cause it to grow vigorously?

A. The hair is nourished by the blood, and, although there have been various elaborate theories advanced intended to show that singeing is a benefit, the writer could never discover a fact that tended to substantiate them. Trimming the hair frequently is a benefit to it, and singeing would benefit it the same way; but cutting with the scissors is just as good.

Q. For five years I have been troubled with pimples on the face. I have tried all sorts of remedies, and consulted numerous physicians, without benefit. Can my trouble be cured?

A. Pimples are usually caused by the condition of the blood. The first step should be to take a system of physical culture and to confine yourself to substantial, appetizing foods. The use of the friction brush for five or ten minutes daily, rubbing the entire face thoroughly and the application of cold wet cloths at night will be found advantageous.

Q. How may a prominent Adam's apple be reduced?

A. This can hardly be "reduced." But, if the muscles of the neck are developed by physical culture the appearance will be changed until it is hardly noticeable.

Q. What exercise do you advise for weak heart and nervousness?

A. A mild system of physical culture. If you will gradually accustom yourself to cold bathing, a cure will soon be reached.

The writer is well aware that the average physician condemns cold bathing for all persons suffering from heart trouble, but this is a serious error. The writer knows of several cases of heart disease radically cured by the use of cold water in combination with mild exercise.

Q. Can you suggest a remedy for distressing pains at the base of the skull, back of the head?

A. This can no doubt be alleviated by the applications of wet cloths, though the trouble is probably of a constitutional or digestive origin, and general attention should be given to the condition of the physique and proper diet.

Q. What would you recommend for a man of fifty having inflamed bladder and enlarged prostate?

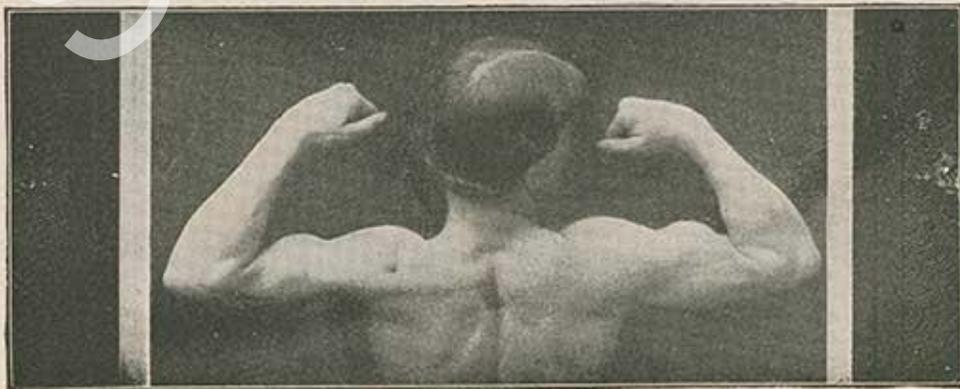
A. An abstemious diet consisting mainly of vegetables, bread and fruit, together with cold sitz baths should quickly remedy your trouble.

Q. Does horseback riding exercise all the muscles of the body, and do you recommend it as beneficial?

A. We can recommend horseback riding as a beneficial exercise providing it is pleasurable. The exercise usually does not bring into play all the muscles of the body, but if a spirited horse is ridden but few of the muscles are neglected.

Q. Would a chicken breast prevent one from becoming a good athlete?

A. This defect should in no way decrease one's strength; and, though the bony structure or frame can hardly be changed to any great extent, a proper development of the muscles around the chest will usually lessen the defect until it is hardly distinguishable.





DAVID, BY MICHAEL ANGELO, ACADEMY—FLORENCE.

## THE CORRECTION OF DEFORMITIES.

ORTHOPÆDIC PHYSICAL CULTURE.

By Wilbur F. Gearhart.



ORTHOPÆDIC Physical Culture consists in the cultivation of the physical organism for the purpose of correcting deformities. Flat chests, stooping or uneven shoulders, bottle necks, abnormal bony prominences and numerous other distortions, usually resulting from inadequate development of some part or parts, or from an habitually incorrect carriage or poise of the body, are among the common deformities that can be successfully treated by physical exercises. In extreme cases, movements accompanied by scientific manipulation and massage, with the assistance of a capable operator, will generally render results of far greater value to the deformed patient than surgical appliances or operations can afford. The intelligent and continued application of corrective movements will invariably benefit and generally cure deformities. In order to attain the best results in the correction of deformities, the ordinary hygienic laws must be obeyed. The following facts should be borne in mind in the application of corrective movements:

1st. Muscle contracts in proportion to its strength.

2d. Muscles exercised during partial contraction grow shorter than when exercised during extension of the fibers.

3d. The parts of the body conform to the position in which they are kept at all times, and during movements this conformation is intensified according to the vigor, within reasonable limits, of the exercise.

Bearing the above in mind, it will be seen that movements directing the parts involved to a position diametrically opposite to the inclination of the deformity, will tend directly to the correction of it. If, for example, the chest is sunken and the shoulders and head droop forward, exercises consisting in raising the chest and pressing the shoulders and head back as far as possible, consistently with the strength, tends directly to cor-

rect this deformity. When the correct position cannot be reached, it should be *approached* as nearly as the condition of the case will admit, without undue straining. If the spine is curved, practice movements that tend to bend it in a direction opposite to the inclination of the deformity. Those who are strong enough can take exercises while hanging by the hands from a horizontal bar, or an equivalent, that are particularly well adapted to the correction of spinal curvature. Care should be exercised in the application of corrective movements, to obviate the production or aggravation of deformities in parts of the body more or less remote from those under immediate treatment. This is especially applicable to cases of spinal curvature and those having a multiplicity of deformities. For a low shoulder take plenty of exercises that demand its being raised and held up. A high shoulder should be forced down, and exercises that lower it, involving the muscles used in this movement during partial contraction, give excellent results. Exercises that tend to withdraw abnormal bony prominences, back of the surrounding tissues, and to develop the muscles about them, are well calculated to correct undue prominence in this direction. Special corrective exercises are very advantageous, where symmetry is wanting, and they have a good effect on the health; but, in addition, an amount of general exercise consistent with the endurance of the individual should be taken. Do not expect to correct a bad deformity in a few weeks' time. If you do, disappointment awaits you. Orthopædic physical culture demands patience and perseverance; and instead of weeks, many cases require months and even years of well regulated treatment to effect a cure. The constant application of common sense is absolutely essential to success in this, as in other branches of physical culture; and all who proceed intelligently, carefully and diligently in this direction will be amply repaid for their efforts.

## EDITORIAL DEPARTMENT.

Let us emphasize, and let the statement remain here permanently, that the Editor of PHYSICAL CULTURE is in hard training, and expects to continue in training, that he may be in the finest possible physical and mental condition for the great fight which he has inaugurated against

- (1) THE CORSET CURSE, (4) THE CURSE OF SEXUAL IGNORANCE,  
 (2) THE DRUG CURSE, (4) THE CURSE OF MUSCULAR INACTIVITY,  
 (3) THE ALCOHOL CURSE, (6) THE CURSE OF OVEREATING.



It is the prevailing impression that butcher shops can only be found where fresh meat is sold. This is a mistake. There are some hospitals in this city which could be truthfully called butcher shops. Everything is operation. It is cut, cut, cut! No matter what may be the patient's trouble, an operation is advised.

**Butcher Shops.**

The writer would not be at all surprised if he next heard of the stomach being removed for dyspepsia. Some men study the science of surgery so much that they know nothing else. In fact, they become so prejudiced in favor of their particular hobby that they lose sight of all other curative agents. If an abscess, or a tumor, due to inflammation, forms in any part of the body, they could not for one moment, consider any other means except surgery. "Cut it out," would be their immediate prescription.

There are some really scientific men who are so narrow, mentally, that, excepting their routine of study, they are more ignorant than a Hottentot. Outside of their specialties they actually know nothing, but with their egotistical and pompous pretence of knowledge, they are able to impress really intelligent persons, and induce them to undergo dangerous operations for which there is not the slightest necessity.

What are the usual causes of tumors and abscesses? Nothing more than inflammation. But the average physician knows nothing about this. If he did, he would not operate. These troubles are induced

in every case by the condition of the blood—by the excessive impurities in the blood which the system is seeking to eliminate. Fasting, the continuous application of wet cloths and the general water treatment will reduce and cure them in nearly every case. But do these human butchers know this? They know nothing about it. The only way brains can be injected into the craniums of men like these is to use a club.

Nine out of ten of the operations for appendicitis, for inflammation of the ovaries, and numerous other similar troubles are actually criminal in character. It can be safely stated that nineteen out of twenty of such cases could be safely and entirely cured by natural means—water cure, fasting, etc., and ample evidence can be produced to support this conclusion.

Who can explain the fascinating influence that a surgical operation has for the average woman?

**Operations.**

What, in heaven's name, is there in this cutting process to attract her? It cannot be denied that the average ailing woman is either continually discussing the operation already performed, or the one she expects or wishes to have performed.

Why is it?

It is beyond the writer to answer this.

These operations are often extremely dangerous: death is the penalty often paid by those who submit to them, and yet, strange as it may seem, and notwithstanding that nearly every woman afterwards regrets having undergone such operations,

women will persist in turning to them for relief.

It may be that in some cases they have suffered so long, have been so seriously maltreated, that they are willing to try anything that promises relief. In such cases they are not so much to blame.

Cry out from the house-tops, all ye friends of women, that these dangerous operations can, in nearly every instance, be easily avoided, and it is only physicians crazed by the cutting hobby who resort to them.

A physician of Philadelphia, one who recognizes that there is something in the science he practices beyond a knowledge of disease and drugs, becoming interested in the subject of longevity, made it a practice to study and investigate every example he could reach. He visited hundreds of people who had reached marvelous age, and tabulated certain facts about subjects observed, from which he was able to deduce certain conclusions.

He discovered that there were apparently two absolute essentials for long life—**A STRAIGHT SPINE AND GREAT LUNG POWER.**

Heed this, ye wearers of corsets!

Lung power and a straight, unfettered spine are the prime essentials of health, as well. Given these two attributes, and no individual will have much occasion to bemoan his or her condition.

And you, my dear reader, what are you doing? Is your body twisted out of shape by a horrible harness of whalebone and steel? Are your lungs forced to struggle in a narrow prison, scarce a third as large as nature intended?

Remember that subjecting the spine to the constant strain that a corset places upon it, that cramping the lungs into quarters too narrow for them to perform

their proper functions, means quick death and ills while you are living.

Is the convention of the thing worth the cost?

Is fashion more to you than life and health?

Think it over at your leisure. Decide to be a thorough woman as God made you; not a mere spark of vitality incased in a galling machine of man's invention.

Would you have success meet your endeavors? Would you have the ambitions of early youth gradually satisfied, until your life becomes one grand series of conquests?

**Success.**

If so, be yourself.

Let us repeat, **BE YOURSELF.**

Don't try to be some one else—don't ape others.

This world is full of fools who are continually trying to be like other fools. Let your individuality assert itself. Let it develop along lines distinct in itself. Don't entertain too much respect for printed opinions. You have as much right to your opinions as the writers have to theirs, and, perhaps, your brain is clearer and better.

Take the written works of supposed authorities upon almost any subject, and often you will find a radical disagreement in their conclusions; therefore, deduce your own.

Think for yourself. Don't let others do your thinking.

If you follow this advice, and if sufficient physical vigor is acquired and retained to give you the necessary physical energies, success is as certain as day follows night. It may be slow coming. The necessary opportunities may not appear as rapidly as one could wish, but if the eyes remain open, and the brain clear, there is not the slightest doubt as to their ultimate appearance.





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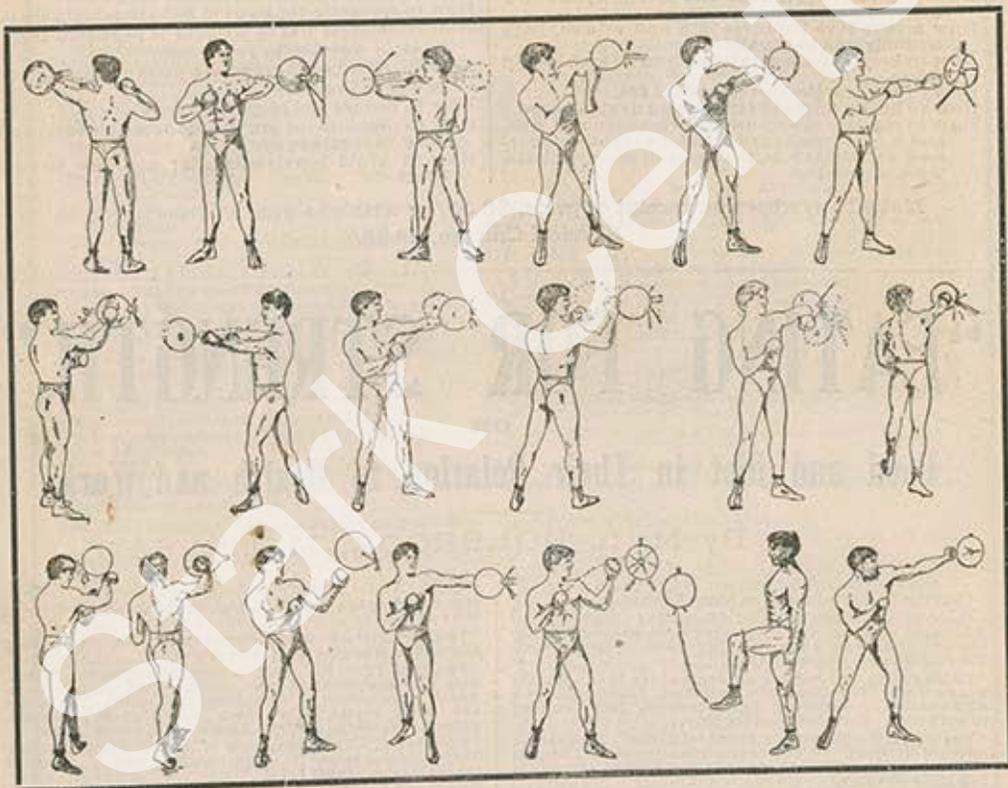
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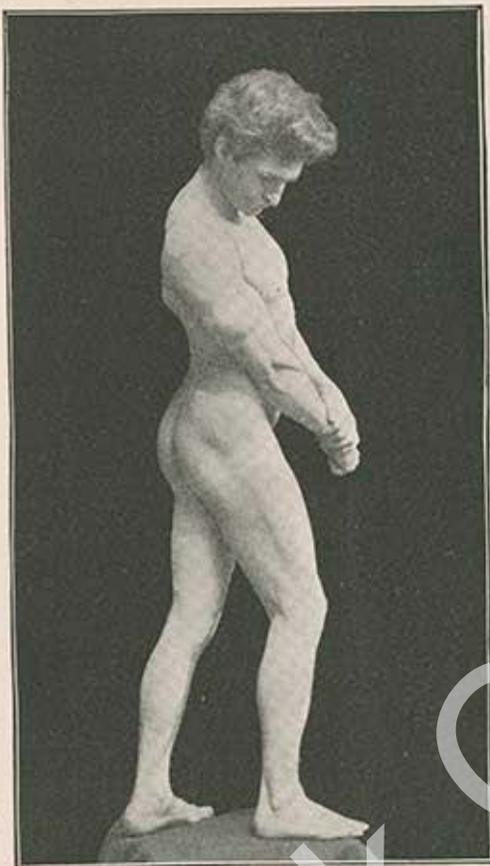
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