

# PHYSICAL CULTURE 5¢

WEAKNESS A CRIME

DONT BE A CRIMINAL.

Vol. III.

SEPTEMBER, 1900.

No. 6.



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

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# PHYSICAL CULTURE

Vol. III.

SEPTEMBER, 1900.

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## PHYSICAL CULTURE WITH DUMB-BELLS.

By Bernarr A. Macfadden.



HAT the exercise acquired from the use of dumb-bells is of great value as a means of building vigorous health and developing the muscles no one will question.

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POSITION No. 1.



EXERCISE No. 1.

the calisthenic drill with light dumb-bells to be one of the principal features of their regular work, and any one who has gone through a course in which this drill has been a prominent part cannot fail to highly recommend it to weak and strong who desire to improve the body in symmetry and strength.





EXERCISE No. 2 and 3.

Many very strong, finely-developed men claim to have acquired their much-envied powers entirely through the systematic use of dumb-bells, and the reader can easily, from the instructions given here, "go and do likewise," if he is willing to make the necessary efforts.

Do not begin too enthusiastically and stop in a day or two.

Exercise five or ten minutes the first day. Add two or three minutes to your exercise each day until you are exercising half an hour daily, then there will be no danger of the muscles becoming sore, and, after becoming inured, you can continue each day until thoroughly fatigued. If you do too much the first day, you may wish that dumb-bells had never been heard of, as the soreness that results from intemperate exercise is far from pleasant,

and has, no doubt, discouraged many a beginner.

You can take these exercises immediately on rising or just before retiring, or at any convenient time not immediately before or after a hearty meal, though note that the less clothes worn during exercise the better will be the results. There should be absolutely nothing in the form of clothing to interfere with perfectly free muscular movements.

See that the room in which you exercise is plentifully supplied with pure air. Open the windows wide.

Note carefully the following: You are supposed to continue each movement as described until the muscle or muscles used begin to tire. After the muscles begin to harden each exercise can be continued to extreme fatigue.

Use dumb-bells weighing from one to five pounds each. They should be of a weight that you can make from twenty to



EXERCISE No. 4.



EXERCISE NO. 5.

forty movements speedily without exhausting the muscles. The heavy dumb bell advised may weigh from eight to thirty pounds, according to strength. The exercise with this must, of course, be taken slowly.

Make the movements of each exercise both slow with tense muscles and fast without giving any attention to the muscles.

Some teachers lay great stress on the necessity for keeping the feet in a certain position, but this is not of the slightest importance, unless one is in a class where perfect harmony of motion is desired for the sake of appearance.

If training for the greatest improvement in the shortest possible time, a walk of from two to five miles should be taken daily, and during this walk inhale deeply, expanding the chest just above the abdominal region to its greatest capacity many times.

All these exercises will be found of equal value for either sex, though the use

of the heavy dumb-bell should be omitted at first if a woman is inclined to be weak. All forward bending movements at the waist line should also be omitted by women suffering with ailments peculiar to their sex.

Exercise No. 1. From position No. 1 cross arms as much as you can directly in front, with left under the right. Same exercise crossing with right arm under left. For enlarging and strengthening bust, chest and shoulders.

Exercise No. 2. Raise bells from first position, with elbows rigid, directly forward on a level with shoulders, as illus-



EXERCISE NO. 6.



EXERCISE No. 7.

trated. For muscles on front of shoulder.

Exercise No. 3. From position illustrated, arm in front on a level with shoulders, bring arms outward and backward to the side on a level with shoulders as far as you can. Inhale a deep breath and retain it while several movements are made. Palms may be held downward or upward. For curing round shoulders and for the muscles of back between shoulders.

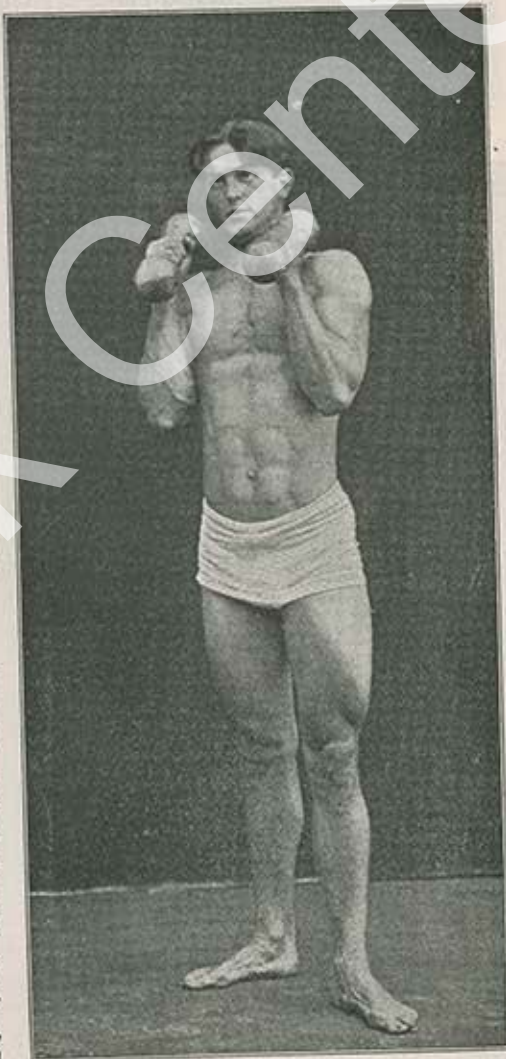
Exercise No. 4. Touch floor as illustrated, knees as straight as possible, then, with elbows rigid, straighten body and raise arms high and far backward as you

can reach overhead. For muscles of back at waist line—"small of back."

Exercise No. 5. From first position raise arms outward to the sides as illustrated, elbows rigid. For muscles on sides of shoulders.

Exercise No. 6. From first position raise arms upward and backward as far as possible, with elbows rigid. For muscles on back part of shoulders.

Exercise No. 7. From first position, with palms forward, bend arms, with elbows at



EXERCISE No. 8.



EXERCISE No. 9.

sides as illustrated. For large muscles on front part of upper arm.

Exercise No. 8. From position illustrated, strike straight upward as high over head as you can reach. For muscles of shoulder and back part of upper arm.

Exercise No. 9. From first position, bring arms, elbows rigid, outward and upward from the sides to high over head, as illustrated. Vary position of hand, palms outward, inward and forward. Inhale deep breath and hold it while several

movements are made. For expanding and making symmetrical bust and chest, and for muscles on sides of shoulders.

Exercise No. 10. Hold dumb bells between ends of fingers and thumbs, then bend wrist as far as possible upward, then downward. For strengthening wrist and for developing muscles of forearm.

Exercise No. 11. Stand with legs spread far apart. Now bend over to one side and touch the floor with the dumb-bell as far cut to the right side as possible. Same exercise to the left side. For muscles of sides, back, shoulders and legs.

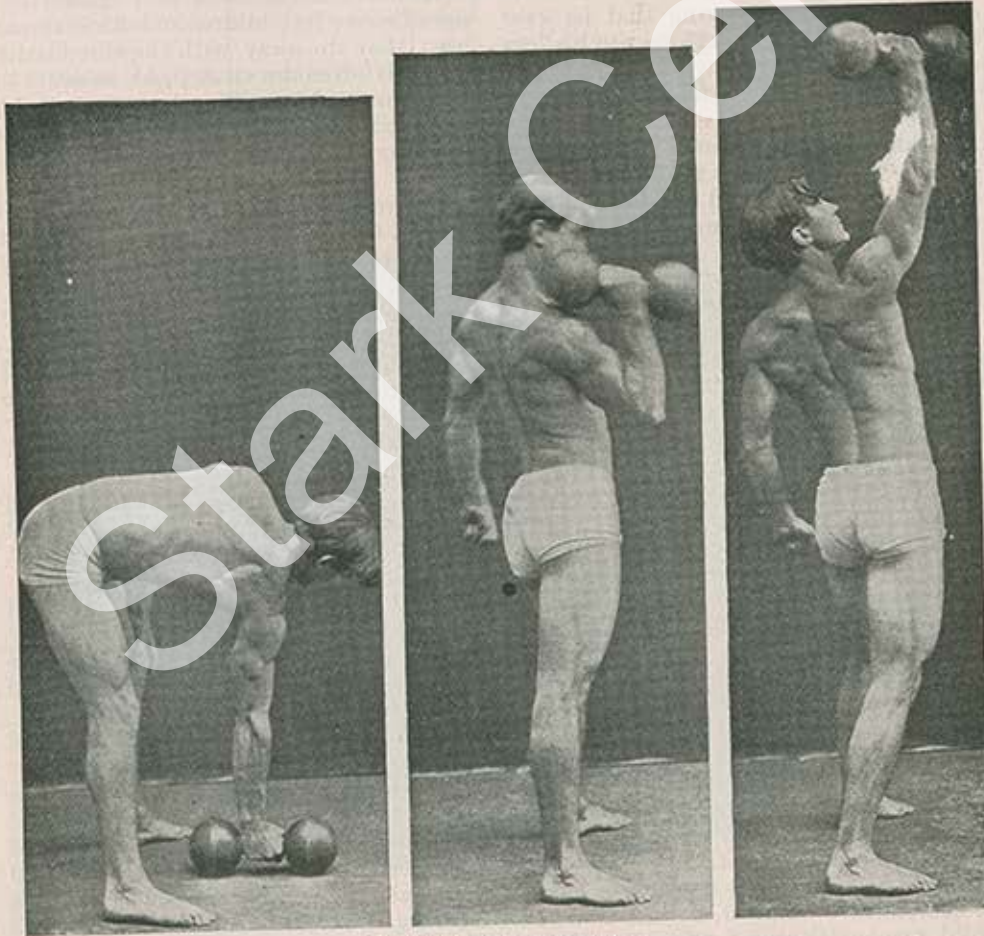
The heavy dumb bell exercise is plainly illustrated. Raise the dumb bell from floor to shoulder, then push high over head. Change from one hand to the other. This exercise with the heavy bell is especially good for strengthening the back, upper arms and shoulders.



EXERCISE No. 10.



EXERCISE No. 11.



HEAVY DUMB BELL EXERCISE.

## DRESS FOR "LITTLE FOLKS."

By Marion Coe Hawley.



MARY A. LIVERMORE once said in a lecture: "Our boys are allowed to stay as God made them, but our girls have to be made over." In spite of the growing sentiment in favor of freedom for children, the same condition still exists to-day.

In babyhood, it is true, the boys and girls have an equal amount of freedom of motion, or is it not, rather, lack of it?

Considering the clothing in which an ordinary child of three months is swaddled, it is surprising that he ever develops strength enough to use his legs at all.

Why should not the mothers of to-day realize the need of a comfortable dress for baby as well as for womankind in general? Especially is the summer baby made miserable, fretful and often ill by the amount of clothes wrapped about the perspiring little body. How much more comfortable and easily handled will the "new century" baby be?

The clothes worn next to the skin remain about the same. A soft woolen undershirt, a cotton diaper, and woolen booties. Better still are soft cashmere long stockings. Over this a flannel princess slip, slightly low neck, and sleeveless. Next a simple little dress with no belt at the waist, for baby must be dressed for comfort and not for show. Not a garment over thirty inches long. For extra occasions a white cambric skirt may be added, made in the same style as the flannel slip. By pinning the little shirt firmly to the diaper a band may be dispensed with, especially in summer, for baby feels the heat as well as grown people do, as many small, red, perspiring faces seen everywhere on our streets testify. The flannel slip may be left off entirely on very hot days and the cambric one substituted.

While many mothers dress their babies in comparative comfort, by the time the child reaches two years of age, or less, a

radical change is made. A corded waist displaces the loose, cool slips, and the skirts are buttoned to it.

At this time comes the dividing line between the sexes and the "making over" begins.

Robert may wear his waist as loose as his fancy dictates, but Elizabeth's must be buttoned around her as tight as it can be fastened or she will never acquire a slim waist. Which, alas! is about all she does have in the course of a few years to pass for beauty.

As much as has been said against the use of socks for children of both sexes, at least they do away with the side elastic which is often drawn so tight, in order to keep the stockings smooth, as to cut the tender shoulders and greatly encourage a stooping position in order to lessen the strain.

We read with disgust that the little French lady of three years wears a tight corset, but many a child is just as surely laced in a stout waist; and ruffled skirts, as tight as they can be buttoned, are not a whit less injurious to a growing child. If our girls were clothed as loosely and comfortably as our boys, there would be less difference in their desire to use their muscles, and, in after years, in their comparative strength and vitality.

What pleasure can the average girl of twelve take in a romp when she has just room enough to breathe, and hardly that when skirt bands are considered.

Besides this, there is a senseless amount of frills and laces to be taken care of.

And this, too, at the time when she most needs all the advantages for physical and mental development.

One of the prettiest and most useful suits for a growing girl is the new sailor suit. Over a union suit of cotton gauze a pair of bloused pants of the same material as the suit may be worn. These should have very little fullness at the waist and fasten above the knee with an easy elastic shirring. Over these a plain slightly full skirt is worn. Both bloused pants and

skirts button to a loose waist in the usual fashion. A full sailor blouse, with large collar and tie of white or the same, completes the costume which offers every chance for freedom in play, and at the same time for reasonable display in material and trimming.

This, with the great necessity, a com-

fortable pair of shoes, makes a rational dress for everyday comfort.

If an inch or so must be added to the waist bands, it will be more than balanced by the grace of form and the brightness of health which comes only with the real enjoyment of vigorous exercise.

Mr. Gandhi, the Hindoo teacher, when asked if vegetarianism did not impair the strength, silenced his interested questioners by saying that when the meat-eating Englishman went to India, the rice-eating coolie had to carry him!! And when both were wounded in battle, he of the purer diet recovered far more quickly from his injury.

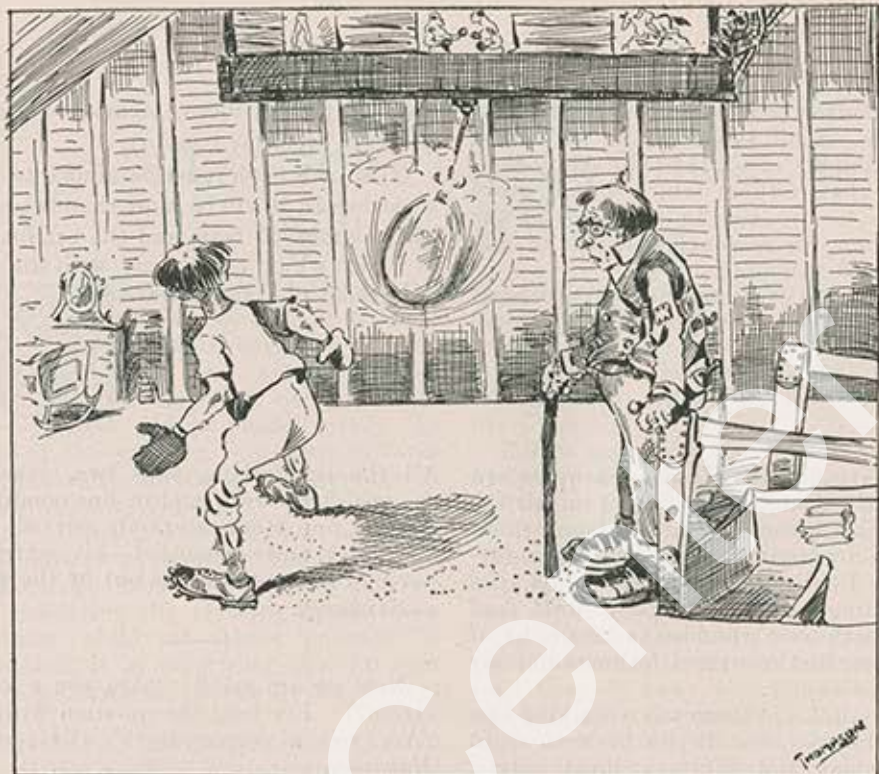
Sometime ago there was a walking test of endurance near Berlin between eight vegetarians and fourteen meat eaters.

All the vegetarians, save two, reached the goal first, fresh and in fine condition—while one meat-eater only arrived, one hour later, quite exhausted—his confrères having one by one fallen out by the way.  
—*Exchange.*

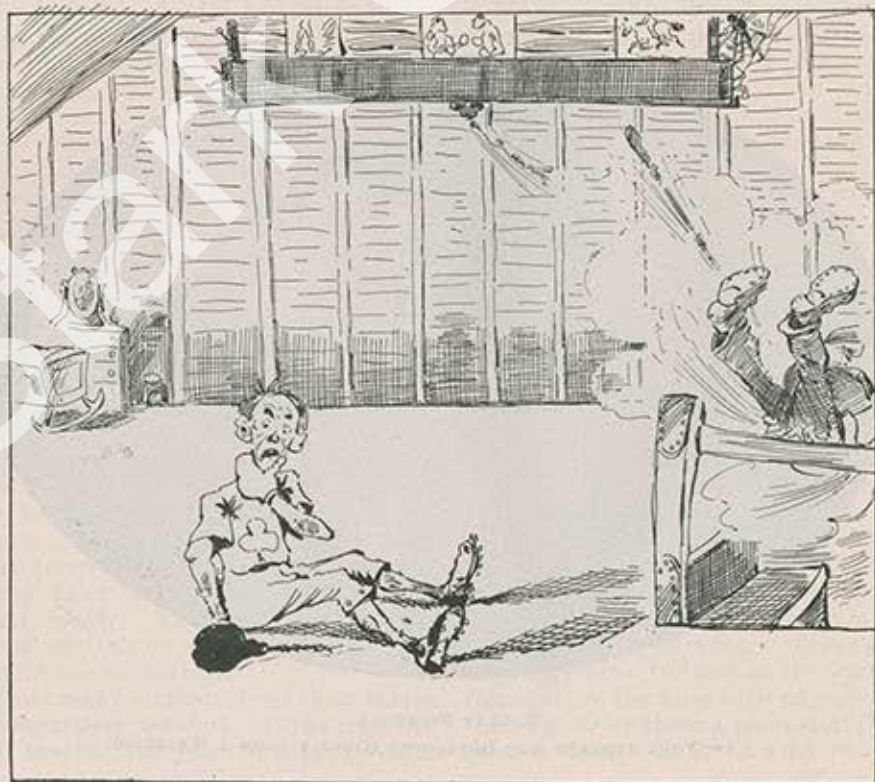
Now we are asked: "Are you a vegetarian?" Ere long the question will be: "Are you a corpse-eater?"—*Vegetarian Magazine.*



H. CLAY ROCKWELL,  
A NEW YORK ATHLETE WHO DEVELOPED HIMSELF FROM A WEAKLING.



CRANKY LANDLORD TO TENANT:—"FOR HEAVENS SAKE LET THE BAG GO FOR A MINUTE."  
TENANT:—"ALL RIGHT."



AND HE DID !!??!!???



## QUESTION DEPARTMENT.

Attention of the reader is called to the health home, known as BERNARDS, in which we are interested, and which is described at length in the advertising department.

**W**HEN answers to questions do not appear, they have been too long or have been crowded out on account of insufficient space, and, if you consider it of especial importance, forward your address and a circular letter in reference to same will be sent you.

Q. My skin is as soft and white as a baby's. How can I keep it so?

A. Use care never to over-eat. Avoid all alcoholic drinks, tea, coffee and other stimulants. Eat sparingly of meats. Exercise moderately and regularly. Take cold baths daily, hot baths two to three times per week.

Q. I am thin and desire to gain in weight. Exercise has strengthened me, but does not seem to increase my weight.

A. Several questions similar to above have been sent us. It would be impossible to give any information for gaining in weight that would be of value in all cases, for in every instance where one is unable to acquire sufficient flesh to avoid the appearance of extreme thinness or angularity, there is some cause for this unnatural condition, and, in order to determine accurately the necessary means in order to insure an increase in weight, one would have to know every detail in reference to the case. You cannot gain in weight if suffering from either indigestion or constipation. Care never to over-eat, regular exercise, with deep breathing, proper diet, and environments of a satisfactory nature should enable any one to gain sufficient weight to round off all portions of the body. If these means have been tried without result, individual advice is probably necessary, and, if especially interested, write us in reference to this.

Q. What do you think of magnetic healing?

A. It simply illustrates the power of mind over body, and, when any benefit is derived from such a source, it is entirely through this influence. It is, no doubt, slightly beneficial in some cases. Where the disease is entirely imaginary, as many diseases are, it can entirely cure, but in actual diseased conditions it is of little or no value and cannot in any way be compared to results that accrue from fasting, hydropathy or exercise.

Q. Will the use of light wines assist one in gaining flesh?

A. It depends altogether on what is the cause of your condition. In some few cases it may assist in adding extra tissue, but weight gained in this way is nearly always undesirable, as it predisposes one to numerous diseases and is not natural, healthy flesh.

Q. What exercise will insure me a good singing voice.

A. All exercises that tend to strengthen the lungs can be especially recommended, though it would be well to remember that an all-around vigorous physique is necessary if you wish your voice to acquire power, range and character. All famous singers have vigorous bodies. It is a necessary foundation to a fine voice.

Q. I have throat trouble. Symptoms are hacking cough, shortness of breath when reclining. Am nervous, languid and anemic.

A. Your health is "run down" generally. A thorough system of physical culture, using all the muscles, combined with plenty of out-door exercise, would unquestionably cure you, though attention to diet and proper environments is, of course, of great importance. If you will wind wet cloths around the throat on retiring at night it will be found of especial benefit as a local treatment.

Q. Am eighty years of age. Have taken but very little exercise, and desire to reduce my weight.

A. There are four methods or means of reducing weight without injury. (1) The most difficult and surest method is simply to lessen the quantity of food used or fast entirely. (2) Another method is to avoid all starchy, fat-forming foods. (3) Another one is to induce excessive perspiration by steam or hot air baths, and (4) last, but really the most effective and productive of the most permanent results, is the elimination of this surplus tissue by simply strengthening all the adjacent muscular tissue with various exercises. For one of your age, would advise a combination of the second, third and fourth methods, though, of course, be exceedingly careful not to overdo the exercise or the sweating baths at the start.

Q. Is active exercise, such as fast walking or running, injurious during hot weather?

A. No; it can be especially recommended if one is in good health, and even otherwise, will be beneficial, if moderate.

Q. Do you recommend a strict vegetarian diet?

A. No; not a "strict vegetarian diet," as this would not include eggs or milk. A vegetarian diet, in its broadest sense, can be most highly recommended. In fact, the writer firmly believes it is the perfect diet, provided one is so situated that he can secure a plentiful supply, properly prepared, of the various fruits, nuts, grains, vegetables, etc., necessary under the circumstances.

Q. Are you a vegetarian?

A. The writer is not a strict vegetarian at the present time, though he eats but little meat. On numerous occasions he has tried vegetarianism for many months at a time, and has always been satisfied with the results when he could secure proper variety, though, when otherwise, vegetarianism has always been weakening in its effects.

Q. Do you believe in insulating the body day and night by the use of rubber heels and soles and glass ball castors?

A. No; the effect of this is largely, if not entirely, imaginary.

Q. Is catarrh a blood disease? Should it be treated internally or locally?

A. Though catarrh is practically a constitutional or blood trouble, it can be

greatly aggravated by local conditions if an antiseptic wash of some kind is not used. For treatment would refer to articles in Volume II on "Cause and Cure of Catarrh."

Q. How can I cure a chronic "tired feeling?"

A. A thorough system of physical culture, plenty of cold bathing, walking and deep breathing. Don't eat too much.

Q. What do you think of cycling as an exercise?

A. Cycling in moderation can be highly commended, provided you sit erect and give your lungs a chance to expand. Many injure themselves seriously, however, by cycling to excess. The pleasurable effects of the exercise and the desire to pass and exceed in endurance their fellow-riders often cause one to continue until almost exhausted, instead of ceasing as soon as well fatigued.

Q. Can you suggest a remedy for protruding ears?

A. A band of thin material like veiling, if worn at night fastened around the head sufficiently close to hold the ears flat against the head, will remedy your trouble if the means advised are used every night for many months.

Q. I am continually troubled with abscesses. Can I avoid them in any way?

A. Your habits of life are not in conformity with the health laws. Read literature on diet, exercise and find out the cause of your trouble.

Q. I have pains in the region of the heart and rheumatism in the shoulder.

A. Place wet cloths on shoulder upon retiring. Eat lightly, exercise regularly, giving special attention to deep breathing and walking. Gradually accustom your body to cold baths, so you can dash cold water on the body over the heart.

Q. Am thirty-five years of age, have indigestion and am nervous after meals.

A. Eat lightly of only two meals per day. Never eat unless hungry. Avoid foods not especially appetizing and hard to digest. Regular exercise would be a great aid to recovery.

## WHO IS THE WORLD'S STRONGEST MAN?

SOME REMARKABLE FEATS BY ROLANDOW.

By Everett W. Little.



W. ROLANDOW, physical culturist, professional strong man, and all-round athlete, whose photographs accompany this article, is a remarkable man, and is one of the best living examples of the astonishing results to be

obtained by conscientiously following the precepts laid down in PHYSICAL CULTURE.

Rolandow, now an American citizen, was born less than twenty-six years ago in the Swiss Alps, and, like the majority of men who have become famous through their remarkable physical development,



ROLANDOW.



JUMPING OVER TABLE (36 INCHES HIGH, 25 INCHES WIDE), WITH 65-LB. BELL IN EACH HAND. HIS BEST RECORD MADE WITH 75 LBS. IN EACH HAND.

was a weakling whose life was more than once despaired of by his parents.

It was not until he had reached his sixteenth year that he began to take an interest in athletics and feats of strength, such as boys are apt to indulge in during leisure hours. Our modern Hercules was banished "on the farm" at that age to cure him of the cigarette habit, to which he had become a slave, and with the hope of building up his then puny constitution.

The strife between the lads at the village smithy soon awakened in the young Rolandow an ardent desire to excel, and with this determination still in mind, we find him ten years later, after a long course of conscientious physical training, actively interested in almost all branches of modern athletics.

His accompanying photographs portray a physical development and manly beauty rarely equalled.

Rolandow stands to-day in his bare feet 5 feet 9 $\frac{1}{2}$  inches and weighs, stripped, 190 pounds. His neck measures 17 $\frac{1}{2}$  inches. His chest, normal, 47 $\frac{1}{2}$  inches, and expanded 59 inches, a muscular expansion and inflation of the lungs amounting to 11 $\frac{1}{2}$  inches. His biceps measure 17 $\frac{3}{4}$  inches, forearm 16 $\frac{1}{2}$  inches, waist 31 $\frac{1}{2}$  inches, thigh 24 $\frac{1}{2}$  inches, and calf 16 $\frac{1}{2}$  inches.

Rolandow's strength is most remarkable. In his performances with dumb and bar bells and heavy weights, as well as his platform lifts, both with and without harness, he has few, if any, equals. Some of his weight lifting records are as follows:

Lifting bar bell from floor with two hands, in two tempos, 310 pounds; swinging bar bell overhead with one hand, right 180 pounds, left 170 pounds; lifting ring shot with one finger, 670 pounds. Pressing dumb-bell with right hand from shoulder, 265 pounds, left hand, 220 pounds; two-hand grip lift from floor with hands clear of legs, 1,200 pounds.

The majority of professional weight-lifters become slow and awkward in their movements (muscle bound) from con-



SOMERSAULT WITH 45-LB. BELL IN EACH HAND. HIS BEST RECORD, 60 LBS.

stant training with heavy weights, but Rolandow, by practicing the various other branches of light athletics, has avoided this. As a bag puncher he com-

is illustrated herewith, as well as his feat of turning a back somersault holding a 45-pound dumb-bell in each hand; also the feat of jumping over an ordinary



JUMPING BACKWARD THROUGH 130-LB. BELL. BEST RECORD 200 BELL.

bines rare skill with an astonishing degree of grace. His great strength, combined with his wonderful agility, makes him no mean opponent on the wrestling mat or with the boxing gloves. Throwing the hammer and putting the shot are exercises which, although practiced in his amateur days, he has not forgotten in his professional career. He walks as easily on both hands, with his legs elevated perpendicularly above his body, as upon his feet.

One of his show performances, jumping back and forth over a bar-bell held in his own hands, weighing 130 pounds,

kitchen table with the same weight in each hand.

Personally, Rolandow is an agreeable and entertaining companion—a man of good habits and a clear mind. He is opposed to the use of alcohol or tobacco in any form, decries and discourages excesses in his friends and associates. Modest and retiring in manner, he never seeks to make a display of his great strength and wonderful development, and prefers to turn a deaf ear to an insult or taunt rather than employ his abnormal strength in silencing it.

Martha:—"I told you there was danger of trouble in allowing all these fights around New York."

John:—"How is that?"

Martha:—"Why, look at the trouble they are having with the boxers in China! Aren't they just as liable to break out here?"

## THE DRESSING HABIT.

SOME COMMON SENSE ABOUT THE NUDE.

By Charles C. Corwin.

Ex-State Secretary of The Baptists' Young People's Union of Kansas.



**N**AKEDNESS we are told is indecent. The exposure of the body is immodest. Pictures portraying nude human bodies are "vile," "licentious," and things to be suppressed. Persons who think differently are criminals if they expose their own bodies and must pay the penalty of righteous (?) laws, and if they buy and admire pictures of nude figures, they are "low-minded" and immoral.

Bosh and nonsense! How long will our so-called "modern civilization" continue to endorse the above shameful principles? "How can any believer in an all-wise Creator accept the doctrine that the human animal was created a shameful thing, which must be hidden as much as possible from the eyes of his kind?" asks Mr. Coryell. As well ask how a man could hold views directly contradictory to each other. To believe these things is to dispute the wisdom of God and to admit that he could not foresee the vast amount of evil which this "dressing habit" has brought into the world.

Fortunately, however, the wisdom of the Creator and His divine purpose in this matter need not be called in question. Genesis tells us plainly that "God created man in His own image. Male and female created He them. And they were both naked and were not ashamed." Neither are we left in doubt as to the origin of clothes. We find that one of the very first acts of rebellious mankind, after turning his back on God, was to invent and don clothing. It is a system born under such circumstances and calculated to reverse one of God's wise provisions for the race that we are so strenuously upholding and defending in this great day of modern civilization and enlightenment.

Like all systems founded on such gross errors, the man who defends this system of clothing must be wonderfully inconsistent if he sticks to the original proposition of the immorality of nudity. If it were a sin it would be a sin at all times, at all places, under all circumstances, and for all persons. We do not regard lying, stealing or murder as permissible under certain circumstances. From our youth we are taught that they are sins, and are to be avoided under all circumstances. Just so we are taught that nudity is a sin, indecent, and not to be allowed, but (ah, that fatal but) not invariably. That little exception is what makes the difference between a real sin, such as those mentioned, and a mere style, which is all that the "clothing habit" is.

The fact that exceptions and various exceptions are made to the rule is proof in itself that there is nothing essentially wrong in the exposure of the body. From the time that a child is posed as "an undressed kid" in a washbowl, by its doting mother, up through the period of barefooted boyhood and girlhood, to the maturer age of ballroom dresses and bathing suits, there is not a period of life when more or less exposure of the body is not regarded as perfectly right and proper. Why not eliminate at once then the farce of the immorality of nudity, and admit that it is all a matter of style and custom.

We may naturally expect that the results of a system, which is working in direct opposition to God's provisions for the race, will be injurious and nothing but injurious, in every way. Since Adam and Eve sewed fig leaves together and made themselves aprons there have followed a series of systems, customs and habits, which have done more to debase mankind—cause strife and warfare—cause broken hearts, envy, jealousy, hatred,

social corruption, vice and all manner of misery, than any other one thing in the world.

What, more than the manner of dress, is it that causes the jealousy between the rich and the poor, and the great conflicts which have raged between these classes since the world began? What is it, more than disheartenedness at his shabby appearance, that drives the poor man away from the church, the lecture room, the library, and all that would lift him up and make a man of him, and lands him in the saloon, the gambling den, or some similar place, where he may be sure that he will not be abashed by the appearance of better dressed men than himself? What more common excuse than "nothing fit to wear" keeps men and women away from the refining and ennobling influences of the church? What, more than the lack of fine clothes, drives hundreds of bright young women from happy homes and from so-called "good society," their places in which they cannot fill without fine clothes, to lives of sin and shame? What more tempting bait can be held out to lure virtuous girlhood to its ruin? And in the wake of all these come the millions of attending horrors—murders, suicides, abuse of wives, drunkenness and evils without end.

Answer these questions if you can and then tell me that the "clothing habit," to which these evils are directly traceable, is of divine origin. But that is not all. Physical man suffers as well. The human body, which, by God, was intended to breathe the fresh air and sunning of the blue heavens, has been hampered and wrapped up and treated as a hot-house plant for so long that the health of the race is wrecked. Why is it that in ancient times men lived two or three times as long as they do now? There can be but one answer, and that is, man's abuse of his body, and in no way does he abuse it more than in the way he wraps it up. A draught of cool air starts a person to sneezing; a plunge into cold water either kills outright or lays one on a bed of sickness; the deadly corset, properly called the "dear slayer," has deformed the body and wrecked the health; high heels on the shoes have injured the feet; the wearing of heavy skirts suspended from the waist has

crowded the delicate organs of the abdominal region, hindered the circulation, prohibited muscular development and wrecked the whole physical system; the false idea that clothing must be worn as a covering has induced us all, men and women alike, to wear more clothing than was necessary, thus overheating the spine and other organs of the body; stepping on long skirts have given the system quick jerks that are far more injurious than a flat fall would have been, and the form of woman's dress, in its skirt form, has interfered with the free movements of the body and hindered development. Why is it that men are, as a rule, so much better developed than women and so much stronger? No one can deny that the continual hamper which skirts throw around woman is largely responsible.

So we see that, in whatever light we view this terrible "dressing habit," its influence—be it on mental, social, spiritual, or physical man—is evil, and only evil, from beginning to end. The practical business-like question that will present itself to every reader is: "What are we to do about it?" Well, let me tell you. In the first place, the false idea of the immorality of nudity must be weeded out. Then let us have the courage of our convictions and set about by our example to right these wrongs. If we feel like going barefooted, do it. Why should women wear stockings at the beach while men revel in the freedom of bare feet? There is no reason. Throw the stockings away and assert your independence. Why reserve low-necked, sleeveless dresses for the ball room? They are all right there, therefore, they are all right elsewhere. Wear them in the home and be happy, comfortable and healthy in spite of custom. During these hot summer days, when you often wish that you didn't need to wear anything stop loading on clothing. Wear a single one-piece flowing gown and go barefooted if you want to. **QUIT BEING SLAVES TO CUSTOM!** And men! If you don't want to wear a collar, don't do it. Unbutton your shirt collar and enjoy a low neck, the same as your sisters, if you want to. Don't wear any more clothes than you desire.

Then, as to nude art: Don't let all the

foolish prudishness in the world make you think for a moment that the pictures of the "noblest work of God"—Man—who was created in the express image of God himself, is unfit for you and your family to look upon. No higher ideal can be placed before our boys and girls than the examples of physical perfection which these works of art offer us. Receive them into your homes! Let them adorn your walls and be the daily companions of your boys, and you will find that the familiarity which the boys will gain in this way with nudity will have robbed it of all its power to tempt and to harm. This is the solution, and the only solution, of the so-called problem of nude art. There is nothing hid which

shall not be brought to light, and the mere suppression of nude art gives it more attractions. Forbidden fruit is always sweetest, and just as travellers, in countries where the people wear no clothing, come back to tell us that nudity is not noticed after a short stay in those lands, just so the widespread publication and exhibition of nude art will, in time, destroy whatever power it may now have to harm. The time will come when no one will think of the fact that the subject is naked, but will see in the picture only a glorious human body in all of its physical perfections, and its effect will be to inspire the beholder to seek to be like the ideal thus set before him.

## STRONG HAIR.



FEW months ago we published an article containing some original ideas for cultivating strength and luxuriance of the hair.

We present with this some photographs of Prof. Anthony Barker, who claims to have followed for years similar methods to that advocated by us. The marvellous strength of his hair is illustrated in a most startling manner in these photographs.

In the first photograph two men each weighing over one hundred and fifty pounds are suspended entirely by the hair of his head. In order to prove that this was an actual photograph, Prof. Barker offered to lift the writer if he would merely grasp a strong hold of his hair, and he was tossed in the air as though he were a fairy.

He states that the strength of his hair is due entirely to cultivation—that it was not especially thick or strong when he first conceived the idea of holding heavy weights with it. He believes most thoroughly that the hair can be strengthened with the same ease that the muscles can be developed. It simply requires systematic effort. The hair all over the scalp should be pulled thoroughly each day to remove all dead hairs, and as a means of strengthening the roots.



PROF. BARKER HOLDING TWO MEN WITH STRENGTH OF HAIR.





PROF. ANTHONY BARKER ILLUSTRATING STRENGTH OF HAIR.



JOHN F. CONROY, A BOSTON ATHLETE, WHO HOLDS SOME FINE RECORDS DUE TO PHYSICAL CULTURE.  
(Photo by Cassill.)

## FOOD AS A CUMULATIVE DRUG AND POISON.

By Charles E. Page, M. D.

**H**OUSE cleaning!" What a terror is this annual spring nuisance to all mankind—to the women who do the work or boss the job, and to the men-folk who feel as though they haven't a peg to hang their hats on; and to think that it is a needless thing to tear up everything about the house, from cellar to garret, when it would be so much nicer and more comforting all round to *keep* the house sufficiently clean all of the time. It is just the same with the animal organism: so live from day to day as to *keep* the body clean, inside and out, but particularly inside, and crisis of disease would be comparatively rare. Sickness is always the crisis of disease which has been accumulating for weeks or months of mismanagement, speaking generally; the sickness being the cure, the rebellion of the body against the accumulated filth.

Why is it—can any one explain—that we go along for weeks, scarcely ever requiring the use of the pocket-handkerchief, which, but for getting wrinkled or dust-stained, would not need washing for a month or more; and, then, all of a sudden we find a need of half a dozen a day, for many days in succession? "House cleaning," that's all. And the pounds of filth shed by the nasal mucous membrane during the siege (ignorantly described as "a cold;" when *lack* of cold is largely responsible for the foul state) represents the accumulated product of indigestion. It is universally acknowledged that we eat too much, as a rule; and too much of anything is a drug. We are familiar with the expression, "a drug on the market," applied to anything that exists in excess of the demand for it; but the expression is literally correct when applied to food ingested in excess of the body's needs. Arsenic is a well-known drug; yet the poisons arising from the putrescence of food-substances in the

intestinal tract often produce symptoms which cannot be distinguished from arsenical poisoning. Castor oil, certain salts, rhubarb, etc., are drugs employed for purging the bowels; but we are all familiar with the purgative effects of fermenting nutritive material in the alimentary canal—diarrhea, dysentery, cholera-morbus, cholera-infantum, and true cholera.

The man who has frequent attacks of diarrhea may not be subject to frequent "colds;" he gets rid of the surplus by means of these acute attacks of indigestion. If he knows enough to stop eating till the bowels are completely emptied and quieted down and healed from the irritation of auto-toxemia and food-purging, he gets out of it rather easily. If, however, he keeps on eating, hungry or not, the flow is apt to keep up for an extended period, and the result may be dysentery—and typhoid fever, even. It makes matters all the worse, and often results fatally to take an astringent drug to "lock the bowels," locking in the filth, which ought to be freely eliminated. The particular form of disease, or of sickness, depends upon the individual's diathesis, as we say. The person of gouty diathesis has more or less frequent attacks of rheumatism or gout. Rheumatism is a phase of indigestion or mal-assimilation; hence fasting and profuse water-drinking is the natural cure. More than twenty years ago, Dr. Casey A. Wood, at that time one of the faculty of Bishops Medical College of Montreal, Canada, gave the history of 47 cases of acute articular rheumatism cured by fasting and moderate cold water treatment (packing the affected joints with cold damp towels, well covered), the patients taking fresh water and lemonade freely. The fasts extended from four to twelve days, and the patients were from all the different walks of life, rich, poor and medium, in hospital and private

practice. All the sicknesses were made comparatively comfortable; there were no ugly "heart affections," nor other disagreeable or dangerous complications, for no drugs were administered to produce them. But, this sort of thing is too simple and easy to satisfy the average "scientific" doctor; besides, he is teaching his clients altogether too much to make it ultimately profitable for him. One of two things is apt to result from such work: either the family learns how to treat their sicknesses, or they fly the track before perceiving the good effects of such management, and they and their neighbors and friends gossip about such a doctor's "starvation theories," which tends to drive him out of the district. Who is to blame, therefore, if he learns better than to give them the best he knows, and returns to the "regular" drug method, by which means his patients are longer ill, pay bigger bills, and too often turn up their toes to the daisies, the estate finally paying the scot!

The great army of medical men are honestly ignorant of all this "natural cure" business; it isn't taught in the schools, where the chief aim has ever been to cram the students with a knowledge of the physiological effects of ten thousand drugs, and many times ten thousand combinations of drugs, about every one of which is praised and condemned in turn by the most eminent men in the profession.

It is well known to the few medical men that many cases of insanity are directly due to the absorption into the circulation of toxic matters from the intestinal tract; and melancholia, whether in mild or severe form, is generally due to this cause. Violent paroxysms of temper, whether in children or adults, are often properly referable to a bad state of the blood from this auto-toxemia, as is, indeed, the exceedingly exuberant spirits of old or young, at times; just as we observe in alcoholic poisoning—some individuals are made temporarily jolly and good natured; others are made ugly and unreasonable. In view of this condition of affairs, isn't it rather a wise plan for us all to consider rather the needs of the organism for food, than the mere question of palate-tickling; to aim to eat good, instead of bad food, and enough of it—that

is, not too much; to have the conditions about right when we take our meals; in brief, to try and treat our bodies decently, even though we act from a purely sensual point of view? In no other way can we secure the highest possible degree of pleasure, on the average; while by acting thus sensibly we may enjoy practical immunity from disease.

The more exercise we take, under proper conditions, the more we are exposed to cold, and the clearer we keep from excess in clothing, the more we may eat; hence in order to enjoy the fullest measure of table pleasures we must live actively, wear as little clothing as is consistent with comfort, and do considerable "roughing"—sometimes called hardening. With all this, we should take our meals at times when the body or brain is not over-tired, and when we "have leisure to digest." And, of all things, we should never eat unless hungry; to eat without an appetite is self-abuse of the most stupid sort, since it affords no pleasure and is productive of disease.

To a lady—a patient writing from a distant city—who urged that it was my duty to be a constant contributor to the newspaper press, and also to the most popular health journals, as the way to educate the people, I replied as follows:

It is very gratifying to my mind whenever I find an individual who can see through a grindstone even after I have drilled a big hole clean through it! Theoretically, it would seem the true way to educate the people is to first educate the profession; but practically, the plan does not operate successfully, for two reasons, viz: First, physicians do not learn readily hygienic truths, so utterly opposed to the false "truths," with which their student-heads were crammed; secondly, when any individual among them begins to learn these real truths, he directly finds that he is likely to become impoverished by practicing and teaching them. He is at once adjudged peculiar; that is, not "regular," by the laity, and they fight shy of all such, and warn others against them. He is like a drowning man with a millstone round his neck, instead of a "life-preserver!" How can we believe, asks the layman endowed with

"common sense," that one man knows more than all the rest of the profession? And, yet, that very common-sense man has to admit that since the world began every great reform has been inaugurated through the efforts of the minority—a minority which at first was composed, perhaps, of just one individual! Twenty years ago I published a book on Babies—a nursery guide, very radical in its teachings. A man saw a notice of it, bought a copy and gave it to his wife. Their first-born being at that time a few weeks old, the mother and nurse concluded to make a bonfire of the book, and did burn it up. A work which has brought me many letters from grateful parents, and which has done much towards giving the little ones a fair chance for their lives—the author holding that if all babes were rightly treated, treated as naturally as are puppies and kittens, they would be like the latter—so tough and hardy we'd have to drown them to get rid of them, as we do in case of the other little animals referred to; in other words, the precious little ones would grow and thrive and be an unmixed blessing in the home, and none would desire to prevent their coming, or to be free from them after they have come. Instead of this, however, what do we observe? Precisely the contrary: babies are constantly sick or

ailing, and one-third of their numbers die before reaching the age of five years, a monstrous crime against these innocent creatures. Well, this mother struggled along through the infancy and childhood of her offspring, and the incident above named was almost forgotten, when, fifteen years later, this very lady became my patient for a lifelong and painful disorder, facial neuralgia. At the first consultation, she confessed with due humility the righteous act (as she at the time felt it to be) she performed in the matter of my Baby book. At this writing she is about being dismissed, feeling deeply grateful for the help she has received from my attendance. But her action at that time, and the talk made about my "absurd notions," certainly tended to do me great harm in my practice, and doubtless did cost me the loss of many patients.

After all, it is largely the fault of the laity, and not wholly that of the physicians, that the latter deal chiefly with medicine and bother their patients very little with regimen; for the people generally will pay big bills for drug treatment, while they mope around in all sorts of ways, hoping to get health counsel for nothing! If they would just reverse this, they would exhibit better judgment and live longer and enjoy vastly more all the way along.

## RHYMES OF MAN, MULE AND GOAT.

By S. E. Kiser.

### LORDLY MAN AND LOWLY MULE.

Man is the greatest work of God,  
The oxen are his slaves;  
He lures the lightning from the cloud,  
And harnesses the waves.

To him alone a soul is given,  
And he receives at birth  
The glorious hope of joy in heaven  
When he is done with earth.

Man is sublime, the homely mule  
Is made of poorer stuff,  
But mules quit drinking, as a rule,  
When they have had enough.

### MAN THE GODLIKE, GOAT THE MEAN.

The goat is not regarded as  
A noble beast, and it  
Has never won distinction for  
An undue share of wit.

Compare the homely goat with man:  
How Godlike does he stand;  
How pitiful the beast becomes  
And how absurdly planned!

Yet, while we look upon the goat  
As neither fair nor wise,  
It doesn't live by taking pills  
Instead of exercise.

—Chicago Times-Herald.

## THE EDITOR'S FASTING EXPERIMENT.

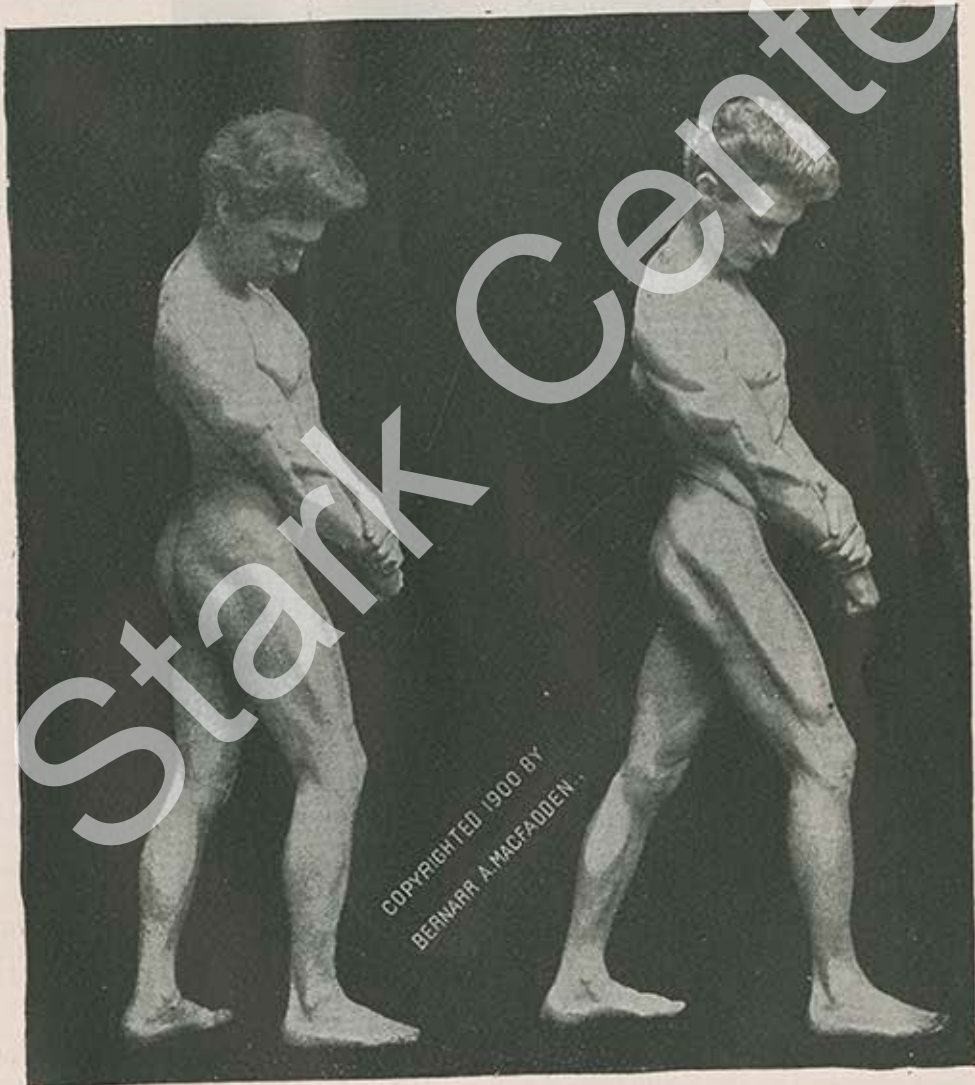
SEVEN DAYS WITHOUT LIQUID OR SOLID FOOD, AND STILL STRONG ENOUGH TO RAISE 100-LB. DUMB BELLS OVERHEAD WITH ONE HAND.



WANT to be made over new? Want to cure your complaints, and feel the returning powers of youth? Want to rid yourself of impurities that clog the

system and produces all sorts of diseases? If so, fast from four to thirty days.

Talk about tonics! Why, there is no tonic in the world that will give you the same appetite, the same joy of youth and life as will the after-results of fasting.



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BERNARR A. MACFADDEN.

COMPARISON PHOTOGRAPHS, SHOWING NORMAL CONDITION, AND AFTER THE FAST, ILLUSTRATING THE WASTING OF FLESH. TWO ALSO ON FRONT COVER.



SHOWING 200-LB. MAN BEING PUSHED UP WITH ARMS AFTER SEVEN DAYS' FAST.

For the last fifteen years I have frequently fasted as a means of aiding in curing threatened illnesses that attack even the most careful in this age of civilized or rather uncivilized dietary.

I have been seriously threatened with pneumonia and numerous other ills of less importance which have quickly succumbed to this effective means of ridding the system of impurities. Though there are now some valuable works on this subject, when I first adopted these theories, they were based entirely on my own intelligence and instinct and the knowledge that all animals fasted when ill.

Until this last experiment, which forms the subject of this article, four days was the longest time that it ever became necessary for me to fast, and even then I usually ate an apple or a bite or two or something light each day, thus at no time previous to this last experiment did I fast absolutely.

I have frequently made comments on the value of fasting in this Magazine, and determined to test the effects of an absolute fast of one week on strength and weight. I did not take a particle of nourishment in any form, though drank very freely of pure water.

The first day of the fast, I lost five pounds and the next day two pounds and the loss gradually decreased each day, and on the seventh day was but little over one pound. Altogether in the seven days, my total loss of weight was fifteen pounds.

Each day I walked about ten miles, and surprising as it may seem, I felt weaker the second day of the fast than at any time thereafter.

I always took my walk in the morning immediately on rising and usually felt quite weak at the start. This was however entirely a morbid feeling, for after traveling one or two miles, it would entirely disappear and I could walk with a strong steady tread, and at the conclusion always felt equal to ten or twenty miles more.

The first four days were the most uncomfortable. I did not seem especially hungry, but I was languid, except for a while after exercise at which times I always felt strong and energetic.

I attended to my daily duties during the entire fast with the same regularity

as usual. My brain seemed especially clear, and mental work actually required less effort than when eating regularly.

Frequently when rising from a seat after a short rest during the first three or four days of the fast, I would feel quite dizzy for a few moments, but this would quickly pass away.

At times difficulty was experienced in inducing sleep. The gnawing sensation in my stomach would not cease, though a plentiful supply of cool pure water seemed of great advantage, and was of valuable assistance in wooing slumber.

The sixth and seventh days of the fast were really by far the most comfortable. I felt that it would require but little effort to continue on for three or four weeks, but the object of the fast was accomplished and I was not at all anxious to continue it further.

The most important feature in lessening the effects of fasting is to keep the mind employed so it will not be continually referring to the desire for food.

The only time there was the slightest danger of my giving way to my appetite was on the fourth day. At this particular time I mention, there was nothing of importance for me to do and after conversing a short time with some friends, I went out with the distinct intention of patronizing the nearest restaurant.

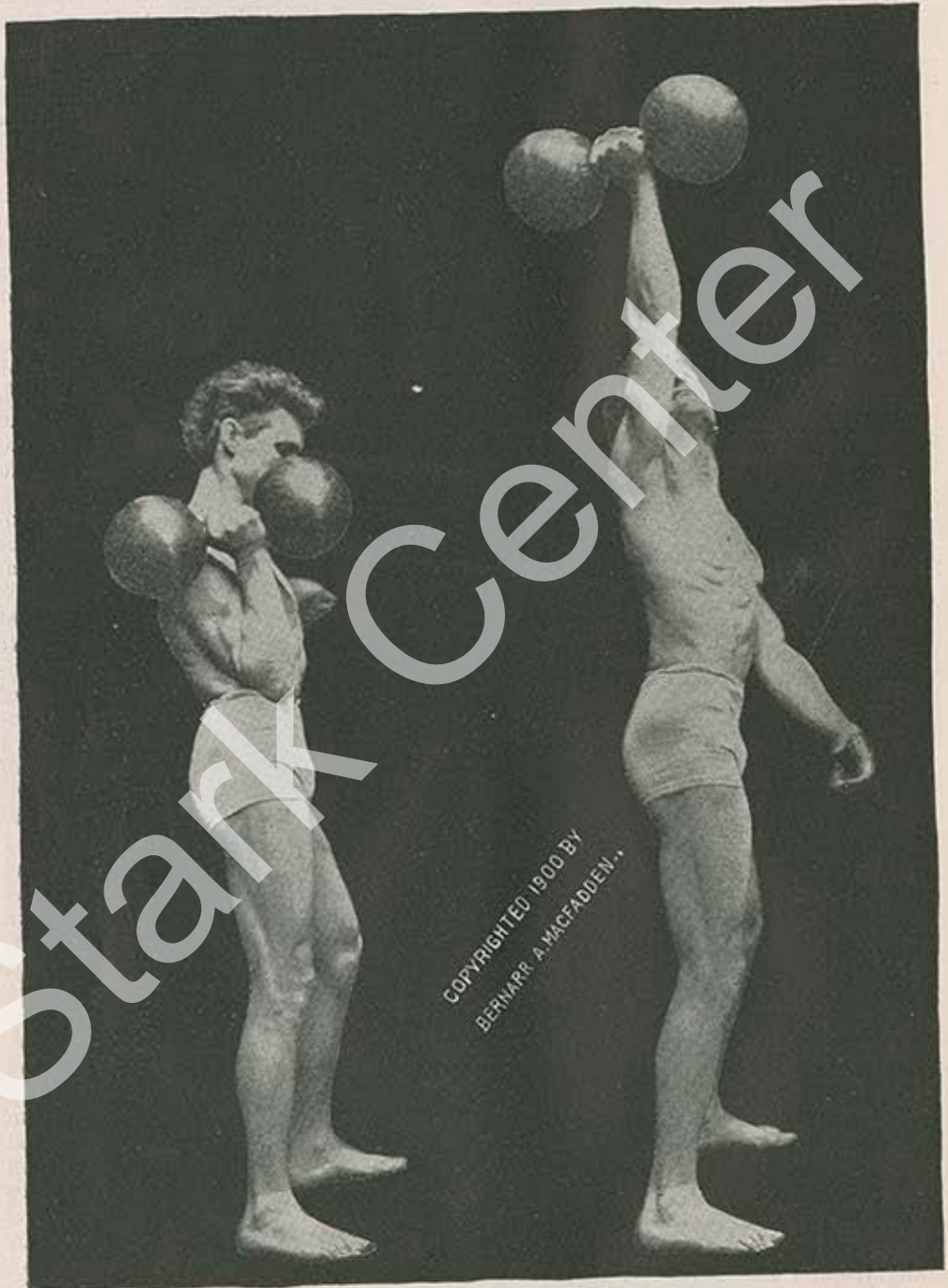
After walking a block or two and giving the matter serious consideration, I determined not to break the fast and instead of the restaurant, I went to the gymnasium and spent thirty minutes in vigorous exercise, and I felt much better, and all thoughts of giving up the fast were abandoned.

The comparison photographs show how the body wasted away during the fast. The face thinned especially and the eyes sunk considerably.

But the astounding fact in connection with the fast was the strength possessed on the seventh day. The average person imagines that he becomes weak even after missing a meal, and a fast of one day, is supposed to take away all strength. There was never greater error.

On the fourth day of the fast after testing my strength, I concluded to use a fifty pound dumb bell in illustrating my strength on the seventh day of the fast.

Well, the seventh day came at last,



PUTTING 100-LB. DUMB BELL OVER HEAD WITH ONE ARM AFTER SEVEN DAYS' FAST.



though I must confess the week seemed rather long. I visited the gymnasium after my walk with the intention of leaving instructions that the fifty-pound dumb bell be sent around to the photograph gallery. On arriving there, I felt so strong that I concluded to test my strength. I thought that may be I might be able to raise without difficulty a heavier dumb bell than fifty-pounds.

I raised the fifty-pound bell over my head a number of times without the slightest difficulty. It did not seem heavier than when at my usual weight. I tried the sixty-pound bell, then the seventy, and eighty-five with similar results, and immediately left instructions to send the one-hundred-pound bell over to the photograph gallery as I felt that my strength was equal to raising it.

I know full well that my readers will be amazed at these feats of strength performed after this long fast, and no one could be more amazed than I, for as stated before I was under the impression that to raise a fifty-pound bell over head with one hand after a fast of this character, would really be something worth boasting about, and to say that I was astounded at my strength under the circumstances is putting it very mildly.

The hundred-pound dumb bell was sent to the gallery, and Sarony's employees who saw and photographed the feats will vouch for the statements made and the illustrations shown. I had to raise the hundred-pound dumb bell twice before a proper negative could be made of the feat.

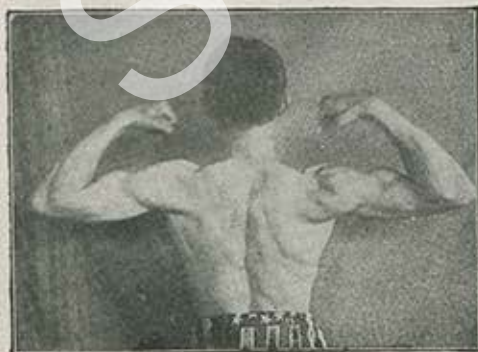
The second feat of raising this 200-lb. man as shown in the photographs was

not easy, as any one will discover on trial, and it would be well to remember that I never at any time in my athletic career believed in using heavy weights, and had not attempted to raise a hundred-pound dumb-bell off the floor for at least two years before these feats were performed.

While in active practice in general athletic work a number of years ago, I could raise a hundred-pound bell eleven times at arms length over head with one arm, but at this time I frequently handled these heavy weights. As I have taken no heavy exercise for a number of years, more than a slight effort would be required to raise this heavy dumb-bell, even when my weight was at its usual standard. A lesson is taught with unquestionable clearness by this experiment.

The American people are actually eating themselves into their graves. Ninety-nine out of every hundred take from five to fifty years from the length of their lives by stuffing their stomachs. They eat, not to nourish the body, but merely for the pleasure of gourmandizing. The result is that from two to five times as much food passes through the alimentary canal than is necessary to maintain weight and strength, and mind and body are actually weakened by the strenuous efforts made by the system in endeavoring to rid itself of this excessive amount of food.

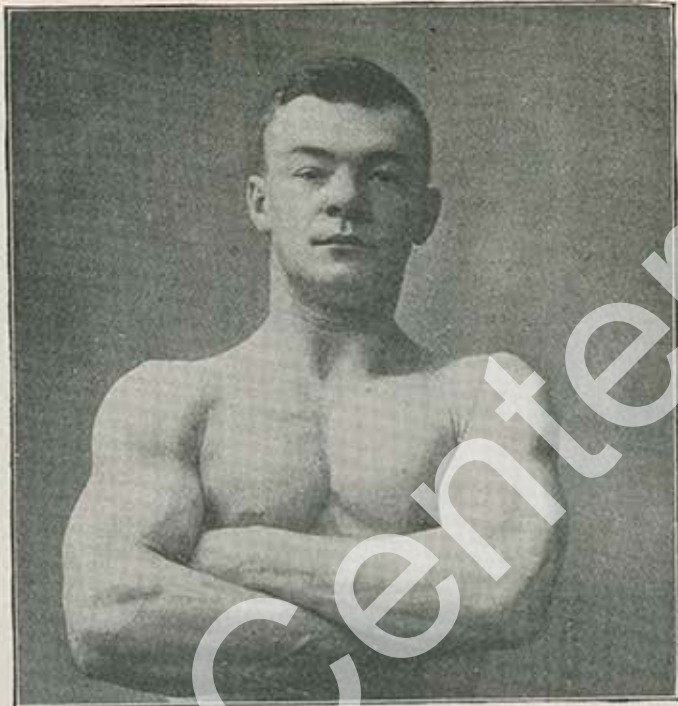
Though I thoroughly believe, that anyone can be benefited by intelligent fasting at times, let me here warn each faster against the serious injury that will result from over-eating after a fast. Begin to eat very slowly. All the benefit of your abstinence will be lost if this advice is not given due attention.



FRANK J. WITMAR, SAN ANTONIO, TEX.



ANTHONY A. ANDREWS, 7TH BATTERY LIGHT  
ARTILLERY N. Y. VOL.



GEO. H. STAPENHORST OF CUMBERLAND, MD.  
WE CONGRATULATE HIM ON THE FINE RESULTS HE HAS ACHIEVED FROM PHYSICAL CULTURE.

## PHYSICAL EXERCISE AND MENTAL CULTURE.

By George Ruskin Phoebus.



Not less an authority than William James, Professor of Psychology at Harvard University, is responsible for the emphatic statement that as a physical man is developed in accordance with well regulated and wise rules of training or exercising, so is the mental man developed. Professor James, in connection with several other eminent psychologists, attached to the leading universities of the country, has been experimenting for several years to ascertain what, if any, effect physical exercise and cleanly habits produce on the mental forces of the individual, and the result has been astoundingly in approval of the fact that the man who takes good care of his body has a much better mental apparatus to cultivate and make strong and vigorous and of great avail in his efforts in life than has any other.

There can be no doubt that the conditions of physical and mental decadence that has been the history of many of the great nations of the world, whose civilization has passed and gone, has been brought about by a failure to observe the natural laws of exercise, both for the physical and mental man. That the mind can be trained and made strong and vigorous and healthy, just as can the muscles of the body, by well regulated and proper exercising, is a fact that all students of mental phenomena now agree upon, and it is also universally acknowledged that the first movement toward the correction of mental errors must be brought about by the training, through a good course of exercising, of the physical system. The logic for this conclusion is evident to any thoughtful person. Any action of the muscle which tends to strengthen or improve the muscle requires a concurrent action of the mind. For instance, if I am to move my little finger or my thumb, there must first be a mental conclusion

to perform this act, and secondly, the mind must communicate to the muscles of the thumb or finger, through the nerves, that such a movement is to be made. Well now, do you see what has by this little apparently insignificant act been accomplished? The mind concludes to act. It communicates its conclusions to the muscles. The muscles act, thereby obtaining for themselves the exercise that is needed to make them strong, vigorous and healthy. They, in turn, render more vigorous and healthy the nerves which are utilized as telegraph wires communicating between the mind and the muscles. The nerves immediately convey the information that they have been benefitted by the mind, and the mind itself, as a result, is a gainer by every healthy and well regulated movement of the muscular system.

The moment any portion of your body does not feel good the mind knows it. It is indeed the mind itself that feels and not the body, although, apparently, the sense location is to the individual at certain different points of the anatomy. If your body is unclean and needs bathing to keep it in its normal or natural condition, the mind knows it and the mind immediately makes evident the fact of its knowledge, for it causes a feeling of unhappiness to possess the individual who needs the bath. Continued disobedience to the rule of good conduct, both for the mind and body, in connection with cleanly habits, breeds disorder to such an extent that a specific feeling of illness results, and the individual oft-times rushes out to consult a physician and seek relief in drugs or medicine. This person is undoubtedly ill, both in mind and body, but his own lack of knowledge, or failure to put into force the knowledge that he possesses, is responsible, and he is entirely a self-made sick man. As he makes himself ill, so he can rectify his illness by a resort to cleanly

habits, regular breathing and a moderate amount of healthful exercise.

How many millions of dollars do you suppose are expended annually on this continent for persons who seek, and seek in vain to relieve the conditions that patent medicine advertisers call that "tired feeling?" All this money can be saved and that condition materially avoided by a resort to proper methods of exercise. This condition of health, or rather of ill-health, which has made wealthy so many compilers of patent medicine, is apparently mental as well as physical. The impaired mentality seems clogged up. The wheels of thought refuse to revolve. One does just what they actually have to do and leaves every thing else undone. He is a mental and physical sluggard. If, during his whole career, he exercised discreetly and wisely and never omitted the law of regular bathing, which every teacher of physical culture expressly and emphatically enjoins, in but few cases would he ever find his mental forces clogged up with the conditions that result from the feeling described. In a few cases, perhaps, such conditions might exist, but they would only be those brought about by an acute attack of malarial fever in an acute malarial climate, and even then, if one can force themselves to keep up their exercising, working regularly, keeping the pores of the skin free and clear and all the organs of digestion in good order, there is but small chance for the germs of malaria to make any progress in the system.

We see, therefore, that illness is very largely a mental condition, that it is brought about by a neglect of physical conditions, and that it can be altered and cured by a return to proper physical condition. Now, if this is the case, how much more evident is it that if the mind can be made well when it is ill by physical exercise, it can be developed and made strong in a like way. Professor

James, in taking examples of ability to accomplish feats which require great mentality, has found that the individual possessed of fine physique, well developed muscles, and constantly given to exercising and bathing, has been able to accomplish mental feats which those who did not pay attention to the laws of physical exercise were unable to accomplish. Indeed, it has been very largely because of the result of observations made by Professor James in his studies, that the entire faculty of Harvard College advocates and persuades all the students to adopt gymnasium exercise and physical and athletic training. But a few years ago it was considered more of a fad than a necessity for a college undergraduate to go through a good course of athletic training. To-day, the great universities especially recommend it, if they do not enjoin it, and in many instances they even do enjoin it, with the result that never has there been known a time during which the average of the students at the great universities showed a greater degree of scholarship. And one fact especially observed by psychologists has been that wherever there was a mental feat to be accomplished, the person who was in good physical condition accomplished it without apparent effort as if it was something enjoyed, while the person who neglected proper physical development labored and strove and showed every indication of mental effort and lack of enjoyment.

The motto "a sound mind and a sound body" has been adopted to-day by all institutions of learning, and there is no longer any danger that complaint will be made because a student who is ambitious to attain great mental culture, knocks about the baseball field, swings on the horizontal bars, boxes, uses the foils, or devotes himself to other methods of healthful and vigorous exercise.

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WOMAN'S PHYSICAL CULTURE is the title of a monthly magazine devoted exclusively to women, which we will offer the public beginning with October. It will be for sale at all news stands at 5 cents per copy; 50 cents per year.

## 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, (5) THE CURSE OF MUSCULAR INACTIVITY,  
 (3) THE ALCOHOL CURSE, (6) THE CURSE OF OVER-EATING.



FEW months ago it was reported throughout the country that the managers of one of the principal medical colleges of Chicago had refused to allow their students to indulge in athletic exercises. Their reason for this action was that athletics detracted the students' attention and seriously interfered with their studies.

**No Science  
in Medicine.**

One could hardly expect anything different from a medical college.

Chas. W. Elliott, president of Harvard University, in an editorial on "The Value of Athletics" said: "As a rule, the higher the standing of the athlete, the higher the standing in his class." This statement was made after elaborate investigations as to the value of athletics to a student, and no higher authority could be quoted to prove the ridiculous lack of intelligence displayed by the managers of this medical college.

We hear so much about medical science. There is no science in medicine.

"The uncertain and unsatisfactory art that we call medicine is no science at all."—DUBLIN MEDICAL JOURNAL.

Science is exact knowledge of FACTS arranged and systematized. So-called medical science is composed principally of systematized errors. This is a bold statement, but bear with the writer a moment.

"Medicine is not, never was, and never will be, an exact science."—AUSTIN FLINT, M. D., Bellevue Hospital.

Go to ten different physicians—it makes not the slightest difference whether they are of the same school or not—and describe exactly similar symptoms and ask for their opinion and advice. It is hardly necessary for us to say that you will usually be told that you are suffering from a different disease by each one of the ten physicians, and the different courses of treatment advised will bear but little, if any, similarity to each other; thus proving absolutely, and no further proof is necessary, that their supposed knowledge is nothing more than a system of false conclusions, which really so seriously handicaps them in arriving at the true cause and cure of the various diseases that many physicians of even superior intelligence are compelled to practice for years before they throw aside medical errors and become of real aid to their patients.

"Medicine is a barbarous jargon."—JOHN MASON GOOD, M. D., Author of many books.

The most ignorant man is usually he who "knows it all." When one is under the impression that he has learned all there is to know—that he has graduated—he is to be pitied. If you desire to find arrogance, bigotry, prejudice in its most extreme form, visit the average medical college. There you will find the men who "know it all." The earth did not start to revolve until they were born.

It matters not what the mortality may

Attention is called to Editor's Lectures at Bijou Theatre, advertised on back cover.

be as a result of their methods—they could not be wrong. If other methods lessen the number of deaths from a certain disease by half or more, they sneer at them just the same.

“Every dose of medicine given is a blind experiment upon the vitality of the patient.”—DR. BOSWICK, Author of History of Medicine.

Go into an allopathic college and they will ridicule the homeopaths and all others who teach different methods. Visit a college of homeopathy and though you will find less of that “know-more-than-anybody-on-earth” spirit, you will find a tendency to belittle and sneer at all those who disagree with them.

Name any business or profession outside of medicine and you will find that there is an inclination to compare results. If a manufacturer does not turn out as fine a quality of goods as his competitor, he will endeavor to find out the reason.

Why do not medical men compare results? Why do not the representatives of each school or method compare the mortality record of their methods with that of other methods? Why do they not test all these different methods and select the best?

This is common sense, is it not? No intelligent human being can deny the terrible necessity for such comparisons by the medical professors. But do they ever perform this plain duty? Do they ever make note of the fact that methods different from their own have been of superior value?

Each medical college lives within itself. It crawls in its shell, and draws the shell in after it, and nothing on earth can pass within its sacred precincts unless it agrees with the foundation theories laid down by the father of their methods.

The code of each system of medicine neglects to make such a statement in so many words, but the actions of their representatives would indicate that they believe it is a thousand times better to die under the influence of orthodox treatment than to be saved by other means.

In his advancement from savagery to civilization, man has improved everything with which he has come in contact except his own body. We have superior homes, better food, more

**Physician,  
Heal Thyself.**

advantageous environments than the savage.

Why has man not improved physically as he has otherwise? Because he has depended upon medical science for his physical welfare. Medical science, as it is today, reminds the writer of a man at Albany who was anxious to make a trip to New York.

Now it was such a simple, easy matter to come direct to New York by boat or train. He wanted to impress his friends and himself that it was a long, difficult journey, so he concluded to go to New York via San Francisco, thus making a tedious, prolonged trip out of a simple one. Figuratively speaking, medical science is still traveling towards San Francisco. All hail the day when it begins to travel towards the point it desires to reach.

“The present system of medicine is a burning shame to its professors.”—DR. RAMAGE, Fellow of the Royal College of London.

The trouble with the representatives of medical science is that they are trying to cure disease in a mysterious, complicated manner; trying to impress one and all with the great difficulty in effecting cures, when, in reality, it is simplicity itself if the natural methods are but used.

Is it any wonder, then, that civilized man is practically the most ill-shaped of all the animals—that there is not an animal on the face of the earth that suffers from the diseases to which he is daily liable?

What we need is a new science—a science of health. Medical men spend their lives studying disease, but they know nothing about health. Why do they not study health? Why do they not possess health? Why do they call in a brother practitioner whenever they are ill? They know enough to treat the ailments of other people, but not enough to treat their own, although no patient could possibly describe his symptoms so plainly as they would appear if the physician was his own patient.

"Physician, heal thyself" before your theories are tried on others.

One of our correspondents writes as follows:

"In your Editorial Department you say: 'Human beings, from a physical standpoint, are the lowest, most corrupt, the most ill-shaped animals upon the face of the earth,' etc.

"Now, what I would like to know is, why you make such an assertion. The human body (as I have always been taught to look upon it) is an image of the One Perfect Man. Why should anything that is a fac-simile of the Great Creator be called 'the most ill-shaped animals on the face of the earth?' 'Man walks in the image of God.' Why should he be the most ill-shaped?"

This is not a theological journal. It is a religious journal. Our religion is health. We believe that man was made in the image of God, and the most farcical element in the religion of the average person is the crimes he daily commits against his own body.

Suicide is looked upon as a crime against the laws of man and God. It is far more criminal in character to fail to develop the health, strength and beauty (the image of God), which is each one's inalienable right, or to weaken and deform the body by violating the plain laws of health, than to commit suicide. A suicide harms no one but himself outside of the disgrace that may be occasioned.

An infirm, ill-shaped human being influences adversely every person with whom he comes in contact. He radiates disease instead of health, and the children he or she brings into the world are cursed by his crime of weakness.

Wake up, you men of religion! Stop committing crimes against your body, against your God! Stop carrying a weak, decrepit, ugly body around with you!

Your body should be made in the image of God! Are you made in that way? Or have your awful crimes against your own body made it ugly and disgusting to look upon?

Ye ministers of the theological gospel, are your bodies God-like in proportion?

If not, why not? Are you God's representative? Then why do you not resemble him in proportion?

Do you cry out against the crime of weakness? Do you arraign the women who weaken and deform the body of generations yet unborn by squeezing the vital organs? Are you doing your duty as God-like men?

Man may have been made in the image of God, but his awful crimes against himself—against his own body—against his God—has often made him the most ill-shaped animal on the face of the earth instead of the most beautiful, as was originally intended.

Fidelity and filial love are among the noblest attributes found in human life.

Their possession means that one will be constant in his friendship, loyal, faithful and devoted in his love, and, though at first sight the assertion may seem ridiculous, we will prove right here that these noble and much-lauded characteristics are nothing more than a physical or an animal instinct.

Ludicrous statement, is it not? But do not hurry! Think a moment!

Did you ever own a dog to whom you were attached? In an emergency, at a time of great danger, when courage and devotion were needed, which would you trust the most implicitly—your four-footed or human friend? Any one who understands the nature of well-bred dogs would not hesitate a moment in selecting this animal.

Search the animal world uncontaminated by man, and among those that pair off and lead a monogamous existence you will usually find more fidelity, more devotion by far, than in the human world. They marry in their own way and live together until death, and no laws are needed to compel them to be honorable and just to each other.

And will any one question their filial affections? They will usually fight to utter exhaustion, and often until life is extinct in protection of their young.

But what does all this prove?

It proves that the noblest characteristics of the human mind can be found developed to a higher degree in the lower

Where Animals  
are our Superior.

animals than in man; it proves beyond a question the paramount necessity for a physical foundation if the development of the highest types are to be encouraged. This physical strength is as necessarily a part of the superior characteristics of manhood and womanhood as light is a part of day.

The facts here stated can be verified without even referring to the animal world. The lower you go in the stratum of human society, without actually seeking the criminal classes, the more fidelity you

will find, the more staunch will be the friendship. Whose words would you trust the most—that rugged, hardy son of toil that you will find in all small country towns, or that smooth, sleek, well-dressed, polished man of the world who inhabits our large cities?

Education is unquestionably necessary, but the percentage of criminals to-day is far greater than in the days of our pioneer ancestors, and this degeneracy is unquestionably due to the lack of the ennobling influence of superb physical powers.

## SAVED BY PHYSICAL CULTURE.

Charles August Bock, of Eva street, who has been bedridden for years and who has not had the use of his lower limbs since he was suddenly stricken with what some physicians pronounced paralysis, others lead poisoning, and still others locomotor ataxia, has recovered the use of his legs, and will in a few months be able to resume his former employment as painter. He attributes it all to a physical culture system tried at the East End branch of the Young Men's Christian Association and his work there. The recovery has astonished his many friends, who never expected to see him walk again.

Bock was stricken five years ago. He was working at his trade at the time, and when carried home his physician did not entertain any hopes of curing him. His family was told he could not live. His entire left side was paralyzed, and he had lost the use of his back and lower limbs. For one year, however, he kept alive, but he did not leave his bed. His nervous system gradually recovered, however, but when he was able to leave the bed he still had lost all use of his limbs, and the physician said he had locomotor ataxia, from which he would never recover. Four years passed and he was still in the same condition. Until one month ago he never hoped to walk, but a friend advised him to visit the Y. M. C. A. and talk with the director of physical culture, Prof. W. H. Mering. He decided to try it and underwent an examination by the director, who advised him that his was a case of muscu-

lar atrophy of the lower limbs. He told him that he could walk if he only tried, and that it was simply disuse of the muscles and lack of brain stimulus to use the feet and legs. The nerve centres were practically dead, and the professor told him he believed that in a few months he could restore the use of his legs and feet to their normal condition.

Bock visited the gymnasium every day and started a course of physical culture and other exercises, beginning with waist and abdominal leg movements and instructions in walking. When he first attempted to stand on his legs they would not hold him, and he felt as if he were standing on cotton. Everything felt dead. The first indications that he had any lower limbs came to him three days after he started to exercise. He felt a tickling sensation, which gradually worked down his limbs, circulation was started by degrees, and Bock can now walk fairly well and has thrown away all crutches and use of vehicles. His co-ordinate muscles became strengthened, and within another month or two the man who never expected to walk again will be able to resume his work as a painter. His limbs are growing in hardness and strength every day, and he has thrown away all medicine and takes exercise regularly under Prof. Mering's directions. Mr. Bock attributes his cure to the work he did in the Christian Association.—Pittsburg Commercial Gazette.





can be enlarged 1 inch and strengthened 50 per cent in one month by using the Hercules Graduated Gymnastic Club and Strength Tester 5 minutes each day. It will develop and strengthen the arms, chest, back and waist in less than one-half the time required by any other apparatus known. The busiest man can become strong and healthy by its use. Write for descriptive pamphlet and price-list to **HERCULES, Box 3559, R. BOSTON, MASS.**



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**Diseases Makes Life a Burden.** The editor of this magazine has received hundreds of letters from sufferers asking what they should do to rid themselves of weakness, of diseases that sears the soul and make life a fearful burden. Many have asserted their willingness to pay any price and to go anywhere if they could only be promised a return of their greatly valued health. Heretofore we have had no institution that could be specially recommended; we can recommend this because it will be under the supervision of our editor.

**Personal Attention and Instruction Sometimes Necessary.** Though we are instructing the public as plainly as possible in the treatment of various ailments, many need not only actual personal attention, advice and treatment, but the proper mental influence, environments and encouragement if their complaints are to be cured. No one has realized this more thoroughly than the editor of this magazine.

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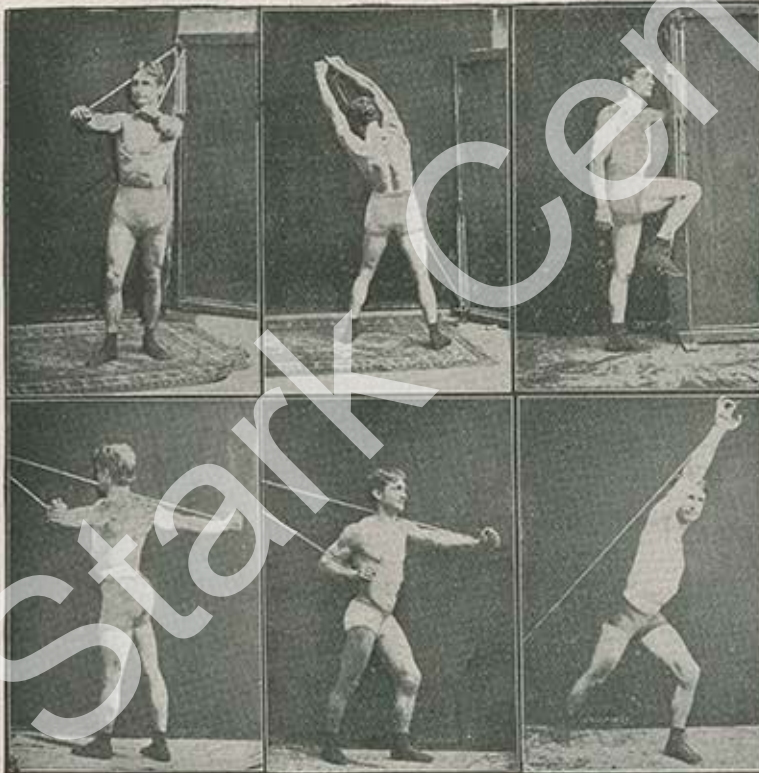
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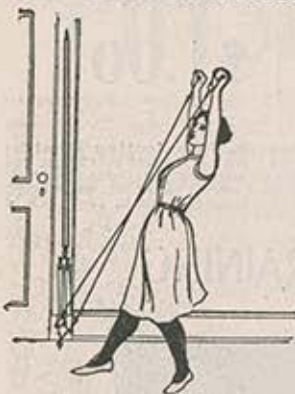
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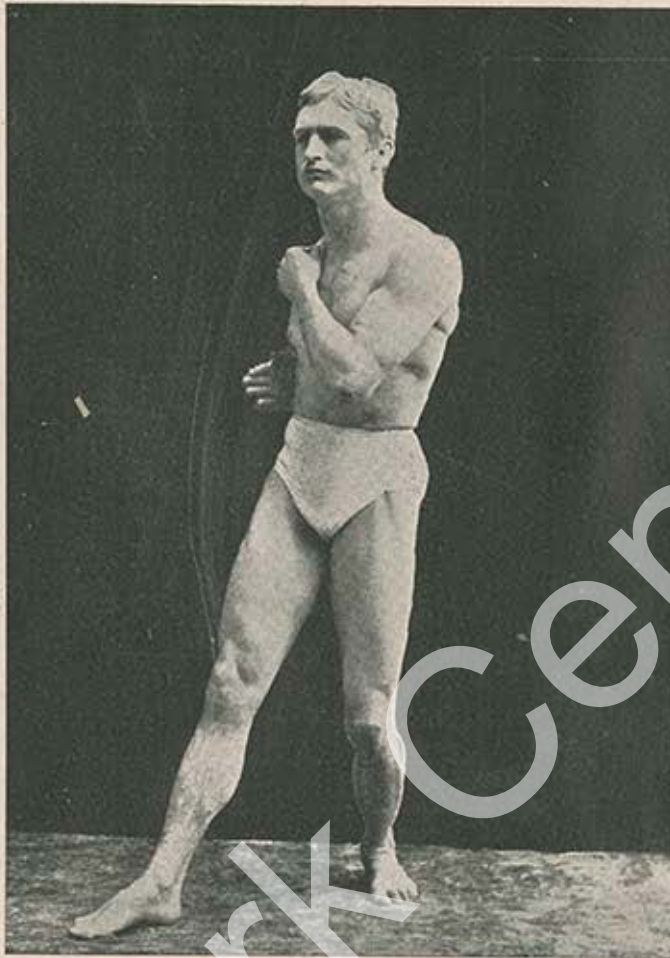
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