

# PHYSICAL CULTURE

DEVOTED TO HEALTH, STRENGTH, VITALITY, MUSCULAR DEVELOPMENT, AND THE CARE OF THE BODY

PUBLISHED BY PHYSICAL CULTURE PUBLISHING COMPANY, INC., BERNARR MACFADDEN, PRESIDENT,  
S. W. HAINES, SECRETARY AND TREASURER, PLATIRON BLDG., NEW YORK CITY.

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No. 1

## THE EDITOR'S VIEWPOINT

**I**N our editorial pages you will find corner cut-outs applicable to various persons who have been benefited by reading our literature, which the government has termed obscene. If any of these coupons fits your case, fill out with name and address and send to Bernarr Macfadden, Battle Creek, Michigan. If you have anything in addition to say, send a letter with it. If no one of the coupons is applicable to your case, send a letter. These names are not for publication, and will not be so used unless permission is given. For possible use in the courts, I want to collect a few thousand names of such persons.

SEND US YOUR  
TESTIMONY.

SOME time ago, it was announced in these pages that the suit brought against me for mailing so-called obscene literature had been appealed to the United States Supreme Court. The attorney whom I engaged to handle the case in this court, after thorough investigation, decided that the case should first of all be appealed to the United States Court of Appeals, instead of the Supreme Court. The case was, therefore, transferred to the Court of Appeals. Now that the decision in this court is against me, the case has again been appealed to the United States Supreme Court. The appeal to the United States Circuit Court of Appeals for the Third Circuit, was tried by Circuit Judges Dallas and Gray, and District Judge Archbald. I quote herewith an extract from their decision:

ADDITIONAL  
DETAILS OF  
THE EDITOR'S  
APPEAL.

"The defendant was convicted upon sufficient evidence, after a correct and adequate charge, which is practically all that we need to know or say. The story on which the conviction is based, if not the magazine in which it appears, of which the defendant is the Editor-in-Chief, and responsible head, is suggestively lewd and bad: none the less so, because of the alleged reforming and corrective purpose overlaying it which is speciously advanced.

AN EXTRACT  
FROM THE  
DECISION.

It plainly, and in our judgment intentionally, caters to a prurient taste, which it is the thinly-disguised object of the author to incite, and associated, as it is, in the periodical where it appears, with certain articles on physical culture to which no objection perhaps can be made—although no such clean bill can be given to

A  
HOME  
MADE  
HAPPY.

To  
Bernarr Macfadden,  
Battle Creek, Mich.

I have read your literature for..... years. The high moral principles advocated in your publication have immeasurably increased the happiness of our home life. Our own strength and health have been greatly improved, our children are stronger and finer specimens, as a result of following the suggestions found in your literature.

(Name).....

(Street).....

(City).....

many things, articles as well as advertisement, which are there found — it is capable of doing incalculable harm, all the more because it is intended to circulate among and attract the young, to whom the magazine is particularly addressed. It is clear that the publication—story, if not magazine—is of the obscene, lewd and lascivious character, which it was the object of Congress by the legislation in question to suppress.”

The half million or more monthly readers of this magazine have an opportunity to see the impression that this publication has conveyed to men who have not had an opportunity to study the present real needs of the people. With all due respect to

**DECISION  
RENDERED  
WITHOUT EVIDENCE OF  
HARM DONE.**

the learned judges whose decision I quote above, I am fully convinced that they know but little of the weaknesses, and the miseries of the masses of to-day. If they are viewing my literature from the standard of public needs, at the particular period in which they grew to manhood, then their decision may have been just and accurate. Perhaps there was no need of literature of this character at that time. The literature that

is appearing in this publication is necessary—a terrible need of it exists in this particular age. Men and women are compelled to struggle against evils and excesses of all kinds. They come in contact with them everywhere. Prominent judges are often so engrossed in the technicalities of the law that they live far above the people. They do not come close to the people. They are far away from them. They do not and cannot understand their needs.

They have decided that the literature appearing in this magazine, is obscene, lewd and lascivious in character. But what has been the evidence upon which they have made their decision? Has anyone appeared before them and given evidence as to the evil effects of this literature upon his or her particular case? Has a single individual on any occasion ever claimed that this literature has harmed him in any way? No such complaint has ever been made. The literature itself, considered from the viewpoint of the judges, has appeared to be bad in character. There has been absolutely no other evidence. In fact, if it were simmered down to the exact facts, it might even be found that the complaint that resulted in this arrest originated in personal, petty spite.

I have spent over a quarter of a century studying the moral and physical needs of the masses of the people. I can reasonably claim to be an authority on the subjects that I deal with in this magazine. The honorable judges, who have decided that I am guilty of a crime, no doubt spent a few minutes studying one or two of my publications. They know little or nothing of the principles back of my work. They have had but a glimpse of the purposes I have in view, and from this brief consideration, they have rendered their decision.

**STUDYING  
HUMAN NEEDS  
FOR QUARTER  
OF A CENTURY.**

**FROM  
DISEASE  
TO  
HEALTH.**

*To Bernarr Macfadden,  
Battle Creek, Mich.*

I have read your publication for.....years.  
I was suffering from a serious disease when I first became interested in your theories. As a result of following out the ideas you have advanced, I am now healthy and strong, and expect to remain so.

(Name).....  
(Street).....  
(City).....

Were any one of them to study my magazine month after month, to view it in a broad-minded manner, to know something of the spirit with which it is imbued, his decision would in every way be reversed. If the Bible were to be taken up in this hurried manner by a man who never saw the book before, but was imbued with the conventional ideas of literature, it would be branded as an obscene book; but when the Bible is studied carefully, no such decision can be possible, and it is absolutely the same with the **PHYSICAL CULTURE** Magazine. No human being gifted with intelligence who will carefully study a few issues of this publication, can come to any other decision than that it is literature of the most valuable sort, and that it is filling a need that is felt in all parts of this country at the present time. The portion of human race living under civilized conditions is suffering to an extent that is beyond the power of words to fittingly

describe, because of ignorance of the physical laws of life. Health is one of the most valuable of all earthly gifts, and as you all know, our object is to build in every reader a higher degree of physical health, and in building this we are naturally

**THE PRINCIPLES OF CHRISTIANITY IDENTICAL WITH OURS.**

compelled to commend morality of the highest type. In fact, Christianity of the right sort stands for exactly the same principles that are being preached in this publication. Paragraph after paragraph can be quoted from the Bible, which prove that this book views the body as sacred. "Glorify God, therefore in your body." (I Cor., 6-20.) Now does not this magazine first of all glorify the body? Does it not preach that it is divine, that it is not merely the right, but the duty of every human being to develop and care for the body? If all this is sinful, then we have committed a crime. If health is sinful, then we are criminals. If furnishing that particular information that is pitifully needed by more than half of the human race at the present time is a crime, then I plead guilty and should be punished for being so bold as to furnish such knowledge. If the judges who have rendered this decision were to study the needs of men and women at the present time, were to see them struggling for merely enough physical energy to maintain life with a moderate degree of satisfaction, they would have reason to at least, acknowledge that there is something wrong. They would have to acknowledge that there is at least a possibility of finding a remedy for the weakness, the pain and the misery with which one meets in every sphere of human life. There are at the present time many evils with which we have to contend, that did not exist forty years ago, or even twenty years ago, and the decision that our literature is obscene can only arise from a standard acquired from the far distant past.

This publication is supplying the most valuable of all knowledge. It is shedding a brilliant light on the road to higher manhood and womanhood. It is pointing the way to health and strength for thousands of poor, miserable beings, who were tottering

**TEACHING PURITY OF THE NOBLEST SORT.**

into the grave. It has taught purity of the highest and noblest sort. It has taught temperance and freedom from every evil that destroys bodily and mental power. It has done more than that — it has led the way in the physical culture reform. It has proven to the editors of this country the pitiful need of the knowledge that it supplies. It has proven to them that the people want, and are willing to pay for literature, of this character. Therefore, to this publication alone is due the extraordinary interest that is now being manifested in the cultivation of health and strength by the editors of newspapers and magazines. It has awakened the public to their physical needs. It has freed them from the patent medicine vendor.

PHYSICAL CULTURE was the first magazine to call attention to the frauds that are everywhere being perpetrated in this country by medical quackery, that are foisted upon the public by various advertising doctors and the patent medicine fraternity. This publication led the way in this valuable work. It aroused the interest of various other conscientious editors, and the "Ladies' Home Journal" and "Collier's Weekly,"

**WORKING FOR EVERY REFORM THAT ELEVATES THE HUMAN RACE.**

have joined hands with us and aided in this monumental reform. PHYSICAL CULTURE has fought for the prohibition movement. The very essence of our reform work depends upon eliminating evils of every nature that lessen physical vigor. Therefore, the physical culture movement has been of vast aid to the prohibition

**FROM WEAKNESS TO STRENGTH**

*To Bernarr Macfadden, Battle Creek, Mich.*

I have read your literature for ..... years. I was weak, had no vim or energy, but after following the advice found in your publication for a short time I began to notice an improvement, and am now strong and healthy as a result.

(Name).....  
 (Street).....  
 (City).....

movement. It has awakened the people to the baneful effects of the use of liquor on bodily and mental powers.

PHYSICAL CULTURE has worked with might and main for personal purity. The influence of this magazine has awakened many of the great religious bodies to the need of doing more work with a view of elevating the morals of the masses. The PHYSICAL CULTURE Magazine has done more for clean morals, more against the vices that beset both young and old, than any other one influence. This result may not have been accomplished directly, but this is the first publication that has ever come out and plainly and emphatically advocated a clean sexual life. This is the first publication that ever drove home the truth that a life of this kind leads to the highest human development, and that the immoralities that are condoned and often even commended were disastrous in every way, not only to moral character but to physical manhood. A man cannot be immoral and possess all his attainable powers. A man cannot be a rouse, and be strong and capable. Weakness and sexual debauchery are always companions, they travel along arm in arm.

Has not this magazine fought all these evils from its very first issue? Has not every word, every line appealed to one's higher nature? And in every instance has it not been an influence that encouraged and even demanded the development of the highest and noblest human characteristics?

BRAND ALL  
EVILS SO  
NONE WILL  
FALL UN-  
KNOWINGLY.

PHYSICAL CULTURE rings the praises of manhood of the highest type. We believe in womanhood of the noblest sort. We maintain that the various evils that often parade in attractive form should be known, that signs should be placed on them that will enable everyone to be fully aware of their nature. This magazine stands for the truth. We stand for everything that is clean and wholesome and pure. Is there anything obscene about principles of that sort? Is the knowledge necessary to obtain superb manhood or fine womanhood necessarily obscene? Is the teaching of those magnificent truths that are necessary to know in order to obtain these wonderful gifts, to be classed as a crime?

The judges practically declare, in their decision, that I am advancing the theories of this magnificent reform, merely to cover up obscene literature, which I am distributing for financial gain. How about the offers I have made again and again, and which still remain open, to give everything I own to the Government or to any reputable religious or civic body, which will agree to carry on the reform work that this publication has begun? If the time ever comes that I have to parade

I HAVE  
OFFERED TO  
GIVE ALL I  
OWN AGAIN  
AND AGAIN.

as a hypocrite, if the time ever comes that I have to be a miserable nincompoop of this sort, then I will stop working. For the last twenty-five years of

my life I have worked with never-flagging enthusiasm. During the first few years of the life of this magazine, my labors began early and were continued nearly every day to far into the night. It was often twelve or one o'clock before I thought of going to bed. The literature that I have presented herein has been evolved from the enthusiastic efforts that have been continued all through these years. The same amount of labor, the same amount of intelligent and persistent attention, if it had been given to any business that offered ordinary opportunities for advancement, would have paid me ten times as much money as I have gained in the physical culture profession. When this publication was started, it was carried on under clearly defined principles. There was a purpose back of it, and the making of money was not its object in any sense. To be sure, we have been

To Bernarr Macfadden,  
Battle Creek, Mich.

I have read your literature for..... years. It has made me see the light that has been the means of developing me into strong, healthy womanhood. Without your publication, I feel satisfied I would have been an invalid with but little possibility of ever being a healthy, happy mother.

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compelled to keep in view the financial needs of the business. It has been necessary to inject a certain amount of business into the proposition. Without this, it could not have existed; it would have died soon after birth; but the policy of this publication from its very beginning has been to teach the laws of health that are everywhere being ignored. The financial rewards have never been great, but they have been sufficient at all times to carry on the business and it has grown slowly but surely, and it will grow still faster in the future. It has grown because it deserved to grow, and for every dollar that has been spent with us, the buyer has received in value many times over the amount. We have letters in our files, where men have stated that our books and magazines have given them value received a hundred times over.

When I read the decision of the judges in my appeal, a feeling of disgust swept over me. What is the use of giving one's time and thought, even one's very life, one might say, to a reform work that brings one into such disrepute. Why not drop the whole business? I have suffered enough trying to make people understand the terrible need for a clear understanding of the subjects that are discussed in detail in this publication. Why not stop now and here? These were the thoughts that came to me, but they were only momentary. They were soon

swept away by the determination that I have developed through the long years of fighting. When I first became interested in this work I was a miserable, emaciated boy. It was a fight that took more than an ordinary force of character to develop the strength and health that I finally acquired. It has been a fight ever since, a never-ending, continuous contest, and all this struggling and striving has been an education in character building, as well as bodily development, that is of untold value.

Those who have condemned my literature as obscene, lewd and lascivious could not furnish an individual instance where it has been baneful in its influence, and I can furnish, and my friends can furnish, thousands of instances where it has been of untold value, where it has changed weakness to strength, where frail, diseased bodies have been able to develop a superb degree of health, where it has made boys and girls strong, where it has made fathers and mothers stronger and happier, where it has elevated and made home life more happy. Is all this not worth something? Are the courts of the United States so involved in technicalities of law that justice has absolutely nothing to do with the decisions in the cases that come before them? If literature can be proved in thousands of cases to have brought about untold benefit, and if not one single case can be brought against such literature where it has been productive of evil results, then can any judge have any cause for condemning a man who issues literature of this character?

No, dear friends, I am not going to give up. I am going to continue this fight on to the very end. I am in this to the finish. I need friends, I want all I can possibly secure. If it is necessary that I should suffer in

order to make the courts of this country realize their mistake, I am a ready and willing victim. I am here on this earth but for one purpose, and that is to carry out the particular objects that my intelligence and my

conscience point out as being my duty. I will not deviate one inch. I have felt the needs of the people, I have suffered from the very evils that I am so emphatically condemning. I see no need of wasting human lives by the million through the lack of a little knowledge that might easily be possessed by every intelligent human being. The judges have indicated that I am in this work for the money that there is in it, that I am circulating prurient literature for financial gain. I will let the half million or more readers of this publication decide as to the

I AM NOT DISCOURAGED OR AFRAID.

I'LL FIGHT TO THE END.

A YOUNG MAN SAVED FROM VICE.

To Bernard Macfadden, Battle Creek, Mich.

I have been reading your literature for . . . . . years. It was the means of awakening me to the needs of a clean moral life. I have been saved from a life of vice and sin by following the high principles that I have found advocated in your publications.

(Name).....  
(Street).....  
(City).....

justice of that charge, but I intend to fight this decision with every atom of energy there is within me, to the very last ditch, and if this sentence is to be carried out, if I am to go to the penitentiary for saving human lives and human suffering, for making homes happy and children stronger and healthier, I am ready and willing to go. I am willing to stand on the principles that I have been fighting for to the very end. I have been a man in the past and I will continue to be, and I give fair warning to the officials of this government that as long as I have an atom of power within me, I will fight for the cause that I have made my own — that as long as I can draw breath I will be expounding the principles that I feel within the innermost recesses of my soul are pitifully needed by practically every community in this land.

No, dear friends, do not worry about me. I am happy in the knowledge of a duty well done. To see the principles I have been spreading broadcast gaining strength and followers by the thousand everywhere is a source of satisfaction that I cannot really fittingly describe.

The physical culture movement has come to stay. From now on it will grow with monumental strides. It is in the air, it is in the minds of the people everywhere, and they can imprison me or do what they choose with me, it will make no difference.

**I'LL STAND BY  
MY PRINCIPLES  
TO THE LAST  
BREATH.**

I am ready to go to prison, I am ready to go anywhere, I am ready to go even to the scaffold, to fight for the principles for which I have been struggling for all these years, and I will give fair warning to one and all that there is only one way to stop me from doing my chosen work, and that is to put me under six feet of earth; and if this is done, on top of my grave will grow a movement so great in power, so mighty in influence that it will sweep every miserable, prurient prude from the face of the earth, and then this country, cleansed of these vultures in human form, will be capable of reaching a civilization that will be greater and grander than the history of the world has ever known.

*Bernarr Macfadden*

Address all mail intended for the Editorial  
Department to BERNARR MACFADDEN,  
BATTLE CREEK, MICH.

**A  
LIFE  
SAVED.**

*To Bernarr Macfadden,  
Battle Creek, Mich.*

I have been reading your literature for \_\_\_\_\_ years. I firmly believe that what I have learned from it has saved my life. I was sick and miserable, and not far from death and through the influence of your writings I have been able to secure vigorous health.

(Name).....

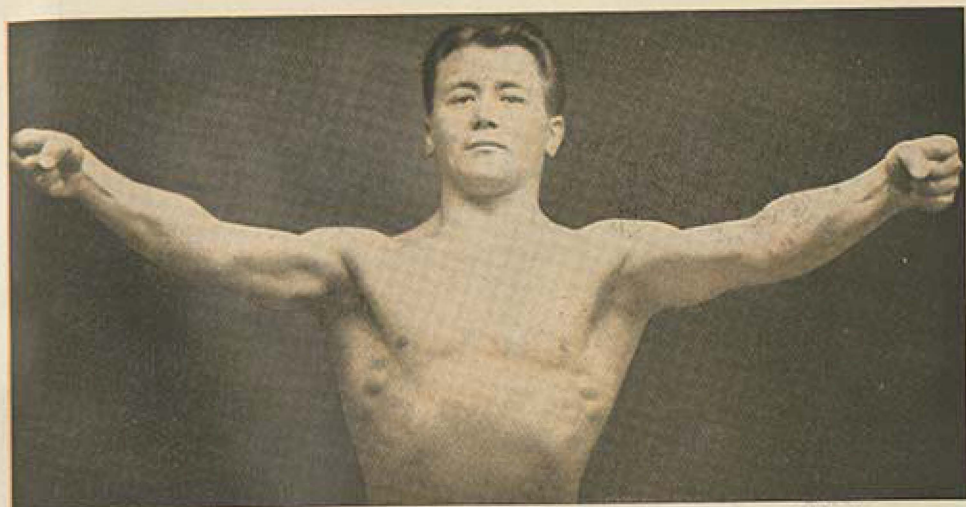
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Dr. Tell

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Dr. Tell Berggren, a fine specimen of manhood attained by careful attention to the science of physical development

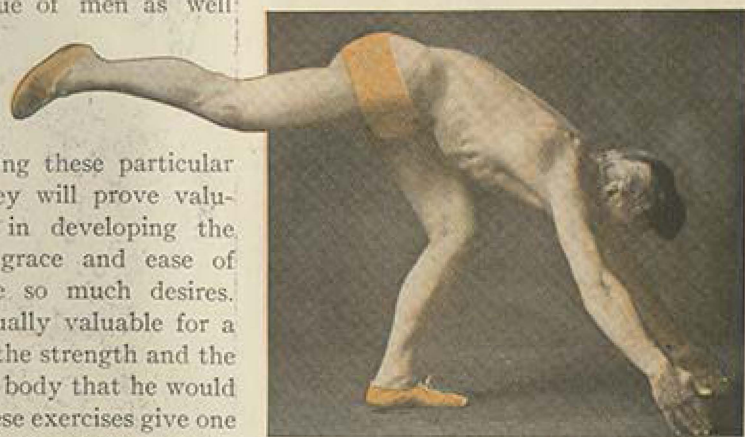
## Balancing Exercises

By Bernarr Macfadden

SOME SPLendid EXERCISES FOR GENERAL DEVELOPMENT AND FOR GIVING ONE AN ERECT, GRACEFUL CARRIAGE.

EVERYONE likes to appear well. You want your body to be strong and erect. You want a graceful bearing. This is true of men as well as women, and the exercises here presented will be found most useful to those who are seeking these particular characteristics. They will prove valuable to a woman in developing the strength, and the grace and ease of movement that she so much desires. They will prove equally valuable for a man for developing the strength and the erect carriage of the body that he would like to possess. These exercises give one a great deal of practice in balancing. They give one a greater command of the body. All the different poses, balancing the body on one foot in various

postures, are inclined to strengthen every muscle involved, and at the same time develop it in size and symmetry.



Exercise No. 1—From a standing position, with arms stretched over head, bend downward and touch the floor, one foot going back as shown. Use both legs alternately. Repeat until tired.



**Exercise No. 2**—From standing position, arms at sides, raise one arm up and one leg backward to position shown. Alternate the use of arms and legs, and continue exercise until tired.

These balancing movements constitute some of the favorite exercises of the Swedish people. In the last issue of the magazine I published an illustration of a Swedish girl posed in a position not unlike some of the illustrations that are presented in this issue. In fact, these photographs were posed for by a physician (Tell Berggren, M.D.), who has had long years of training in Swedish methods. Although a medical graduate, he thoroughly endorses the value of the theories so emphatically advocated in this publication. He not only endorses them, but he follows them out in his own life. He is a believer in natural methods and condemns drugs in the strongest possible manner. He is a believer in

manhood of the highest type, and in womanhood that is free from imperfections. Furthermore, he practices what he preaches. He walks many miles every day, and not infrequently takes a run of several miles.

One need only glance at the illustrations of Dr. Berggren's poses to realize that he values bodily strength and vigor very highly. One has to work for rewards of this nature—we must work for anything in life that is of value. This is especially true in regard to the rewards that come with health and strength of a high degree. I realize that some people inherit such a great amount of vitality that they seem to be able to break the laws of health in every conceivable way and still live to old age and enjoy a fair amount of health. There are but few, however, in these times who possess such an enormous amount of vitality. The average individual has no vitality to waste.



**Exercise No. 3**—With arms stretched high over head bend as far over to the side as you can. Return, make same movement to the other side. Repeat until tired.



He has to husband his physical resources; he has to care for the body; he has to build up the physical energies, if he wishes to enjoy more than average vigor. And average physical vigor, as the reader well knows, is not very far from semi-invalidism.

The exercises I am illustrating, will help very greatly to build the vigor for which every one should strive. They will help to fill the body with energy; they will assist in strengthening the digestive functions; they will increase the lung capacity; they will force you to take deep breaths, providing you use a certain amount of energy in taking the various movements, and in every way you can depend upon their improving your physical efficiency. Each movement should be taken until you are moderately fatigued. Then rest a moment, take a few deep breathing exercises, and afterwards begin on another movement, continuing until you have repeated each movement to what I would term the tiring point. No exercise should be continued to exhaustion, but in order to build up the highest degree of physical vigor, one should repeat any movement that he may be practicing until there is a definite, clearly-defined fatigue, until a rest would, at least momentarily, be enjoyed.

It must be remembered that, in order to secure the fullest possible degree of benefit from the exercises, they should be performed in a painstaking manner. The mind should be concentrated on perfecting the movement attempted, so that after it has been performed for a number of times, it is found that it is far easier of accomplishment than at first, and that grace and ease of movement are acquired.



Exercise No. 4—With arms close to sides bring them upward and one leg back as shown. Alternate with legs; continue until tired.



Exercise No. 5—With arms high over head bring arms far backward and one leg forward, as shown; alternate with legs.



Shinny (Hockey) the game that often plays havoc with the shins, though it is intensely interesting sport and forms a splendid means of exercise.

## The Joys of Winter Sports

By Henry Winston Hardwick

WINTER EXERCISES THAT ARE EXHILARATING AND WHICH ASSIST IN BUILDING A HIGH DEGREE OF BUOYANT HEALTH.

The Winter is here. The crisp, keen air is richly laden with oxygen. Do not shut out the physical riches that can be so readily secured at this time of the year. Go out into the air; breathe it deeply and fully; fill your lungs to their greatest capacity; possess yourself of the joys of living with every nerve fully alive, every sense thoroughly awake. All this can be yours for the taking, at this season of the year.—Bernarr Macfadden.

**T**HIS is an age of coddling. Most of us are too thin-blooded. We are afraid of cold air, we huddle around hot stoves, and grow fond of closed rooms. The crisp Winter air is inviting to the normal individual. It contains the elements needed to assist in building vital vigor. There are no sports that are so exhilarating as those in which we can indulge during the Winter. They stir the nerves! They have an revitalizing influence that fills the body with life and health of such a high degree that it is actually intoxicating.

Hot rooms are devitalizing. They weaken the body and dull the brain. Now that the Winter is here, go out into the bracing air. Taste the joys of life

that are so easily within your reach. There are many Winter games that will awaken the body to new life; that will thrill you with a delight that can be secured at no other time.

There is the great game of snowballing, for instance. When you see the happiness of the boys as they become imbued with the spirit of this game, are you not often tempted to throw aside your dignity and jump into the midst of the fun? But if snowballing is too rough for you, if the possibility of having icy moisture trickling down your back is not pleasing to you, then make a selection from the many other sports Winter offers.

There is skating, for instance. It has

a delight all its own. As you skim over the smooth, glass-like surface, the exercise is indeed delightful. You cannot avoid breathing great draughts of air. Your lungs are expanded to their greatest extent, and you secure the benefit of a vigorous and splendid exercise apparently without conscious effort. There is so much pleasure about it, that you do not realize the character of the energy you are expending. Every moment is full of pleasure. You skim along like a soaring bird, and at such moments one really tastes the real joys of living. The hothouse flowers, wrapped in their flannels, breathing and rebreathing the poisons that are emitted from their lungs, cannot know the delights that come to those who believe in the outdoor life.

Skating is probably one of the most popular of all Winter exercises. It is supposed to have originated in the northern part of Europe. In Sweden, Denmark and Holland, it is the usual mode of Winter travel. In various other

countries it is a favorite form of amusement and exercise. You might say that, as a pastime, it is popular in all civilized countries where the climate will allow it. In many large cities there are rinks in which the ice is frozen artificially, and of course, in such places skating is possible regardless of the weather. The bones of animals, and sometimes wood formed the runners in the first skates that were used. Nowadays, a first-class skate with steel runners can be secured at a very moderate price.

Shinny — or hockey, as it is called in England — is a popular Winter game where the necessary facilities for skating are at hand. It is sometimes responsible for bruised shins, and as an exciting pastime it can hardly be excelled. Some players are inclined to consider it as good as football, and an equally interesting game. The players in this game often develop wonderful skill, and the exercise develops a rugged physique — which is a most pleasing characteristic of the sport. It is a game that may be played at little



Off for a cross-country snow shoe "tramp"—a most exhilarating winter pastime.



Skeeing stirs the blood and thrills the nerves as few other winter sports can.

or no expense. Sticks with curved ends are sold for the purpose, and these can be bought of sporting goods dealers, though, if these are not obtainable, almost any convenient form of stick can be used for the purpose. Each player is provided with a stick of this kind, after selecting the field for the game, which should consist of ice as smooth as possible. A small object, either a piece of wood or a ball, is placed in the center of the field, and after choosing sides, the game can be

begun. The object of each player on one side is to drive the ball towards his opponent's goal, and in the excitement of the contest there is a vast amount of interest aroused. As a consequence it furnishes a magnificent means of exercise, though as a rule I would recommend the players to use shin guards if they want to avoid bruises.

Snow-shoeing is popular wherever it is made possible by heavy snowfalls. In fact, in many parts of Canada, there are periods during the Winter when snowshoes are absolutely essential to "getting about." In Canada, the usual snowshoe is made out of a flat frame not unlike a tennis racket, without a handle. The frame itself is usually made of pliable hickory, filled in with wicker-work or thongs in a manner similar to the tennis racket's playing surface. Snow-shoeing parties are quite popular during cold weather in the extreme north. It is a splendid exercise, as one can well realize, though it usually takes a little time for one to become accustomed to walking with this strange footgear.

The Norwegian snowshoe is usually made of a thin board, from five to ten feet long, and three inches in width, with the fore end slightly curved upward. As

a rule, however, this form of snow-shoe is called a skee. In many of the northern countries skeeing is a popular sport. For rapid traveling on a down-grade this device can hardly be excelled. Very interesting contests are often held at jumping for distance after coasting down a steep hill with the aid of skees. Phenomenal speed is, of course, attainable, and these experts are often able to jump one hundred feet or more.

Curling, is the favorite Winter sport of Scotland. The illustration accompanying this article gives one a very good idea of the game. In the land of the Scot, the sport is regulated by an association called the Caledonian Curling Club. This club holds matches in which hundreds compete every Winter. The sport is said to more especially be popular in the southwest division of Scotland, though it is now played in England, Canada, and also in the northern part of the United States. As will be noted from the illustration, the game is played with flat circular stones. The stones are about nine inches in diameter and weigh from thirty to forty-five pounds. Each of the players is provided with a pair.

As will be noted, the stones are fitted with handles to enable the players to hurl them on the ice with a proper degree of force. The players make what is called a rink on the ice, thirty or forty yards in length. Certain marks are made at each end of the rink. The chief object of the player is to hurl his stone along the ice with proper strength and precision, and the game depends on the skill of the players in placing their own stones in favorable positions, or in driving rival stones from favorable positions.

There are many other popular outdoor sports. There is walking, for instance, that can be indulged in without competition, and when the wind is cool and keen, when it is so strong that you are compelled to "fight" it, the pleasure is much increased.

I could hardly close without mentioning the value of running. Running is beneficial at all times. But whatever you do, avoid hot rooms, and breathe all the wintry air you can secure, do not be afraid of it. It will mean more health and strength, it will add to the happiness of life, and it will make you a more capable man or a more beautiful woman.



Curling, the favorite Winter sport of Northern Scotland, provides splendid exercise and amusement

# Marvellous Results Attained Through Physcultopathy

A MAMMOTH INSTITUTION DEVOTED TO THIS NEW SCIENCE OF HEALING. ASTOUNDING CURES EFFECTED BY THESE SIMPLE METHODS.

By Bernarr Macfadden

**I**T would hardly be appropriate for me to begin the series of articles that I am preparing on the science of Physcultopathy, the new healing art, without calling attention to the institu-

the patient has turned to Physcultopathy. It can be easily realized, therefore, that the many patients who have given these methods a trial were really and truly sick, and that they were not



The Home of Physcultopathy, the New Science of Healing. This mammoth building will accommodate 400 persons. It is located on the outskirts of Battle Creek, Mich., and therefore has every advantage offered by both city and country

tion devoted to the methods of this science, and to the astounding results that are being accomplished here day after day, by the aid of these methods. This enormous sanatorium, accommodating over four hundred guests, has been open for business a little over a year. Nearly every patient that comes here has previously been treated in accordance with the medical régime. In other words, the various methods advocated by medical science have, in nearly all cases, been tried out thoroughly before

suffering from imaginary illnesses, which is true of a number of the ordinary cases. Out of the hundreds of cases that have been cared for by this institution, I can definitely state that I do not know of a single instance where a patient who has remained here a sufficient length of time to expect results, has gone away dissatisfied with the change made in his physical condition.

The theories of Physcultopathy are reliable, simple and scientific. They recognize that the healing power exists



The magnificent dining room, finished in mission style, decorated and furnished as well as some of the most elaborate and beautiful dining rooms in America's palatial hotels

within the body itself. Nervous energy controls every part of the body, according to our theories. We build up the nervous energies, we increase the vitality by adding to the strength of the stomach, lungs, liver, kidneys and all the various important organs of the body. This results in the making of a superior quality of blood, which furnishes the needed vitality. It contains the virile, live elements that are essential in building

bodily vigor, and when a tired, wornout, and diseased body is supplied with new life-giving elements of this nature, the change that is made within a short time is really amazing. Chronic diseases that are ordinarily supposed to require many months and sometimes years for recovery are often cured within a few short weeks.

There is one special feature about this institution to which I want to call the attention of everyone interested in the



A view of the commodious kitchen in which the food for this mammoth institution is prepared

healing art. We try to make the patient forget he is ill. Here there is no atmosphere of sickness. It is more like a hotel for vacationists. Everybody is supposed to have a good time while taking treatment. Treatments of every character are pleasing in nature. This is absolutely essential in order to produce not only the proper mental attitude, but to awaken the powers within the body to their particular duty. We try as nearly as possible to keep patients from dwelling upon their ailments. We divert them in every possible way. We en-

stance, there was not a single death for over three months during the summer, and during this period nearly a thousand different persons were in the care of the institution. I do not believe that there is a hotel that is supposed to accommodate healthy people only, that can show a better record than this. The average death rate in large cities, during a year, ranges from fifteen to twenty-five for every thousand of population. Therefore, a little figuring will show you that the mortality record at our institution, which deals entirely with sick people, is



A few of the lady patients in conventional attire

courage them to take out-of-door exercises. We build up the muscular system with a view not only of adding muscular strength, but of increasing the general supply of nervous energy, which, of course, very greatly assists the vital processes.

I do not think there is a hotel or a sanatorium in the world treating the sick as we are here, that can show as low a record in mortality percentage as we have had here at this institution. Remember that our patients do not come here until they have tried about everything else, and notwithstanding the serious character of their ailments, deaths are of rare occurrence. For in-

really less than will be shown in the average city.

These astounding facts indicate to a remarkable extent the accuracy of the statements that have often been made in this publication that one should not die from disease; that death should be put off really until the body actually wears out, and that death from a disease indicates in many instances that the treatment is at fault, or in other words, that the treatment is the actual cause of death.

Here in this institution I have seen paralyzed patients who have not walked for years, in three or four months make such a change in their condition that





A corner of the massage department, with curtains dividing each separate room thrown back

they could walk several miles without serious fatigue. A man recently came here with one side of the upper part of his body paralyzed. His throat was paralyzed, and he was unable to swallow. The ordinary practitioner would usually recommend that a tube be placed in the stomach to feed this patient. In three weeks, the patient was swallowing as well as anyone, and is now rapidly recovering. We recently had a child suffering from infantile paralysis. When she first tried our methods she looked more like an animal than a human being. Her cry was that of an animal. Although this disease is classed as absolutely incurable by authorities everywhere, in a short time the child began to rapidly improve, and though recovery is by no means completed, the change in the

little one is amazing from every standpoint.

The results of the treatment used here is really a revelation to those who give it a trial. "Why, how could such simple methods accomplish such wonderful results?" is the remark that has been made to me scores of times. They come here sick and despondent, often hopeless, and in a few short weeks they go away enthusiastic followers of the simple truths that we so emphatically advocate.

In addition to the special methods that we have for stimulating the spinal column which have been described to a certain extent in a former issue of the magazine, we use all the various drugless methods for stimulating the functional activity of the body. We have physical culture classes of various kinds for build-



A view of one end of department for remedying various physical defects. Here is shown one of our methods of filling the body with electrical energy

ing the muscular vigor which is essential to a cure. We give especial attention to scientific feeding. In fact, without proper food no one can advance very rapidly toward a definite and permanent recovery. Hydrotherapy is used to a considerable extent in nearly all cases, as a means of accelerating the activity of the skin. There are Turkish baths, Russian baths, plunge baths; in fact, baths of every description that can be used for this particular purpose. There are two water treatment departments; one for either sex, and they are splendidly equipped for every conceivable treatment coming within the realms

importance of making the treatment pleasing to the patient in every way will be thoroughly recognized. On more than one occasion I have had patients say to me on leaving, "I am not only greatly pleased with the results of the treatment I have received here, I not only feel stronger and better in every way, *but I never had such a good time in all my life.*" It is not difficult for one to realize how much faster results can be achieved when life is made so pleasurable. Pleasure of the right sort really has an



A few corners in the men's treatment department. Steam and Turkish baths, hot and cold showers, douches, etc., are provided for both sexes.

of hydrotherapy. Massage is, of course, used in many cases, together with various manual exercises for developing defective parts of the body.

A department of osteopathy has also been opened, where those who so desire can take advantage of this particular branch of healing. When it is combined with the remarkable curative powers that come from exercise, diet, hydrotherapy, and other natural means, its effectiveness is, of course, very greatly enhanced.

We believe that when the science of healing is thoroughly understood, the

exhilarating influence not only over the mind, but over every part of the vital organism. It stimulates every organ, the blood circulates more freely, and under such circumstances one

actually lives, and all this, one can readily realize, is of very great value in adding to one's vital vigor. If I were to attempt to give some details of many astounding cures that have been secured in this institution, it would fill every page of many issues of this magazine. But in order to impress those who are interested with the startling results that can be achieved in a very short time, I am publishing herewith three comparative photographs of recent patients. I am publishing a letter from each of the individuals referred to, that they may tell their own story in their own words:



A class exercising on the lawn. Various exercise drills are given each day, and the exercises are given with a view of making them pleasurable as well as beneficial

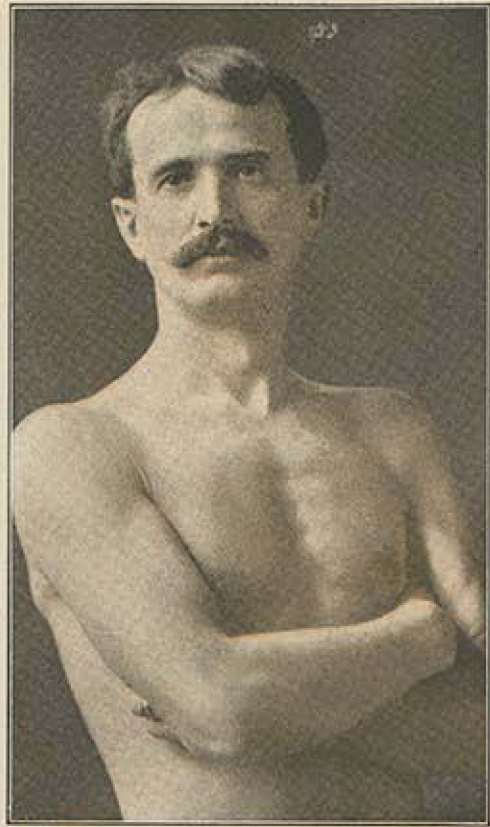
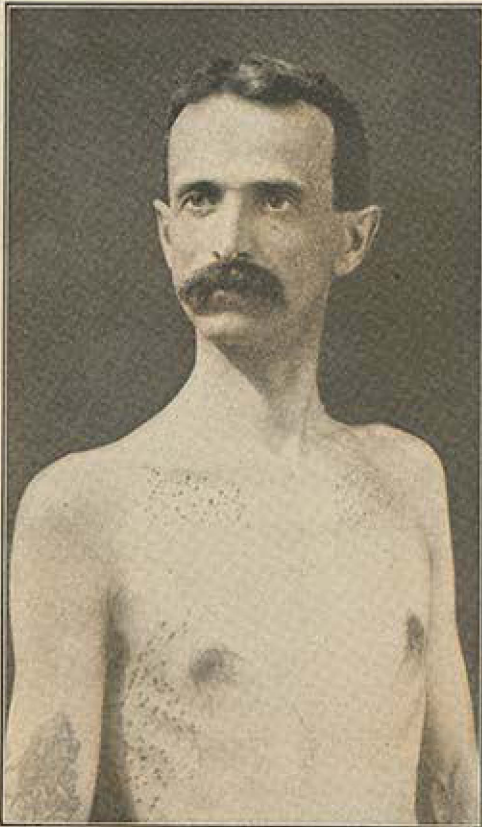
TO BERNARR MACFADDEN:

I saw my dear wife fade away. I saw her torn from her dear children by death in the prime of life; in spite of all the efforts of the physicians in charge, they were unable to save her. The effect of this loss was heartrending. It seemed to be more than I could bear, and I was finally taken down with a catarrhal con-

dition that seemed to infect my whole body. I went to a doctor, and he could give me but very little hope. I went to another, with a like result. I realized, however, that I must fight for my life, not only for my own benefit, but for my three little children, who were dependent upon me for support. I was discouraged and despondent. Medicine



A group of guests and patients dressed for an outing. The spirit of fun and frolic is always encouraged. Note the happy faces



Philias Champagne says he arrived here more dead than alive. We reproduce a photograph of him when he arrived, and one taken three months later, showing a gain of about twenty-five pounds in weight, and his disease entirely cured

that was given me had such a rank taste that I really could not take it. I had read your magazine for a long time, and I finally turned to your institution for aid. When I arrived, I was more dead than alive. I had my photograph taken when I began treatment. In a few days I felt much improved, and I continued to grow stronger week by week. I thank God I am now well, and I expect to remain so, and I will have the happiness of bringing up my dear little children. Yours is a noble work, Mr. Macfadden, and may God bless you and keep you, that you may live a long life, and carry on your good work is the earnest wish of

PHILIAS CHAMPAGNE.

The following is a letter from a victim of surgery:

TO BERNARR MACFADDEN:

In 1903, I fractured my rib in a rail-

road wreck. In the spring of 1904, I had bronchitis, which, in fact, turned into typhoid pneumonia. In the spring of 1905 I had pleurisy, which grew worse until it was termed advanced pleurisy. After a few months of suffering, an operation was performed and part of the sixth rib removed. The doctors in whose care I was placed, gave me up to die on several occasions. I spent five months flat on my back in bed, unable to move of my own accord. I remained in the hospital seventeen months. I consulted the best physicians from Massachusetts to California. What I have found out since I came here to have been a criminal mistake in my case, was the three hearty meals a day that I was allowed while in bed. I was given oatmeal, steak, sausage, toast, fried potatoes, coffee, buckwheat cakes, roasts, desserts, pies, etc.

When I was able to walk around, the physicians were unanimous in the verdict that I would never have the use of the left lung again. They agreed that an operation removing all the ribs on the left side was necessary. Two weeks previous to coming to Battle Creek, I had been feeling so desperately ill and despondent that I concluded I might as well take my life. I remembered some of your literature and decided as a last resort to see if anything could be done for me in your institution. Before taking up treatment at your place I consulted the physicians of the institution opposite yours, and they also stated that all the ribs from the left side would have to be removed.

Your physicians assured me that I would use my left lung again within a year, and that there was no need for the operation. At the time I went to your institution, I was unable to walk even a short distance without a rest. Within a month after beginning your methods I was able to walk from three to five miles

without tiring. To show the remarkable change that was brought about in my case, a few days previous to writing this letter, about five months after beginning your methods, I walked fifty miles in twelve hours and fifteen minutes. I am satisfied that I shall soon be able to excel this feat of endurance, should I so desire. My weight has increased twenty-five pounds, and in my present condition I feel that I am on the road to what I would term perfect health, and notwithstanding my present superior vigor, I will not be satisfied until I am in perfect condition mentally and physically.

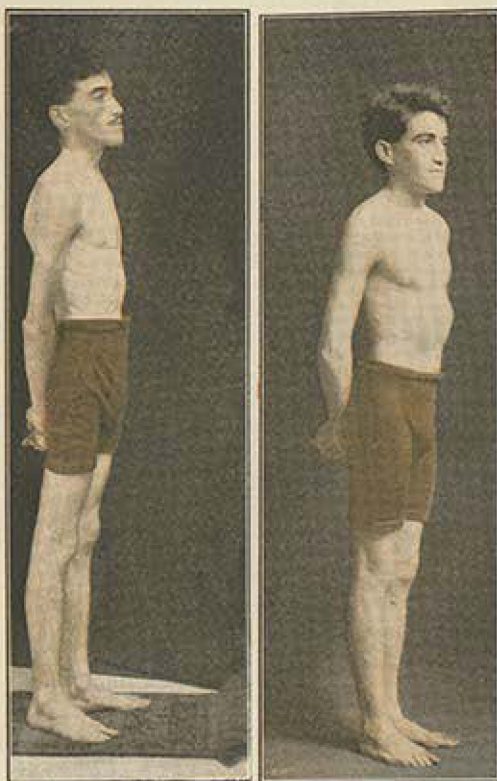
G. S. HALL.

These letters tell their own story. They describe experiences that are not at all uncommon. They show in a most astounding manner the phenomenal results that can be achieved by following the methods advocated by Physicultopathy. As an introduction to the series of articles that I intend to furnish my readers during this year, this article could hardly be improved upon.



Mr. G. S. Hall, when he began treatment and a few months later. He gained twenty-five pounds in solid tissue, and though too weak to walk any distance, when he began treatment, he walked fifty miles in twelve hours a few days before last picture was taken

One certainly cannot get away from results that they are able to personally see and read about. We could easily publish information about hundreds of cases that are not far different from the above, and I am satisfied that my readers will follow with a great deal of interest the articles that I shall publish each month hereafter, in which I will give in detail the theories upon which the science of Physcultopathy is founded. When you have thoroughly absorbed these ideas, you will know the nature and cause of diseases of all kinds. You will



Mr. S. A. Killoran before and after treatment. Mr. Killoran was cured of constipation and serious bowel trouble, and gained twenty-four pounds solid flesh in three months.

know how to apply the treatment to your own or to other cases.

With this magnificent institution as a marvelous exemplification of what can be accomplished in the healing art, Physcultopathy should move forward with marvelous strides throughout the entire civilized world. In fact at the

present time, if there were several hundred doctors of Physcultopathy, I could quickly place them in communities where they would be assured splendid incomes within a few months. The public is "starving," literally dying by the thousands, for the information that we have to give, and there is not a community of five thousand or more inhabitants in the United States that would not supply one or more followers of this profession with a splendid income, and as there are over five hundred cities in this country alone containing this many inhabitants, you can readily realize that there are openings for several thousand doctors of Physcultopathy.

TO BERNARR MACFADDEN:

It is now a little more than three months since I came to your institution, in a much emaciated and run down condition, due to constipation of two and a half year's standing and consequent stomach disorders resulting therefrom. It is of course needless for me to add here my experience with medical men, they having failed to give me any permanent relief. I had almost decided to give up the fight for good health and to struggle through a miserable existence to the best of my ability when, fortunately for me, I chanced to come across some of your literature. The common sense and simplicity of your methods so appealed to me that I immediately decided therein lay my physical salvation. One week after my arrival at your institution there was a decided change for the better in my condition, brought about by the purifying process which I underwent. In three weeks' time the constipation yielded to the treatment, and I have not been troubled with this ailment since, nor do I expect to in the future. Although it was with difficulty that I was able on my arrival to make my way to your Sanatorium from the depot, a distance of about a mile, I now enjoy a daily walk of ten miles, and sometimes more, with but little effort. As another instance of the improvement I have made during my stay here I might mention that I have made an actual gain in weight of twenty-four pounds, with a proportionate increase in strength.

SYLVESTER A. KILLORAN.

# Living the Radiant Life

Written Especially for PHYSICAL CULTURE

By George Wharton James

Author of "What the White Race May Learn From the Indian," "The Wonders of the Colorado Desert," "In and Around the Grand Canyon," "In and Out of the Old Missions," "The Story of Scraggles," "Indian Basketry," "The Indians of the Painted Desert Region," Etc.

## CHAPTER VII.

### OUT OF DOOR RADIANCES—CONTINUED.

I WANT to radiate the healthfulness of joy. Joy is the sunshine of the soul. Let it shine. If there is so much of it that it fills the soul, it makes of it a luminous body that must radiate light and warmth and health to others. The joyous man is the healthy man, and he that has health should joy to give it to others, whenever and wherever he can. My friend Marshall P. Wilder, is a radiating center of joy as well as fun. He is funny, but he is more, he is joyous. There is no enmity, no malice, no unkindness, no cruelty in his fun, it is all healthful, kind, sane and joyous.

A little girl once said of a certain man: "I like that man because he always shines at me." Don't you want to shine and make glad the innocent heart of a child, the striving heart of the young, the sorrowful and vexed heart of the middle-aged, and the weary heart of the old? Oh, to radiate "the shine of joy," to everyone. Well did Robert Louis Stevenson say:

"A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will; and then entrance into a room is as though another candle had been lighted."

"There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody so much as the benefactor."

Make the most of your happiness, and

the least of your sorrows. Use the telescope at the enlarging end for the former and at the other end for the latter, until you have learned what most of us have to *learn*—how foolish and wrong it is to make our joys mere *incidents* while we make our sorrows *events*.

I want to radiate a joy in the little things of to-day. Most people live in anticipation. The things of to-day are not enough. It is "Oh, to-morrow—next week,—next year—will surely bring me my hearts' desire!" Beloved, beloved, learn that to-day is the fulfilment of thy heart's desire. Take to-day *all* it brings, and it will make *to-day* so full that you will have no care for the joys of anticipation. Live *now*, LIVE NOW, so intensely, so fully, so passionately, so all-absorbingly that life to-day will be compelled to deliver up all its treasures *to-day*. Hence every day becomes a perfect joy.

I want to radiate *inspiration*. The idea that the saints of old who wrote: "the Bible," are the only examples of inspiration. I do not believe God inspires every good man and good woman, and all good in all people comes from Him, for He is the original source.

A self-centered life is a selfish life; a life that gives of itself freely and fully to all with whom it comes in contact is a life of inspiration,—it is a radiating center of inspiration. It inspires to courage, to higher endeavor, to larger achievement. I need all this for myself,

but I long and desire to inspire it in others. Many a life seems to have inspiration for the carrying out of its own dreams, ambitions, desires, but none to give away. Yet the lives we touch may need just the impetus, the propelling force,—light or vigorous,—that we can give to enable the fulfillment in them of half dormant ambitions for good, the attainment of noble endeavor.

What would become of the chick in the egg if the mother hen did not brood over it. She forgets her own desires to move about in the stronger desire to bring into active being the hidden lives within the eggs. I want to be a "brooder" over the souls of men and women, young men and maidens, boys and girls, and quicken to life the dormant powers of the weak, the tender, possibly the misshapen. Aspirations may have begun in them that can only be quickened by warmth and love from outside. Oh, for wisdom, as well as love, to "brood" aright.

This implies a reaching out to others. It means an ability to feel even the hidden or only half-felt thoughts of others, and love and sympathy alone are delicate enough instruments to thus feel. The seismograph, that registers the oscillations of the earth's crust, is one of the most delicate of man-made instruments, yet the human heart that would respond unerringly to every beginning of aspiration and longing for good in every other human soul must be ten thousand times more sensitive than the seismograph. Such a sensitive instrument would I become. I would hear the faintest beat of the human hearts near me. I would inspire those faint beats until they are strong, regular, powerful, certain.

Lives often possess, unknown to themselves, the germ cells of great powers and lofty ambitions that will never be developed unless some outside influence impregnates and vivifies them into existence. The seeds of our children of the flesh are not the only things that need to be impregnated. Ere they can be conceived, nourished and sheltered in their ante-natal condition, born, suckled and cared for through the period of infancy. With thousands of people the seeds of

good in their souls need to be quickened from the outside, and the help, the food, the desire to feed, must also be given from the outside, until they are born and nurtured into active, self-reliant existence. To be this outside quickening power is to be a radiant source of inspiration, and this I hourly long to be.

In this connection I have found that every life that is growing, expanding, enlarging, is a stimulation to every other life to grow, expand, enlarge. I seek, therefore, to radiate growth by my own growth. By *being* something, *doing* something, I want to help others be and do. Growth is the most natural thing in the world, but unfortunately, men and women are far from being natural. How then can I best radiate the inspiration for growth in them? By being natural myself,—throwing off the artificialities, the restricting and restraining bands that prevent the best of myself from coming forth,—by being real. This demands that I think for myself, that I decide for myself, that I act for myself. Once get into this habit and growth is certain and sure. The storms may beat upon such a life but, like the sturdy oak, it is thrusting its roots deeper into the soil in every direction,—it is living for itself—and storms and tempests only make it the more sturdy and strong. This, in its turn, quickens other lives to growth, to self-thought, self-decision, self-action. Too long the leaders have tried to lull the power of thought in the masses. The church has said: "We will think for you on matters of religion. Accept what we teach or your immortal souls will be imperilled." The bar and bench have said: "In matters of law we will decide what you must think and do. If you differ from us your acts will be illegal." The colleges of physicians and surgeons have said: "We will think for you in matters of health. If you differ from us your bodies will become diseased and die." The schools and universities have said about everything: "Think as we teach you, for we have all knowledge, and wisdom, and knowledge will die with us," and the result is that to find a being who *dares* to think and decide and act upon his own thoughts is as rare almost as to find a dodo. Thought is for



you; growth is for you as well as for all the universe of God. Teach yourself to think for yourself as naturally and unconsciously as you breathe for yourself. Once and forever rise up in your manhood, or your womanhood, and say: "Henceforth I will think, and decide, and act for myself without reference to what other people think or say or do." And then you will begin to grow as you never grew before.

Doubtless at first you will grow "scraggly," and somewhat wild. But time and experience will prune you. Better do that than never grow at all. It is perfectly true that the way to learn to grow is to grow. We learn to do by doing. Do not be afraid to reach out for growth because you don't know how. If you reach out, and grow, you will soon learn the best way how.

There is another view-point to this question of growth. We have within ourselves the power to quicken or retard our own growth. Too many of us are lazy, physically, mentally, spiritually—yes, and cowardly. We don't want the trouble of thinking for ourselves. It requires energy and courage. It is so much easier for some of us to accept, to drift, to cast off all responsibility. But growth cannot so come. We must row against the tide to develop our muscles. If we accept what others say and do let it be because our best judgment, after due consideration and personal thought, has decided that it is the wisest and best thing for us to do.

Then, too, many of us do not grow because we are content with what we have. Oh! the curse of low satisfaction, the hindrance to life of smug and ignorant contentment, the dwarfing power of self-complacent assurance. This must be shaken out of every mortal before he can grow, and this spirit is by no means found in the ignorant and uneducated alone. Boston and New York, Chicago and Minneapolis, are as full of it as Podunk and Milpitas, Four Corners and Snigginsville. Indeed I do not know but that there is more of it per capita in the great centers than in the country villages. And how it retards growth. The smug and complacent, correctly-worded and phrased Bostonian; the haughty and

self-assertive, successful New Yorker, each assured that he has all there is of good to have, and that no good thing can come out of any other place than his. What an exhibition of colossal stupidity, of shutting out of the sun and other stimulating powers of growth. Yet rid of it! Look around! God made other places than yours, and He speaks to others than you. Be humble and learn. Be reverent and grow.

Others do not grow because, having something, they are either too indifferent too lazy, too cowardly or too fearful to make extra exertion, to reach out after, to strive for more than they already have. The man who hid his talent in a napkin is a type of this class. Let us arouse from our indifference, our loginess, our cowardice, our fearfulness and seek to become something larger, better, more useful, more able than hitherto we have been. To such there is no growing old. Gray hairs may come, wrinkles may seam the face, yet the heart is ever nourished from the fountain of perpetual growth. The life is ever fresh and full of exuberance, and therefore is a radiating center of youth and energy.

The older one becomes in years, the greater should become the growth of the mind and the soul.

"Grow old along with me,  
The best is yet to be."

Said Rabbi Ben Ezra, and he spoke the truth. What radiating centers of spiritual growth in others are old men and old women, who have learned the simple secret of constant growth in themselves, the secret of perpetual growth.

Why? Growth means fruitage, growth brings flowers. The fruit and flowers of life that nourish, refresh and delight others come only to those who grow. Roses always come on the new growth; fruit buds best on the new branches; the best grapes are always on the new stems. And the older the bush, the tree, the vine, the more beautiful, the more rare, the more delicate the fruit and flowers.

The life that is growing is constantly searching for nourishment. The leaves of the tree absorb from the sun and the atmosphere, the roots from the soil, If the sun does not shine directly upon the

leaf it reaches out, turns around, struggles until it puts itself in proper relation to receive all that the sun has to give. If the root cannot reach the nutriment, the moisture, it stretches and grows up, down, around, over, under, *through*, obstacles until it gains that which it needs for life and growth.

Human lives are like trees. They must turn leaves to the sun, send out rootlets and tendrils in every direction, for moisture and nourishment, searching until they find, and demanding until they get all they desire. And the glory of this searching and demanding by the human soul is that there is a whole infinity of space and power, living, palpitant, energized for it to search in. If it search it cannot search in vain. If it demand it must receive, and receive abundantly.

Above *all* things, and *in* all things, at all times and under all circumstances I would radiate a calm serenity. There is a rich fullness to me that is wonderfully significant in that first line of John Burroughs' "Waiting." Look at it and let it sink in:

"Serene, I fold my hands and wait."

Few are serene, fewer still can wait. We are all in a hurry, we are all impatient, we are easily ruffled. How rare the man or woman of self-poise—the being who has full command of his soul, mind, and body. Anger, jealousy, misunderstanding, backbiting, lying, slander, hate, praise, blame,—all alike have no effect in disturbing the beautiful calmness of the serene of soul. Affable alike to friend and foe, helpful alike to each, sympathetic alike to each. There is no haughtiness in serenity, as some suppose, though there is much pride. Yet it is not the pride of conceit, the pride of power, of possession, of superiority, but the wholesome, joyous, happy sense of a full-flowing life, every good channel of which is healthily full—healthily flowing to healthy ends. *That*, to me, is serenity. The self-consciousness that "all things

are working together for good," and working to the full. There is no walking delegate to dictate the length of the hours such a life shall work, or live. It lives for the very joy of mere living, and living means working, giving, doing for others, more than for self."

I can see, dream of, long for, anticipate the possession of, some such serenity, and my ideal of what it is and my reaching after it is what I would radiate, though as yet I am but as one, who seeks after "rather than as one who has 'already attained.'"

Personally I am of an impatient, impulsive, irascible temperament, the very opposite of serene. I hate advice, control, guidance, taking time to think about things. Physically I used to be easily disturbed. A whisper in an audience of two thousand people would either distress me greatly, render me intensely nervous, or "fill me full of the devil." I have many a time "called people down," in my own audiences and by sheer force of will compelled silence, and when at concerts, have asked people, (not always either gently or kindly), to cease their rude whisperings, yet, at the same time, I never once lost my calmness, the possession of myself, without intense annoyance. I longed to be able to suppress the whisperers without a ripple in my own mind or soul, by the sheer force of right, kindness, courtesy, serenity. Slowly this serenity I desire is coming to me, and the more I possess it, the more I shall radiate it. It is a priceless boon, to be desired more than great wealth, and, when possessed, to be prized and treasured more than all the jewels of the world.

In concluding this series for PHYSICAL CULTURE, I have by no means exhausted the desires of my heart as to what I would radiate, but I hope I have set forth enough to quicken the lives of many that they may seek to know what they are now radiating to the enlargement of the good and the diminution of the evil.

### Strong Words From a Doctor.

TO THE EDITOR:

I know that you are doing more good than all of the allopathic doctors that have ever lived and ever will live. Why? Because you

are telling a truth and they, the "murderous scoundrels," dare not.

With best wishes for your good work.  
Marsfield, Oregon. A. C. BURROUGHS, M.D.

# Games of the Boys of Ancient Greece

By Don H. Silsby

The science of body-building was almost a religion with the ancient Greeks. They trained the body as well as the mind, and those who are interested in the physical culture movement will find a great deal of interest in the history of these people. The author of this article has given us some information with illustrations that will no doubt be read with considerable interest.—Bernarr Macfadden.

THE boy of to-day little realizes as he plays that practically the same sports and games he is playing were practiced by boys over twenty-five centuries ago. We are told that among the ancient Greeks over one half of all education was devoted to the body. They believe that if physical perfection were cultivated, moral and mental excellency would follow. Aristotle well said: "First in education will come gymnastics; but this is intended to make men athletes, not to develop brute strength. It is to produce courage, which is a means between the unbridled wildness of the animal and the sluggishness of the coward."

Between the ages of six and fifteen the Greek boy was under the supervision of a "Pedagogue," usually a crippled or aged slave, whose duty it was to conduct his charge to and from his schools, for we are told that a boy generally attended two schools each day, one known as the "palaestra," or wrestling place, the other as the "didaskaleion," or music school.

The palaestra was a sort of open air gymnasium, with usually a covered running track around the inner side of the wall. This school was under the direction of a master known as the "pædatrībē," who trained the boys in such exercises as standing on the toes and performing arm movements, with or without, dumb bells, climbing ropes, jumping, throwing the discus, throwing the javelin, and wrestling. Figure 1, is the drawing of an ancient Greek discus (from Ann. d'Inst.), upon which we see a boy exercising with dumb bells. Dancing was taught, not alone for its physical value, but also because of the important part it occupied in their religious festivals.

The palaestra was under the patronage of the god Hermes, better known as Mercury. Statues of him were in all palaestrae and each day, before the gymnastic lesson, the boys offered prayers to him. Special festivals were held during each year in honor of this god, and on these days competitive exercises were conducted, and the winners crowned



Figure 1.—Exercise with Dumb Bells.



Figure 2.—Boy with Wheel.



Figure 3.—Runner, Jumper, Musician, Instructor, Discus Thrower, Boxers.

with wreaths. It was a great day in a boy's life when he could wear home one of these wreaths of victory.

At fifteen the boy ceased to be under the care of a pedagogue and entered the gymnasium proper, where he would receive the final training preparing him for citizenship. These gymnasia were in the charge of state officers who instructed the boys in running, leaping, discus-throwing, throwing the javelin, wrestling and boxing. Figure 2, a vase painting of Pamphaios (from *Mon. d'Inst.*), represents: First, a boy running; next to him we see one jumping with weights; the next, a long-robed flute-player, whose music is accompanying the exercises; following him is a spear thrower running forward to make a throw; then the long-bearded superintendent holding a switch; a quoit player, who is about to throw the discus which he holds in his right hand; and, lastly, we see a pair of boxers, whose hands, it will be noticed, are bound in leather thongs, which they used as we use gloves. At eighteen the boys left the gymnasium and become city police, being known as "ephebi," or youths. After two years of such service they were made regular citizens.

Greek boys played games among themselves, outside of school time, either on the streets or at home, just the same as the American boy of to-day. It is inter-

esting to note how much alike were the games at that time and the games of the present. There is scarcely a game played to-day that was not played in some form or other by the boys of over two thousand years ago.

They had games which required bodily strength, and dexterity such as hopping on one foot longer or higher than is easy, or perhaps changing the style of hop from one foot to the other. They threw stones and played games imitating warfare, such as snow-ball battles or the pulling of a rope across a line, known to-day as the "tug-o'-war." They played a game in which one boy would do "stunts" or go in hazardous places, the others attempting to do the same thing, a game known among boys to-day as "Stump the leader." They had games calling for mechanical ingenuity, such as spinning tops, playing marbles, or rolling hoops. Figure 2, a vase painting from Benndorf (*Griech. u. Sicil. Vasenbilder*), shows a boy spinning a wheel on the end of a string; and figure 5, a vase painting from "El cérum," represents a boy with hoop and stick. They also played a game similar to the game of tops, in which the boys would use sharpened pegs. In this game the object was to throw the peg into the soft earth so that it would knock out the peg of a rival and itself stand erect. Swings were very popular with both young and



Figure 4.—Kite Flying.

old. These were exactly like the swings of to-day; that is, either the rope alone was used for a seat and held fast with the hands, or else a comfortable seat was suspended by cords.

They played marbles with pebbles. One of their marble games was to toss a knuckle-bone or smooth stone so as to lie in the center of a fixed circle and to disturb those that were already there in good positions. There was another game in which they would attempt to stand, or hop, on a spin-bottle filled with liquid



Figure 5.—Boy with Hoop.

and greased. They played a game similar to our "blind man's bluff," in which one boy cried "I am hunting a bracken fly," and the others answered: "You will not find it." They played "hide and seek," as well as games consisting in the taking of one another as prisoners. One of these "prisoners" games, known as "Day and Night," was played as follows: One side of an oyster shell would be blackened and known as "night," the other left white and known as "day." The boys would then divide themselves into two teams, one of which would be the "night" team, and the other the "day team." The shell would then be flipped into the air and the side turning up as it landed would indicate which side should pursue, and take as prisoners, the other.

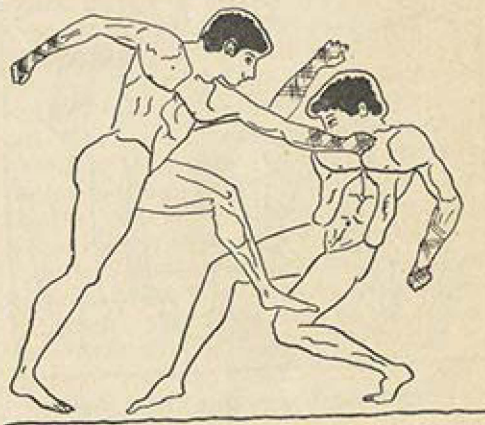


Figure 6.—Boxers.

They skipped shells on the water to see who could make the most skips. They played a game similar to the old-fashioned game of "jacks," which consisted in the tossing of pebbles and attempting to catch them on the back of the hand. From the painting of an old vase, figure 4 (Arch. Ztg.), we know that kite flying was also done. They played an odd game called the "beetle game," which consisted of flying a beetle by a long thread and, as an improvement, they would often attach a lighted, waxed splinter to its tail. This same game is practiced by the boys in modern Greece to-day.

The game of ball was played only in a very simple form, merely the tossing of

the ball from one to another, with, perhaps, some dancing or musical accompaniment. Often they played with a large, heavy ball similar to the "medicine" ball used in our own gymnasia. Figure 7, a bas-relief from Schreiber, shows a boy bounding such a ball upon his thigh.

One historian describes a game of foot ball. He states that the boys would divide themselves into two even teams and stand on opposite sides of a straight line upon which a ball would be placed. At a given signal they would all rush for the ball and the first to reach it would attempt to throw it over the heads of their opponents, who would catch and return it until one side should drive the other

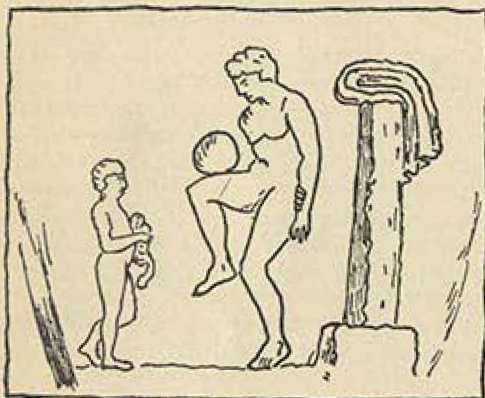


Figure 7.—Gymnastics with a Ball.

over a line, corresponding, in our foot ball, to the goal line. Another game described by the same historian is similar to our game of hand ball and consisted in making a ball bound off the ground and sending it against a wall, counting the number of hops, according as it was returned. They also walked on stilts, used the see-saw, shot arrows with bows, had toy carts, played with dice, played leap-frog, and tossed one another in blankets. We know that they did tumbling and acrobatics from the figure on an old vase, figure 8 (from Mus. Borbonico.)

The Greek nation encouraged athletics as no nation has ever done since. Everything was on a strict amateur basis. They looked down with contempt upon

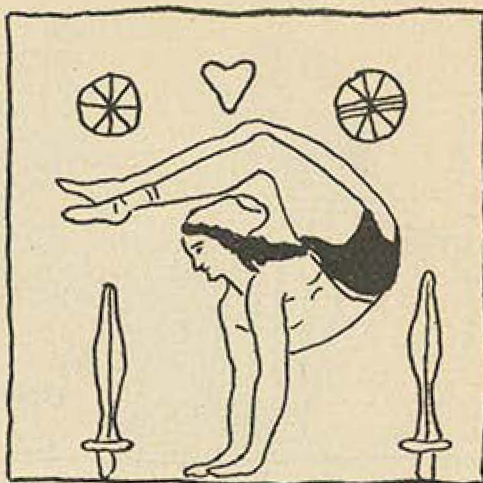


Figure 8.—Acrobat.

anything bordering professionalism. The events were usually running, leaping, throwing the discus, wrestling and boxing, and they were in such dead earnest regarding these games that at one time they required an athlete to take oath that he had trained for these exercises for at least ten months before they allow him to enter. The Olympic games are said to have combined all the best features of a modern prize exhibition, a camp meeting, fair, a Derby day, Wagner festival, a meeting of the British Association, a country cattle show, intercollegiate games, and mediæval tournament. They were the "acme of festival life." The deeds of the young athletes were ascribed to the inspiration of the gods, whose abodes they lit up with glory, and in doing them honor, the discordant states found a bond of unity. The victor was crowned with a simple

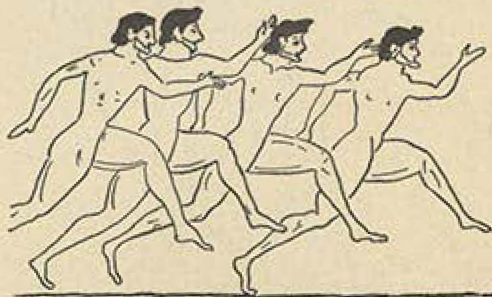


Figure 9.—Footracing.

spray of laurel. Cities vied with each other for the honor of having given him birth, and their walls were torn down for his entry and immediately rebuilt.

The running at the Olympic Games was usually in the soft sand, and the contestants would swing their arms energetically as we see in the drawing of some racers, figure 9, taken from a vase painting (from Mon. d'Inst.)

The jumping was mostly with weights, as shown in figure 3. We are very uncertain as to the distances they would jump, for the records left seem exaggerated beyond belief. For example: One of the old historians writes of a broad jump, made by Chromos, of Sparta, of fifty-two feet, and another made by Phayllus, of Croton, of fifty-five feet.

The boxers wore leather thongs on their hands and sometimes added lead slugs as "knucks." Figure 6, a vase painting from Benndorf, represents two boxers, one of whom aims a well directed blow at the breast of the other, who totters. From the records referring to the boxers as having torn and bruised ears, and saying nothing as to their faces or noses, we conclude that their head blows were mostly swinging blows and that they rarely struck from the shoul-

der. In preliminary practice in boxing we are told that they used a bladder or leather ball, hung up and filled with sand. Our modern punching bag probably dates from this practice.

The wrestlers were the most particular of athletes in the care of the body. Before the bout they would rub the body with oil, with a view to making their limbs more supple and elastic. But as this oiling and the perspiration which resulted from the contest would have made the body too smooth and slippery, and almost impossible to grasp, they would sprinkle themselves all over with sand. They also had an idea that this fine sand and dust prevented excessive perspiration and, in consequence, saved their strength. After the bout they would scrape the body with a strigil, then wash and re-anoint it with oil. After this second anointing they would expose the body to the sun till it would finally become as hard and brown as a nut. We may get a good idea of their wrestling from figure 10, taken from a vase painting from Gerhard, which shows some of the holds used at that time. It was such vigorous training as these wrestlers underwent that made the splendid physiques we have reproduced in those statues which have placed Greece the first of all nations in art.

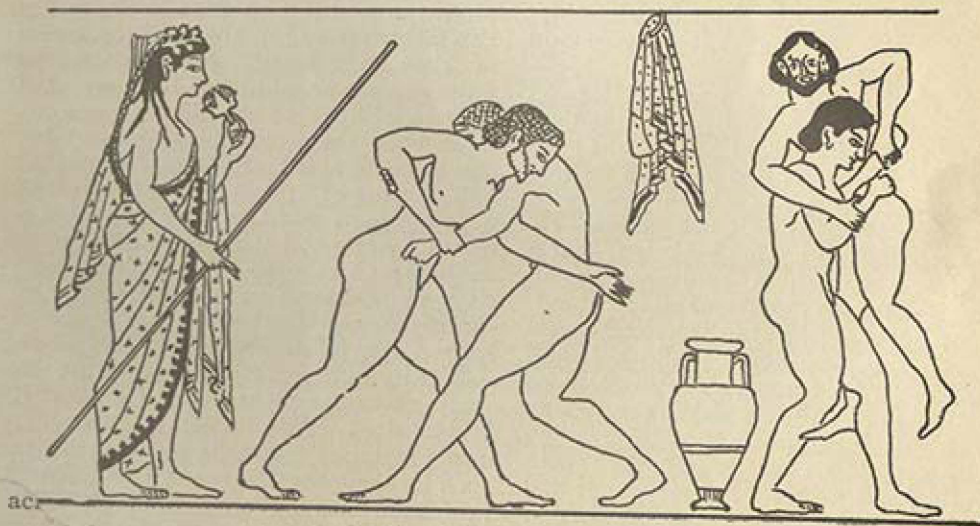


Figure 10.—Wrestlers.

# The Single Standard of Morality

HAS THE "WILD OATS" THEORY ANY REASON FOR EXISTENCE? A  
EDITOR SCATHINGLY CONDEMNS THE OLD-TIME IDEAS OF MORALITY.

By Edward K. Bok

*Editor The Ladies' Home Journal*

The author of the following editorial is doing more good for the human race at the present time than any other writer. He is apparently guided in his efforts by broadminded intelligence and by conscientious beliefs as to his duty in the responsible position that he fills. As the editor of the "Ladies' Home Journal," he reaches a reading public, each month, that can be numbered by the millions. He has taken up the advocacy of those sexual reforms that have been so strongly advocated in this publication from almost its very first issue. He deserves a vast deal of credit for his fearlessness, for do not think for one moment that courage is not required in order to intelligently and plainly handle subjects of this nature. You know not what may be the result of the publication of any article that talks plainly on these sacred subjects. Mr. Bok has used the mighty force of his publication to extend this sublime work of reform. In an editorial appearing recently he attacks the double standard of morality. In this editorial he has said so many good things that I am satisfied my readers will be pleased to read it in full, and I am publishing it herewith.—Bernarr Macfadden.

THE double standard of morality of the sexes has perplexed thousands of women, particularly the mothers of sons. They have never been able to see why a moral wrong in their sex should be a justifiable "necessity" with men. And thousands of mothers have accepted departures from their ideas of morality on the part of their sons as inevitable, because "hygienic reasons" were hinted at "which women cannot understand." It is due to women that they should know the truth.

A great many years ago a German physician, of unquestioned standing, was "said to have said" that "the sowing of wild oats" on the part of a man, in his younger days, was in accordance with his physical or hygienic necessities. He was reported as having said, too, that a life free from such an indulgence was all very well from a moral and ethical standpoint, but that when the "physical necessities" were considered it did not, and would not, hold good. A statement so inviting in its subject, and so comforting in its justification of a world-prevailing evil, was, of course, seized upon with avidity, and within a few months it had crossed every ocean of the world, and been duly heralded in every channel of

printed publicity. Folks believed it because they wanted to believe it. Physicians accepted it, repeated it, and, naturally, with the weight of medical repetition behind it, it was not long before a large part of the public accepted the statement as a well-grounded medical fact. And it is this to-day.

So much can one man do: not the German physician who is "said to have said" it, but the man who *thought* the physician said it, and gave to the public as a fact what was an absolute perversion of what he did say. For the German physician never said what he is reported to have said. What he did say came out later when the erroneous statement began to be heralded, and it was this: that "the sowing of wild oats" on the part of a young man was strangely enough believed by many, both medical and non-medical men alike, to be a physical necessity, *whereas from no medical studies or investigations, anywhere attainable, would such a "physical necessity" hold good.* A slightly different statement! But the truth never caught up with the lie. It seldom does. And in perhaps no other single instance was a lie destined to do such incalculable damage. The medical profession has suffered from it, and despite all that the most careful



of physiology could say, the lying statement has lived.

Of late, however, there has arisen a strong and insistent resolve among the foremost medical bodies and the acknowledged authorities of physiology and pathology to get from under the lie, and greater and more effectively-organized efforts are being made to-day than ever before to reach the great public with honest teachings on this vital topic. But the popular press is, by reason of a false notion, closed to the dissemination of such knowledge, and the medical papers never reach the public.

All the great medical organizations the world over stand as an absolute unit on the fallacy of the "wild-oats" theory. Instead of the popular fallacy that a young man is physically the worse for a clean, moral life, the entire weight of evidence of the world's foremost medical knowledge is unreservedly of the opinion that he is physically better for it. The distinguished specialists of the International Brussels Congress declared, as a body, that a clean, moral life for a man "is not prejudicial to health, but, on the contrary, is to be recommended from a purely hygienic point of view." The foremost German medical society took up the same ground. Fournier, one of the greatest specialists in the world, said of the so-called physical dangers of strict morality in men, "I do not know them." The foremost society in America for the study of this whole subject stamps the "wild-oats" fallacy as one of "the most dangerous errors to be counteracted," and roundly condemns the idea almost universally prevalent among young men that "the sowing of wild oats" is a "physical necessity, essential to their health." Young men everywhere should know, says this society, that a clean moral life is compatible with the highest physical and mental vigor, and that not alone does "physiology clearly teach this," but also that "the experience of athletes, sportsmen, scholars and others is absolutely conclusive upon this point."

These words come not from men who do not know, or who talk idly. They come from men of the world, strong, virile and in the very midst of the world's achievements, like Lyman Abbott and

Felix Adler; from physicians of the highest repute, such as Dr. Edward G. Janeway, Dr. Edward L. Keyes, Dr. William Osler, Dr. Howard A. Kelly, Dr. L. Bolton Bangs, Dr. Prince A. Morrow, and scores of others. They are the men who are sponsors for these statements—men who know the world of men and what that world stands for.

The truth of the question lies in the very opposite of the "wild-oats" theory. Of course, this point of view is at variance with the popular notion on this subject. But that is solely because the prevalent notion is baseless and has been blindly accepted. No actual medical ground has ever existed for it, any more than for the generally-accepted statement that it is only the rare man, the vastly exceptional man, who reaches years of manhood with the record of a clean life behind him. Statistics of this kind are always difficult to secure; almost impossible. Yet enough, and of an authoritative order, have been secured to disprove this alleged rarity. A physician of long experience, and having the entire confidence of a number of his male patients, during an inquiry extending over three years found the percentage of such lives to excite even his own astonishment. "I was amazed," he said, "to find six in a certain set of ten men, whereas I expected to find exactly the opposite ratio. And the most significant fact," he added, "was that the six men who had allowed their commonsense and decency to sway their lives had risen, in each case, to positions of eminence and power, and were to-day—although one was fifty-one and another sixty-nine—in the full enjoyment of their activities. The other four had not, in a single instance, risen above subordinate positions. Of course, I do not mean to say that the one fact implies the other—I merely cite a fact as I found it."

The president of one of our five large universities recently conducted an experimental comparison between twelve students. In order to classify them, six belonged to the "wild-oats" class; the other six did not. With their own consent, in order to demonstrate a belief in which each was firmly convinced and keenly interested, an experimental rec-

ord of efficiency in studies was kept. At the end of the term the twelve came together, at the invitation of the president himself (himself not by any means a strong believer in the abstinence from "wild oats"), and it was unanimously agreed, as one of the "wild-oats" students afterward expressed it, that "the other chaps had us whipped to a finish." And he added: "The truth is, I think, that 'Prexy' was as much surprised as we were at the showing. It taught us chaps something that I for one wouldn't have believed in any other way." And at the last term the same experiment was repeated with ten other students of the same university, and this second experiment produced practically the same results.

All this does not prove anything new to students of human nature. But it will be a revelation to those who have firmly—and backed by medical authority, too—believed not only in the rarity of clean moral habits in men, but also in the physical and hygienic reasons advanced against such habits. The words "medical authority" are used here, and correctly so. Too many physicians, either incompetent or too lazy to ascertain the truth for themselves, have advocated directly to young men the noxious "wild-oats" fallacy as a necessary element of good health. Here a tremendous amount of harm has been done. It is a good deal to expect of a young man that he shall exercise will-power and refrain from a departure from moral standards which his own doctor, in whom

he has been taught to have confidence, tells him "is necessary to his health," generally with the even more dangerous proviso added, "within limitations, of course." If there is need of a clearer understanding of the truth of this noxious fallacy of "sowing wild oats" on the part of what we call the public at large, there is also a vital need of more enlightenment on the subject on the part of an all-too-large percentage of the physicians who have persisted for years in densely and apishly keeping alive a life-destroying lie. Any physician, no matter what his standing, may well be distrusted when he does other than refute this fallacy.

Every woman can accept this as a fact—that the most careful studies in physiology give the absolute lie to the "wild-oats" fiction; that, as Dr. Prince Morrow has well said, it refutes absolutely, that wretched sophistry which would strip masculine immorality of its guilt and make of it a pardonable pastime, even in a hygienic sense. On the other hand, what physiology does reveal and clearly teaches, and what is confirmed by experience, is that a clean life, is compatible with the highest mental and physical vigor: that no man was ever better for "sowing his wild oats," or worse for not sowing them. There is not the slightest shadow of support in any teachings of physiology or hygiene for the present double standard of morality of the sexes. What is morally right and physically well for a woman is equally right and well for a man.

## Wants to Walk from Portland, Maine, to Chicago—Who Will Supply the Purse?

### TO THE EDITOR:

You are very busy, I know, and I should not be so rude as to bother you for the second time. The reason of this communication is this: I intend to soon start on a trip to the Atlantic seaboard. I propose to make the journey on foot, and to live on a raw diet. I would like to become a professional walker. I believe that a physical culturist is capable of greater exertions and fatigue than non-physical culturists. If some club or other parties will guarantee me a purse of \$1200, I will make the trip from Portland, Maine, to Chicago, Ill., in fifteen days. Of course I should have to be allowed to walk, run or trot, as I

choose. I would be willing to be accompanied by a man or men in a vehicle to see that it was done fairly. I would agree also to live on a raw diet while making the trip, and would be ready to start on or after the 1st of October. Will add that if I did not succeed in fifteen days I would ask nothing for it.

Reading your valuable magazine has given me the knowledge to build up such endurance that I feel capable of undergoing almost any fatigue.

I would be sincerely grateful if you would use your influence in my behalf.

Hurdland, Mo.

RALPH HALL.

# Our Endurance Contest

**W**E are publishing an additional letter from one of those who entered our endurance contest. These letters have shown in a most emphatic manner the possibilities for anyone who is desirous of vastly increasing his general physical vigor. Many of the competitors in these contests were in an inferior physical condition, or even invalids before they became interested in physical culture methods as a means of building the highest degree of vital vigor. We have never presented stronger proof in this magazine of the value of the methods we advocate than has been brought forth in this contest. The letter that follows will unquestionably be read with interest, but we want especially to insist that it is necessary to take up the work in a systematic manner in order to bring the remarkable results which the competitors in this contest have secured.

## GAINED 32 POUNDS AND ABILITY TO RAISE ON TOES 20,000 TIMES THROUGH OUR METHODS

TO THE EDITOR:

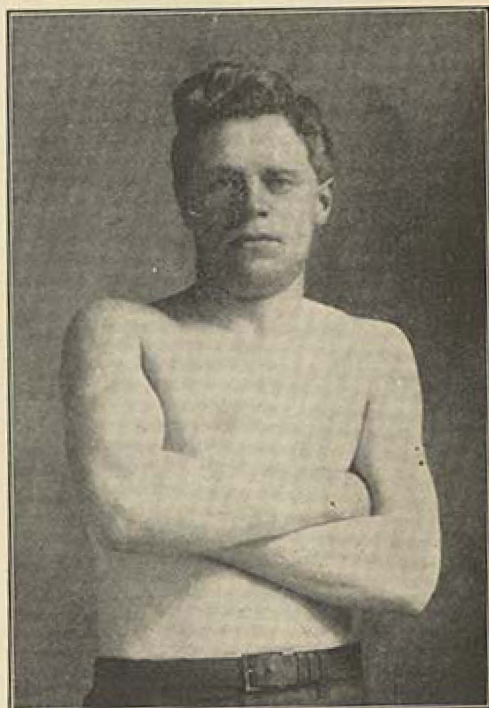
In connection with your endurance test, I trust the following will give you an idea of what I eat and how I live:

I eat raw food, anything I wish. I have followed this diet about four years, but not as consistently as I have during the last year. The foods I eat mostly are oats, eggs, nuts and milk, with plenty of fresh fruit and vegetables in season. I eat three or four meals a day and all I want. When following this diet I have never found it necessary to fast. With each of these meals I take not more than a quart of milk, and sometimes I vary that by taking a quart of lemonade instead. I am guided by my appetite entirely, eating very little on some days, and larger quantities at other times.

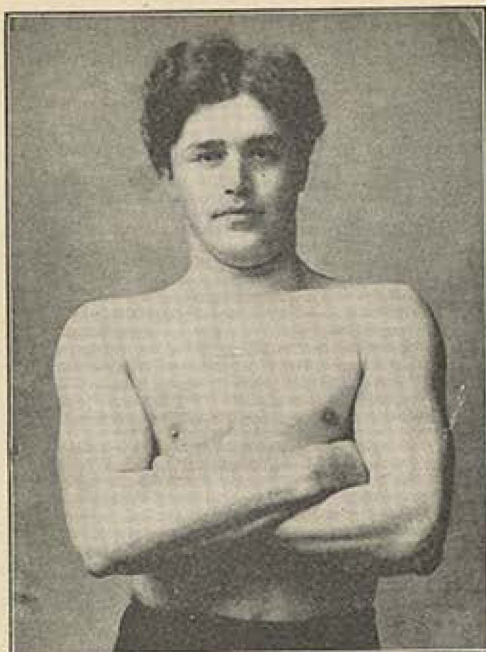
In practicing for the exercise I per-

formed it every other day (jumping rope one morning and raising on my toes the next), for about three months, but you must remember the first time I tried the exercise I did it nineteen hundred times. I will explain the reason for this. I am very fond of skipping rope and think nothing of skipping twelve hundred without missing. Have done this about three years. I take vibratory exercise every night and morning.

Six years ago I weighed one hundred and twenty pounds; was sick most of the time. Never had been strong. I got my first copy of *PHYSICAL CULTURE*. Now see the results. I weigh one hundred and fifty-two pounds and my endurance is wonderful. I surprise myself sometimes. I never seem to get tired. It is wonderful living a natural life. I never take a hot bath or use soap on my body. One or two cold



Eugene Fuzzell of Utica, N. Y., who raised on his toes 20,000 times without a rest in three hours



Wendelin Kneller, Jr., of Utica, N. Y., performed test No. 3, a knee bending movement 4,600 times

### ADVICE TO THOSE DESIRING HEALTH AND STRENGTH

By W. POWELL

Select a good system of physical culture, and practice it all you know how every day. It will mean hard work, but the result will amply repay you for the little extra energy you will expend.

Don't be afraid of fresh air, it is the finest tonic in the world, at all times, and in all circumstances. To deprive yourself of fresh air is to court premature old age with its attendant ailments.

Always breathe as deeply as possible, don't be afraid; your lungs won't burst.

Take a long brisk walk daily, paying special attention to your breathing. This is one of the finest exercises for health.

Be temperate.

By observing the above rules I have been able to raise a 56-lb weight from the ground to arm's length above my head 54 times in succession, using one hand only. In the same way I have lifted 120 lbs. six times in succession.

This, I think, is not bad for an obscure amateur.

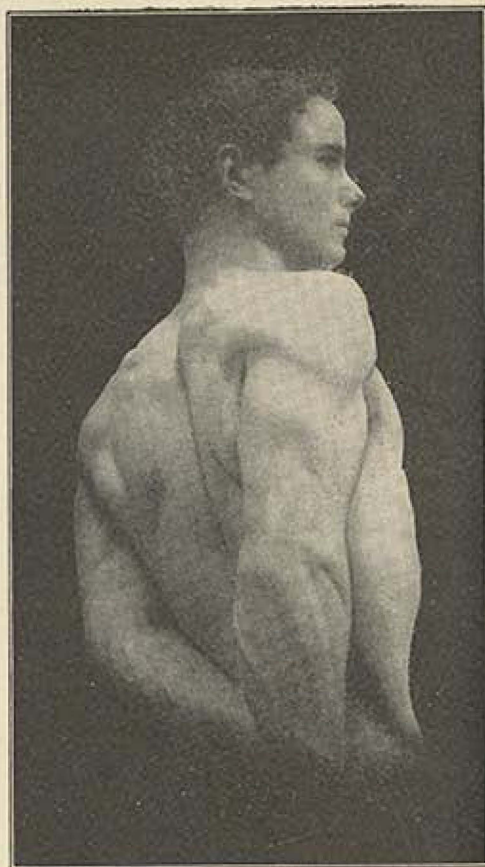
baths a day keep me clean. It isn't natural to bathe in hot water or drink or eat anything hot. Next birthday I will be 32 years of age. I am married and have three children, and a wife, who is a thorough physical culturist. Needless to say we get all the fresh air we can. I do not eat any meat except occasionally a little dried beef.

As to repeating the exercise, I cannot do it at present, as my feet are still a little lame as a result of it. I can do it now ten thousand times but not twenty thousand. After September I can repeat it and add two thousand to the first record, but I must have time to prepare for it; as you know weight counts and now I am too heavy by ten pounds.

Hoping this will be of interest to you, I remain,

Utica, N. Y.

EUGENE FUZZELL.



W. Powell



Grace Winston

# Confession of a Divorced Man

By Horace Kingsley

**BRIEF SYNOPSIS OF PREVIOUS INSTALLMENTS.**—The author of this story became very much enamored with Grace Winston, a young woman in his home town. He learned that she was engaged to another man and he decided to go to New York City. After being there for about a year he met a young actress who attracted him. Some information was given to him, about her that was not to her advantage. He tried to destroy her influence over him and concluded to break the acquaintance with her, but was unable to do so. She finally convinced him that the statements he had heard regarding her were false. A character whom the author calls "Slim Jim" plots to injure him in his employer's eyes. A Mr. Perkins, who is in the same office and boards in the same house becomes angered at him. Because of Perkins' attitude the author examines his books and finds there evidence of his dishonesty. Perkins is arrested, but vows that he will have vengeance. Edith Maxwell, the actress, has been annoyed by a man named Morgan, who was formerly her attorney. She asks the author to

protect her. He easily bests Morgan, who swears vengeance and keeps the officers on his track, but the author avoids arrest. One night he is awakened and finds the house in which he lives in flames. After hurrying out he is not able to find Miss Maxwell. He rushes back to save her, but nearly loses his own life in the attempt. Miss Maxwell was found the next morning. She had been visiting friends the previous night and this accounted for the author's inability to find her. He visits Miss Maxwell quite frequently and they finally become engaged. Miss Maxwell goes on a visit to her sister, and the author, feeling the need of a vacation, goes to a resort near New York. While waiting for the train he meets an old friend of his home town, who informs him that Grace Winston had married, but that her husband had turned out to be a drunkard. The author marries Edith Maxwell and for a short time they are happy. Edith tires of home life, she goes back to the stage. They quarrel frequently. He becomes suspicious as to his wife's fidelity and watches her. He is amazed by finding her with Morgan, his old enemy. The author's anger is greatly aroused, and he is at first inclined to be revenged upon Edith and Morgan. He accidentally encounters Perkins who had accused him of committing the crime for which he was arrested. The latter is but a wreck of his old self and cowers before the author's anger. He claims to have some information of great value to the author. The author meets his wife the next day and insists upon a separation. She finally agrees to this. He goes back to live with the Malcolms. As he leaves a train one morning he look ahead and sees Grace Winston, his old sweetheart, in the car ahead. He tries to board the train, but the gates are closed in his face. The author realizes it is useless to make an effort to find Grace in a big city like New York. The bondsman for Perkins has the bond canceled and he is thrown into jail. He tries to induce the author to refuse to testify, in exchange for information he can give about Grace Winston and his wife. The author agrees to help him in any honorable way that he can. The author meets a Dr. Milford, who awakens him to the importance of drugless health-building methods, and who is the means of making a great change in the author's life. He receives a note from his wife requesting an interview. She suggests that they be divorced and that he should appear to be the guilty party. He refuses to accede to this. Perkins is released. The author is served with notice of a suit for divorce. His wife's attorney tries to force him to make the evidence and he refuses. Perkins makes an appointment with him and tells him of indiscretions of his wife, and also furnishes him with Grace Winston's address. The author sees Grace Winston and realizes he is as much in love with her as ever. Although she appears in good health, she admits to him that she has been advised that the only relief from a very serious ailment from which she was suffering was an operation. He is appalled at this information and tries to dissuade her. She consents to see Dr. Milford. The author sees Dr. Milford and arranges for the interview but learns the next day, that she has been attacked suddenly and taken to the hospital. He tries to see her, but the physicians in charge of the case refuse him permission, and state that they expect to operate the next day.

## NINTH INSTALLMENT.

I DID not feel much like going to business the following day. Although the sun was shining brightly, and it was the sort of day on which one should feel glad that he is living, I somehow felt hopeless and helpless. I knew not what to do or which way to turn. To be sure, Dr. Milford had promised his co-operation, and I knew he would not disappoint me, but I thoroughly understood at the same time that his ability to assist me in an emergency of this character, was very limited. I could depend on him to do little more than to remonstrate with the surgeon, who had, no doubt, already arranged to perform the operation. If

the diagnosis indicated that the operation was necessary, according to their theories, they would insist on performing it. The surgeon would have the entire staff of physicians at the hospital to back him in his decision. The words of one doctor, who, according to his own statement, was not in good repute at the hospital, could hardly have any influence of importance.

I tried to arouse as much interest as possible in my work, but I was only fairly successful. My mind was not on my duties. My thoughts constantly reverted to Grace and her sufferings. At times I was inclined to give up and simply tell my employer that I was not

in a condition to work, but what could I do? I asked myself that question over and over again. If I were to drop my present duties and devote my time to looking into the circumstances surrounding Grace's illness, I knew that I could accomplish nothing. She was in the hands of the physicians, to whom she had entrusted her case. Her life was in their charge. They could do with her as they pleased, and I was powerless to prevent it. I finally concluded I might just as well be busy at my work. It would indeed be almost unbearable torture to be constantly searching for some means of assisting Grace, when it was so evident that nothing could be done. I telephoned Dr. Milford, as early as possible. He had not yet gone to the hospital, but expected to go that afternoon. He asked me to telephone him in the evening.

During my lunch hour I called on Edith's attorney. He was very much incensed at me for not meeting him, the night before, as I had agreed. I apologized very profusely and was finally able to satisfy him that I was really not to blame.

"But can I depend on you to-night?" he finally said, after I had agreed to meet him, eyeing me suspiciously.

"Yes, you can surely depend on me. I will promise definitely to be there unless a train runs over me, or some other serious accident intervenes."

"You look like an honest fellow, Kingsley, and I was really surprised when you did not turn up. I could not imagine what had occurred, but your explanation satisfies me, you did the best you could."

"I could not have done any better. I was simply down and out. You know there are times when difficulties besiege one beyond human endurance. This was one of those times."

"Then I can surely expect you to keep your appointment to-night?"

I assured him that I would be there without fail, and he shook hands with me quite cordially as I left his office. I had made an appointment to meet him at eight o'clock that night. He had promised to have two men with him who could be relied upon to furnish the testimony necessary for Edith to secure a

divorce. Naturally I asked the attorney why these men could not testify in accordance with the requirements necessary without my going through the unpleasant experience that he apparently required.

"But that would be perjury," he replied, "and perjury, you know, is a penitentiary offense, and you could hardly expect a man to commit a crime of this nature for the few dollars that he will be allowed for his part in the proceedings."

There was no question as to the reasonableness of this conclusion, and I saw there was no need of further inquiries. I had to be the victim and I saw no other way out of it. If I wanted a divorce, there was no way but to make the evidence myself and accept the consequences, whatever they might be. Of course, he informed me that his plan was not entirely lawful. If it were known that I had made the evidence for the purpose, the divorce would not be allowed. "But who would know that? Only you and I," said he.

I telephoned Dr. Milford that evening, but he stated that he had received a telephone message from the surgeon, who was to perform the operation, and that he could not make an appointment to see him until that night. He stated he was a very busy man, and indeed Dr. Milford had the greatest possible difficulty in securing an interview with him that day.

The Malcolms were very much disturbed because of the melancholia with which I was apparently suffering, but I did the best I could to satisfy them.

"You are worrying yourself to death, Horace," said Mrs. Malcolm, "What are you worrying about, anyway?"

"Oh, I shall not worry myself to death, don't you bother. I am being annoyed by an incident just at present, though I am expecting good news very soon."

It was hard for me to get away from them that evening. They really insisted on my staying at home that I might secure some much-needed rest, but I had to keep my appointment with Tracy, and his witnesses. I knew that it would mean serious trouble for me if I disappointed him again.

It was with a much perturbed mind that I started out to keep my appointment. I had promised to follow instructions. I had promised to make the evidence regardless of what might be required of me. I had a very indefinite idea as to the nature of these particular requirements, but at the same time I understood that they would be far from pleasing in nature. If the evidence that I was supposed to make would convict me of conduct so evil in nature as to enable my wife to secure a divorce from me, I fully understood that it could hardly be termed "child's play."

Tracy was there with his witnesses. I saw him waiting on the corner agreed upon as a place of meeting as I approached. He introduced his two companions to me. They were by no means pleasing characters. I could not have imagined that they would stop at perjury or at lawlessness of any kind from their general appearance.

"You are already for business, I suppose?" asked Tracy.

"I'm here for that purpose."

"Well, your work is not difficult," he replied, as he turned away and indicated that I should follow.

I walked along with the trio for a time without comment.

"Where are we going?" I finally inquired.

"Not very far," answered Tracy. "There is a 'joint' around here that I think will serve our purpose very well."

"Remember you have not given me full instructions as yet."

"Your instructions are comparatively simple. At the drinking resort to which we will escort you, you will find everything that is necessary to complete our plans."

I felt a trifle nervous and a little bit worried, but I had concluded to go through the ordeal, and I drowned the spirit of protest that arose in me from time to time by the thoughts of the suffering that Grace was then no doubt enduring. I would be free and then I could protect her. I would have the right to aid her. These were the thoughts that spurred me on. We had walked but a short distance when we turned into a brilliantly lighted saloon.

"Here we are, Kingsley," he said as we entered the door. "Let's have a drink," moving over toward a magnificently decorated bar that confronted us immediately upon entering. I was not in the habit of frequenting places of this kind, and I suppose my actions indicated as much.

"Oh, brace up and act like a rounder," said Tracy, nudging me in the side. "What'll you have, boys?" turning to his two companions.

"Whiskey straight," was the reply in both instances.

"What are you going to have?" said Tracy, turning to me.

"I'll take some soda water." There was a loud guffaw from all three of my companions, as I mentioned soda water.

"Why, Kingsley, don't you drink?"

"Nothing stronger than tea and coffee, and I have recently cut that out at the advice of my doctor."

"Aw, if you'd only take a few straight whiskies every day, you wouldn't need a doctor," was the advice of one of the witnesses.

"No, I don't suppose I should. I'd need a burial certificate." There was loud laughter at this rejoinder and an exchange of considerable more of this sort of pleasantry. While I was standing at the bar I could hear the sound of music, apparently coming from an adjoining room, and Tracy soon guided us in this direction.

"Now, Kingsley, we are about ready for your part," he said, turning to me as we entered the door.

The room was apparently a small concert hall. There were a large number of tables placed around in different parts of the room, and around these were seated men and women of various types. Drinking and smoking were the prevailing occupations. The women were smoking cigarettes and drinking out of tiny glasses that indicated that most of them were addicted to the use of liquor in its most fiery state. I had hardly entered the room when I fully comprehended the character of the place and the purpose for which I had been brought there. We seated ourselves at a vacant table. The small band was playing the strains of a popular air. There is no need of saying

that I felt very much out of place, but at the same time I braced up and tried to make it appear that I was accustomed to surroundings of this nature.

"You understand now, I suppose, Kingsley," said Tracy, as he turned to me after seating himself and surveying his surroundings.

"Yes, I think I do. This is one, I suppose, of the numerous resorts that are to be found in this city, where immoral women congregate and where immoral men come to seek them."

"True. You're not so bad after all," replied Tracy.

"And now you want me to play the part of a man who is seeking one of these women."

"Yes, that's the job you have on hand to-night." Our two companions had seated themselves a little way from us, and were not able to hear our conversation.

"I don't like the work you have laid out for me, Tracy, but I promised to act according to instructions, and I will keep my word."

Tracy and the witnesses had an extended conversation in tones too low for me to overhear. I sat there listening to the music and studying the faces of those around me. There were many well-dressed, apparently well-to-do business men. Some of the women were really attractive in appearance. In fact, they might have passed as superior specimens of womanhood if the paint had been removed from their cheeks and the powder from their faces. Here was a picture of the under-world. Here was a view of the hidden lives of a large number of people who find city life attractive. Women and wine and song. The wine flowed freely. I could hear the jests and the laughter that resounded in the room. Nothing but smiling, apparently happy faces, but here and there, when the smiling mask was taken off, when the features momentarily were at rest, I could easily see that it was all a farce, that the faces were only the masked reflections of tortured and mangled souls. For the moment it seemed to me as though I were looking down upon all this revelry. It seemed as though I belonged to a world apart from these peo-

ple. I listened to the coarse jests that I could hear on all sides, I observed the tawdry finery that was used for ornamentation by many of the women, and as I studied the faces of many of these women I could not help looking back into their lives when their visions of life were thrilled with the wonderful possibilities of the future. They were all happy young girls once. No doubt they had had their ambitions. In many instances unquestionably they had looked forward to the enjoyment of the happiness that comes with home life. What brought them down to this level? What tragical influences had blighted and practically ruined their lives? Those questions came to me over and over again. At a table not far from me sat a young woman one might even call beautiful. Although there were marks of her life upon her, she was a woman who might have graced a magnificent home, who could have made some man a true and a happy wife; but here she was in the whirlpool of sin, going down into the Hades of human existence.

My reverie was interrupted by Tracy.

"Well, Kingsley, have you selected a girl?" For a moment I hardly comprehended his meaning.

"Oh, yes — — that is, I've been looking around. Any girl will do. You select her."

"I'm a married man, Kingsley, and have come here strictly for business purposes. I simply want to earn my fee."

"I suppose there is no use wasting time," I replied. "There's a girl sitting over there. I suppose she'll do," indicating the girl I had been previously noticing.

"All right. Let's have another drink first."

A waiter was called and the drinks were ordered. I duplicated my order for soda water, which again caused my companions to smile.

"Now, Kingsley, you understand just what I want you to do. You must accompany the lady you have selected to her home, and as her character is known around this resort, that will furnish all the evidence that will be necessary.

"All right. I will follow instructions," was the reply as I gulped down the soda



water that was handed to me. I did not in the least like the task that was before me. I would have given a great deal to have been permitted to go home, but the thoughts of Grace and her suffering spurred me on. There was no want of smiling invitations from the various young women about the place. They were there for that purpose.

"Now, Kingsley, the sooner you get through with this business the better it will please me," said Tracy, as he set down his glass after emptying it with a gulp.

"You won't have to wait long," was my reply as I rose and went over to the young woman, who was seated at a near-by table. There was no need of any hesitancy on my part. She smiled at me as I approached, but as I drew near her, the paint and powder which bedaubed her features marred whatever beauty she possessed.

"You're going to buy me a drink?" was the first question she asked as I seated myself at the table.

"Certainly. As many as you want," was my reply. I bought one drink and then another, though I had to drink lemonade. The soda water was too much for me.

She proved to be a girl of more than usual intelligence for one of her class. She had apparently fallen and did not know the way out. She felt that she must continue on the same road. But what is the use of going into details. I kept my promise with Tracy. I saw his two witnesses following me as the girl and I went out the door and along the street. I entered her house in accordance with our understanding, though I was careful to leave it immediately thereafter. My acquaintance of the evening was amazed at my conduct. She said that she thought I was a little bit "off in the upper story."

But the evidence had been made. It could now be presented at court and Edith and I could be divorced. I could hardly avoid dwelling with a great deal of bitterness upon legal conditions that made such preposterous conduct necessary. Edith did not want me, I did not want her. Here was I, a comparatively decent man, trying to live a clean life,

and in order to secure a divorce I was actually compelled to make evidence that would cause me to appear as being an immoral character of the worst kind. This is the sort of law they have in New York State. It is different in other states, and the various legislatures seemed to have made the divorce laws in accordance with the whims and prejudices and superstitions of those who took it upon themselves to draft them. Let us hope that some time there will be at least a reasonable degree of similarity, and that when a man wants to be rid of a woman, and the woman wants to be rid of the man, it will not be necessary for either one to be guilty of a serious breach of moral or civic laws in order to break the bonds that bind them.

A great feeling of relief swept over me as I made my way toward home that night. At least it was all over. I felt satisfied that now I could be free, for surely they would hardly want evidence more convincing than that which I had made for them.

I tried to telephone Dr. Milford several times, but was informed on each occasion that he had not as yet returned home. It was after eleven o'clock before I was finally able to reach him.

"What's the news?" was my first question when I heard the vibrant tones of his strong voice.

"It's a long story, Kingsley, and it is not favorable in character. You had better come around to-morrow morning before going to business, and we will talk it over."

I tried to get something more from him but he was apparently unwilling to give me any further information, and I assented to his suggestion.

I was so tired that I fell into a heavy sleep, notwithstanding the various influences that were inclined to worry me. I awoke the next morning feeling rested. The thoughts of the results of my work of the previous night were pleasing to an unusual degree. I hurried around to Dr. Milford's address and arrived there just as he was entering his office.

"You're early," was his greeting.

"You can well imagine how anxious I have been to know the results of your visit."

"My visit was not a success. Miss Winston was operated on last night. The surgeon had just completed the operation previous to my calling upon him."

"You arrived too late, then," I replied, feeling a sensation of numbness coming over me.

"It would have made no difference, Kingsley. I could have done nothing with that man. He is one of the best-known surgeons in the city. His word is law to thousands of doctors who have big practices, and what could I, a mere atom in my profession, do to influence such a man?"

"But you had a talk with him. What did he say? Is there a chance for her?"

"Oh, yes, he feels sure that she will recover. He states that she has more than usual vitality, and that when she is well from this operation, she will have no more trouble."

"But do you believe that, Doctor? Do you think she will ever be well?"

"She may recover what some people call normal health, but as a physician with the views that I hold, I feel it is my duty to tell you the nature of the operation."

"Oh, Doctor, it will not mutilate her, will it? She will be the same girl, will she not?" with the pain I felt clearly portrayed in my voice.

"My boy, I hate to tell you, and yet I feel it is my duty. The operation which was performed on Miss Winston is technically termed ovariectomy. In other words, one might say that for the balance of her life, if she lives, she will belong to the neuter gender. Sexually she will be a cipher, and you understand, of course, that under such circumstances it would be absolutely impossible for her to ever become a mother."

It would be beyond me to describe the sensation that swept over me as the doctor gave me this information. She was to be sexless, she was no longer a woman in every sense. These words rang in my ears over and over again. At first I could not fully comprehend his meaning, and in a benumbed way I asked him various questions, and was soon made to understand the truth in all its horrible details.

"Kingsley, it is terrible. I pity you from the bottom of my heart. You have gone through one awful experience, and notwithstanding your great love for Miss Winston, under circumstances, even if she does recover, I would certainly advise you not to marry her."

"Yes, but I will. I don't care what the result of the operation may be. I have always loved her. I never loved anybody else, and if they have taken away her womanhood, her sexhood, they have not marred her features. She will still be my Grace, she will still be the girl I have loved all these years."

"No, Kingsley, you are mistaken. She won't be the girl that you have loved. She will be different. There will be a great change come over her as the result of this operation. She will be puzzled by the change, but it will be just as definite and as plain to her as a great omnipotent law can make it."

"What! You mean that she won't love me?"

"She can't love you as a woman should love a husband. The source of her womanly instinct has been removed by the operation. I am making these plain statements to you, because I want to save you future suffering. You must not marry Miss Winston."

"But, Doctor, can't you give me some hope?"

"It is useless to try to give you any hope. You would expect, in marrying her, to find happiness in your association with her. You would only be deceiving yourself if you were to anticipate possibilities of this nature."

"But is this not quite a common operation, Doctor? Are you absolutely sure of your conclusions?"

"It would be impossible to make a mistake. I consider the operation criminal in character, but I am only one man against perhaps hundreds. Of course, there are many physicians who do not believe in the reckless use of the knife, but even the conservative members of the profession in many cases consider an operation the only remedy for troubles such as Miss Winston was suffering from. With the right sort of treatment, she could easily have been cured. Anyway, it seems to me that the surgeon might

have given her a chance. He might have left one of the affected organs at least, but he removed both of them."

"It is hard to bear—this new trouble. I have lived in another sphere ever since I realized the possibilities of my securing my old love, but now you have shattered all my hopes," I answered sadly."

"There are occasions where one must be cruel to be kind, and this is one of those occasions."

"Does she know the nature of the operation?"

"I cannot say. I hardly think she does. The surgeon as a rule is careful not to dilate upon the possible deleterious effects of any operation. They will dwell upon its advantages but rarely do they give one even a glimpse of other possibilities."

"You think, then, that she probably does not know of the change that will come upon her?"

"It's extremely likely that she does not. I do not see how any woman in her right mind could possibly authorize this operation if she knew its exact character."

"Probably she will not be unwilling to marry me then?"

"Possibly not, but I warn you in advance that the suffering that will result from such a union will be many times greater than might come to you if you entirely eliminated every thought of it from your mind right now."

I continued this conversation with Dr. Milford for some time, but without avail. There seemed to be no other conclusion possible and yet I was determined on my course, regardless of the advice that had been given me. It was my intention to marry Grace if she recovered and would accept me.

It was indeed difficult to give the proper attention to my duties on that particular day. I was continually reverting to Grace and to the tragical results of the experience through which she had just passed. On that day for the first time I saw signs of dissatisfaction in my employer. I finally had to explain to him that I was not really in a condition to work, and that I would no doubt be all right in a day or two. On hearing this,

he suggested that I go home, though I told him I would prefer to work provided he would not expect too much of me.

There is no need of going over the harrowing details of the suffering I had to bear before securing the privilege of visiting Grace. She recovered very slowly and at least two weeks elapsed before I was allowed to see her.

In the meantime, the evidence that I had gone to so much trouble to make was presented at Court by Edith's attorney in her suit, and the divorce was granted.

No one can know the suffering that is entailed through being bound to one that is in no way in sympathy with your ideals or ambitions. It is a burden always bearing you down, and notwithstanding the adverse influences that were so apparent at that particular time in my life, a greater feeling of satisfaction swept over me.

"I am free, I am free," I could not avoid saying to myself again and again. The pleasure of the moment was indeed satisfying. But it was of short duration; for when my thoughts returned to Grace, there seemed little cause for elation, although everything appeared to be changed, and the future seemed brighter.

Every other day since I learned Grace had regained consciousness I had sent her a few flowers, and the next day after I had received the copy of the decree that freed me from Edith, I received a note from her that brought me pleasing news.

She stated that she was now sitting up, and that she would no doubt be able to see me in the next three or four days, that she appreciated the frequent remembrances that I had sent her, and that she was very greatly pleased with the news that I had sent her in which I stated that I thought a divorce would be granted to me at an early date.

I read and re-read the letter. I wondered how much she would be changed. I wondered if the doctor's opinion as to her would be verified. Somehow I could not believe that it would be, and I looked forward with a great deal of pleasure to the visit that she promised me, and hoped that she might even be able to shorten the time intervening.

*(Concluded in the next issue.)*

# Divorce and Its Solution

By Frank D. W. Bates, M. D.

Here is an article on a much talked of subject that no doubt my readers will find interesting. The writer's views are commendable, and he has the knack of expressing them in a manner to avoid offense even to the conservative. It seems to me, however, that this is a subject that needs to be handled "without gloves." Verbal sledge-hammers will have to be used before any intelligence of importance will be hammered into the craniums of the men who consider themselves authorities on this very important subject.—Bernarr Macfadden.

THERE are many articles written on the subject of divorce, advocating more stringency in the laws relating to it. There are two sides to the question, and it seems to me that both sides should be put before the reading public. The frequency of divorce in the world is certainly deplorable, and any measures that could be adopted to lessen the same would be a boon to mankind; but passing laws to prevent divorce or prohibiting the remarriage of divorced people will never do it. The question is a very important and far reaching one; and if we would get at the correct solution we must strike at the root of the matter—the improper marriage. Are people going to make themselves miserable, and live lives of wretchedness, receiving perhaps brutal treatment from the one who should be the best friend they have in the world, simply because either church or state have passed laws prohibiting divorce, or the remarriage of divorced people? Not by any means. By passing too stringent laws on the divorce question, we will simply force persons of excellent character and virtuous tendencies into living lives of sin; or, in other words, we will correct one evil by producing a greater one. It is to the church we must look for the adoption of measures or for teaching that will diminish this evil; but unfortunately the Church is not infallible, and the measures adopted are not always the wisest. About three years ago the Anglican Synod of Canada passed a resolution prohibiting the remarriage of divorced people by the ministers of its Church, which to my mind was a very unwise measure, and if a similar resolution should be adopted by other de-

nominations, it would not only fail to accomplish the object intended, but the results would be very disastrous. It is well enough for men who are happily married, and whose surroundings are pleasant, to decry divorce; and for this reason, possibly, ministers are less calculated to discuss the question than any other class of men, for as a rule, the women who marry ministers are good women and such as are calculated to make good wives; but it is very different with the man who finds too late that he has been married for money, for position or a home. Men and women do not seek divorce for the novelty of it, nor are they impelled by pique or temporary disappointment. Divorce stands for unhappiness, for bitter, despairing wretchedness, and as a rule is sought as a last resource.

Undoubtedly the largest percentage of unhappy marriages is among the well-to-do, or in so-called society. A man who has money or occupies a prominent position in life stands a comparatively small chance of getting a wife who loves him, and without love there cannot be true happiness in married life. Let it be known that a woman has money, let her be maid or widow, and she will have scores of admirers; but she will stand a small chance of getting a husband who loves her. Perhaps the very one who does love her and is worthy of her will be deterred from approaching her by the mere fact of her having money.

Occasionally we hear of a case where the daughter of some rich man has run off and married her father's coachman, or some one who is looked upon as being beneath her in social standing. There is a great disturbance in social circles over

the affair. Society is shocked. The daughter is disinherited, and forbidden ever to enter her father's house again; when as a matter of fact that coachman may have been better suited for her and might make her a better husband than the son of some millionaire, who has been in the habit of visiting her house, and whom she could have married but did not love. A case was related to me not long ago that happened in England, where the daughter of a wealthy family married, as it was considered beneath her, was disinherited, went away in tears, and she and her husband had to struggle for a time for a living. But in after years it was learned that through all her struggles she had taken more happiness out of life and been the means of doing more good in the world than all her relatives from whom she had been ostracised, on account of her great outrage upon society. If we would do away with the frequency of divorce, the whole structure of modern society needs remodeling. As it stands at the present time, it is unreal, uncertain and hard to reckon upon. That which glitters more often is not gold, and the fruit that looks most luscious is frequently Dead Sea fruit. In it those who start out in married life under the most favorable circumstances and with high ideals, are apt to be turned from their purpose by contact with fast living, vain competition, and a thirst to shine in the gilded show. Women stunt their mental, moral, and spiritual growth in the struggle to attain a position in society, and men stifle all that is best within them in their mania for accumulating money. Boys and girls are brought up to manhood and womanhood with erroneous conceptions of what life is or what it ought to be, and what is really conducive to happiness in this world. The boy has it drilled into him from his early childhood that the most important things for him to possess are cleverness and money; and the girl that the most important things in life for her are to become accomplished and make a good marriage, and by a good marriage is meant to marry a man who can keep her in a certain style and give her a position in society. This is all wrong. Love is the most valu-

able possession a person can have in this world, and it is the only thing that will bring happiness in married life.

We observe a man becoming richer day by day, or advancing his station, or increasing in professional reputation; and we set him down as a successful man in life. But if he has an ill-regulated home, where affection does not exist he is not a successful man; he has failed on the most important point, and all his money or prominence of position will not bring happiness to either him or his wife. And furthermore, however good a man he may have been in that position he would have been a better man in every respect had there been love in his home; for love inspires both man and woman to do their best, and brings out the very best there is in them. We hear a good deal about "Love in a cottage" and expressions such as "When poverty comes in at the door love flies out at the window," and all such nonsense. Poverty never enters the door of the cottage where love is; for love imparts an energy to the inmates of that cottage which is antagonistic to poverty. What we need is more sincerity in our lives and our loves; and if society would do away with the evil of divorce it must change its viewpoint with regard to marriage for convenience, money or position; it must exalt marriage to the level of love, and countenance its existence upon no other basis. If men and women would cater less to the outside world and more to each other, if there were less competition and more companionship there would be fewer divorces. If ministers instead of passing laws with regard to the remarriage of divorced people would do what they could to educate people up to the higher standard with regard to marriage there would be fewer divorced people to remarry.

Marriage is a divine institution, instituted by God and based upon love; and to those who are married with the proper motives, married life is as near Heaven upon earth as it is possible to be; and it is such that are referred to when it is said: "Whom God hath joined together let no man put asunder." But in the vast majority of instances where persons have been married from improper mo-

tives—for money, position, convenience, or a home—married life is as far from being Heaven upon earth as it is possible to imagine; and one great mistake has been made in considering that such persons have been joined together by God, for God has nothing to do with joining together persons who are married from improper motives. In cases where persons have been married from improper motives, after the novelty of the new condition has worn off, they begin to open their eyes to the fact that they have made a mistake. Little bickerings and disagreements arise, they become antagonistic to one another, and drift farther and farther apart until they finally may become absolutely hateful to each other, according to the temperament, disposition or common sense of the individuals concerned.

Now I am not advocating divorce, or even separation, in all cases where persons have made a mistaken marriage. I believe where it is possible to do so, they should both try to make the best of it. The individual conscience should come into play. The unloving, unloved wife cannot feel herself guiltless, the husband, even though he may loathe his surroundings, can blame no one but himself; then let them face the future, and go through life making the best of that for which they can blame no one but themselves. But there are conditions under which it is utterly impossible for persons to continue living together. Something serious would happen if they did; and when the individual conscience admits this condition, they should not only separate, but the laws for divorce in such cases should be as free as the air we breathe. And being divorced under such circumstances why should they not remarry? What is the objection? Are they to be condemned to live alone the balance of their lives? Are two persons to be compelled to eke out a miserable existence because they made a mistaken marriage? If it is admitted that persons of mature years are better married than single (which is undoubtedly true) then it is infinitely better that divorced people should remarry; and ministers of all churches should be glad to remarry them instead of meeting together to pass laws

prohibiting the same. Honorable men or women who have been divorced are a hundred times less liable to make a mistake in their second marriage than they were in the first one, and I say they should not only be allowed to remarry, but looking at it from every point of view, it is better that they should do so.

The laws for divorce should not be too lax, as they have been in some states of the union, nor should they be too stringent, as there seems to be a tendency in some directions to make them; but there should be some provision, which should be universal, by which honorable men and women who are unfortunately situated in their marriage relations can obtain a divorce and after a reasonable time be married again. Of course, there will be those who will take advantage of the divorce laws, as there always will be those to hide beneath the cloak of anything that is good; but such would be moral criminals anyway, with or without the law. If ministers instead of decrying divorce, would preach against the improper marriage they would do an immense amount of good. I asked a minister not long ago why ministers did not preach upon the subject, and his reply was: "We cannot, it is too delicate a subject to handle." Suppose it is a delicate subject, who is going to handle it if the ministers do not? It is certainly not a subject for the public press, nor is it one for the schools or colleges to take up. To whom are we to look for teaching in a moral line if not to the ministers? They will preach against immorality in the ordinary acceptance of the term, and against intemperance, but what is there more immoral than the immoral marriage for convenience? And as far reaching as intemperance is in its ill effects in the world, I do not believe there is as much misery caused by it as there is by improper marriages. The divorce evil cannot be wiped out by dealing with results. The causes are what demand a remedy; and if society will cease frowning at the dissolution of relations that are ugly, and give its stamp of disapproval to the improper marriage it will go a long way towards getting at the remedy.

# Peculiar Occupations for Women

By Franklyn Harvey

**W**OMEN are now interesting themselves in occupations of all kinds. It has been stated that the time is not far distant when they will compete equally with men, even in various lines of work which are now supposed to be peculiarly adapted to men. Many women have proven that they can be as strong as men, even from a mere muscular standpoint, and in the intellectual world there are many instances which prove very accurately that they can become the equal of men in almost any department of literature.

We may look forward, I suppose, to the time when there will be women conductors, street-car drivers, policemen, judges, politicians, etc. There is practically no reason beyond the feminine idea that a woman is not capable of doing certain things to prevent the members of the sex from taking up many occupations for which men are supposed to be particularly fitted.

There is no excuse for the weakness common in women. They have grown up with the idea that they are supposed to be weak, and the mental influence of this thought continually in their minds, unquestion-

ably has considerable to do with the weakness which handicap a great many all their life. It is time for woman to realize that health and strength of the highest degree is easily within their reach; that all they have to do is to eliminate the idea of weakness and begin to work for that superb physical condition which is so necessary in order to secure all the advantages that life opens up to womankind.

That woman is man's equal is being demonstrated every day, but it does not happen often that a woman builds a house with her own hands. This is what one woman has accomplished on two occasions. Mrs. Henry Pollock, of Cincinnati (formerly of California) has erected houses in both the city and State named.

Not only has Mrs. Pollock built her own home with her own hands but she has also been her own architect and superintendent. She has decided that a woman can build a better house than a man most any day because she has passed through the San Francisco earthquake, and saw houses tumbling all around her while her own escaped with only slight damages.



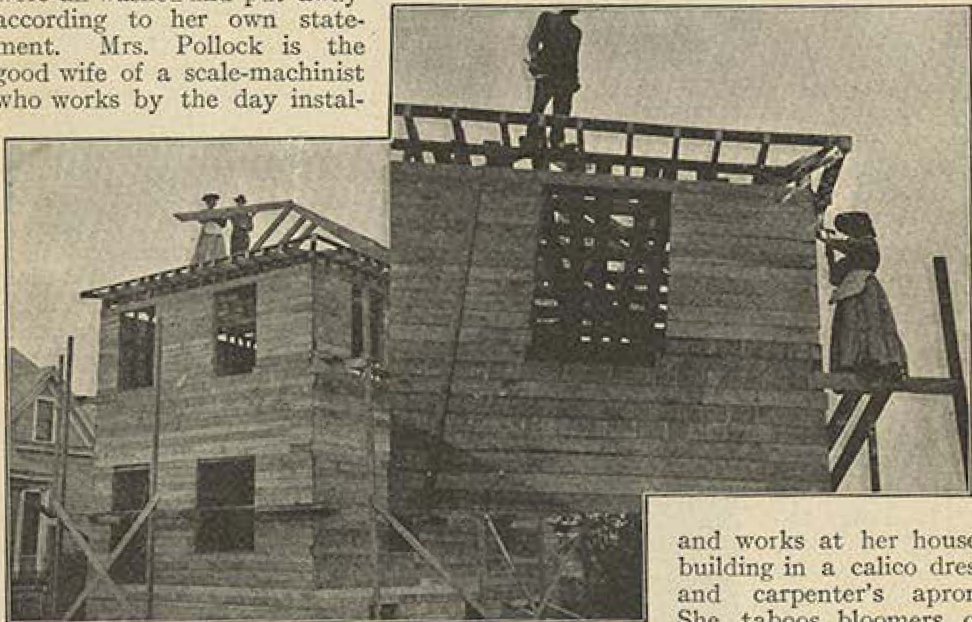
Mrs. Mary Pollock, a woman house builder. She has built her own house almost unaided.

Just what this woman does in the way of a man's duties may be gleaned from the fact that she managed the purchase of all the material for her houses, after buying the ground upon which to build them. She personally took her plans to the City Building Inspector's office and had them approved. The plans were drawn from her own ideas, by herself, during evening hours after the supper dishes were all washed and put away according to her own statement. Mrs. Pollock is the good wife of a scale-machinist who works by the day instal-

ling platform scales for one of the best known scale manufacturers in the United States.

Mrs. Pollock's assistant in the house-building was her husband, who spent his "off-days" lifting heavy timbers into place and sawing the scantlings of his future home. His work was only secondary and "Why should he know how to build a house?" said Mrs. Pollock.

Mrs. Pollock is thirty-seven years old



Mrs. Pollock at work building her house. Her husband assisted her occasionally in lifting the heavier timbers.

and works at her house-building in a calico dress and carpenter's apron. She taboos bloomers or anything similar for her working attire.

### "Is It God's Will?"

TO THE EDITOR :

"It is God's will; let us say Thy will be done." How often such words as these are used when one or another is afflicted with ill-health. But is it God's will? is the question. Think of it, consider it thoroughly. Our God, all-loving, full of wisdom, mercy and compassion, is regarded by some as one who wills that the human race shall be more or less afflicted with disease. Is it surprising that such teaching has repulsed many from a God so misrepresented? It would be presumptuous to compare our Heavenly Father with the most loving and wise father on earth: still, children who would be shocked at the suggestion that they owe their afflictions to their father, do not hesitate to say it is God's will. As truly

as he maketh the sun rise on the evil and on the good, so do the innocent suffer with the guilty. God made man and life must be lived in accordance with his laws, otherwise the result will be failure. Is it conceivable that He would create the human body and place in it any organ to which would necessitate sin? Dig down to the depths, and from the beginning onwards, you will find, running side by side, the gradual development of sin and disease, who is the originator of sin? Again, "is it God's will?" Doth a fountain send forth both sweet water and bitter? Think of His great mercy and compassion shown in the many wonderful means of cure and relief which He gives to suffering humanity.

H. A. HOADLEY.



# Shall Degenerates Be Condemned to Death?

By James LeRoy Smith

THE CRIMINAL, THE PARTIALLY INSANE ARE DAILY REPRODUCING THEMSELVES. SHALL THEY BE RESTRICTED EITHER BY DEATH OR EMASCULATION?

Will the time ever come when the human race will make some effort to protect itself from the progeny of degenerates, criminals, and those suffering from insanity? Efforts of this kind will no doubt be made in the not far distant future. This writer practically recommends the infliction of death upon the helplessly insane, hopeless criminals, and degenerates of various kinds. He believes in the adoption of drastic measures. The jails, the asylums, and the penitentiaries are overcrowded and if some action of this character is not taken within the next generation, the evils of which he writes may result in the complete annihilation of the race. I am not personally prepared to express an opinion, but I am satisfied that my readers will find the article of interest.—Bernarr Macfadden.

IN what I say regarding the Lethal Doctrine, I do not wish to be understood as being devoid of the sentiment of pity, or a lack of appreciation of the situation of the morally, mentally and physically afflicted ones; but an ethical pity will not make a nation great, nor will it make the individual stronger for the world's work. A strong body cannot come from the weak one, a moral man is not the issue of a degenerate, and one cannot hope for a balanced intellect when his forbears were idiots.

From the Greek, we have the word "lethe" meaning forgetfulness; it was mythologically used to designate the river or "waters of oblivion," and they who drank thereof were freed from earthly cares and sorrows. And as our word "lethal" comes from this, we must attempt to look at it in the same impersonal light, a very pleasant habit of mythology, by the way, in the treatment of disagreeable subjects.

The proposed lethal law, which was brought before the Ohio legislature recently and defeated, provides an easy death for persons who are suffering from incurable diseases, including lunacy, or from injuries from which there is no hope of recovery; the determination of which is in the hands of a competent commission. This, should it become a national law, would be Utopian in its

nature, and would mark a noted change in the world's progress. The operation of such a law is illustrated and paralleled by the practice of the Treasury Department in withdrawing from circulation the damaged coins and currency.

The act of Dr. Walter Kempster, the insanity expert of Milwaukee, Wisconsin, in applying the lethal doctrine in the case of a burned woman, was Spartan-like. The woman was literally roasted; her lease on life was of necessity very short; her agonized suffering was intense—this physician, divinely human in his seeming callousness, injected sufficient morphia to forever end her pain. Every deep thinking, sane mind will applaud his act. Of course it should have been a legalized performance, yet he is entitled to all the more credit for assuming such a responsibility without legislation.

There are those who say that the lethal doctrine, if applied, would open the way for designing persons to commit crimes in the name of the law, and procure the removal of anyone *persona non grata*; in effect they would thus say, that those delegated for such duty would be unfaithful to their trust.

Some will be horrified at the suggestion of such a law, and will say that the index to our civilization, is the sacredness with which human life is held. Every criminal judge will tell you that human life is cheaper than ever before in the country's

history. Look at the daily tale of crime,—is human life sacred? And the sad part of it is that in a majority of the cases, the life snuffed out was of more value to the community than the one who did the deed; that brings us to the point that had the lethal doctrine been in force many of these crimes would not have happened, for the reason that the degenerates and insane would have been *non est*.

C. D. Hilles, Superintendent of the Boys' Industrial School, Lancaster, Ohio, says "the individual interested and possibly a few sentimentalists would cry out against this or any other scheme of 'benevolent extermination of degenerates,'" but "the supreme duty of the State is to protect its manhood, womanhood and property; and when we find a degenerate who is distributing vicious virus, he should be made to understand that he has turned the key that has shut him out from the world."

The doctrine of the survival of the fittest is as old as history itself, and still deserves a prominent place in the scheme of things. The idea that one person's life is worth as much as another's is a fallacy that is rotten with mawkish sentiment; personally I can't imagine the coming of the time when a healthy, sane man would acknowledge that the life of an idiot or degenerate was of as much value as his own; and is such a life of any value? None at all, except it be on hysterical grounds, and the reasoning on that score would hardly be tangible enough to hold an argument together.

So closely allied, as to be a part of the Lethal Doctrine, is the substitute for the suggested Lethal Law. This substitute would in the cases of idiots, insane, degenerates, and incurables, require emasculation and ovariectomy; the supporters of this rightly argue that the power of reproduction removed, the number of hereditary victims will in time be reduced to a minimum, and the health and morals of society at large be greatly improved. The writer looks upon this substitute as half a loaf, but still a step in the right direction, for though the people would continue to be taxed for the sins of a prior generation, yet they would find comfort in the fact

that taxation for such purposes, would gradually decrease to a minimum,—and, too, in the operation of such a law, those who decry the purely Lethal doctrine, might find some balm in the knowledge that though the cancer will not reproduce, yet it is still on the public body, requiring care, expense and treatment.

A goodly percentage of the revenues of every municipal, county and State organization is each year spent in the maintenance of imbeciles and the insane; the courts of criminal jurisdiction throughout each State are constantly called upon to punish and confine the criminally degenerate, at enormous expense; private funds and noble exertions are wasted in the refined cruelty of holding the incurables to their suffering.

Let me quote this article from the press of recent date:

"Kentucky has furnished a case which will again arouse the discussion of the ethical reasons why infants born to deformities, idiocy and suffering should be mercifully put out of the way. Lucy Darby was born in the Lexington asylum, where her mother was a patient, seventy-seven years ago. She was mentally and physically incapacitated from the beginning, and has just died after having been bedridden and blind ten years. All of the seventy-seven years she was an asylum inmate and public charge. It is estimated that her cost to the State was \$10,000.00. In commenting upon the case it has been urged that nothing could speak more eloquently for our civilization. This all may be, but the fact nevertheless remains that Lucy Darby would have been better off, considering her own interests exclusively, had she died when she was born." And here permit the pertinent question,—Was anyone better off because of her long life of degradation?

It is a mistaken sense of kindness that will confine the insane and the idiots till the vital cord be snapped,—they are of no part in the world's work, their existence fills no niche in the scheme of civilization, they are the statuary abortions of enlightenment, at which the careless laugh, and the children gibe.

Our workhouses, jails and penitentiaries are filled with the low-browed offspring of the degenerate, upon whom we lavish the care and money of the community in the futile endeavor to teach them a saner life.

The mark of idiocy or degeneracy is not set upon any one as a mere caprice, but it is the price of folly of a prior generation, and the public has insisted on maintaining the folly.

Dr. Alonzo B. Richardson, the Superintendent of the United States Hospital for the Insane at Washington, D. C., said a few years ago before the National Conference of Charities and Correction: "It is true that the protection and proper care of the insane is a burden on the sane and healthy,—a burden that is becoming greater year by year."

The census report on the insane, issued July 1906, informs us that on December 31, 1903, 150,151 insane persons were confined in the hospitals in the United States, that during 1904, 49,622 were admitted to hospitals—these numbers, bear in mind, do not include the great number who are maintained in homes or private institutions,—this report further says that "everywhere there is a cry of overcrowding in the public hospitals," and that "frequent discharges are necessary to relieve congestion," for there is a "relatively large number of patients who must remain in confinement until removed by death."

As to the status of insanity in this country, the same report says:

"From whatever point the matter is viewed, the census returns since 1880 permit but one conclusion, namely, that the rate of increase is greater for the insane in the United States than it is for the general population. Although the hospital returns tell a one-sided story, they invariably point to an increase in the prevalence of insanity."

We cannot but listen to this,—these men of figures—devoid of sentiment, have weighed the mentality of the nation and have found it on the wane.

It is impossible to obtain any reliable statistics as to the number of degenerates in this country, such an enumeration even when known overlapping other

statistics such as those relative to insane, penal and kindred institutions. We do know however, that there is a larger percentage of degenerates at liberty than of any other afflicted class.

Sir James Crichton Browne, the celebrated English physician in his presidential address delivered to the Sanitary Inspection Congress in England, a few months ago, touched on these vital questions when he showed that the morally and physically lowered, representing maritally 25 per cent., produced 50 per cent. of the next generation and as mental, moral and physical traits were not less hereditary than corporal appearances, it was impossible to exaggerate the importance of the problems that were raised by the figures adduced.

There is a broad reference to the race-suicide question in his statement that "a declining birth rate among the best breeds, means a diminishing racial resistance," and further that "if race failure was being manifested more rapidly in the superior than in the inferior varieties of the race, if the reduction in size of families had begun at the wrong end of the social scale, then national decadence and disaster must be anticipated." "We must not wrap ourselves up in racial self esteem. We must not forget Greece and Rome and the Byzantine Empire. The racial struggle for existence is not over and finally decided in our favor."

The statements made by this man of science warrant the present English agitation, for if they are correct, as they apparently are, it will not be many generations before England is a nation of weaklings in a physical sense, and degenerates in a mental. And undoubtedly Sir James' remarks would apply with greater force to America, than they do to England.

Rev. R. A. White has discovered that, out of 709 descendents of a criminally inclined ancestry, 163 were beggars, 181 were dissolute women, 106 were illegitimate, and 76 were convicted criminals, including 7 murderers. Thus 596 out of the total 709 were tainted with inherited criminality which they found more or less impossible to resist. But we can never know how many

innocent lives have been blighted; statistics have their limitation.

We are becoming a nation of hospitals and eleemosynary institutions. This is not progress; this is not enlightenment; it is retrogression, and unless we awaken to a different sense of our social, civic and national responsibilities, it but marks the beginning of the end.

Edwin Arnold in his "Light of Asia," tells us of the child-life of Buddha; how no evil thing was permitted within his sight, that his plastic mind and imagination might receive only those impressions which come from the true and beautiful. How much better it would be if our children were spared the daily dish of degenerate crime and insanity!

We boast of our civilization; we vaunt ourselves to the highest pinnacle of the world's progress; we proclaim in most self-sufficient tones that the civilized people of the past were but as pupils to the present people. Yet we are more sensible to the suffering of the brute creation, than we are of our fellow man. If a horse or a dog is fatally injured, we put him out of his misery. Why? "To keep him from suffering." Is the spectacle of a mortally injured man in his suffering so edifying and soul stirring that we must prolong it? Does it strengthen our moral fibre to see the agonies of intelligence? And above all, what utilitarian or ethical purpose is served in the interest of the dying individual?

We boast of the civilization that produces degenerates, acquires degenerates and has them thrust upon us. We are ever seeking some moiety of praise, because forsooth, we have so many insane, debilitated and debased, that we are forced to continue the building of proper places in which to house them.

These are the offending ulcers that must needs be removed some time, somehow. In Wynter's "Curiosities of Civilization," we are told of the methods formerly used in the treatment of the insane;—longevity was out of the question—they died, and the danger of hereditary transmission died with them.

W. J. Corbet of Ireland, an authority on asylums, said in 1893, at Chicago,

that insanity was increasing faster than population, and spoke of the present day asylum in his own country, with its comforts and medical attention; the patients discharged as recovered but who were not, their return to society and relationships, and then remarks that "it is a sad reflection that the outcome of all these beneficent efforts and designs is a annual increase of lunacy."

Lord Rosebery said recently, in commenting on the large appropriations for insane asylums, "that the vast amounts of money spent for the intellectually dead should show the people how vastly more important it is to spend larger amounts in the saving of those who are intellectually alive to good citizenship, who through a combination of circumstances, have become unfortunate."

What is the scheme of civilization, for what is man upon earth, for what do we live these lives? Is it that we must work together for the establishment and maintenance of hospitals, eleemosynary institutions and penitentiaries; is it that our lives are to be partially wasted in the riotous living of the forbears of some of the present denizens of earth; are we here to strengthen character and gain a moral uplift in the usefulness of the tender culture and care of the degenerate and their offspring?

Is life an insane existence, wherefrom we seek salvation in the self-serving sacrifices?

What kind of progress is it that enlarges and builds more hospitals, penitentiaries and institutions for the insane; that asks for more cells in our jails and additional criminal judges? Would you tell me that it is the result of increased population, or that crime, degeneracy and imbecility are on the increase? If the former answer, you admit that the festering sores on the social body are maintaining their putrid grip; if the other answer is made, you are damning the existing schemes that foster these evils.

No, progress in this instance means such a pushing forward as will ultimately do away with, or reduce to a minimum the evils of birth or environment, "for physical heredity is in truth the fulfilling of the law of life."

# Strength-Building Value of Laughing

There is no better exercise than laughing. It is a tonic of the greatest possible value. It is the best of all known cures for the blues. It is warranted to be effective in all cases. If you have forgotten how to laugh you are to be pitied, and if you continue this attitude you are liable to "dry up and blow away." Get all the fun you can out of life. It is good for what ails you. It is the best medicine that has ever been prescribed. I therefore heartily commend the sentiments expressed by the author of the article that follows.—Bernarr Macfadden.



THOU shalt laugh!

The old Mosaic rogations do not contain an eleventh commandment in just those words, but if we laughers choose to append the invisible exhortation, that we know really belongs there, why, we may—may we not?

For thou *shalt* laugh!

It is part of the human creed. It is the giving up of music from your soul—sunlight from your heart, and precious balm from your higher being.

Besides, you owe it to your diaphragm and your epidermis entire. Pay your debts!

How much do you contribute to the sum total of mirth and joy, anyway? What would become of you if this inimitable music that punctuates your life's prose were suddenly taken out of it? Do you know how many jiggles your stomach really needs per diem?

You are a blighted sinner if you do not provide at least sufficient jollity to relax your own nerves and re-temper your own sensibilities. Indeed, you are a benighted egoist if you have not made your fraternal fellows guffaw at least once every time you have talked to them. You have made them swear and made them wet-eyed—you know that. Therefore, you can also make them laugh.

It is just as easy to tilt the balance of emotion toward a burst of mirth as toward a rush of tears, and you have heard how close kin are the eternal two.

Morover, if you are profound you must agree that if a tear is supplication to God, heart's laughter is equally patent faith in Him; that the one is unconscious prayer in weakness, and the other

unconscious trust in strength. Remember, then, that if you are wholly a tear-maker you are asking too much; that if you are wholly a laugher you are becoming vain in self-strength.

We laughers find laughter very soluble in tears, and tears very readily absorbed in laughter. We compound the two and call it life. There is ineffable satisfaction in the synthesis where the proportions of the thrice-blessed elements are in just measure. Start up a laboratory in your heart. You are an alchemist and you know it not.

"A merry heart doeth good like a medicine." You have read it and heard it ten thousand times or more. You are sick of hearing it. That is because you are not a laugher. If you were you would be proud of the proverb's truth and preach it to your fellows. You would "fire" your doctor and distill your own essence of sunlight, of joy and of well-being—your very life elixir—in the convivial bowl of honest merriment and the retort courteous. Thou shalt laugh, indeed!—and grow fat if you are lean, or preserve your state if you are already fat.

There is a whole world of mirth at your disposal. All the world is more or less funny—excepting *Punch*, of course. Turn to the French bourgeois rather than read *Punch*. He is an absorbant of sunlight and a delightful reflector of it, while poor *Punch* has never been anything more than a mere gawker at the ridiculous in attitude. Yet there is something profoundly funny in *Punch*, provided you remember always that it is sure enough trying to be funny.

But better empty your cup of its

Saxon "Punch" at once, and fill it with Frankish champagne. You will not require a surgical operation upon your cranium to snatch up the sense of the delicious that comes with the wit Celtic, however often in self-castigation you may have been tempted to undergo it for the sensing of the wit Teutonic.

Not that we Saxons have no humor. We are sure we have, somewhere, a sort of crude ore deep down under our abominably thick skins. But we laugh at things brutal. That is the humor of the beef-eater—it is animal; and true humor is not animal—it is ethereal, it is begotten of the sun's rays.

You know the one Saxon joke. It was given birth eleven hundred years ago in the forests of Old England, and obtains in glorious triumph to-day—simply *Punch's* eternal 'Arry followin' of the 'ounds and sprawling *ventre plat* through some stiff hedge into a ditch beyond. This is your beef-eater's humor.

But you have also heard the yarn of the French *matelot* who having dropped his captain's silver teapot overboard, repaired to the latter with this explanation:

"Monsieur le capitaine, one does not say a thing is lost when he knows perfectly well where it is, does he?"

"No, certainly not," says the captain.

"Very well, monsieur; in that case you have nothing to fear for your teapot, for I know where it is well enough. It is at the bottom of the sea."

You couldn't guffaw at such indefinable grace of wit as that, any more than you could bawl out at a ray of moonlight, but you know it to be the champagne and not the malt that has entered your veins. You feel that there is a virtue in the inoculation that is like pure oxygen, if you but give yourself up to it.

So, too, in the following simple tale of Henri IV. One day, becoming separated from his escort during the hunt, he meets a peasant seated under a tree.

"What are you doing there?" asks the king. "I have been here since day-break, monsieur, in order to see the king pass by," returns the peasant.

"Then, if you will mount the croup of my horse, I shall conduct you to where the king is and you shall see him to your heart's content."

On the way, the peasant asks how he is to know the king.

"He will be the one who continues to wear his hat," explains Henri. "All the others will be bareheaded."

After a time they encounter the stray party of courtiers and draw rein. The cavaliers uncover to a man.

"Well, my good fellow," says Henri, "tell me who is the king?"

"Ma foi! monsieur," comes the reply, "it must be you or I. There are no others who wear their hats."

This ever-present instinct seems begotten of the happy skies of France. It is all unconscious. It is native. Such brilliance in dialogue is the very genius of the French. They are the *bon vivants* of the earth. They will teach you how to laugh, to laugh gracefully, to laugh politely, to laugh to the very rejuvenating of your being.

Thither—if you desire grace and the exquisite. But in any case, thou *shalt* laugh!

If you are a parent and do not laugh in your possession of the one real human teacher—example, then you are a callous barbarian who would shut out the light of the sun from a frail lily of the fields. For lightness of heart is the sap of strength to every child. It is the art ineffable, this permeating of life with the spirit of laughter and of joy. It is the art that leavens strife, soothes racking pain, and is potent even to retouch the idyllic glamour of the sunset.

Laugh, then! The art is yours. Its scope is infinite, even for you who seem to fear, in the parlance of nursery days, that your face will stay like that if you grant it a single mirthful twist. But then your face is the countenance of the tombstone, anyway. Let it crack! It cannot spoil it.

Perhaps you do not see it that way, but we do—we laughers.

THOMAS STANLEY MOYER.

Stratford, Ont., Can.

# Divorce and the Stage

By Charles Merriles

A COOL, KEEN ANALYSIS OF MARITAL UNHAPPINESS, AND THE DIRECT CAUSE OF THE PREVALENCE OF DIVORCES.

Divorce is a very much discussed subject. I am satisfied that the views expressed in these articles will be of interest. They practically reveal the truth in all its naked simplicity. There is no effort to mince words, or to deviate from the path that one must follow when dispassionately reasoning on this important subject.—Bernarr Macfadden.

## ARTICLE I.

THE career of the average woman of the stage so emphatically illustrates the truth I intend to bring out in this series of articles, that the accompanying photographs and very brief allusions to the marital experiences of a number of stage celebrities may be considered quite appropriate to the matter under discussion. Beyond a doubt, actresses are frequently criticized for the inclination to change husbands manifested by so many of them, and I question whether there is one among these various women, who understands, even in the faintest sort of way, the cause of her apparent fickleness. They are the victims of their particular environ-



Fritzi Scheff was, not so long ago, the Baroness von Bardeleben. Then the inevitable—to the actress—transpired, and she began and won a suit for absolute divorce, the proceedings taking place in this country. It is rumored that her first and more or less disastrous experiment, will by no means prevent her from making a new trial of the elusive happiness of matrimony.

ments and ambitions in life. They feel that their occupation interferes with the fulfilment of the natural requirements of home life. In spite of their ambitions, however, they are women by nature and by instinct. They naturally crave those conditions which are really necessary to their happiness, but they know absolutely nothing of the laws of life. They have not been made to realize that those who break these laws must in all cases suffer the penalty, and so these women frequently become the victims of their own bewildered misunderstanding of their individual natures. They somehow acquire the impression that they can fall in love and marry, and enjoy

to its fullest extent the bliss that comes with marital happiness, under perfect conditions, and at the same time retain their ambitions to shine behind the foot-lights. They are in every case attempting the impossible. The truth of this statement has been illustrated and proven over and over again. There may be exceptions here and there, but these rare instances only serve to prove the rule. They help to emphasize the truth presented by these conclusions.



Virginia Harned, one of the prime favorites of the "legitimate," furnished a genuine sensation when she somewhat recently began divorce proceedings against E. H. Sothern. She is credited with the maxim: "Marriages between men and women of the theatrical profession, are almost always doomed to failure." And she ought to know. Mr. Sothern, by the way, was up to the time of the proceedings in question, always looked upon as one of the shining moral lights of the "profession."

The women of the stage are not to be individually blamed for their want of fidelity. They should rather be blamed for the need of more knowledge—knowledge which has been denied them by the prudery that is everywhere in evidence at the present time. They are nothing more than creatures of their environment. We cannot expect individuals to have knowledge of something that is foreign to their perceptions and understanding. The habits of the Chinese, for instance, would be a closed book, to those who have not lived with them nor studied anything about them, and to expect women to guide their love natures when they have absolutely no knowledge that can be used under the circumstances, is inconsistent and foolish.

The women of the stage, being normal specimens of their sex, naturally fall in love under certain circumstances. They pass through exactly the same experiences as other women. They crave happiness and contentment, they are searching for that particular kind of satisfaction which makes life sweet and beautiful, and when they come in contact with their affinities, they naturally accept marriage and with it have the same delightful anticipations, and look forward to the joys supposed to come to those who assume this responsibility.

The awakening, when it comes, is cruel and pitiless. The disappointment is keen and cutting, particularly after the first experience. Life's most beautiful dreams have been dissipated. The roseate visions of home and happiness have been destroyed. Another example is presented to prove the statement—so often made—that the ambitions of the stage and marital happiness cannot be combined.

The usual conception of the cause of this lack of fidelity among stage celebrities is that the condition is caused by the temptations that come into their lives. The influence of the stage is supposed to be demoralizing, and inclined to crush the higher moral nature. In fact, actresses are often looked down upon because of what is often termed their immoral lives. There may at times be cause for opinions of this character, but there are good and true women on the stage, just as there are in other walks of



life, and even those who have made several trials in their search for the joys of marital bliss, may have made each attempt with the hope that at last they would secure the happiness for which they had long been searching.

The average individual, when trying to explain marital differences, will dwell at considerable length upon what seem to me to be merely the superficial affairs of life. Nearly all writers will call attention to the carelessness of a wife after she has finally succeeded in winning a husband. She is not so neat in her habits. She does not take so much care of herself; she does not dress her hair as artistically; she is not so careful of her dress; she does not manifest the desire

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James J. Hackett, then as now a "matinee idol," married, about twelve years ago, Mary Mannering, a charming young actress. Both were at this time members of Daniel Frohman's Lyceum Theatre Company. The marriage was a secret one and was brought to light by the serious illness of Mr. Hackett. His young wife was a constant attendant at the patient's bedside, and when his illness assumed a critical nature, the truth was told to Mr. Hackett's mother. For some years, the marriage appeared to be an ideal one. A child—a girl—was born to the pair. For two or three years past, however, there have been rumors of friction, and these culminated in a suit for absolute divorce brought by Miss Mannering some four months since. She won her case and the custody of the child. The suit was based on statutory grounds.

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to make herself attractive, that was in evidence before marriage. All these unimportant details are dwelt upon, and the average writer will see, in these particular changes that come upon a woman after marriage, the cause of marital unhappiness. Though they may be of incidental importance; and may help, in a minor way, to bring about the lapse of affection, it can hardly be said that in any case they are the real cause. They may often be the "bone of contention." In many instances they may be the direct cause of quarrels more or less serious in nature, but they are by no means the cause of the antagonistic and critical attitude that is inclined to encourage misunderstandings and quarreling.



It is this critical, analytical attitude of man and woman under these circumstances which is the real, direct, underlying cause of marital unhappiness, but in nearly all cases this explanation is ignored. It is simply the superficial things which we see that are blamed for troubles of this nature, but in order to solve the problems that are presented, we must go deeper. We must go far beyond the reasoning of the ordinary



Mrs. Leslie Carter's husband recently died in a sanitarium for the insane, in Chicago. She secured a divorce from him a good many years ago, prior to her becoming the prominent actress that she later was. How David Belasco took her up, coached her, boomed her and gave her the vogue which she enjoyed for a long time, is common knowledge. How, too, she married a comparatively unknown actor in an unexpected fashion, how Belasco thereupon dropped her, and how that nothing much has been heard from her since, is also of recent record. All of Mrs. Carter's actions in the affairs cited, may be traced to that singular "temperament" which is peculiar to people of the stage, and which is more or less responsible for their marital woes.

individual. When a man and woman feel that they are imbued with such affection that they want to spend the balance of their lives in each other's company, one can well realize that the love existing between them must indeed be intense. Of course, where a marriage is made for convenience, or for other reasons outside of that particular affinity which so strongly draws men and women together, the conditions are different, and it might be well to add that the results are different. To such a couple there are not even momentary glimpses of the bliss attained by those who love really and truly. But those who marry through the dictates of love alone have wonderful possibilities before them. They are able to taste the real joys of existence. That they ultimately throw them away because of their misunderstanding of the laws of life, is true in nearly all cases. The intense love of man and woman cools. It gradually lessens. The original affection has been replaced by a growing indifference. The average man and woman will often wonder at this change. They will often ask themselves why the attraction has ceased to exist, and they will not infrequently indulge in quarrels or misunderstandings that may result from their desire to find the cause for the change. But they are simply looking at superficial things. When they search deeply and locate the actual cause of their attitude they will find that they look at the companion they once loved from a different viewpoint. Previously there was the glamour of love to hide their faults from each other. It smoothed out and made harmonious all differences. You cannot be critical when you are bewildered by the potent power of love, but when you tear off love's mask, when you coldly look for faults that at first you could not see, your attitude is certain to change. You see things differently. They say that "love is blind." It undoubtedly blinds one to the faults and failings of the loved one, and when the affection necessary to the consummation of a true marriage begins to disappear, and man and woman begin to look at each other from this changed viewpoint, there is often an awakening that brings



The long and the short of it met, when De Wolf Hopper married the tiny woman who still bears his name. Then came disillusionment, and neglect, and one fine morning the actor was served with divorce papers at the instance of his wife. She won out, but obtained the consent of the courts to retain her husband's name, it being of value to her for professional reasons. Since that time, Mrs. Edna Wallace Hopper, has figured in a whole lot of interesting incidents, which always included a man of wealth and more or less note.

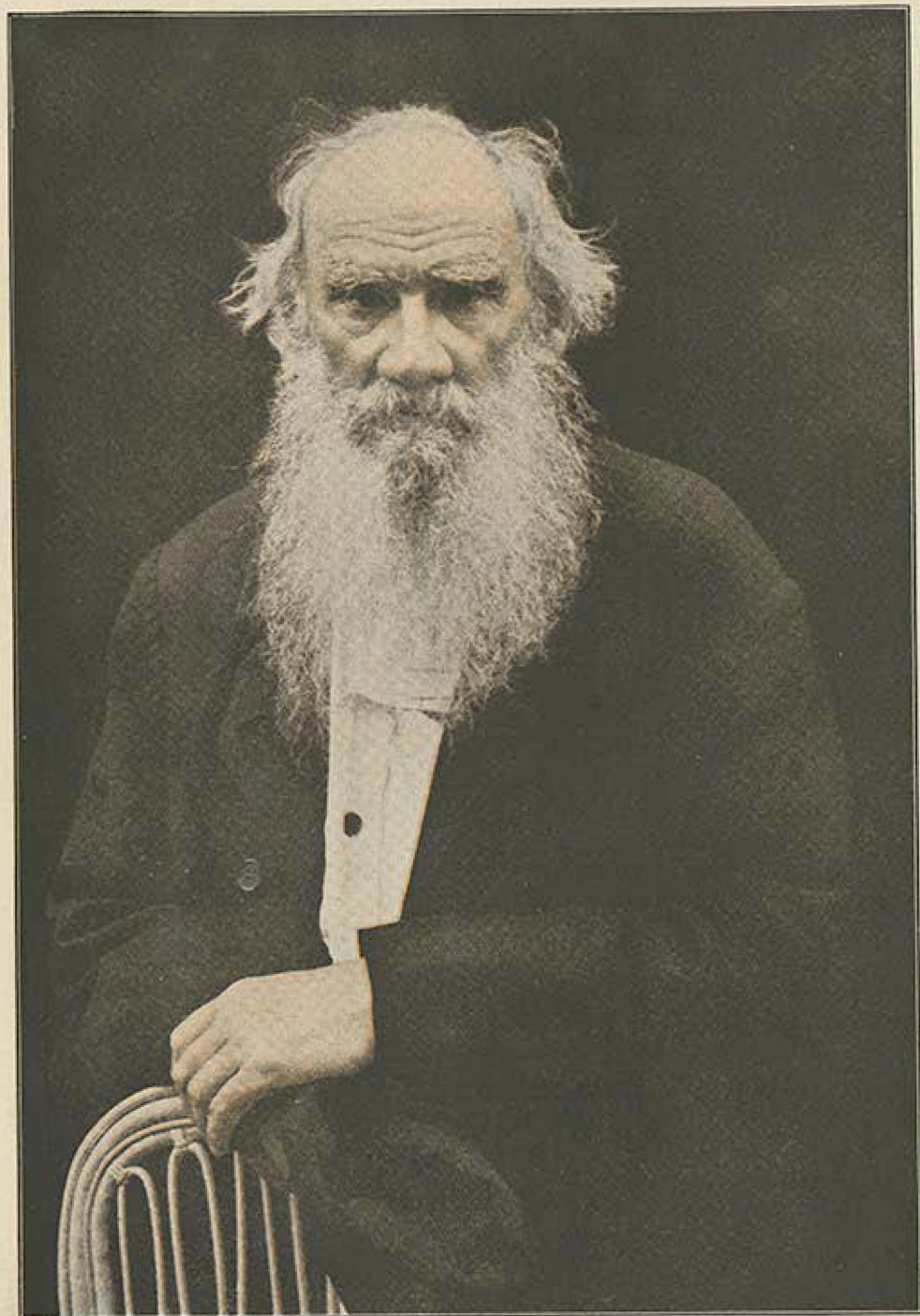
trouble that is more or less serious in nature. To be sure, this glamour of love should never be dissipated. It should be husbanded. It should be retained, and whenever possible, grow even more pronounced. This policy leads to lasting marital bliss, but which requires knowledge on the part of contracting parties.

The physiological laws, as they appertain to man and woman under circumstances of this nature, are comparatively plain. They are not difficult to understand, if one is really and truly searching for the truth. They hold the secret of human joys. They clearly and emphatically solve the mysterious problems that come to us when searching for the causes of marital miseries. And where the occupation or the ambition of a woman make it practically impossible for her to follow the dictation of these laws, she has no right to marry.

In the next issue I intend to dwell more in detail on these physiological laws, and will define the actual inner cause of nearly all marital miseries. Those who follow my reasoning in these articles may then be able to clearly explain many things that may have greatly puzzled them previously.

*(To be continued.)*





Photograph, Underwood & Underwood, New York.

A portrait of Count Tolstoy at eighty, taken in his home.

## The Grand Old Man of Physical Culture

COUNT LEO TOLSTOY, HALE AND HEARTY THANKS TO THE SIMPLE LIFE, CELEBRATES HIS EIGHTIETH BIRTHDAY.

By Ivan Stanovich

Among all the authors, famous or otherwise, there are none that more fully attain the higher plane of the simple life than Count Leo Tolstoy. He has apparently followed the exalted principles for which this publication has been contending almost since its first issue. That he may be spared for many years to enjoy the mighty revolution in public sentiment that is bound to come at a not far distant, is the wish of—Bernarr Macfadden.

THE man who is recognized as "the best known and most generally recognized living author," to quote the words of a famous Englishman, and who is furthermore, a typical physical culturist, has just passed his eightieth birthday. He is Count Leo Tolstoy, and the tremendous influence which he has exercised, not only upon Russian political and national life, but upon the world at large, is a striking tribute to those principles upon which his physical existence is based. These principles are identically those which are taught by this magazine.

Tolstoy was born in 1828, in the village of Yasnaya Polyana, Russia, and the estate which he now owns, begins a few yards away from the spot where he first saw the light of the sun. He was first a pupil in private schools; next he had a term at Kazan University. A tour of Western Europe, which followed his graduation, completed his education. He served for three years in the Crimean War, married Sofia Andreyevna, of Moscow, in 1862, and has been the father of thirteen children. It was not long after his marriage that he began to preach and live those methods of the simple life which have not only made him famous the world throughout, but have in addition, left their impress for all time on the race.

Before Tolstoy decided that the only life worth leading was that based on physical culture, he had tested most of

the systems and beliefs and theories by which man have tried to attain mental and physical happiness. To use his own words, "I had tried and tested science and modern culture (so-called), and had turned from them with a feeling not many degrees removed from repulsion, because of the inability of the first to solve the really important problems of life, and because of the hollowness and falseness and blunders of the second." He also came to the conclusion that no small portion of the troubles which afflict humanity, outside of disease, had their source in the selfishness bred of that which we are pleased to call the "higher civilization." So it was that he decided to live out the simple life, not merely as a matter of personal well-being but on the score of the example that he could thus set others.

Tolstoy, like every other physical culturist who is worthy of the name, gave evidence that the rules which governed his bodily life, made for mental activity and wholesomeness. In his case, this activity bore much literary fruit, which in turn, did much for the betterment of the Russian peasants, in the first place, and for the good of humanity in the second. As one writer puts it; "It will not be disputed that the influence of the aim and life of this man upon the individuals of all classes, has reached from the hut of the humblest, up to the very throne of the august Czar. But for the insistent teachings of Tolstoy

in all probability, the Russian monarch would not have called the first Hague Conference. Thanksto Tolstoy's courageous and persistent writings, the petrified ritual of the Russian church has shown signs of softening. It is due largely to Tolstoy's condemnation of great wealth improperly used, that some of Russia's wealthy citizens are now devoting themselves to philanthropic activities. And it has been because of Tolstoy, that attention is now being paid to hygienic affairs in Russia, to which that country has heretofore been a stranger. He has not only taught the people how to think, but he has taught them how to live. *He has taught them the religion of the bath, of plain diet, of cleanliness, of fresh air and many more needful and wholesome things.*"

Those who know of the Russian peasant in his usual environments, will understand the difficulty as well as the pressing need of this part of the great reformer's labors. Under the conditions which are the rule in Russia, the *moujik*—the small farmer or peasant—is a stranger to the first laws of ordinary hygiene. His food is of the worst; he drinks vodka, the native brandy, to excess; during the winter, and for a good part of the summer, the doors and the windows of his hovel are never opened; and as a consequence he and his wife and children

are frequently victims of all kinds of ophthalmic and pulmonary diseases; in

short, his filthiness of person has been almost proverbial.

Tolstoy, by bringing these lamentable facts before the public through the medium of his books, caused something like a wave of reform to sweep over the land-owners who were responsible for many of the evils. Such evils, while not altogether abated, were nevertheless, lessened by the "fierce white light" thrown on them by the Tolstoy literature. The peasants themselves felt the influences which the author brought to bear on them. They began to realize that no man had the right to treat them like brute beasts, were he landlord or noble. They began to get an inkling of the things due them by the inalienable rights of



Photograph, Underwood & Underwood, New York.

Count Tolstoy in a field near his home.

Nature, these including the necessities of life such as nourishing food; properly constructed homes, no matter how humble, and an escape from the drudgery which kills a man mentally and physically. In other words, Tolstoy, taught thousands, even millions, of his unfortunate countrymen their right to demand those things and affairs of mental and physical hygiene without which life is a misery and a mockery. In doing this, he proved the truth and the power of the physical culture principles which were within him.

The events which resulted from his efforts are of such recent occurrence that a mere illusion to them will be sufficient in this connection. But there are not wanting those who aver that the changes which have been sweeping over Russia, in regard to the condition of her people, are the more or less direct outcome of Tolstoy's teachings. The Duma; the return of a large portion of the land that has been owned by the Czar to the people; the recognition of peasant rights, which have been ignored for centuries; the propaganda against the bureaucracy; the general awakening of the national conscience and much more of the same nature, are among the things credited to Tolstoy and his books and labors. When we reflect that Tolstoy himself, at least as we know him and his works, would scarcely have been possible without the physical culture principles which have made him that which he is, we must admit that the science has powers and possibilities which are not usually recognized by the multitude. Indeed, many

of its sincere adherents do not understand its potentiality in this respect.

Among the more notable of Tolstoy's efforts in behalf of his countrymen outside of his books, are the organization of peasant schools on a new and sensible basis, the system used including physical as well as mental training; co-operation in the editing and improvement of cheap popular publications (and in this latter instance the influence of his physical culture bent is seen by reason of a good many of the publications having to do with hygienic affairs); the organization of relief for the starving in Middle Russia; his renunciation of the protection afforded him by the copyright laws because "he and his, belong to the people;" and his plays, all of which are aimed at some of the abuses in public administration. His attacks on certain phases of church life in Russia, led to his excommunication in 1901, and incidentally, the church authorities forbade the people to take part in the recent celebration of his eightieth birthday. That this



Photograph, Underwood & Underwood, New York

Count Tolstoy and his family at his home on the day of the celebration of his eightieth anniversary of his birth. The members of the group are, reading from left to right: Tolstoy's daughter, Alexandra; his son, Michael; his son-in-law, Suchotina, and his son Andrew. Seated: his niece, Princess Elizabeth Valerianawa Cleolenskaj; his last married daughter, Tatjana Suchotina; Count Leo Tolstoy; his Grandchild, (son of Michael); the Countess Sophia Andrejewna; Tolstoy's sister, Marie Nikolajewna, and his grandchild, son of Michael.

order was generally disobeyed, is now a matter of history. The crowds which attended the festivities at his estate, were as enormous as they were enthusiastic.

Tolstoy is a big, heavily built man, "with long arms hanging loosely at his sides," to use the words of one who saw him on his natal day. He also has small, keen gray eyes; a nose which is wide and powerful; lips of the Slavic type, being somewhat thick; a head with a noble forehead; broad shoulders, slightly stooped from literary work; and a matted, gray-white beard. A certain attractiveness or magnetism radiates from him—a sign, by the way, of the consistent physical culturist. Somebody has said of Tolstoy, that "his face is that of a man who, while absolutely unshakeable in his convictions, sees things as they are, and is under no delusion whatsoever as to his power to change them, except at the expense of constant effort."

The whole scheme of his existence is that of the "simple life." And while he does not force his beliefs on any one, even the close members of his family, yet he proves the possibilities of that life through the medium of example. He seeks to show, especially to his poverty-stricken, and hard working fellow-countrymen, that happiness does not depend on clothes or surroundings, but rather, on health and education and the contentment which these bring in their train. One of his favorite axioms is that "A bath at dawn, the plough by day, and a book by night," are the things which make for lasting happiness. In other words, that the fact that that one is engaged in hard manual labor, should not prevent him from enjoying the good which arises from that labor added to an

observance of the rules of hygiene and the delights of mental culture.

So it is that Count Leo Tolstoy wears the peasant costume, which consists of trousers, blouse and belt. A rough shirt, with a rolling collar, forms the rest of his dress. He also always wears stockings which have been knitted by his wife, and shoes made by the village cobbler. Usually, he is to be seen bare-headed when in the open air, but sometimes he wears a peasant cap or a silk skull cap.

He exercises constantly, his favorite pastimes being walking and riding. He is also a good swimmer and a crack fencer. In spite of his advanced age he is possessed of a wonderful degree of endurance, as the young folk who sometimes accompany him on his walks, can testify.

Tolstoy is practically a vegetarian, and he does not hesitate to attribute much of his mental acumen to this fact. In a climate like that which is the rule in Russia for a good many months in the year, fatty foods are essentials, and in order to supply this demand of Nature's, the Russian peasant is apt to use foul foods. Tolstoy has done a lot of reformatory work in this respect, teaching the ignorant that the food needed by them in the winter, can be obtained in a cheap and cleanly form. He is a great advocate of the use of vegetable oils, by the way.

"Do unto others as you would have them do to you," is the rule of this great physical culturist's life. It is the natural outcome of the principles by which his daily existence is shaped. For physical culture brings about that condition of mind and body, which leads one to think kindly of one's neighbor and not altogether of one's self.

### ABOUT WARTS AND VACCINATION

TO THE EDITOR:

In regard to the cure for warts, given in the August number, I have found from personal experience, that a raw Irish potato, sliced, and the juice well rubbed into wart, is good. If this is done a half dozen times during the day and persisted in, all traces of the wart will soon disappear.

Some two weeks ago, I had to submit to the laws of this great and free country, and had to

be vaccinated, much against my will, owing to a small pox scare.

But I managed to get around it all right. Chopped raw onions and salt applied to the vaccinated part, soon drew out all the poisonous stuff, and I expect the doctor is still wondering, why his beautiful work failed to take.

Yours for health,

WILFRED BOURGAIZE.

South Pasadena, Cal.



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Pressing the Gums against the Teeth, a Splendid Method of Hardening the Gums, and thereby adding to the Health of the Teeth.

render it fit to be received by the stomach. If, however, the food is improperly masticated, the stomach is called upon to do work which properly belongs to the mouth, and trouble ensues on the lines indicated.

This being so, it follows that the teeth play a much more important part in the scheme of existence than mankind realizes—that is that portion of mankind that has not given thought to the matter. It therefore follows that a sound, serviceable set of teeth is not merely desirable, but an essential if health and the strength and vitality which waits upon it be desired. And who is there that does not wish for the physical qualities in question?

In this connection it may be said that never in the history of civilization has there been a time in which the sound body was a more definite factor in success than just now. The reason for this is apparent. Only those with such bodies can stand the strain and stress of modern business conditions. It is the man with "staying powers," who wins

in the race to-day. And such powers are in nine cases out of ten dependent upon the manner in which his digestive process behaves itself. It is the old story of the fuel in the engine. Unless the fuel is properly consumed, the engine will not perform its allotted duties. And the consumption of the food-fuel, in the case of man, rests, to a very great extent, upon the perfection of his dental arrangements.

It may be objected, however, that, thanks to modern civilization there are but few whose teeth are fitted to serve the purpose of Nature as just set forth. The replies to this are manifold, but only one or two will be submitted. In the first place, while it is true that civilization and sound teeth rarely exist side by side, yet on the other hand, the art of the modern dentists has reached such perfection that it can offset such defects in a practically perfect manner.

This statement applies not only to the æsthetic side of the matter, but to the work of the teeth themselves. A beautiful set of teeth gives a charm to the plainest of faces, but it must not be forgotten that they were primarily intended for use and not for adornment. As intimated, however, the dentists of to-day recognize the dual intentions of the Creator in this respect, and when the occasion arises they not only improve upon Nature as far as appearance is concerned, but in addition they bring about a dental condition by which the food is masticated in a thorough and consequently, health-producing fashion. Of course, there are dentists and dentists, by which is meant that the profession is not without its quacks and charlatans. But the world is learning to distinguish between honest work and the output of the fakir. Hence it is that members of the dental profession who stand high in general favor, are for the most part, those whose statements and work have been tried and in consequence, trusted by the public.

The space at the writer's disposal is so limited that he cannot enter into a detailed description of the teeth, their ailments or the work of the intelligent dentist in regard to them. But an attempt will be made to say something about these features of the subject in a brief fashion. So, then, the teeth are composed of four parts, namely; the enamel, the dentine, cementum and pulp. The first of these, the enamel, constitutes the outer covering of the tooth and is, by the way, the hardest tissue of the human body. The dentine is situated under the enamel and forms the principle constituent of the tooth. The cementum is a thin covering over the root of the teeth and extends from the neck to the apex of the latter. The pulp occupies an elongated canal which runs through the centre of the dentine. It contains the nerves and blood vessels of the tooth, is the vital part of the latter, and sends forth fibres of living matter through the microscopic canals of the dentine to nourish and endow the tooth with sensation.

Diseases of the teeth are brought about in a variety of ways, but they almost always begin with the decay of the enamel, through the medium of which the dentine, rapidly disappears under the action of acids produced by the fermentation of morsels of food in the mouth. Then the pulp becomes exposed, which brings about the most common form of tooth-ache. We need hardly remind our readers that this ailment results in the most exquisite suffering.

It will be seen by this, then, that dentists when treating diseased teeth are confronted with three classes of them, these being those in which the enamel and dentine are affected; those where the pulp has been recently exposed, and lastly, those in which the pulp is dead or dying. It is in the appropriate treatment of each of these classes that the skill of the dentist is shown and it is by their improper treatment,

or their purposed prolongation, that the quack becomes apparent.

An authority on the matter states that 95% of all dental troubles are the direct outcome of uncleanness; which is the same as saying that there is a neglect to use the tooth-brush, or to wash the mouth after eating. Tartar is the chiefest enemy of the teeth, this being a deposit of animal and mineral matter precipitated from the fluids of the mouth. We need not describe this tartar, seeing that it is unhappily too common and too obvious in the cases of a great many individuals. But quite outside of the fact that it eats into the enamel, it makes the gums spongy, forces the gums from the teeth, produces an absorption of the bony sockets, imparts a disagreeable odor to the breath and—most important of all—vitiates the saliva. In view of what has been said in regard to the importance of this fluid in the process of digestion, this same vitiation is one of the most harmful results brought about by tartar.

All of which points to the necessity of absolute cleanliness. Indeed if the mouth were kept perfectly clean and pure, teeth would never decay. But, inasmuch, as particles of food will



Never Brush the Teeth Sideways, always Brush away from the Gums—that is, Downward or Upward in the Direction of the Teeth.

insist upon clinging to the teeth after meals, it remains for us to remove these particles by such means as are possible.

These means include the tooth-brush which, by the way, should be soft rather than hard; silk thread which is especially woven for teeth-cleaning purposes and can be obtained at any drug store, and such powders and mouth washes as are free from acid. There are by the way, a good many dentrifices which are objectionable by reason of their acidity. Great care should be taken to avoid these, because they lead to the rapid destruction of the teeth. However, an article which has found favor with the public may, as a rule, be accepted. Besides that, it must not be forgotten that reputable manufacturers of dentrifices have reputations to maintain which they cannot afford to ignore by foisting a harmful compound upon their patrons.

The work of the skilled dentist, outside of the removal of tartar, which, by the way, is not nearly so painful a process as many people seem to think it is; consists of filling teeth, extracting those that are useless, the treatment of the mouth in general and the fitting of artificial teeth. It need hardly be said that the latter portion of the work is among the most important, inasmuch as upon a perfect dental outfit rest the three great functions, beauty, speech and digestion. And here, just a word about

the constituents of artificial teeth. Many people still believe that such teeth are taken from dead persons. This belief is on the face of it, absurd, inasmuch as there are infinitely more living people who want artificial teeth than there are dead people who could furnish the supply, even supposing that the friends of the latter were willing that the remains of their loved ones should be mutilated for the purpose in question. As a matter of fact, artificial teeth are composed

of porcelain, which is a compound of silix, felspar and kaolin. From these minerals, together with the needed coloring matter, such teeth are manufactured. There is absolutely no tooth or teeth used by dentists which were originally to be found in the human mouth.

Artificial teeth are kept in place either through the medium of "plates" or by bridge and crown work. In the first

instance, the "plates" are made, either of one of the precious metals, or hard rubber, which accurately fit the hard palate and the gums. In this plate, the teeth are fixed, the former being kept in position by two natural forces: adhesion and atmospheric pressure. Crown work consists of attaching artificial tops to decayed teeth, or to roots. The crowns may consist either of gold, or, for front teeth, porcelain facings. In bridge-work, where there are two or more sound roots or teeth with spaces between, it is possible to supply the



A Happy Girl who believes in the regular use of the Tooth Brush.

missing teeth by constructing what is in reality, a series of crowns across the vacancy. Let it be again said that, as with the treatment of teeth, so with the work of supplying the artificial articles in place of those lost, the skill of the dentist is a factor in the total result. Now in dentistry as in some other of the professions, the clientele of an operator rests upon his skill and honesty. It follows then that the dentist who has a reputation, as a rule, deserves it because he has satisfied his patients and earned his fee. On the other hand, the quack who entices victims into his office through the medium of absurdly small prices and impossibly quick work, does not expect the mulcted ones to return, but relies for his livelihood upon a casual trade. The moral of all of which is so obvious, that it is unnecessary to point it further.

Finally, the care of the teeth should if possible, begin in childhood. Also, any trouble with the dental equipment should not be neglected, inasmuch as it is liable to lead to painful and even serious results. Do not forget that legitimate dental science has reached that state in which practically all of the evils which civilization has imposed upon the mouth, can be remedied. Cleanliness is an essential after the work of the dentist has been completed. And—most important of all—do not forget that your health depends, to a very great extent, upon the perfection of your masticatory process.

And in conclusion, I can hardly emphasize too strongly the necessity of the particular cleanliness referred to. Some prefer to use the tooth-brush after each meal. This is by far the better way, if the habit can be formed and it is convenient. If this is found difficult, however, it can be used every night and morning. As previously stated there are many tooth-washes that can be relied upon, though the suggestion recently made by one of our readers in

"Comment, Counsel and Criticism," will no doubt be found of value. This writer suggested that ordinary lemon juice be used with the tooth-brush instead of the powder. Dilute the lemon juice with water just as you would if you were making lemonade. Wash the teeth with this as you would with any other toothwash.

If you will press the gums slightly between the thumb and forefinger against the teeth each time after washing, you will find it will assist in hardening them and will help materially to keep the teeth clean and healthy. An illustration accompanies this article showing how this is done. The gums should be taken firmly between the thumb and forefinger and every part should be pressed slightly against the teeth. After this, it is well to rinse out the mouth with whatever tooth-wash you may be using.

I have previously referred to the use of silk floss, and would especially emphasize the necessity of this at frequent intervals, if one wants to be sure that the teeth are thoroughly cleansed. The silk floss should be run in between the teeth and brought back and forth with a view of cleaning out all the particles of food that may have lodged there. The teeth will rarely decay if the suggestions made in this article are followed in every particular.

I have not said anything about the influence of various foods in preserving the teeth, and in order to give this subject its proper importance I shall devote a special article to it in the next issue of this publication. A great many simply starve their teeth to death through lack of proper nourishment, and no matter how carefully you may cleanse the teeth, if you fail to give them the food that is needed to maintain them in a healthy condition you cannot expect to retain them very long. Undoubtedly a description of the effect of various foods should prove of special interest to anyone who is desirous of preserving the teeth until the end of life.

### Effect of Exercise on the Circulation.

Lack of exercise lessens the appetite, as well as the power of digestion. During exercise, the circulation through the liver is very much accelerated, especially if there be flexion of the trunk in one direction or other, which move-

ment, by accelerating the circulating through the inferior cava, causes a suction in the veins which feed it. A similar effect is produced by deep inspiration.

—Baron Nils Possé.

## Aged 87, Walks Five Miles a Day

"I have three doctors in daily attendance upon me," said Col. A. W. Spaight when seen by a representative of the *Galveston News* at his rooms at No. 1902 Avenue H. "The first of these is Dr. Spongebath, the next is Dr. Diet and the other is Dr. Walker.

"Dr. Spongebath is the first one I consult each day. Upon rising from my bed in the morning he sees that I take a sponge bath, with soap and a crash towel. This happens every day of the year, cold and hot weather alike.

"Dr. Diet I have with me at the table at each meal. He sits at my side and keeps me from eating too much. He likewise sees that I chew my food before swallowing it. I make it a point to masticate each mouthful thoroughly. This helps the stomach out in the process of digestion. It allows the saliva of the mouth to mix with the food and soften it. It prevents the digestive juices of the stomach from being overworked. Doctors tell you that one of the greatest causes of sickness is too much eating. I reverse it and say it is due to not enough eating, that is, not enough chewing. No person should eat in a hurry. If you haven't time to eat, don't eat, but put something cold in your pocket and eat it when you do have time.

"Dr. Walker is my other physician, I'll tell you that the reason you see so many old men sitting around in arm chairs unable to get about is because they don't walk. If they would keep walking they would continue being able to walk. It is because they do not exercise their legs that the joints get stiff and rheumatic and they are ready to die. I devote two hours each day of the week to walking. This is an invariable custom. One hour in the morning and one hour in the afternoon. When I am on the street I average about three miles per hour. In this way I get my five miles a day. If the weather is such that I am unable to get out of doors I get out in the hall

and walk up and down as hard as I can go."

Another health theory of the colonel's is a firm and abiding belief in the efficacy of fresh air. Winter and summer he sleeps with windows open in his room. In the summer he has three or four windows open and in the winter he keeps two open. The windows are not closed even in the coldest weather. He does not have a draft through the room so that the wind blows on him, but he has two windows open so that there is always a passage of fresh air.

There are, in truth, a number of beliefs held by Col. Spaight regarding health and how to keep it which probably deserve more consideration than they would had they proved less valuable in his case.

"I have not tasted drugs or medicines for twenty-five years," he said to the *News* man who called on him, "and I never have use for doctors. The secret of health is nutrition. Nutrition is the life of every growing thing, whether it be a man or a tree or any other living thing. The way to maintain nutrition is to take care of the digestion. Every mouthful of the food one eats should be chewed until the taste is gone out of it. If people would masticate their food thus they would not overeat before satisfying their appetites; their appetites would be satisfied with less food than is required when a great deal is eaten hurriedly.

"Some people go to bed and are restless and sleepless and don't know what to do. If I am restless and sleepless after going to bed I don't lie there. I get up and go to work with dumb bells, and exercise my legs as well as my arms. You know restlessness and mind troubles are caused by the circulation of the blood through the head too much and not enough circulation through the body and limbs. After exercising with the dumb bells the circulation is started all through the body and it is no trouble then to lie down and go to sleep."

# General Question Department

By Bernarr Macfadden

Our friends will please note that only those questions which we consider of general interest can be answered in this department. As we can only devote a small portion of the magazine to matters of this kind, it is impossible for us to answer all the queries received. Where the letters, however, do not require lengthy replies, the editor usually finds time to answer by mail. Where an answer of this kind is required, please enclose a self-addressed, stamped envelope.

## Exercise Before and After Eating

Q. Is it harmful to exercise within thirty minutes before and after eating?

A. It is usually better to avoid vigorous exercise of any kind for from one to two hours after a hearty meal. As you can well realize, the blood is required in very greatly increased quantities by the digestive organs to assist in the process of digestion after a hearty meal, and, of course, if there is a call for an increased quantity of blood throughout the various voluntary muscles, this to a certain extent interfered with the digestion. It is not usually a good plan to sit down to a hearty meal immediately after vigorous exercise. Of course, there is no harm in sitting down to a meal after a walk or light exercise of this nature, though if the exercise is vigorous and inclined to stir the nerves and draw the blood in very greatly increased quantities to the voluntary muscles, then, it is better for a few minutes to elapse before sitting down to a meal.

## Loss of Teeth and Motherhood

Q. When my boy was born, a few years ago, I lost a number of teeth and had to suffer terrible toothache. My dentist, who is also a medical graduate, told me it was the penalty every woman has to pay for becoming a mother. He says also that Nature is her own enemy, for before the child is born the saliva turns into a terrible acid, which decays the teeth rapidly. Surely this cannot be right. I want to have some more children, but this terrible bugbear and fear of toothless gums is more than I can stand.

A. If you will regulate your diet in accordance with your needs under the conditions mentioned, you should neither be bothered with toothache nor the loss of any of your teeth. Of course, you can well realize under the circumstances mentioned that there is a very large call upon the circulation to supply the bony structure of your little one. The demand for this particular element is so great and so strong that it will starve the bony structure of your own body, if necessary, to supply it. All you have to do at this particular period is to supply the system with the greater amount of those elements needed to furnish this particular character of nourishment in the various foods that you eat, and

you will not suffer from the symptoms that you mention. For instance, if you will eat whole grains of wheat, oats and rye, and be careful to avoid all super-cooked foods, confining you diet as nearly as possible to what Nature intends, you will pass through a period of this nature without being bothered in the manner that you describe. You will also find that under these circumstances the saliva will not turn into "a terrible acid that decays the teeth rapidly." No, you are right. Motherhood does not mean that there is any necessity for suffering with toothless gums, nor in fact, with any defects that will be inclined to lessen your health or happiness in life. In fact, in all cases, under normal conditions, motherhood will be inclined to increase one's general health and to add to your possibilities in life from practically every standpoint.

## Use of Eye Glasses

Q. Is the constant use of eye glasses imperative in the defect called astigmatism?

A. Where the astigmatism is slight, I do not advise the use of glasses. You will find in nearly all cases that a gradual building up of the vital powers, together with ordinary care of the eyes necessary in avoiding over-use and in other ways will gradually strengthen your eyes and will in time absolutely remedy a defect of this nature. Glasses are simply a crutch, and although they are needed at times in the same way that a man with a broken leg would require a crutch in order to get about, at the same time I do not believe in the use of glasses unless they are absolutely necessary, and many are in the habit of using them who might easily discard them if they were to adopt every means within their power to strengthen the general vital organism, and at the same time adopt methods of stimulating and strengthening the eyes themselves.

## Fermentation in Stomach and Intestines

Q. What foods, more than others, are liable to cause fermentation of the stomach and intestines?

A. Almost all articles of food which are inclined to be difficult to digest, may cause symptoms of this nature. However, the character of the food is not nearly so important as the quantity. For instance, if you are very hungry, if the stomach is ready to digest a good meal, a moderate amount of food of most any character would never have time to ferment. It would be absorbed or assimilated

quickly, because it is needed by the body. When one forces food on an unwilling stomach, and when there is no need for food, it is liable to ferment and cause trouble, no matter what its nature may be, or how small the quantity. Of course, food containing at least a moderate amount of vegetable fibre is much less liable than other foods to cause fermentation. As a rule you will find that, if you are hungry and if you confine your meal to two or three articles for which you have a keen appetite, there will be no danger of fermentation. Some claim that vegetables and fruit do not make a good combination. This may be true, where the digestive organs are weak, though as a rule they can be combined without harm if the food is really needed and it is thoroughly masticated. Of course, bread made with yeast is more inclined to fermentation than other foods, as it has already gone through a certain amount of fermentation before cooking.

#### **Mental Concentration in Increasing Muscular Development**

**Q.** Can you by concentrating all your will power on exercise, build up your muscles, and are the muscles that you build up in this manner good and healthy?

**A.** By concentrating your will power you can unquestionably increase the development of certain muscles of the body, if you give them the special exercise and attention that will naturally result from your endeavors to bring out all attainable power. The accuracy of this conclusion has been demonstrated on many occasions, in fact, one can easily try it out for himself. For instance, if you were to exercise the muscles of one arm and strongly concentrate your will upon the action of the muscles while they are being used, and exercise the other arm in a different manner and without attention to the exercise, you will soon notice that the arm on which you have concentrated your attention is much stronger than the other arm. It is well to note that the concentration of attention on a particular group of muscles naturally increased the strength of the efforts made and draws more blood to the parts than it would if the efforts were indifferent, listless and without interest. The increased muscular development that may be acquired by mental concentration is desirable in every way.

#### **Strengthening the Ankles**

**Q.** Would you kindly advise what exercise would strengthen the ankles, as I find my ankles very weak when ice-skating.

**A.** If, while standing, you take the following exercises, continuing each one until thoroughly tired, you will find that they very materially increase the strength of the ankles.

- (1.) Rise on the toes.
- (2.) Raise the toes off the floor.
- (3.) Roll the feet until the weight rests on the outer side.
- (4.) Roll the feet until the weight rests on the inner side.

#### **The Use of Salt**

**Q.** Is salt taken in large quantities with other food good for the body?

**A.** The less mineral salt you use in your food, the better, though I will admit it is difficult to eat the ordinary cooked food without the use of mineral salt. If you will eat food in its natural state, that is, uncooked, you will find salt is not required. The writer never uses salt unless he eats cooked foods. There is no desire for it. The organized or vegetable salts in digestible form are furnished by the uncooked foods, and naturally there is no craving for the mineral salts. Mineral salts cause rheumatism, stiffness of the joints, and a great number of other complaints, especially when used in large quantities.

#### **Raw Food Diet for Office Workers**

**Q.** Would you prescribe a raw food diet for an office worker, who, although not indulging in a large amount of exercise uses dumb-bells regularly?

**A.** I am of the opinion that a raw food diet is better for anyone, whether working in-doors or out-of-doors. It gives one more vitality and energy, and more all around strength, mental and physical. Of course, I would not advise one in the habit of eating cooked food to try to change at once to a raw food diet. Let the change be made slowly, and gradually include uncooked foods with your cooked meals, and after a time you will find that the uncooked foods taste better than those which have been cooked, and almost unconsciously you become an advocate of raw foods.

#### **Cramps in the Stomach**

**Q.** How would you suggest that one remedy severe cramps in the stomach?

**A.** There are many methods of remedying complaints of this kind through natural means. Where the cramps are not too severe, very vigorous deep abdominal massage will frequently bring relief. Of course, the massage itself will sometimes for the moment cause the pain to very materially increase, even when it brings relief ultimately. When the pain is too severe to adopt methods of this nature, the application of wet cloths to the stomach and kept hot with a hot-water bottle, or changed frequently applied just as hot as they can possibly be borne and the free drinking of very hot water, which should be as hot as can possibly be sipped, will give relief. Whenever possible, it is advisable to take the colon flushing treatment, using from two to four quarts of luke-warm water, that this part of the body may be thoroughly cleansed. These simple methods will in nearly all cases quickly remedy this trouble. Do not under any circumstances use morphine to deaden the pain, as you can well realize in many cases it absolutely paralyzes the activity of the bowels. It does not in any way bring true relief, and in some cases it is the actual cause of death.





## THE VIRTUES OF OUR METHODS PROVEN

### Blood Building of a Tuberculosis Patient on Ten Cents Daily

TO THE EDITOR:

Forced to retire from work last March by tuberculosis, I found myself in a deplorable state of health.

My main trouble was a morbid and anemic condition of the blood. Glands on both sides of neck and thoracic region were greatly enlarged; some almost as large as hen's eggs. Red blood corpuscles down to 3,500,000 per cubic millimeter. White cells down in proportion with slight leucocytosis. Hemoglobin below fifty per cent. Temperature 101° Far. Pulse, 130, and high arterial pressure.

After careful consideration, being familiar with both the medical and "natural cure," methods of building up the blood, I chose the latter.

In the matter of diet I struck out boldly from all medical precedent and teachings. The stuffing process usually prescribed for sufferers from tuberculosis; such foods as porter-house steaks, chops, roasts, raw eggs, etc., I would have nothing to do with.

I adopted the two meal a day plan; living entirely on nuts, cereals, vegetables and fruit.

My breakfast usually consisted of cereals with fruit; fresh fruit, when procurable; otherwise, dried fruit such as prunes, peaches and apricots. I often used cereals with sliced bananas and cream or milk; which dish I found both palatable and nourishing. With the above I sometimes had an egg, cooked; that is, when they were sent to me fresh from the country. Cold-storage eggs are dangerous as they are known to often produce intestinal toxemia. Whole wheat bread, corn bread, and pure, strained honey were also used at this meal.

For my dinner or evening meal the legumes were largely used. Dried peas, soaked, and cooked with onions and potatoes makes a very healthful and nourishing dish. Nuts prepared in various ways were sparingly used. Fresh vegetables, especially those containing a high per centage of mineral salts, were freely used. The legumes generally made the principal dish, but this was varied with salads, using olive oil for dressing. I also used olive oil with beans, as I found it aided in digesting them. Whole-wheat bread with peanut butter was used. For dessert, rice was prepared with fresh fruit in various ways. Speaking of rice reminds me

that for breakfast I sometimes had rice fritters with pure maple syrup. Tapioca, with apples, makes an excellent and healthful dessert. Dates, figs, raisins, oranges, cocoanuts, apples and lemons were freely used.

Bernarr Macfadden has repeatedly called attention to the fact that when one has a normal appetite they are guided by natural instinct in the choice of the right kind of food for bodily needs. That this is true was clearly demonstrated in my case. Previous to my recent illness I could never eat onions, but during my illness I could not get enough onions to eat. Now that I am nearly recovered, my taste for them is disappearing, and I cannot eat them.

To say that the change in my blood count from following the above diet was remarkable, would be putting it mildly, it was simply astounding.

In the latter part of May, or after, about eleven weeks, my red blood corpuscles had increased to 5,966,500 per cubic millimeter or about 19 per cent. above normal, making an average daily increase of about 35,000 red cells per cubic millimeter. White cells had increased in proportion and normal; hemoglobin was 72 per cent. All this was accomplished under adverse weather conditions.

Another noticeable feature of the diet was its cheapness. My wife and two children lived on the same diet. The average weekly cost was slightly over three dollars for the four of us. And we lived, you might say, "like princes." We had almost everything on the Chicago market procurable at a reasonable price, with the exception of meat and fish. By preparing our own cereals and buying certain articles in bulk we could easily have reduced the cost to eight cents a day per person.

Of course good blood means good health, I will only add that I am almost fully recovered. The enlarged glands are gradually disappearing, and I bid fair to become stronger than ever.

I am also greatly indebted to Bernarr Macfadden. From his book, "The Building of Vital Power," I gathered much encouragement and help. The chapters on walking, and deep breathing are alone worth many times the price of the book.

I would like to hear from others reader regarding their experience in diet.

HOWARD HIBLER.

831 Courtland St., Chicago, Ill.

### Wonderful Results from Raw Food Diet



**Cured of Nervousness,  
Indigestion and  
Constipation**

TO THE EDITOR:

Have read your magazine for one and one half years. Within the last six months I have applied the methods set forth therein and have been entirely cured of a bad case of indigestion and constipation, and am building muscle fast; nervousness disappeared in short order after I began to follow the diet and mode of life advocated in your excellent magazine.

I am at present living entirely on raw food; in fact I have done so since December, 1907, and I attribute the remarkable change for the better, very largely to the its judicious use.

Expect to become a physical culture instructor in the not far distant future.

CHAS. D. PRICE.  
Jamestown, N. Dak.

### A Minister's Commendation

TO THE EDITOR:

I am a reader of PHYSICAL CULTURE and wish to tell you that we think you are one of the greatest benefactors of this time and place. We read, discuss and practice your methods in our home almost every day and never cease to thank God for sending your magazine in our way.

In real practical value it stands next to the Bible with us.

I consider the last number well worth the price of a year's subscription, and shall use my influence to interest others in it.

We practice the "no-breakfast" plan and are strictly vegetarian.

W. E. SNOW.  
Minister Christian Church, Rock Hill, Mo.

### Can Swing 170 Pounds into a Buggy

TO THE EDITOR:

Let me tell you what physical culture did for a so-called healthy man.

I inherited a normal constitution, but from childhood I abused it like everybody else, particularly by overeating and lurching at all hours of the day and night. I knew, I was a fool, but I lacked the sand to reform.

At the age of thirty, I began to realize that something was wrong. I had frequent bilious attacks, and my tongue was heavily coated all the time. But especially I had grown dull

and stiff mentally. I could not concentrate my mind on the tasks before me, and when I did the results were not satisfactory. Other warnings came to me, too.

I held a council of war with myself, and I laid out the following program, which I have since adhered to.

I rise at six o'clock, and go for a fast three-mile walk, followed by a cold shower, and a very light breakfast. At noon I eat a good dinner, but if I find gluttony getting the upper hand of me, I push back my chair, get up, and get out.

Supper time was always stuffing-time with me—I couldn't resist it, but now, at six o'clock I go to my room, strip to the skin, and take half an hour of very vigorous, sweat-bringing calisthenics, and another cold shower. By that time my craving for food has entirely vanished. Often I walk considerable in the evening.

A year of this treatment has cleared my brain and my tongue as well. I have used no apparatus, but whereas I used to puff when lifting a 130-pound person into a buggy, I can now swing her up from the ground with a forty pound youngster in her arms. I am satisfied with my experience in physical culture.

Littleton, N. H.

ARTHUR ELLIS.

### Was Frail and Puny—Now Has Strength of an Athlete

TO THE EDITOR:

Before taking physical culture I was among the puny, frail contingent, and am still of the slender type, as that is my nature. I was five feet, eight and a quarter inches in height, and weighed only one hundred and thirty-four pounds stripped. Now I am a half-inch taller and only four pounds heavier, but my strength has been literally doubled.

I was of the round-shouldered, sallow skinned variety before taking up physical culture. The following figures of comparison will show what it has done for me, and I trust that this letter and these figures may encourage some other, "frail, puny, skinny," brothers and sisters to give physical culture a chance to prove that it can do as much for them as it has for me and hundreds, aye, thousands of others.

	Before	After
Lung capacity	290 cubic ins.	362 cubic ins.
Back lift	286 lbs.	418 lbs.
Total lift (including aid of legs)	330 "	826 "
Crushing power of chest muscles	110 "	198 "
Strength of grip right hand	66 "	132 "
Strength of grip left hand	81 "	123 "
Pull ups (obinning bar)	3 times	16 times
Push ups (dips)	7 times	35 times

JOHN H. FOSTER.

Philadelphia, Pa.

**Feels Like A New Man**

TO THE EDITOR:

There is nothing like PHYSICAL CULTURE for me. As each month comes around and I receive my copy, I feel like a new man. I have a number of your books and the knowledge that I have obtained from them I would not part with for any earthly possession that I know of. One of Macfadden's boys.

Stratford, Wis. ERNEST H. ALLINGTON.

**Should Be Welcomed In Every Home**

TO THE EDITOR:

I consider PHYSICAL CULTURE a magazine that should be welcomed in every home in this land, and those who follow it up will become old-time Americans. I am the eldest of the sixth generation, descended from the Hollander, who came over to what is now New York, before the settlement of what is now United States of America.

Berkeley, Calif.

W. R. MESICK.

**"Evolution" of a Trained Nurse.**

TO THE EDITOR:

I thought your readers might be interested in the "evolution" of a trained nurse. After my so-called training at a hospital I went out to South Dakota, to an Indian reservation, and entered the Government service, I was of course, keenly interested in the Indians' methods of treating disease and was surprised at the cures made with such simple means, but I was too well "trained" to learn anything.

A light attack of pneumonia from which I suffered, and during which I fasted; only because food was distasteful—showed me the barbarousness of forced feeding of the sick. Later, I treated a case of typhoid, by natural methods—in the absence of a physician—which made a fine recovery and was without the usual distressing symptoms of that disease.

These things made me think, but until I came across a stray copy of PHYSICAL CULTURE, I did not know that there was a school of Natural Treatment. I took medical journals, also, and kept up with the latest discoveries. I sent for some of the books you advertise, and saw the folly of drug treatment. About this time I was placed in charge of a hospital, and was often called upon to treat sickness, in the absence of the doctor. I used natural methods exclusively and often had the patient well when the doctor came. I always reported what had been done, and was often gratified to have the doctor say: "That treatment is all right, just keep it up."

There was always a great deal of pneumonia in winter while I was in charge—three years and a half—there was not a single death from that disease. Formerly pneumonia almost meant a death sentence. I never made the sick ones eat, and kept the windows wide open, night and day.

However, I found work under drug doctors unsatisfactory and soon gave it up altogether to study and practice a more rational system of cure.

As in the case of so many others, that stray

copy of your magazine opened up a new world to me.

Santa Cruz, N. M. LOUISE K. CALDWELL.

**A "Shore 'nough" Physical Culture Baby**

TO THE EDITOR:

I enclose a picture of Paul Robert Zehner, who is a "shore 'nough" physical culture baby. Last summer he was nothing but skin and bones, but by a judicious course of physical culture treatment he is now a fine healthy child. Those who see him now cannot possibly believe him to be the same puny, delicate child of a year ago. He loves cold baths and cries when taken from his tub. He goes out in a hard rain, as do all our children, and plays and laughs. He wears only a flannel band with shoulder straps, and a slip without sleeves or anything else. In fact, he takes this garment off when out doors, and I sometimes have to take his clothes off a half dozen times a day, as he comes to me and wants them taken off, so he can exercise. He eats only cereals and ripe fruits, and drinks milk and water. He has not an ounce of superfluous flesh. He is all muscle. He is almost too full of life and health, if that were possible, for he keeps on the go continually except for his naps, which I believe a child should take up to the time he goes to school, and this time I am inclined to believe should be as late in life as possible. I would be glad to have you publish this picture as I am an old subscriber and a great believer in physical culture.

Lockport, Illinois.

Mrs. J. T. ZEHNER.



Paul Robert Zehner. One year ago he was puny and delicate. Physical Culture made him strong, healthy and happy.

## Comment, Counsel and Criticism by Our Readers

If, at any time, there are any statements in **PHYSICAL CULTURE** that you believe to be erroneous or misleading, or any subject discussed regarding which you take issue or upon which you can throw additional light, write to us, addressing letters to this department. We intend to make this a parliament for free discussion. Problems that you would like to see debated, interesting personal experiences, criticisms, reminiscences, odd happenings, etc., are invited. We shall not be able to publish all letters, but will use those of greater interest to the majority of readers. For every letter published we will present the writer, as a mark of our appreciation, with a subscription to **PHYSICAL CULTURE**, to be sent to the writer or to any friend the writer may designate. For the convenience of our office, kindly write us after the publication of your communication, giving name and full address of the person to whom you wish subscription to be sent.—Bernarr Macfadden.

### Brain Cells Separate During Sleep?

TO THE EDITOR:

Your article on physcultopathy lends additional interest to the theory advanced by a prominent English physician, to the effect that during sleep the brain cells separate in a peculiar manner and while awake they connect. This I believe would for one thing account for dreams—that is, any digestive or other physical or mental disturbance would cause them to "connect" thus having a tendency to put a "train" of thought into action.

The "making and breaking" of the cells seems to me to be similar to the molecular action in an electric battery, when "in" and "out" of action.

G. WALTERS, JR.

Philadelphia, Pa.

### How Much Sleep Do We Need?

TO THE EDITOR:

I have just finished reading your article entitled, "The Secret of Human Power," and in especial reference to that portion of the said article that deals with "electricity stored during sleep," I desire to call your attention to two striking abnormalities that go to prove that there are exceptions to all rules, and that the storing of the electricity necessary for the continuance of life and health is not necessarily dependent upon sleep alone.

You may remember that history informs us that the great Napoleon, whose mentality was extraordinary, and whose ability for work was almost superhuman, slept but four hours nightly and, in our own time, Edison—the "electrical wizard," claims that but four to five hours is all that is necessary to him for the preservation of health. Mr. Edison goes so far as to claim that five hours is all the sleep that humanity requires—the remaining hours spent in bed is dissipation. I have a faint suspicion that Mr. Edison knows more about phonographs than he does of physiology.

But I merely refer to Napoleon and Edison *en passant*. It is to a far less famous man that I would call your attention. Living in this city, and boarding at the same place I do, is a man who is a night watchman at a sash and door factory. This man is compelled to make his rounds and punch a clock about every

fifteen minutes of the night, and so there is but little chance for him to steal the proverbial forty winks. He comes home about six in the morning, eats his breakfast, and then, like father, "sits around all day," or rather, until 12 o'clock, when we have dinner. At one o'clock he retires, and at 3:30 he is called from his slumbers, and then, after dressing, he spends an hour or so knocking about town. Seldom does he sleep over three hours. His health is fair, and with the exception of a catarrhal trouble of the ear, which I attribute to excessive cigarette smoking, he is in average health. This man is about forty-five years old. He informs me that his brother, who is a prominent lawyer of Atlanta, Georgia, is still more of a curiosity along this line. He has for a number of years slept but two hours out of the twenty-four, and is in splendid health, weighing about two hundred pounds. He is twenty-four years of age, and in his habits he is very irregular. He eats, drinks and sleeps when he feels like it. His two hours' sleep may be at night, it may be in the day; but he has found that two hours are all that he needs, and he very seldom indulges himself beyond that limit. As to meals, he eats only when he is hungry, some times five times in twenty-four hours; some times only once, and then always frugally. As I have said, this man enjoys excellent health.

Valdosta, Ga.

H. E. WALLACE.

A very prominent newspaper publisher of New York maintained for many years that four hours sleep was all that was required, but at a comparatively early age he lost his health and his eyesight, and as a consequence spends much of his time abroad. Although he still keeps in touch with his great interests he takes his full quota of sleep. Edison, too, I believe, has changed his mind on this subject because of failing health.—Editor.

### Theatres That Feed Degeneracy

TO THE EDITOR:

It seems to me that a good field to work in, would be in the suppression of the bad theatres in some cities. A short time ago a clergyman told several boys of his visit to one of these vulgar places:

"Boys," he said, "never go into one of those theatres. The other day I made up my mind to see just what kind of a show goes on in such places and so I visited the \_\_\_\_\_ Theatre. The place was crowded to the doors

with goggle-eyed, consumptive looking human beings of both sexes. The cigarette smoke was so stifling I could hardly breathe. The curtain was raised for the first act, and to my amazement there appeared from behind the scenes, wheeled in baby carriages by so-called men, twelve practically naked girls. After they sang several dirty songs the curtain went down and the next act came over. A half-naked woman came on, and uttered the vilest language and told the most filthy stories that were ever uttered by human tongue. The audience roared and applauded her! How could they enjoy such hellish amusement? I could stand it no longer; I came out. Boys, what is the world coming to? It seems our efforts to better the people are of no avail."

Mr. Macfadden, that priest broke down and wept with discouragement.

Is this a civilized age? Why does the government allow such villainess? What kind of human beings are at its head? I think these theatres do much toward killing the human race.

Cincinnati, Ohio.

A. F. WAYNE.

### Degrading Habits of Growing Boys

TO THE EDITOR:

One of the most distressing sights of the day is the vulgar, degrading habits of our young boys. It is indeed not an uncommon sight to see youngsters of from six to twelve years of age hanging around the streets with cigarettes or pipes in their mouth, cursing and telling vulgar stories. They look dirty and have a sickly appearance.

Strange as it may seem these young fellows appear to come from the better class of families and should receive a better training. It is a pity to behold them—these young boys thus going on towards the road of destruction! Most boys do not know the laws of health, nor do they realize the effect on their future life of their present habits. On the contrary many even think it is manly to have a pipe or cigarette to smoke or to tell "a good story."

Can it possibly be that parents are ignorant of such existing conditions? Is it not neglect on their part? Can't they realize that their own posterity are being ruined physically, mentally, and morally and that sooner or later they will have to suffer while at the same time it lowers their own family standard. I say, no one but the parents can be held accountable for this state of affairs.

This nation is ripe for a great awakening. If we intend to progress as much the coming century as the one past we must teach the boys the law of life and health. The boys of to-day are the men of to-morrow. They are the ones who will compose our future country. Where are all our great philanthropists? Here is a great work for them. Let them send out lecturers who will proclaim the truth in every city and village. Let them organize boys' societies and clubs for educating them and for the uplifting of their character. Let these philanthropists establish health universities where the laws of Nature are taught truthfully and where young men and women can prepare

themselves for public service and make known these grand principles to all the world. It will have a far more lasting effect than spending their millions on endowed colleges and schools. The country is full of these. The fundamental laws of life and health should be our primary education for our life and work depend almost entirely on these. The knowledge obtained in most of our public schools is so meagre as to be practically valueless for future needs. Let us think of the future. The pace of modern life is too fast to last long. Something is going to snap sometime and woe to our country. It will fall like older nations did, for it can't prosper while violating the laws of Nature. May each of us do our duty.

Alliance, Ohio.

E. R. HELMER.

### The Fasting Cure — A Letter From Mrs. Dewey

So many statements have been made about the death of Dr. Dewey, the famous advocate of fasting that the editor wrote to his wife and asked for accurate information. The following letter is in reply to ours:

TO THE EDITOR:

Dr. Dewey's first wife, is dead; I am his second wife. Now, if some people are glad to quote the first Mrs. Dewey's case as an evidence of the futility of the Doctor's theory, I might be just as well quoted as a living example of its efficacy; for I am indebted to the Doctor for everything that makes life worth living, through the invaluable experience of three prolonged fasts and the practice of the no-breakfast plan ever since I made his acquaintance, eleven years ago.

I received a copy of "Good Health," with Dr. Kellogg's article, a few days ago and I immediately wrote a reply to refute the statements he made in his publication. But I am more than pleased to give you, though, thus tardily, the information you request.

Let me first tell you that Dr. Dewey died in his 68th year. Even supposing that his death was due to natural causes I do not consider this "a comparatively young age," for a man who led such a strenuous life, and who as a young man was in anything but robust health. During all the years of his professional career he was not only taxed with all the care implied in the practice of medicine; but, from the moment when he deviated from the trodden path and followed that suggested to him by his original thinking and his open mind, maintaining his ground with characteristic conscientiousness, his life was one long continued struggle. We all know what he will reap who ventures to break down idols and propagate unpopular ideas; it is generally not struggle alone; it is martyrdom, and that which kept Dr. Dewey up in all this cruelty against opposition, ill-will and even cruelty was the strength of his conviction and not in the very least the prospect of pecuniary compensation, for he died anything but a rich man. Yet he was far from being a worn out man when the stroke occurred. It is true that it came to us as such a surprise that in the shock and anxiety of the first days, his friends may have failed to trace it to what all now believe to be its real source. Just before the shock

occurred several of the Doctor's patients living at a distance sent urgent demands for his presence; this involved not only fatiguing days, but sleepless nights. At the same time our home was in a state of discomfort and commotion, caused by the rebuilding of part of the house. All things combined to make us less heedful of symptoms in the Doctor's health than in ordinary circumstances we might have noted, but which only came to us as an after thought. A few weeks previous, while driving together we had an unfortunate accident. I was thrown from a sleigh, but the Doctor was dragged along a considerable distance. The time he took to retrace his steps to where I was lying motionless by the wayside, was to him, as he afterwards told me, a time of acute suffering. There is no doubt in my own mind that it was the shock of that day followed by the fatigue of which I have spoken, that was at the root of his last illness. During all the nine months, that he was ill, he still showed such a wonderful vitality that the physicians attending him were baffled and willingly admitted that it could only be due to his excellent habits of life.

As to Mrs. Dewey: her death was due to disease. As a young girl she injured her spine, which made her a delicate woman through all her life. When finally she contracted an illness resulting from a cold, this injured spine made it a serious complication, her stomach refused to retain any food, whenever an attempt was made to feed her. She died after thirty-five days of illness. You and I and all who have any experience with fasting know that death from starvation would have come very much later.

Let me now say a few words about myself. My marriage with Dr. Dewey, lasted only six years. That period of my life is to me a sacred one and I do not like to speak much about it; but, I feel it almost a duty, under the present circumstances, to say that in spite of the great difference in our age, I never felt any disparity: morally, mentally and physically, Dr. Dewey, was strong enough at the age of 61 to make a young woman happy. That buoyant spirit which is inseparable from health, that splendid courage to continue his battle, an unceasing activity, a wonderful capacity for enjoying nature and the treasures of literature—these are among the memories that he has left to me. As to his work: my interest in, and my conviction of the truth of his theories is so great that I have taken up the study of medicine, though no longer young, that I may be permitted to help in the promotion of his methods. I am now beginning my second year at the University of Geneva, Switzerland, where I am a regular student, having made my preparatory study in Chicago. My enthusiasm for the fasting cure is due not only to my having seen such wonderful cures effected by it, but also to my own personal experience. I am not naturally a strong woman, but I consider that I owe my wonderfully improved health and my present

power of endurance to three long fasts, which I have taken, lasting from 40 to 42 days, and to my having conscientiously adhered to the no-breakfast plan.

KATHE W. DEWEY.

8 Rue de l' Hôtel de Ville 8, Genève, Switzerland.

### Physical Culture and the Traveling Salesman

TO THE EDITOR:

The ancient bit of Greek philosophy, "a clean mind in a clean body," has been lost sight of. Our stupendous industrial and commercial growth and the money lust has slowly but surely blinded us so that we do not see or remember that only those things which are well-built can endure and a fortune earned by a sacrifice of health will not and can not bring to its possessor true happiness. The years during which he may enjoy it will be in exact ratio to the price, measured in physical negligence, which he paid.

Ignorance can never be the excuse of the traveling salesman, for his laxity regarding his health and often his morals. On every hand is the evidence of the crimes of man against the physical, yet he does not heed them. He gets a good salary and earns it; he is usually a pleasant and optimistic fellow, in love with his work, and he works hard. When night comes he is tired, very tired, but he thinks he knows how to forget that. To cure it did you say? Oh no; vacations are granted for that purpose and vacations come only once a year.

For years, perhaps he has lived most of the time at first-class hotels. It is possible for one to secure a "physical culture" diet always, but his early education never pointed it out as a necessity, and he doesn't know or care that the things we put into our stomachs as food every day, play an important part in our lives.

Slowly, but surely his pampered tastes steal away his desire for a clean life. High ideals are not possible in a mind which is nourished by a body full of rottenness.

Gradually the man becomes a beast. Knowing that the nation can only be as great as her units, the family, he strikes a blow for her downfall, when he permits his lust for sex indulgence to make common prey of woman. Often the wife which he swore to be true to, and the little family at home is forgotten. He gives them a good home, good food, good clothes and a good education. Can man do more?

There is an old saying that "every evil contains within itself either a cure or a destroyer," and the world is steadily getting better. Men have risen and will continue to rise up to help you, Brother Knight of the Grip, to avoid the pitfalls which you dig for yourselves, when you abuse your physical body. Heed then well, for when your times comes to stand before your God and render an account, he may remind you that ignorance of the law did not excuse the earthly criminal.

W. L. MCNERNEY.

# The Secret of Human Power

A STARTLINGLY SUCCESSFUL METHOD OF STIMULATING THE NERVE CENTERS—A SELF-TREATMENT

By Bernarr Macfadden

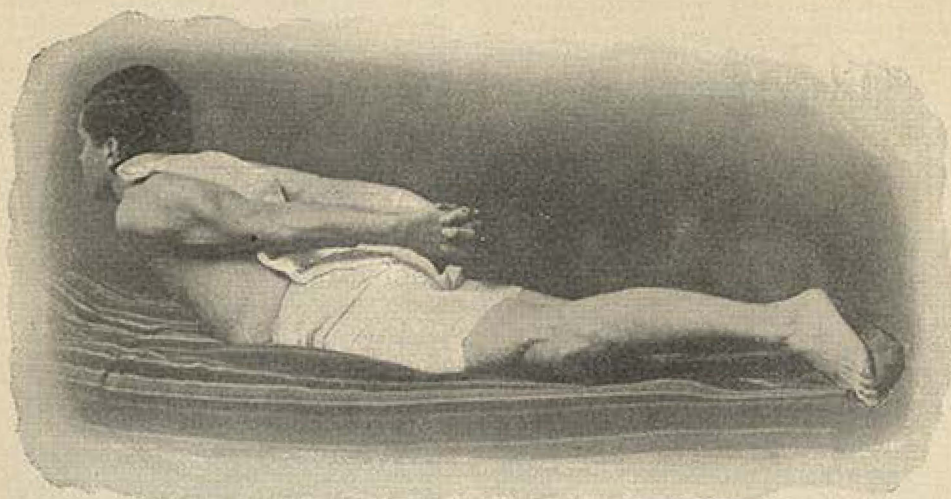
IN the last issue I called attention to a method of stimulating the muscles adjacent to the spinal column through fomentations and various exercises to bring them into active use. The treatment then described was given by an operator, and pursuant to my promise at the end of that article, I am here illustrating a method by which one may take the treatment for himself. Though of course, it is impossible to make the treatment as effective as if it were given by an operator, one can undoubtedly secure gratifying results by following the suggestions here given.

The object of the treatment is to stimulate the spinal column and all the adjacent parts. A large bath towel saturated with extremely hot water, and then wrung out, is applied to the spine. This towel should be changed at least from two to four times during the treatment, and each application should be made a little hotter than the previous one, as one can stand more heat as the tissues become accustomed to it.

The object of using the hot towel is to draw the blood to the parts treated in greatly increased quantities. Then, as the towels are applied, all the various muscles about the spinal column are exercised very vigorously. This was the purpose of the treatment illustrated in my previous installment, and the same results may be attained by this self-treatment.



Photograph No. 1.—Wet a bath towel in very hot water. Wring it out until it is of a temperature that can be borne by the skin. Double it over until about the width shown in the above illustration, then throw it over the head and press it against the nape of the neck as shown. You are now ready to lie down on a couch or hard mattress for the various movements illustrated in this treatment.



Photograph No. 2.—Interlace fingers behind, as shown in illustration. Now raise chest as high as you can off the couch. Return to original position and repeat the movement until the muscles of the small of the back and hips feel fatigued.

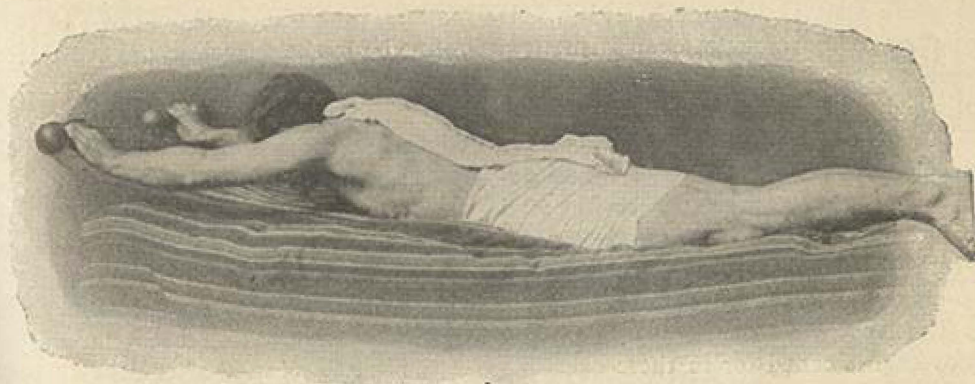
In the first photograph, you will note that the subject has just placed a towel from the nape of the neck down the spine. Remember that this towel should be saturated in very hot water, and wrung out and applied while as hot as it can be borne without actually burning the skin. After applying the towel in the manner shown in the illustration, lie

down on a couch or hard bed and you are ready for the first movement of the treatment. As stated in the last installment, should there be serious pain of any kind in the abdominal region, it is well to treat this part first, changing the towels several times until the inflammation has been allayed somewhat, being careful to use them just as hot



Photograph No. 3.—With arms far out, on a line with the shoulders, clasp the dumb-bells (or weights of any kind), and raise hands as high as you can, as shown in illustration. Return to former position and repeat until muscles are thoroughly tired. It will be well to change the towel after this movement, making it a little hotter than the one previously applied.





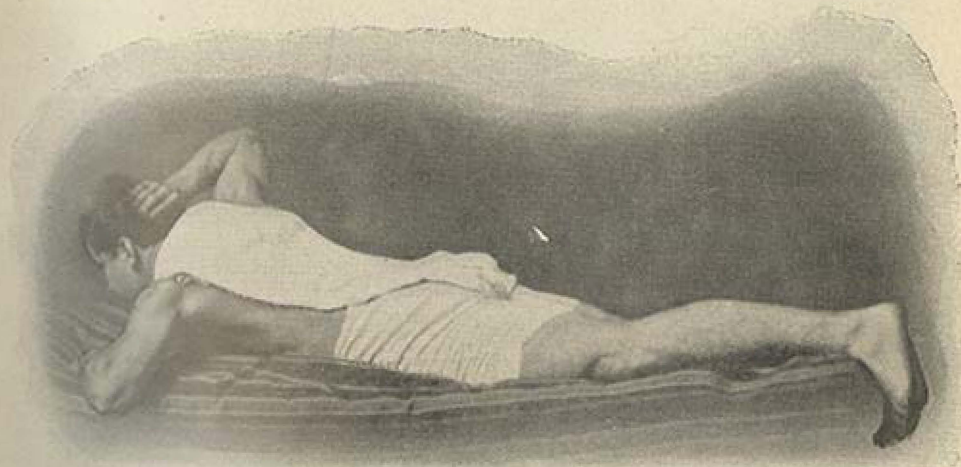
Photograph No. 4.—With arms straight out, directly in front, clasp weights or dumb-bells, and raise them as high as you can off the couch, as shown in illustration. Return to former position and repeat until tired. It will be noted that but little movement can be made in this exercise, though if you move the body near the edge of the bed so that the arms can go further downward, the exercise is more complete and more satisfactory results will be secured.

as the skin will bear without burning.

Remember that each of these particular movements should be continued until there is a decided feeling of fatigue. If you are especially strong, the application of the hot towel to the spinal column may be repeated—that is, each movement continued until you are tired. After taking all of them, start over again and continue each movement as before,

remembering to thoroughly tire each group of muscles.

You will note that a pair of dumb-bells are used in some of the movements. Dumb-bells are not essential; any weights that you can conveniently hold in your hands will do just as well, only you should have some sort of a weight that will tire you after from fifteen to twenty movements. If you are



Photograph No. 5.—Place hand on back of head and raise head as high as you can, using each hand alternately and always resisting movement with the hand employed. Return to former position and repeat until tired.

so weak that you cannot perform this number of movements, even without a weight of any kind, then there is no need of weights in the hands.

If you are taking the treatment for simply general up-building, I would advise it they be taken every day and before retiring at night, for if you do not overdo the exercises, they will be inclined to quiet the nerves and induce sleep.

The length of time during which the movements called for in these exercises are continued must, of course, be adapted to the strength of the person by whom they are used. In those cases where one is in poor health, and, consequently, possesses slight recuperative

powers, the exercises should first be performed for a short time only. As the patient grows stronger the movements may be made more vigorous and may be continued for a longer period. In all cases, however, it will be found that, as the exercises are persisted in, there will follow an increased ability to perform them.

It should be remembered that it is important to increase the temperature of the hot towel used after each exercise to as high a degree as can be endured. It will be found that a towel so hot as to be unendurable on first application, may be used with comfort at the close of the treatment.



Photograph No. 6.—Secure another hot towel and place on the stomach as illustrated. Recline quietly for a few moments, until the heat thoroughly permeates the muscles of the abdominal region. Then raise both legs as shown in the illustration. Return to former position and repeat movement until tired. Rest awhile after this movement, breathing deeply and fully, after which secure a hotter towel and apply it in the same place. Now, keeping feet on the floor, raise up to a sitting position. Return to former position and continue the movement until a feeling of fatigue is noticed. Rest a moment, pressing the hot towel over the various parts of the abdominal region, after which remove the towel, and rub the parts until dry. The treatment is then complete.

# Menu for Holiday Dinner

	Oranges	
Malaga Grapes	Bananas	Pears
	Imitation Oyster Soup	
Celery	Triscuit	Ripe Olives
	Vegetarian Roast, with Brown Gravy	
Special Baked Potatoes		Creamed Onions
	Celery Apple Salad, with Sour Cream Dressing	
Entire Wheat Bread		Dairy Butter
	Shredded Wheat	Peanut Butter
	Apple Juice	
Ice Cream		Pound Cake
Figs		Mixed Nuts
		Cocoa

## *Imitation Oyster Soup.*

Take one quart of vegetable oysters sliced or cut in cubes, strain or cook in sufficient water to keep from scorching until tender. Then rub through fine sieve to make them perfectly smooth. Add one quart of rich milk, and a piece of butter the size of an egg. Salt to taste, bring to boiling point and serve.

## *Vegetarian Roast.*

One cup grated bread crumbs.  
 One cup grated peanuts.  
 One-half cup grated walnuts.  
 One cup lentil pulp.  
 One cup mashed potatoes.  
 Two eggs, well-beaten.  
 One tablespoonful grated onion.  
 One heaping tablespoonful minced parsley.

One-half cup entire wheat flour.  
 One-half cup olive oil or butter.  
 Salt to taste.  
 Grate the bread and nuts fine. Press the lentils and potatoes through a sieve. Mix all the ingredients well together. Press into buttered pan or muslin bag, and strain for one and one-half hours.

## *Brown Gravy.*

Take one pint of strained tomatoes, and bring to boiling point. Add one cup

of nuts, ground into a meal, and allow the nuts to cook five minutes. Then add one cup of lentil pulp, and a piece of butter the size of an egg. Salt to taste, and add enough boiling water to make it the proper consistency. A little onion will improve the flavor for some tastes. The lentils should be put through a fine sieve, in order to make them smooth and to remove all the hulls.

## *Special Baked Potatoes.*

Take nice, medium-sized potatoes and bake in a moderate hot oven. It will require from forty-five minutes to one hour for them to bake. When they are tender remove from oven, take a sharp knife and cut the end off each, and scoop out the inside, being careful not to break the shell. To each pint of potato, add one-half cup of grated cheese, salt to taste and add a moderate amount of butter or olive oil. Mash the contents of potatoes until they are perfectly smooth, refill the shells, replace in oven and reheat and they are ready to serve.

## *Celery Apple Salad with Sour Cream Dressing.*

Take one pint of chopped celery, and one pint of nice tart apples, sliced thin.

Add one heaping tablespoon of sugar to the apples, and allow them to stand five minutes before adding the celery and dressing. For the dressing for this amount of salad take one-half pint of sour whipping-cream. Whip until it is stiff, add two tablespoonfuls of lemon juice and a little sugar, and pour over the celery and apples, mixing well. Serve on lettuce leaves and garnish with nut-meats or sprays of parsley

#### *Pound Cake.*

Take one pint of grated entire-wheat bread crumbs, one-half pint of ground nut-meats, and one-half pint of ground dates or figs. Mix all well together, press into a loaf, and cut into slices one half inch square and two inches long. This makes a very delicious and nutritious food and should not be classed with the ordinary pastry, rich, indigestible cakes.

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### An Enthusiast Sends Us Sixty-Nine Subscriptions

If every one of our enthusiastic readers who feel that they have been greatly benefited from reading our literature would go to work and show his appreciation in the same emphatic manner as has Mr. W. G. Courtts, of Big Stone Gap, Virginia, our subscription list would grow with marvelous strides. I am publishing his letter herewith, that our readers may have an idea of the methods that he used in securing subscriptions. If you want sample copies we will supply them.

TO THE EDITOR:

In your Editorial Viewpoint for September, you gave me an inspiration to try and do

what I could to help the circulation of your magazine. I had the New York office send me 150 sample copies, and I have on this date sent you sixty-nine new annual subscriptions. If all your PHYSICAL CULTURE readers would have the real manhood that you refer to and would try to extend this great moral reform of which they thoroughly realize the need and power for good, your subscription list would rapidly increase. The assistance your company has so freely given in sending out the sample copies has made it very easy for me to secure these sixty-nine subscriptions, and I fully realize that I have done something worthy and this one worthy act I solemnly dedicate that it may grow and expand and multiply abundantly to the end of time.

W. G. COURTTS.

Big Stone Gap, Va.

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### Vegetarian Breaks Endurance Record

Karl Mann, German pedestrian, has just visited Yale University, and smashed the endurance record on Professor Irving Fisher's endurance measuring machine.

This machine measures endurance by registering the number of times a heavy weight can be lifted with the knee. The ordinary record on the machine is between thirty and sixty times. The record for Yale athletes is 175. Last year Horace Fletcher, the apostle of thorough chewing, reached 350, but Karl Mann pushed the record to 687.

These results, like the results of pre-

vious experiments of Professor Fischer, confirm the theory of his colleague, Professor Chittenden, that people eat too much meat and eggs, or, in scientific terms, too much "proteid." Karl Mann's "proteid" is moderately low, being 80 grams a day, instead of 120, which was the old standard of Voit and Atwater. Mr. Mann uses no meat and few eggs.

Indications from the experiments of Professor Fischer are that mental endurance is also promoted by a diet relatively free from highly nitrogenous food, such as meat and eggs.

# Your Name Inserted Free in the Physical Culture Directory

NO NAME RECEIVED AFTER JANUARY 15th

**T**HIS is the last time that any offers in reference to the insertion of names in the **PHYSICAL CULTURE DIRECTORY** will appear. The **DIRECTORY** will positively close January 15, and all names intended for publication must reach us on or before that date. All those who desire the information regarding themselves described in previous issues added to their names, will have to send a yearly subscription to **PHYSICAL CULTURE**, and pay ten cents extra, as heretofore announced. But those who do not care to have this special information published, but would simply like to have their name and address in the **Directory**, fill out one of the coupons on this page and forward to us, and the name and address will appear in the **Directory** without charge. Additional names will not be accepted unless on this coupon or accompanied by fifteen cents, the price of the magazine. If you will en-

close, with your name and address, twenty-five cents additional, this will include the cost of a copy of the **Directory**, which will be sent to your address as soon as off the press.

In the first coupon, which was published in the October number, we made no reference to occupation or to opinions of applicants regarding physiological laws of sex. We would be pleased to hear from those who have failed to give us information as to their occupation or as to their attitude on the physiological laws of sex as advocated by Bernarr Macfadden. We would also like to publish the age of each person and state whether married or single. Those who have failed to furnish this information will please send it to us as soon as possible answering the questions as briefly as possible. In every instance letters should be headed "**PHYSICAL CULTURE DIRECTORY.**"

## COUPON NO. 1

(Those sending in this coupon with the name and address are entitled to insertion of name and address in the **PHYSICAL CULTURE DIRECTORY**, without charge. Give street address if living in a large city.)

(WRITE VERY PLAINLY.)

Name.....

Address.....

I am enclosing 25 cents for **Directory**, which should be sent to my address

(In using coupon, if you do not want a copy of the **DIRECTORY**, mark this out.)

## COUPON NO. 2

(For those who desire to have information concerning themselves published.)

(WRITE VERY PLAINLY.)

Please find enclosed \$1.10, for one year's subscription to **PHYSICAL CULTURE Magazine**, and insertion of my name in **PHYSICAL CULTURE DIRECTORY**. Subscription to begin with.....number.

Name.....

Street Address.....

City.....State.....

Occupation.....

Height.....Weight.....

Color of Hair.....Eyes.....

Age.....Married or Single.....

Religion.....

Condition of Health.....

Education—Poor, Fair, Good, Superior, Very Superior.....

Do you believe in the physiological laws of sex as advocated by Bernarr

Macfadden?.....

# Remedying Self-Poisoning Constipation

HOW TO REMEDY THIS ANNOYING COMPLAINT—THE USUAL ACCOMPANIMENT AND VERY FREQUENT CAUSE OF SERIOUS ACUTE AILMENTS, AND ALSO THE SOURCE OF MANY CHRONIC DISEASES

By Bernarr Macfadden

This series will include three installments. The first article will be devoted to the consideration of the evils that result from constipation, and will show that it is really aggravated by cathartics. Enemas and other means used will also be discussed. The second article will be devoted to dietetic methods of remedying the disease. The third article will show the value of muscular exercise, and will give clear instructions as to how these exercises may be taken, and how and why they can be relied on.

## FIRST ARTICLE

**I**F I could relieve every individual who is subject to constipation, at least three-fourths of the human suffering that results from various physical ailments would at once disappear. Constipation and its accompanying ailments represent the greatest affliction with which suffering humanity has to contend. Constipation poisons the body by rendering the blood impure.

It fills the blood with all sorts of foreign material, or impurities, which the various purifying organs, of course, endeavor to eliminate. In many cases the efforts of these organs, where disease has existed for a long time, are unequal to the task. The impurities accumulate in such vast quantities that the blood cannot be cleansed of them, and then these poisons begin to search for another outlet. They must be eliminated from the body, for if they continue to accumulate, there comes a time, of course, when their presence will be inimicable to life; when they will actually cause death. Therefore, in seeking an outlet for these impurities, the nervous forces of the body finally succeed in creating what we call a disease. This disease is nothing more than a much-needed means of relief. It compels you, first of all, to stop eating. You lose your appetite; you stop filling your stomach beyond its requirements. The process of manufacturing poison in the alimentary canal ceases, and the disease begins the renovating process. Suppose this disease is pneumonia. There

is very severe inflammation of the lungs, and the poisons begin to rush to this part of the body for elimination. Suppose you suffer with boils or carbuncles. Practically the same process is adopted. The impurities are brought to the part where the disease is manifested, that the body may be rid of the vile poisons that are thrown off in mucus and various other forms.

Constipation is almost the sole cause of these particular troubles. You may have regular movements of the bowels and still be constipated. Under such circumstances, it takes too long for the food to pass through the alimentary canal. Perhaps you are eating more than you should, and the digestive juices are not able to properly act upon the foods. Under such circumstances, even though the bowels are fairly regular, you may still suffer from constipation. You may be poisoning yourself. Medical men may say that you are suffering from auto-intoxication, but this is simply another name for self-poisoning, which is in nearly all cases brought about through constipation.

When one is suffering from constipation, there is nearly always what might be termed a prolapsed condition of the stomach and many parts of the alimentary canal. In many cases, there is also a certain amount of dilation. The muscular tissues of the bowels have lost "tone," they have lost strength, lost their power to resist the influence of the "overwork" that is continually forced

upon them. Therefore with long continued constipation you have dilatation, an enlargement, prolapsus, or a falling down of all the organs of the body that form portions of the alimentary tract.

It is useless to go into details and enumerate the numerous diseases that are liable to attack one when suffering from chronic troubles of this nature. There is no complaint on the medical calendar that is not to a certain extent aggravated by this ailment. Nearly every acute ailment is caused largely by constipation. Take all the common acute ailments by which humanity is affected and you will find, in practically every instance, that constipation is the fundamental cause. It is needless to enumerate the names of these various diseases, for the cause is practically the same in all cases. Constipation is the root of the evil, and in many cases, is the sole cause. If proper activity of the alimentary canal is maintained, if it is kept clean, and free from all the digestive defects that poison the blood, then you will not know the meaning of disease. The average doctor will tell you that disease begins in the stomach. If he would go further and say that it begins in the alimentary canal, which of course, includes the stomach, then this statement would be more accurate.

Now, again referring to prolapsed digestive organs, is it not easy to understand how a defect of this kind would materially interfere with the digestive processes? Under such circumstances the organs do not assume their proper positions. They are misplaced. The process of digestion is thus carried on under difficulties, and furthermore the muscular contraction of the parts, so necessary to proper digestion and assimilation is not strong enough to insure proper digestion. Then, too, the dilatation of the organs also makes digestion more difficult, and also adds to the evils of constipation, and makes its cure far more difficult.

Self-poisoning is the cause of nearly all complaints. Constipation is the cause of self-poisoning. Melancholia and "the blues" are brought about, in practically every case, by self-poisoning. The blood does not contain the virile elements

necessary to properly nourish the body. It does not carry away impurities. It does not feed the broken-down tissue with the new life cells which a body in this condition so badly needs. It is comparatively easy to prove that melancholia is caused by self-poisoning or a deficiency in the quality of the blood. The worst case of "the blues" can be remedied temporarily by a long walk with deep breathing in the open air, or by any exercise that will so stimulate the functional organism, that it will supply the body with an increased quantity of oxygen, which means more electrical energy, more human power. This energy is conveyed to the blood, and the blood in turn is able, under its influence, to at least temporarily relieve the depression. It gives one more vim and energy; it makes life seem brighter and rosier, at least for the time being. If such a change as this can be brought about simply by moderate amount of exercise, then what can be accomplished through the scientific adaptation of the various methods furnished for strengthening and renovating the body by this means alone! Headache, chills and fever, catarrh, consumption, la grippe, malaria, biliousness, rheumatism and hundreds of other diseases, are caused simply and solely by the poisoning of the blood through this complaint. Relieve yourself permanently of constipation, and you practically carry an insurance policy against disease. You may doubt the accuracy of this statement, but it is nevertheless true, provided, of course, you do not eat from two to four times as much food as is needed to nourish the body, for then you will have to suffer the consequences of your sins, regardless of how active the bowels may be.

The various methods that are commonly used for the purpose of accelerating the peristaltic action of the bowels and thereby relieving constipation, are in nearly every instance disastrous in their effects. Cathartics of various kinds leave evil results behind them. To a certain extent they are poisons to the body. The stomach, the organ with which they first come in contact, recognizes them as poisons and makes every effort to eliminate them from the body as

quickly as possible. These poisons, when their use is continued, finally lessen the delicate sensibility of the nerves with which digestive organs are equipped. As the energy upon which these organs depend for their natural functions comes through these nerves, it is quite plain what the effect will be when one makes a practice at frequent intervals of turning to cathartics for relief. The nerves and digestive functions lose their sensibilities, they become dulled and doped; and then one soon experiences the first symptoms of what we term chronic disease. Nearly all chronic complaints are created very largely by the cathartic-taking habit. The functions of the body are unable to withstand the deadening power of these drugs. Their efficiency is gradually lessened. If you continue taking cathartics, you have to gradually increase the dose, and finally you will come face to face with a serious ailment that refuses to be cured. Or, while the nerves are thus deadened, you may be attacked by a serious acute ailment which forces you to give the digestive organs a long rest, and if the drug treatment is relied upon, death is a very frequent result.

Cathartics of all kinds, especially when mineral in character, should be avoided. Drugs are harmful; they lessen one's vital efficiency, they dry up the glands that furnish the digestive juices; and in many ways they spell disaster to the physical organism. It is utter folly to take drugs to cure a complaint of this nature when there are various other methods far more pleasing, and far more satisfactory in their results. For instance, there is what is termed the internal bath, the cleansing of the colon, the large lower bowel, with a quantity of water. As a means of temporarily remedying constipation, this particular method can hardly be improved upon. It can be most highly recommended where one is suffering from a sudden attack of an acute disease of any kind. This lower bowel might be termed the principal sewer of the body. Many poisons may be eliminated from the body in this manner. When this particular part of the alimentary canal is inactive, the process of self-poisoning in

all cases ensues at a rapid rate. Many attacks of acute ailments can be almost immediately relieved by this one remedy. Many claim that the continued use of this method entirely destroys the natural functions of the bowels, and where it is used at too frequent intervals and continued for a great length of time, there may be some truth in these statements. There is, however, no need of cleansing the bowels in this manner except when you actually have need for the relief. Very often the injection of a pint or a quart of water will be sufficient to bring about a satisfactory activity of these parts, though where an acute disease is being treated and there are symptoms that are at all serious in nature, it is well to use all the water the patient can retain for a few minutes, for under such circumstances the bowels are thoroughly cleansed and the process of eliminating poisons is continued much more actively. There are various devices for giving these enemas that can be highly recommended.

I am inclined to believe, however, that one should not depend upon this means of cleansing the body. One should so adapt his diet and exercises, that the alimentary canal will perform its duties, in every way, without artificial assistance. In other words, I believe that the bowels should act naturally, that they should not need a stimulant of any kind, and it is only when you are attacked by a severe case of constipation, or you have some particular reason—as in the case of an acute disease—for cleansing the lower bowel, that this method should be used. It is, of course, a good plan in this regard to determine upon a regular time for relieving the bowels and to adhere to it as rigidly as possible.

In order to insure proper activity of these parts, however, it is important to understand the scientific principles of laxative dietetics. In the next issue of the magazine I will give information on this subject that will be of great value. In fact, if anyone is in the habit of suffering from a trouble of this character the information that will be contained in the next article of this series will be worth many times the yearly price of this publication.



# Natural Treatment vs. Drug Treatment

HOW DR. CHARLES E. PAGE BECAME DISGUSTED WITH THE PREVAILING MEDICAL TREATMENT AND DETERMINED TO FIND "THE BETTER WAY."

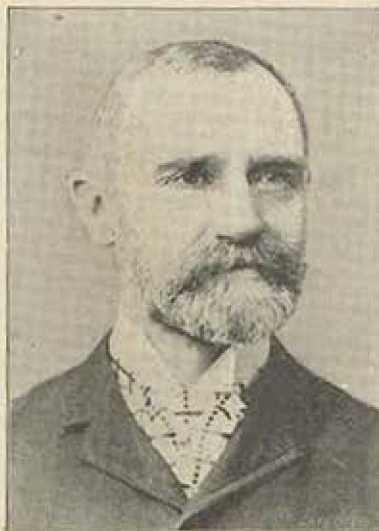
By James Morrison Swinton

**D**R. CHARLES EDWARD PAGE, physician and author, was born at Norridgewock, Somerset Co., Me., February 23, 1840. His parents were John Calvin Page and Fanny Adams (Gould) Page, representatives of old New England families. Dr. Page was educated in the common school in his native village and at the Eclectic Medical College, New York City, taking what may be termed a post-graduate course by broad reading of the best hygienic and medical literature and by keeping in touch with the great movements of the time. In 1862, he enlisted as a private in the Thirteenth Regiment Massachusetts Volunteers. He was in several of the heaviest battles of the war; was shot in the neck on the skirmish line at Fredericksburg, and for bravery was soon after promoted to a lieutenancy in the Eighty-seventh U. S. Colored Infantry. He was captured at Brazier City, La., in 1863, and was a prisoner for thirteen months, the first six weeks in irons, preparatory to lynching, threatened because of his connection with colored soldiers. Finally he was exchanged, in the Fall of 1864.

Dr. Page's entrance into the healing art came about in this way: He was first married to the daughter

NOTE.—We are in part indebted for the accompanying data to "Who's Who in America, a Biographical Dictionary of Notable Living Men and Women of the United States."

of a preacher, the Rev. Mark Hopkins, of Maine, in 1866. Three children were born to him, and they and their mother all died within seven years, in spite of the constant attendance of a family doctor, a staunch regular and one of the finest and most honorable of men; and it was this disastrous result of the prevailing medical treatment that first impelled young Page to "study medicine," with a view of becoming a practitioner of the art. He had always had a deep interest in everything pertaining to hygiene; but being engrossed in business he had not become sufficiently well-informed to save himself from decline, and about the time of his great loss of his young wife and children, his own condition indicated the likelihood of his following his mother and younger brother and sister into a consumptive's grave. This was in 1873; but it was not long thereafter before he found the secret of the cause of the death of his own family and of the other near relatives, and within the succeeding ten years he had solved the problem sufficiently to bring himself up into a high state of physical health, and he has since been the means of restoring many hundreds of sick and ailing persons to perfect condition. During the past twenty-five years he has been one of the busiest of Boston's leading physicians, with a practice reaching from Nova Scotia to New South Wales, Australia, and from



Dr. Charles E. Page, the noted exponent of natural treatment.

sons to perfect condition. During the past twenty-five years he has been one of the busiest of Boston's leading physicians, with a practice reaching from Nova Scotia to New South Wales, Australia, and from

Montreal to New Orleans, Mexico, and even the Philippines, consultants from the army and navy applying to him for help that their physicians could not supply.

Dr. Page has for many years made a specialty of teaching physical culture, in all its varied forms, and the innumerable natural procedures for the prevention, as well as cure of disease. He is a past-master in everything pertaining to questions of diet, dress, exercise, and the almost innumerable procedures in hydrotherapy ("water cure"), for chronic and acute diseases. Strangely enough, he has successfully treated some of the most critical acute diseases, as typhoid fever, pneumonia, etc., by wiring directions to the sick-room, in response to telegraphic reports, even in cases, that had been given up as incurable by the family physicians at the bedside.

Dr. Page began practice in New York, in 1883, but in 1884, removed to Boston. Of late years he has restricted his practice chiefly to office consultations and the direction of treatment by correspondence, the latter branch of his work being very extensive, owing to his wide reputation as a reformer in medicine, from his books and medical articles.

Dr. Page inherited from his parents tastes and characteristics that are apparent in his published works; he derived from his father a somewhat dogmatic spirit and a disposition for reformatory work; from his mother a thoughtful, studious nature, a sympathetic temperament and a capacity for literary pursuits. His principal books are: "How to Feed the Baby" (1882); "Natural Cure of Consumption" (1883), a work much broader than its title would indicate; "Horses: their Feed and their Feet" (1884), acknowledged to be a classic on horse hygiene; and "Pneumonia and Typhoid Fever: a Study" (1891), which advocates a radical reform in the treatment of all diseases, along hydrotherapeutic and general hygienic lines, endorsing and endorsed by many of the most eminent physicians in this country and Europe. These books are found in every important library in this

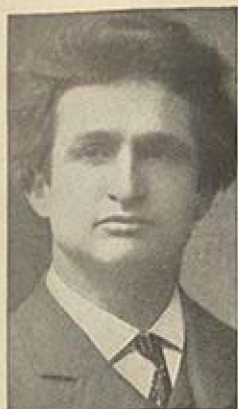
country, and are regarded by advanced hygienists as educational works of unusual merit.

Dr. Page is a prolific contributor to literary and medical journals, such as the "Popular Science Monthly," "Medical Record," "Medical News," and "Medical Times." Among his most important medical articles are "Catching Cold, a Misnomer" ("Popular Science Monthly," January, 1884); "Therapeutic Fasting; Its Employment in Typhoid Fever, etc." ("Medical Record," New York, February 24, 1894); "Hygienic vs. Drug Treatment for Typhoid Fever," ("Medical Record," April 28, 1894); "The Present Craze for Cutting: A Plea for Greater Conservatism in Surgery" ("St. Louis Medical Gazette," April, 1899); "Physiological, or Rational, Treatment for Typhoid Fever" (*ibid.*, October, 1899); "The Curative Treatment for Pneumonia" ("Medical Record," New York, December 23, 1905).

Dr. Page has small faith in the efficacy of drug medication, following the lead of such men as the late Sir Benjamin Ward Richardson, M.D., F.R.S.P., London, England, and Felix Oswald, M.D., and like most of his class of thinkers he is a pronounced opponent of the prevailing serum, germ and bacteria theories, regarding the bacillus, for example, as a most important life-saving scavenger, feeding on filth; the result, not the cause of disease. Naturally, he is a strong opponent of vaccination, regarding it as the most hideous and harmful form of the prevailing drug treatment. In this matter he stands with every scientific statistician in this country and Europe, who has studied the statistics of vaccination and small-pox.

Dr. Page, was last married at Castleton, Vt., September 24, 1889, to Jennie Dey, daughter of James Adams, and has four sons and one daughter.

Our readers may recall an article in PHYSICAL CULTURE several years ago by Dr. Page, on "Infant Mortality," in which he declared that he would agree to "be buried alive in the same grave" if any one of his children should die, except by accident, during his lifetime!



## My Confidential Letters to Men

These letters are written in reply to communications received here, though of course they are selected with a view of giving advice of a personal and confidential nature on subjects of vital interest. I especially desire to deal with subjects that assume grave importance when a young man comes in contact with problems appertaining to love, marriage and divorce.—Bernarr Macfadden.

I HAVE noted your various letters to men, and it seems to me that you might be able to give some advice on a subject that has bothered me for some time. I am inclined to think it bothers nearly every young man who is trying to lead a life that will develop the manly characteristics and bodily health that every intelligent man desires. Of course, I have been instilled with the average views of morals that are to be obtained among my associates. You have made some very plain statements on these subjects in your magazine. As far as I can see, the principles you have been advocating are commendable in every way, but in your attitude towards the moral question as well as in many other ways, you very greatly differ with many members of the medical profession. Although I am still what might be termed a very young man, I have done a great deal of thinking on my own account, and many articles that I have read in your publication have assisted me in this way very materially. But I have been suffering from a slight trouble that I have learned, by careful inquiry, comes to nearly every young man at my age who tries to lead a clean, moral life. The medical literature that is put out by advertising doctors, whom I suppose you call quacks, claims that all sorts of diseases will ensue if this trouble to which I refer is not remedied. The matter finally bothered me so much, that I concluded to consult our family

physician although I hated very much to bring it up to him. After laughing at my fears, I was quite amazed to have him actually give me advice that is diametrically opposed to what you are constantly advocating. In other words he advised that I seek the company of immoral women. Now the advice does not look good to me. I cannot believe that his conclusions are accurate, and yet he was really serious and earnest in his convictions, for I was not satisfied with a mere off hand suggestion. I asked him the whys and wherefores, and before I left we had quite an argument on the subject. I mentioned your ideas to him, and he said that although you might have some knowledge on the subject you were not scientific, that you had not studied the subject from a medical standpoint. Now give me some suggestions that I can rely on, for I believe that an answer to this query will strike "home" to many of your young men readers.

(ANSWER.) Your family physician has given you advice which is not by any means infrequently offered. While nearly all advanced members of the medical profession,—that is, men who have studied the subject from all sides,—are with me in every detail on these moral questions, the physicians of the old school, who are following the beaten path, who have not been thinking for themselves, are inclined at very fre-

quent intervals to give advice of a similar nature to that which has been tendered to you. Your physician says my conclusions are not scientific. They are a thousand times more scientific than anything you will find in medical science, as far as the use of medicine is concerned. People are so accustomed to associating science with medicine that whenever you speak of medicine it is connected with the word science. If one cares to look up the definition of science, however, he will not have to study medicine very much to find out that it would be a difficult matter to class with it the conventional practice of medicine. Science might be termed the result of the collection of knowledge; definite conclusions which have been derived from facts. There is a thousand times more science in the theories advocated in this magazine than there ever was or ever will be in medicine. Many young men are puzzled in the manner that you have been, and thousands have been introduced to an immoral life, by advice similar to a great extent, to that given to you. I do not question the sincerity of the advice, it was undoubtedly given with the idea that it was the best remedy that could be advised, but I am of the opinion that it is a tragic mistake. The little ailments that come to young men at this time of life will nearly always be remedied with time, provided, of course, they take ordinary care of themselves. If they are not remedied, then what they need is general physical up-building. They need more out-door life, more vigorous exercise. Sometimes they need a cleaner mind, a more wholesome conception of life in general. But when such remedies are needed, when they are applied, they are effective in absolutely every case. But to advise clean-minded young men, in order to remedy a trouble of this kind, to begin to dabble in immoralities is a criminal mistake. It is the primary cause of wrecked manhood in thousands of cases. It is more. It is the cause of wrecked homes. It has brought into the world thousands of weakly and in some cases diseased children. It has made thousands of homes childless. It is a frequent cause of sterility in men and in

women. All this, mind you, comes as an actual consequence of the apparently innocent sort of advice that has been given you by your family physician.

Keep away from immoralities of all kinds. You want to be a man in every sense; you want to retain your manhood; you want to develop those particular characteristics that are connected with good, wholesome, clean, strong manhood. If this is true, then do not mar your manly instincts and taint your character and your body by following such devilish suggestions as those made to you in this instance. The complaint that you are suffering from, as you say, is not unusual, and in this case the remedy is a thousand times worse than the disease. It is not unlike many other remedies of the allopathic school. It is quite liable to bring results that are many times more difficult to eradicate than the disease that is being treated.

I firmly believe that it is of the greatest possible advantage for young men to live clean lives morally, and it might be well to note that their every instinct, if they have been raised under good influences, is toward a clean, moral life. They have to be perverted or diverted by some influence, in order for them to be otherwise, and it is only when influences are brought to bear upon them from the outside that they are finally led into immoralities. I want to say to young men who desire strength and health of a high degree, so necessary to success in this strenuous age, that you have to lay aside the usual immoralities. Such a life is not necessary to health, it is not needed to remedy troubles of any nature. Remember you want to be a man, you don't want to become a weakling with a miserable body and a tainted soul, and if this represents your ideals, then cleanse your mind of every immoral imagining, and at the same time begin to build up your body, for with a powerful physique and a clean mind and definite, clearly-defined principles, you will be a man who is so unusual in character that no matter what may be your sphere of human endeavor, you will embody a powerful force, that is bound to make itself felt.

# The Growing Peril of the Gas Stove

By Donald Harrison

“UGH! Now we will have sickly women!” grunted one of our great grandfathers many, many years ago, as he viewed with disapproval and alarm the introduction of the iron cook-stove. He was one of a family of early settlers, and while he may have been “unprogressive” in matters of domestic convenience, yet he sensed the truth about the influence of the old-fashioned open fire place in the building of health and vigor. It was true that it consumed an appalling amount of wood, that it seemed to almost scorch one’s face while his back may have been nearly freezing, and that it created a tremendous draught of air through the room, but yet, owing to this very draught, there was no lack of air, and it was not such a distinctively and essentially unhealthful thing to be indoors.

But if some of our great grandfathers looked with more or less disfavor upon the comparatively harmless wood-burning cook stove, what would they not have thought and said could they have known of the coming use of gas stoves, not merely for cooking purposes, but even for heating? Would they not have cried out that this would be suicide? And so it is. It is slow destruction, though not always slow.

We of to-day no longer have much to fear from bears and wolves and Indians, but we are nevertheless beset with dangers none the less real, even though they are of an insidious and invisible character. And among these various perils, which are indeed the more deadly because of their seeming harmlessness, is the increasing use of gas and oil heaters, for the latter, used more com-



Mrs. Gassy.—John——.

Mr. Gassy—(Snapping.) “Oh, don’t talk to me Hannah, I’ve got such a beastly headache. And I can’t get warm in this ice-box of a house.”

Mrs. G.—Well now, Mr. Gassy, I’ve had a splitting headache for four days, myself. And the baby’s cold is worse, and Willie has a sore throat. We’ll have to get the doctor again.

Mr. G.—(Growls and snarls.) !!—??—!!!

monly in the small towns and country districts, is open to the same objections as the former. The practice affords another instance of the sacrifice of health, and even of life, for the sake of supposedly increased domestic convenience. It is a mistaken policy, however, for the apparent advantage of the simplicity of heating by gas is only too frequently purchased at the cost of the inconvenience of colds and coughs and general ill-health.

There is no doubt that the gas stove is convenient. There is no bother with fuel, no uncertainty of to whether or not the fire will burn, no ashes, no dirt (no visible dirt), and all that you need to do is to strike a match and the trick is done. Perhaps you fume and storm when you pay the big bill at the end of the month, but as a matter of fact, you gladly choose to pay and to have the convenience, particularly in the matter of cooking. But while a moderate use of the gas "range" for cooking purposes is not so bad, if the kitchen windows are opened, yet the attempt to warm a room or a suite of rooms by this means in severe winter weather is unspeakable.

To be sure, it will warm the room. Of course it will, but think what it does to the air. In the use of stoves that burn wood and coal, we plan to raise the temperature of the air in the room by the mere radiation of warmth from the heated metal, the smoke and gases arising from the fire being allowed to escape through a chimney. In this respect the operation of the stove is not wholly unlike that of the old open grate, except that the draught is not so strong, and there is a saving of fuel. The use of the gas stove is like removing the stove pipe from the coal stove, turning all of the smoke and gas into the room. The result is a pollution of the air which in a very short time makes it utterly unfit to breathe, the attempt to live in such an atmosphere being merely a test of human endurance. The surprising thing is not the alarming prevalence of "La Grippe," pneumonia and consumption, but that these maladies are not even far more common than they are.

And if it is true that the gas stove will warm the room, this is not necessarily

saying that the human occupants of the room will be warm and comfortable. The writer has seen a pale-faced, thin-blooded student almost hugging a gas stove in the effort to keep warm, while with partially stupefied mind he endeavored to pursue his studies, and although the atmosphere of the room was of a tropical temperature, yet the young man's hands and feet were cold and clammy, and a succession of chills chased each other up and down his spine. And this was his common experience, so that he had become accustomed to it. It must be remembered that bodily warmth is largely obtained from within, and that one's circulation and the proper oxygenation of the blood depend upon the character of the air supplied to the lungs. If this is deficient in oxygen it is not to be expected that the body can be kept comfortably warm or normally vigorous, for physiological reasons. A few full breaths of fresh, pure air under such circumstances would have a remarkable influence in warming the blood, quickening its movement and clearing the mind of its cobwebs.

Furthermore, the more persistently one seeks to obtain comfort from external sources of artificial heat, the less active will his circulation become, and the more will he come to depend for warmth upon such external agencies. So that finally, the man who attempts to gain his comfort in this way is likely to defeat his own purpose by so doing. This fact is sufficiently important to deserve the closest consideration no matter by what artificial means one strives to warm his living rooms in winter, but when in addition to this one also makes a practice of inhaling large quantities of carbon dioxide and other poisonous gases in lieu of pure air, he will not only will be likely to suffer from cold extremities and other immediate effects of a stagnant circulation, but he will experience a gradual loss of vitality and a continuous decline in health.

Fresh, pure air normally contains 20.93 per cent. of oxygen. It is upon this element that we depend most immediately for sustaining life. It is consumed in the life processes of the body in a manner not altogether unlike its con-

sumption in the burning of wood, coal or gas, so that as fast as it is consumed, carbonic acid and other gases are liberated. Air that has once been breathed is not fit to be breathed a second time.

The air of an enclosed room, therefore, when breathed over and over again, must at length reach a point at which it is incapable of sustaining life just as a candle will soon cease to burn in a tightly enclosed jar. The imprisonment of the many victims of the historic "Black Hole of Calcutta" afforded a striking illustration of the impossibility of living in such a vitiated, breath-poisoned atmosphere. Of one hundred and forty-six men confined in a room with only two narrow windows, only twenty-three were found to be alive at the end of eight hours. It is estimated that the point at which air becomes no longer fit to breathe is reached when the carbon dioxide reaches a proportion of six parts in ten thousand, four parts in ten thousand being found in pure air. One per cent. is dangerous, while five per cent. would mean certain death. But now let us note the influence of the gas heater.

It is said that the burning of the ordinary gas jet, for illuminating purposes, will consume the oxygen in a room as fast as six men would do so, in ordinary breathing. This being the case, one can fairly judge of the manner in which the gas heater, a veritable stove, eats up the available oxygen and fills the room with poisonous gases. Indeed, in very cold winters one not infrequently sees reports in the New York daily papers of a man or a woman found dead in bed in the morning, not from intentional suicide or the turning on of the unlighted gas jets, but from the burning of a gas stove in the room with the hope of keeping it warm through the night. The curious thing is that this does not happen more often.

It was many years ago that the writer was given his first introduction to the gas stove as a means of supplying warmth. I had engaged a large furnished room, provided with several windows, but with no heating apparatus. Accordingly, when severe winter weather set in, my landlady installed a small gas

stove for my comfort, I viewed the thing with suspicion and concluded that I would get along somehow without it, but on coming in one particularly frosty night I found the room so chilly that I decided to experiment, knowing that many others were accustomed to depend entirely upon this form of heat. It was not long before the room began to lose its chill, though as it did so the air became ever more and more unwholesome and unpleasant to breathe. Finally, realizing what must have been taking place in the composition of the atmosphere, I found it necessary, even before the place was satisfactorily warm, to open all of the windows in order to renew the supply of oxygen. Then, by the time it was sufficiently ventilated, it was again so cold that it seemed to require another warming up by the gas stove, which I foresaw would again bring me to the necessity of opening all the windows wide and thus chilling the room once more. And there I was. There was no choice outside of these two alternatives—either to have fresh air in a bitterly cold room, or to endure the stifling discomforting gases in a warm one. Accordingly I turned out the light, opened the windows and went to bed.

On another occasion, however, I found the gas stove of service in drying my shoes, upon coming in from a wet and stormy street, though I kept the windows open during the course of the drying process. But as a "heater" I had no use for it.

However, as we progress in what we mistakenly suppose is civilization, and our conditions of life generally become ever more artificial and uncivilized, the gas heating evil increases. Not only are men coming more and more to substitute the gas radiators and other gas burners of various kinds for the coal and wood stoves of the past, but countless new houses are actually built with the plan and expectation that they are to be heated in this way, there being absolutely no provision for other stoves in the form of pipe holes or chimneys. And this is true not only of city tenements provided for the poorer and more ignorant classes, but likewise of many buildings intended for homes for those of a more intelligent order.

The stupidity of the practice is almost incomprehensible. Even though there may be some who do not understand in the slightest degree the chemistry of air, yet perhaps the great majority of men and women know better, or ought to know better. For on the whole, the difficulty lies not so much in the ignorance as in the thoughtlessness of men. Even the public schools, with all of their glaring imperfections, teach something of physiology and of the composition of air in the earlier grades, so that every school boy and every school girl should know something of the importance of ventilation and the necessity for a plentiful supply of oxygen in the air that one breathes. But educated men and women ignore these lessons of their school days, and in the equipment of their homes are satisfied to depend more or less upon the use of the deadly gas heaters.

And if the public is thoughtless in this respect, the Gas Company is ready enough to take advantage of this thoughtlessness. Like the much dreaded eight-armed deep sea monster, this great trust not merely contrives to filch from our pockets extortionate rates of payment for the gas we consume, but even fastens its leech-like clutches upon the health and vitality of its victims. In an aggressive appeal for increased dividends, this giant octopus in business form incessantly preaches the advantages of the gas heater, with the result that unthinking people are led to suppose, unconsciously, that the gas heater is much like any other stove in its effect upon the air of the room, though far more convenient. As a means of furthering its business interests, the Gas Trust publishes each month a little magazine, called "Gas Logic," in which it pictures in most alluring manner all of the advantages and benefits of using gas, not merely for illuminating purposes, and cooking, but

also for heating. This is of course only one instance of the corruption of morals necessarily involved in the pushing of great business enterprises, for in a perfectly honest and conscientious publication upon the merits of the consumption of gas in the household, one might fairly expect some reference to the dangers of so doing, together with due caution as to its effect upon the air that one must breathe. However, denunciation is not the purpose of the writer here, and it could really be of little advantage, for the chief difficulty lies in the thoughtlessness and apathy of the people themselves.

Different methods of house warming have various advantages and disadvantages, though one may say briefly that any other method is infinitely to be preferred to the use of gas or oil stoves. The ideal method, as already suggested, consists of the open fireplace, which permits the smoke and gases, as well as the vitiated air of the room to ascend through the chimney, and at the same time creates such a draught as to force into the enclosure a plentiful supply of air, if only through the cracks and chinks about doors and windows. The ordinary stove is very satisfactory, though it does not provide for such good ventilation as the open grate. The type of furnace which is provided with a means of heating fresh air, drawn in from the pure out of doors, and which is then forced into the various rooms of the house, warmed but pure, may be highly recommended for homes and small buildings, though it is also open to certain objections. Steam heating systems will supply the warmth required, but are unsatisfactory inasmuch as they make no provision for ventilation, leaving this to be secured by the opening of the windows but even steam and hot water pipes are infinitely better than the treacherous gas stove.

### New Physical Culture School in Detroit

Mr. Sid C. Whitehouse and Mr. Gunnar Wikander, who are graduates of the Bernarr Macfadden Institute and who follow the theories advocated by this magazine in every detail, have opened a Physical Culture School in Detroit, at 38 Broadway. Various graduates have started in business in different

parts of the country, and in nearly every case they seem to have been able to make a splendid success. Both of these men are splendid specimens of the value of physical culture methods, and unquestionably they will be a credit to themselves and to their school.



# Physical Culture an Essential in the Life of an Actress

By Gertrude Coughlan

IT will be news to many, I suppose, to be told that statistics show that the theatrical profession makes for health and long life. But the facts and figures of life insurance companies do not deal in anything but what can be proven. And it is these same figures which assures us that, other things being equal, the actor or the actress are what the insurance people call "good risks," by which is meant that they are likely to live out their allotted span of days. This, too, in spite of the popular belief that a person behind the foot-lights is subject to conditions and influences which are apt to shorten one's hold on life.

Now, how can we reconcile the facts of the case with the more or less well founded beliefs of the public? The answer is an easy one, so it seems to me. My belief, is that practically everybody of note on the stage, is a physical culturist, more or less. This is a bold statement I know, but I believe it to be justified for all that, and I shall try to produce proofs in support of it. But before I do so, I may be pardoned if I call attention to some of the things which are inseparable from my profession; which are most trying to one's body and brain, and which by being successfully resisted by most of us, give point to that which I have just said about being a collection of physical culturists.

So then; the actor or the actress has to contend with irregular hours and, too often, indifferent food served when and where it is most convenient. Especially is this so during the rehearsals of a play, at which times the drain on one's physical and mental powers is as continuous as it is trying. Badly ventilated dressing rooms; stuffy bedrooms at hotels; poor light; sudden changes of tempera-

ture; broken rest from a variety of causes, among them, the well meant but mistaken intentions of friends; the temptation to relieve the strain on one's vitality by means of stimulants, whether these last be recommended by a physician or otherwise; the fatigue of muscles and mentality which comes of



Miss Gertrude Coughlan

much railroad travelling; and the revolt of one's ego against uttering the same lines and using the same gestures and calling on the same emotions night after night, and matinee after matinee, are but a few of the things which try an actresses' heart and soul. There are dozens of others which I could enumerate had I the space or time, but I think that I've said enough to show that she needs a pretty sound physique and mental make-up to stand the work of her profession.

Now it follows that unless she takes good care of her health in every way, one season will see her finish, in a professional sense. It is only by dint of the exercise of this care that she is enabled to satisfy her managers and please her public. Except in some rare instances, the basis of an actresses' success is invariably the soundness of her physical personality, for unless she is possessed of this, all else counts for little or nothing. And the only way to preserve the health as the stage demands it, is to practice physical culture—earnestly, honestly and with discretion. You will, now understand what I meant when I said that the majority of prominent people of my profession and purposes, physical culturists.

If I were asked if there was a term or phrase which gave the elements of physical culture in a nut-shell, I think that I would reply—"temperance." By which I would mean the proper use of all things which go to the making and preservation of health. And if you inquire into the daily habits of those who are well and favorably known to the theatre-going public, you will find that temperance is the keynote of pretty nearly all their actions. Use, not abuse, is the thing taught by physical culture, and because of its reasonableness in this regard, it has become the power for good which it now is—a power by the way, which carries with it, moral as well as bodily benefits.

I speak thus earnestly of the principles for which this magazine stands because I have practically and profitably tested them. And among the results of my so doing is a measurable degree of pro-

fessional success. That which has stood good in my case, will stand equally good in the instance of any one whose business or profession causes a strain on one's vitality and powers of endurance.

There have been so many personal régimes given in the pages of PHYSICAL CULTURE, that I hesitate to offer mine, mainly for the reason that, that which may be all right in my experience, may be not suited to others. But here are a few rules of a physical culture sort which can be safely followed by all, and they form the basis of the plan on which I try to shape my daily life as far as its physical requirements are concerned: Rise as early as you can without imposing needless hardships on yourself; exercise without apparatus for ten minutes; take a cold sponge bath; rest for half an hour, either relaxing or reading some light and amusing literature. Eat a very light breakfast—this is important.

Do not exercise until at least an hour and a half after a meal. Do not try to study or make a mental effort of any kind immediately after meals. Do not eat just after bodily exertion of any kind. A lunch which satisfies but does not replete is an essential of health. The bulk of exercise should be done before noon of each day. Just before turning in for the night, take a little gentle exercise, and a thorough rub-down with cold water—never hot. A warm bath should never be taken just before bed. The main meal of the day should be eaten between five and six p.m., but when one is playing an engagement, it is better to take it at least an hour earlier. Tea, coffee and alcoholic beverages are dietetic abominations for the actress. The ideal drink is good cold water; next to that comes buttermilk. Red noses are the children of tight corsets—and the least harmful of the family of abominations bred by these abominations. Fresh air is life, literally and metaphorically; get as much of it as you can then. Baths and beauty are interchangeable terms. Let common sense rule your existence and you will be living the physical culture life.