

BEING FAT IS LIKE HAVING MONEY IN THE BANK.

At Last a Physician Rises Up and Seriously Defends Surplus Flesh; Which Should Comfort Thousands

NOW at last comes consolation for the fat man and for the lady with a tendency toward embonpoint.

For years they have both been the jest of the comic artist and outlawed by fashion. More especially has the stout woman suffered since the cruel edict that "hips must go," and since to be well-dressed, from the feminine viewpoint, meant to appear as two vertical parallel lines, the closer together the more fashionable.

But now comes a doctor who, without saying that fat men are more elegant than thin men and ladies of embonpoint more beautiful than wisp-like sylphs, declares that solid fat has been unappreciated and much misunderstood.

Dr. George N. Niles, lecturer on physiology at the Atlanta School of Medicine, also asserts in so many words that to be fat is to be genial in disposition and optimistic in temperament, while to be thin is to be restless, pessimistic, uncontented and temperamentally dissatisfied with life in general.

Therefore, grow fat and rejoice in your fatness.

Dr. Niles's remarks were published in a recent issue of the Journal of the American Medical Association. It is apparent, from the style in which his paper is written, that the doctor himself felt the subject was a ticklish one—risibly ticklish. He sometimes rises from the serious argument of fat to a semi-humorous, flowery, oratorical paean in praise of adipose matter.

"The role of fat may be said to be material, aesthetic, and psychic," writes Dr. Niles. "The first may be physiologic, pathologic, or economic in its aspect; the second may mark the difference between the rounded anatomic contour, displaying at its best the human form divine, the beautiful Venus, the plump Cupid, and the haggard ugliness shown in emaciation, or in the stage of the 'shrunk shank' and the 'lean and slippered pantaloons.'"

The psychic effect of being fat, according to the doctor, manifests itself in its influence over the temperament and dis-

position, from the earliest childhood, or from that moment when, under the subtle urging of egg flips or a tonic, the body begins to grow in bulk of fatty tissue.

As fat is acquired, so, according to the champion of it, the mind that rules and is ruled by matter acquires a rose-colored outlook, a sunny geniality, a patience with the small irritations that are so characteristic of the "lean and hungry Cassius," and an involuntary philosophy which smiles upon life from a centre of buttressing avoirdupois.

"Fat paunches have lean pates," may have been Shakespeare's belief in one play, but in a later play he had to admit that "well-liking wits they have."

It would appear, too, that fat has been blamed—most unjustly, says Dr. Niles—for the sins and delinquencies of other foods.

"In fact," says Dr. Niles, emphatically, "the role of fat is unappreciated and much misunderstood, and it has not received sufficient consideration."

From the aesthetic view the doctor points out that in the history of painting, poetry and novel writing degrees of fat have ever been employed to mark the difference between beauty and ugliness. In delineating physical charm, artists have never made use of emaciation.

While they have never employed the ticklish word "fat," it is a certain amount of this same fleshiness which has been

used to convey the idea of human beauty.

This is negatively proved by the fact that villains are usually depicted as "lean and cadaverous," with peaked nose, lantern jaw, and skinny limbs." When the word "fat" is used it is to depict a person who, like Falstaff, is comically stout, or disgustingly so.

"But," says Dr. Niles, "there is no comeliness where there is an absence of fat."

If there is anything in the argument that "if to be fat be to be hated, then Pharaoh's lean kine are to be loved," then, as lean kine are not admired, to be fat should be to be loved.

But opinions vary among different races as to the degree of fat that constitutes human physical beauty. The fatter the Turkish lady, the fairer the pride of the harem. Germany and Holland rather incline to fatness as physical charm, while England has ever held its noblest Briton to be after the bovine order of masculine beauty. It is hardly worth mentioning, save as a reminder, that the wise and great Julius Caesar disliked men who were lean.

"Let me have men about me that are fat," says Julius, when he feels that the characteristics of the lean kine are moving in conspiracy. Caesar knew that fat men had a genial, childlike, unassuming nature.

Dr. Niles provides some interesting facts on fat—facts which are not intended for

the guidance of those who wish to reduce weight. Far from it! Dr. Niles would have no one throw away that which he says is preventive of colds, a natural fuel reserve and, after due consideration, a thing of beauty.

But every healthy body, he says, has about 15 to 20 per cent. of fat. Where there is a tendency to embonpoint, either inherited, or as a result of a certain age or certain habits at the dinner table, fatness readily increases when such a person increases dietary pursuits and decreases physical exercise.

Sleep is one of the greatest fat producers, he says. It should be apparent at once, if this is so, that those who are the keenest pursuers of fashion should fit in with the no-fat decree of fashion, for the maximum of fashion is closely and naturally related to the minimum of sleep.

Another consolation for the fat person is that, to such, life is a less precarious matter. Granting that it is not altogether wise to approach the fatty degeneration stage of obesity, this medical champion of human bulk says that the fat person's powers of endurance are greater than the thin man's.

Suppose a ship went down in midocean and a few of the passengers and crew got off on a raft. Suppose on one of the rafts was a man of about 40 per cent. fatty matter—the kind that has not seen his shoe-laces for ever and ever so long—

according to Dr. Niles's theory he would outlive the whole crew, granting of course (which the doctor does not) that the raft does not ground on a cannibal island or the crew draw lots with stacked chips.

"In ordinary starvation," says Dr. Niles, "about 90 per cent. of fat is consumed before death. Fat, though generally burned readily, is used very slowly when there is no muscular activity."

Coming back to the raft illustration, it is at once suggested that a castaway who was fat enough could not only survive his fellow unfortunates, but, by keeping still, drift nearly half way through the seven seas and finally be picked up in pretty fair condition. Ninety per cent. of fat "used very slowly," would go a long way in an emergency. Dr. Niles explains it thus:

"By its concentrated fuel power fat preserves other tissue from destruction and is valuable as a reserve force, instantly available when any vital emergency requiring it arises.

"Fat is like a housewife who, though not apparently earning anything, by her care and industry conserves the fruits of her husband's labor, enabling him not only to support the domestic establishment, but also lay aside a surplus."

In other words, Dr. Niles points out that should the husband become incapacitated, (lean,) the housewife (fat) would at once come to the rescue until further earnings (adipose tissue) appeared on the horizon.

"I might also compare the supply of fat," says the Georgian physician, "to the ample bank account of a busy and provident man. That he possesses this surplus does not prevent him from diligently following his usual vocation, but the knowledge of its presence and that it can be instantly obtained lends a men-

tal satisfaction that would be absent were he living right up to his daily income."

This parable is aptly translated by Harry Lauder in his song, "I've a Wee Drop in the Bottle for the Morning."

But really to appreciate Dr. Niles's "Appreciation of Fat" one must have been brought face to face with the tragedy that sometimes attends too much avoirdupois. The tragedy may well be illustrated by the relation of an actual happening in this city, where a man was thought to have committed suicide because of his increasing girth and weight, only it was later established that he had died of an overdose of anti-fat medicine.

This man was a Prussian—an immigrant. He was a slim young man when he arrived. He was a cook by calling and obtained a position in a Bowery free lunch house. His kitchen was just large enough to hold him and his cooking stove. Presently the concentrated food odors in that confined space had the effect of making him fat. It was afterward said by the coroner that the heat of the little kitchen engendered open pores through which vaporized food permeated.

In time the Prussian lost his position because he grew so stout that there was no room for the stove. The Prussian became despondent, and when his weight reached 320 pounds and was increasing daily he tried not wisely but too well to reduce himself.

This story is a matter of record in the Coroners' office.

While Dr. Niles does not openly approve bulk of this description, he warns those who are thin against a continuance of their deplorable condition.

"When thin," he says, "life ransacks nooks and crannies of the human body in search of fat"—the reserve bank account. If fat is not found "then is felt the any voice of the unrest and bodily discontent which sooner or later reacts on the disposition, developing into that pessimism and temperamental dissatisfaction so often present in lean people."

*** The fat ribs of peace
Must by the hungry now be fed upon.

But upon this warning to the thin he adds a word of consolation to the lean, who, at the beginning of matters, were congratulating themselves upon not being fat.

"Fat," he says, "accumulates in some part of the body and disappears in others, according to the members exercised. Beauty doctors know this."

Those who have been employing beauty doctors to reduce fat may take it from Dr. Niles that the same beauty doctors can make you fat, "reduce abdomens of aldermanic proportions," do away with "prominent angles" and "cushion unsightly hollows" with velvety adipose tissue.

To all who are lean and hungry in appearance, or wrought to a strung-out aspect by relentless fashion, Dr. Niles indicates that there is hope. He even encourages fat with aid of a Biblical quotation in support of that reserve of natural fuel—that bank account of tissue:

Thou hast much goods laid up for many a year; take thine ease; eat, drink and be merry.

For besides being a natural armor against colds and sudden falls, fat lends to the body "warmth and security, to the mind peace and good cheer."

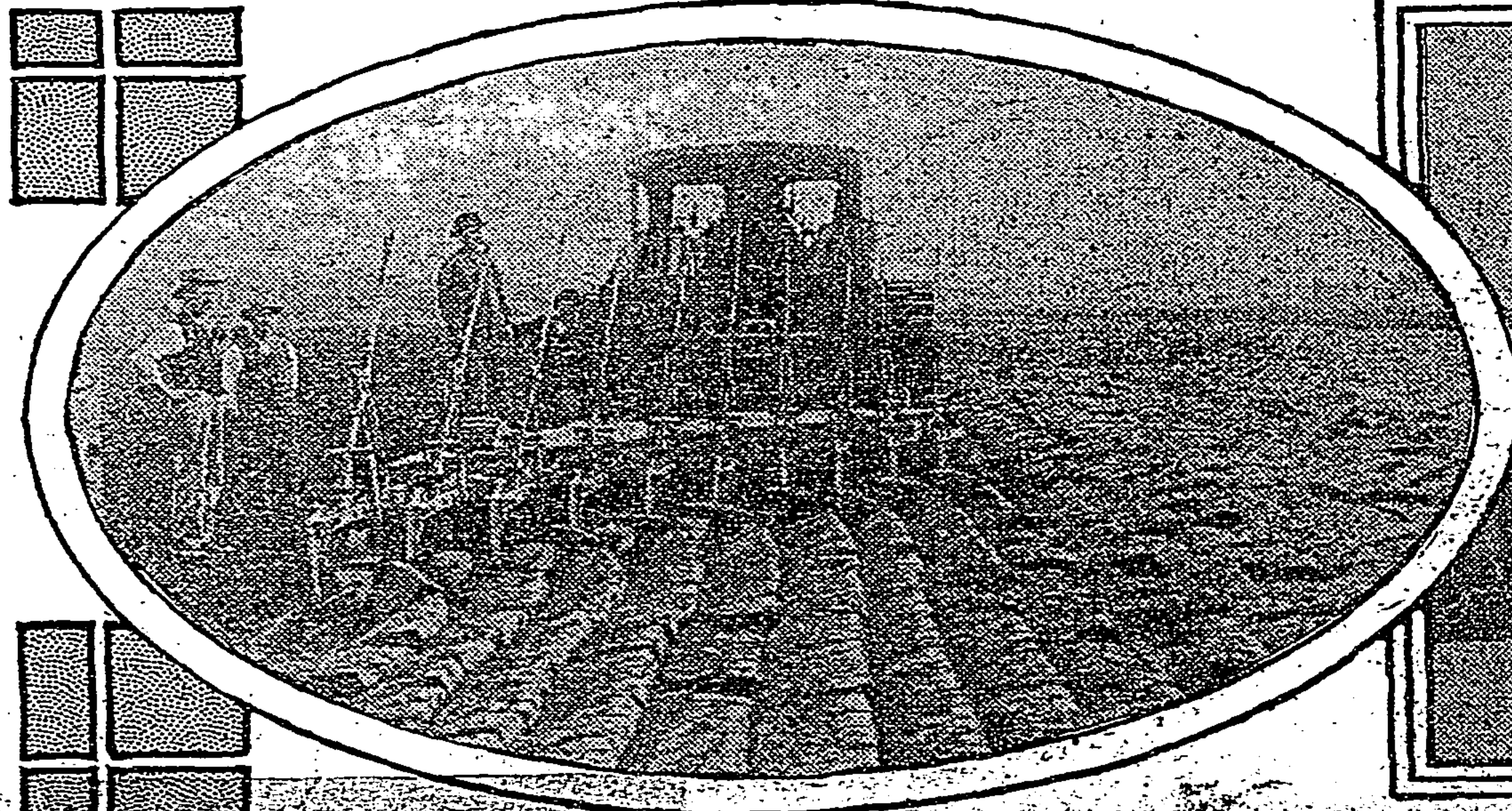
How He Managed

MR. CRUMPET went to Italy last Fall. Before he sailed a friend said to him:

"Better let me give you a letter to my brother in Naples, Crumpet. He's influential and may be useful in getting you things out of the customs without delay."

"Oh! that part of it will be all right," said Mr. Crumpet. "Last time I went had no trouble at all. I employed a guide when we landed in Naples and he took charge of me. When we came to the Custom House he simply said 'significanti!' and briefly:

"Dees ees de Custom House—give de signo."



A Plow That Turns Ten Furrows at Once.



Rice Farmers' Wagons—Most of Them Use Automobiles.

The Polite Chiffonier

A CERTAIN woman while walking down the avenue one Thursday afternoon, her negro maid's "day out," chanced to meet that young person riding in an automobile with two colored friends. The next day the mistress inquired how the maid had enjoyed her ride.

"Oh, it was cert'nly fine!" was the reply. "And the way I came to go, it was this. I was callin' on my cousin's friend of hers, a chiffonier, and he said he had the machine, and he asked her to have a ride and he included me in the invitation."