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OUR OBJECTS: (1) To provide a medium of expression for the many thousands of sunbathing, naturist and physical culture enthusiasts; (2) To make people appreciate the enormous benefits to the nation's health to be had from the proper use of the air and the sun's rays; (3) To spread the gospel of naturism and the cultivation of a perfect nation by natural means and resources.

"MARCH!"



THE WEATHER. This month weather prophets forecast rain and cold weather to begin with; sun later; then unsettled conditions until the third week. At the close, fine weather and showers alternately usher in the delicate, proverbially fickle young April

HAT THE NAME of the month is also a command is significant, for "March!" might well be the naturist's watchword for this month.

"March!" because the weather, still cold, keeps us on the move—jumping to it, in fact—and on the naturist plan of making the best of any weather, we can use these March days of shouting winds and driving rains as we use the cold shower of a bath—a final cold douche to fettle ourselves up before the softer, more enervating months ahead.

Some healthy hardening of the body should be our delight this month—out more in the open, getting ready for Spring—facing the rains, breasting the winds—glorious thrills, these.

So—out of doors—on the move. Minds alert, too; receptive to the greater awareness that comes from contact with the out of doors. A fuller consciousness to all things of "good report," of both mental and bodily value.

Forward—"March!"

The Editor

THE MORAL NECESSITY OF NATURISM

by Roy Hayworth

who last month discussed this question from the mental angle

THE moral necessity of naturism! Here is a phrase that strikes to the very heart of the naturism controversy, for the critics and opponents of naturism have one and all attacked it on the moral ground.

To suggest, therefore, as I do by my title, that naturism is not merely defensible on the moral ground but necessary for moral reasons, may well awaken the suspicion that I am doing more than carry the battle into the enemy's territory: that I am, in fact, embarking on a sea of deliberate paradox with no better objective than mere sensationalism.

Such is far from being the case. I have no axe to grind, no preconceived attitude. I approach this question with as much impartiality as is possible to any human being: I seek merely to elucidate facts, whatever they may be. And the facts concerned in the moral issue of nudity have been, I think, much tangled by bias and misconceived by the thoughtless. I do not think that the opponents of naturism are wrong and its apologists right, in the moral sphere. I think that both parties are barking up the wrong tree.

Having got that far, let us note that whenever morality is spoken of in conjunction with nudity, it is always sexual morality that is intended. I deplore, as we must all deplore, the increasingly sloppy use of the word morality in this way, for the thief and the murderer are just as much immoral men as the adulterers and fornicators. Yet to hear some of our moralists, one might well suppose that there is no sin save sex.

I need hardly point out that this obsession reveals that our moralists are suffering from several repressions; and I shall argue in this essay that naturism would cure them. This, I suppose, is taking the war into the enemy's territory about as far as is possible; but it is no more than the circumstances warrant.

To examine the conventional case against naturism: Why is it said that naturism constitutes a menace to sexual morality?

Because, they say, seeing the nude bodies of per-

sons belonging to the other sex will excite and stimulate our sexual instincts.

Taking this for the moment as gospel, let us check our instinct to recoil in horror, denouncing such an abominable practice as unfit even to be mentioned, and enquire quite seriously why and how it is harmful.

To this modest enquiry the stupider moralists will reply that anything which stimulates sexual feeling encourages adultery, fornication, and the seduction of young girls.

No doubt it does; but the stupider moralists are easily disposed of by remarking that it also and equally conduces to marriage and the virtuous propagation of the race. Without sexual feeling we must cease to exist. So, if we are to accept this obtuse argument, we may with equal justice reason that exercise is immoral, since it excites and stimulates hunger, thus leading to the theft of food.

Such balderdash need not detain us longer, and we may pass on to the more subtle reasoners, who, perceiving the fallacy advanced by the weaker brethren, assure us merely that nakedness leads to excess of sexual feeling, to over-stimulation of the sexual instinct: and they will probably add that excess of sexual feeling is a disease of contemporary civilisation and a worse scourge than leprosy.

It is at this point that naturism's apologists seem to me to miss the point entirely, for they confine themselves to denying and re-denying and still more vehemently denying that nakedness produces sexual feeling to excess. The whole point of this extraordinarily silly argument is that nakedness doesn't—it is clothes that do.

Surely it is the most commonplace of everyday observations that concealment whets the appetite and creates curiosity? Is anyone, who has really experienced both, sufficiently often to let the novelty wear off and get at his true reactions, going to affirm that he feels the same desire for a woman whom he sees naked that he feels when he sees her alluringly dressed? Not he—he knows better; but it is one of

the peculiarities of moralists that they are a profession operating exclusively from armchairs.

But since the apologists and defenders of naturism must be aware of this fact from sheer practical experience, why on earth do they not make more of it? Is it not the crux of the problem, the whole, sole, and only point of the controversy?

It surely is not from fear that their affirmation may not be accepted, for even if we leave modern scientific investigation out of account, the whole corpus of human experience testifies to its truth. And surely the argument from authority must appeal to a moralist? I recommend the doubtful to that very moral man, Burton, who in his *Anatomy of Melancholy* (Part III, Sec. II, Mem. II, Subs. III) supports with a vast array of learning and authority the following observations:

"The greatest provocations of lust are from our apparel . . . Some are of opinion that to see a woman naked is able of itself to alter his affection; and it is worthy of consideration, saith Montaigne, the Frenchman, in his *Essays*, that the skilfullest masters of amorous dalliance appoint for a remedy of venereous passions, a full survey of the body."

And if personal, rather than authoritative, testimony be called for, need one seek farther than the evidence of artists' models as collated by Dr. Havelock Ellis? It is unanimous: there is much less likelihood of amorous advances when the model has stripped, and for that reason they always hurry through the business of undressing and dressing.

I do not think the case needs further establishing.

Now is it not a fact, and an undeniable fact, that the moralists are right on one point—namely, on their affirmation that excess of sexual feeling is afflicting civilisation like a gangrene?

Of course they are right. And the cause of this sexual mania is quite simply the concealment of clothes. Nothing that we actually experience is ever as wonderful or as exciting as what we can imagine: and the vaguer our imaginings, the more exciting they are. And the whole trend of civilisation—while it certainly moves, though too slowly, towards fewer clothes—is towards making those fewer clothes more concealing and more glamorous.

Lest the reader think glamour is a female monopoly, let the said reader, if male, feel the shoulders of his coat. Are they not padded, and eccentrically cut so as to increase the apparent bulk and width of the shoulders? Get out your old coats, and compare them: the practice is a recent one.

Now I am far from attacking any legitimate attempt at self-improvement. I am no advocate of barbarism. What I am attacking is deceit, and deceit that cannot be sustained—for that leads to disillusion, and disillusion leads to mental subversion.

There are far too many marriages "solemnised" which reach the altar only because physical curiosity,



Our bodies are nature's most beautiful flowers

unconscious but none the less potent for that, is mingling with other driving forces. If those people had belonged to naturist groups they would have realised in time that their real permanent basis for marriage was inadequate. For it is just these marriages that break up, and that break up, very often, explosively and destructively.

And the big business of glamour is implicated because by heightening the illusion it deepens the disillusion. It creates idealistic illusions which cannot be given substance: it creates expectations which cannot be fulfilled; like the man in the song, it is "building up to a big let-down"; and the higher you climb, naturally the further and quicker and harder you fall.

To all this bungling Naturism is the answer.

If the practice of naturism were to become general, a good three-quarters of our sexual troubles would disappear forthwith. So let the naturists be well-advised and cease apologising, and take up a firm stand upon this inexpugnable fact.



Accustom your skin to moderate temperatures by degrees

AT this time of the year the average Nudist Camp is deserted except by the Spartans and veterans who have become inured to the rigours and inconsistencies of our climate. The neophyte finds no pleasure and a good deal of discomfort in doffing his clothes when a cold wind is blowing and such sun as may be seen is filtered through a watery sky. And in such cases common-sense is better than bravado. Pictures of unclothed skiers revelling in the snow on the Swiss mountains offer an excellent example of vigorous hardihood, but it must be remembered that there the air is dry and rare and the sun quite hot; conditions very different from those we experience in an English Winter. Nevertheless, it is time to think of the better days in store and the less hardened, but equally enthusiastic, will do well to consider getting themselves in shape for the fine days ahead. I am thinking particularly of those who joined the movement last Summer and realised the joys of clothesless free-

PUT YOUR SKIN IN TRAINING

***** by *****
 * WILLIAM WELBY *
 * Author of "Naked and Unashamed," "The *
 * Naked Truth About Nudism," "It's Only *
 * Nature," "The Philosophy of Nudism," etc. *

dom, but had scarcely time to accustom themselves to exposure in any but Summer weather. They need to take themselves in hand now if they are to enjoy the early part of the season without discomfort.

The thing to remember is that your skin should act as a thermostat, or automatic heat-controller, and it cannot do this efficiently unless it is properly exercised and trained. It is the natural function of the skin to control the temperature of our bodies, but it cannot be expected to do this unless it is given a chance. Just as our muscles get soft and flabby unless we give them work to do, so the skin is unequal to its job when swaddled and coddled with unnatural protection. The sudden change from highly heated rooms and heavy clothing to bare skin in the open-air is likely to prove disastrous. What, then, can we do to prepare ourselves so that no time may be lost when "sunbathing" weather really arrives? Put your skin in training as an athlete prepares for coming events. You will find it neither difficult nor unpleasant. Of course, reasonable exercise and fresh air are essential to ordinary health, but you can go further than this. In addition to maintaining general fitness, you can concentrate on giving your skin opportunities for adapting itself to variations in temperature and becoming generally "toned-up." First and most important is the freeing of the pores and stimulation of the glands and cells which make for skin efficiency. Hot baths in which a handful of soda (common washing soda) has been dissolved are very beneficial.

A good substitute for a sea-water bath can be made by adding sodium chloride (common salt), magnesium sulphate (Epsom Salts) and a small percentage of iodine. If you can take cold baths, so much the better; but do not risk this if the reactions are unsatisfactory. If the shock of the cold water is not immediately followed by a feeling of invigora-

tion and a warm glow on brisk towelling, the ultimate effects may do you more harm than good. Certainly a weak heart should never be subjected to the strain, and it may be taken as axiomatic that if it is not enjoyable it is not beneficial. As a substitute, a good rub down with a towel wet with cold water, or a sponge over with tepid water, will prove very effective. If you are fortunate enough to possess a shower-bath, a cold or tepid shower after a warm bath (not too hot) will prove a splendid skin and nerve tonic. Then you must get your skin used to doing with less clothing or with none at all.

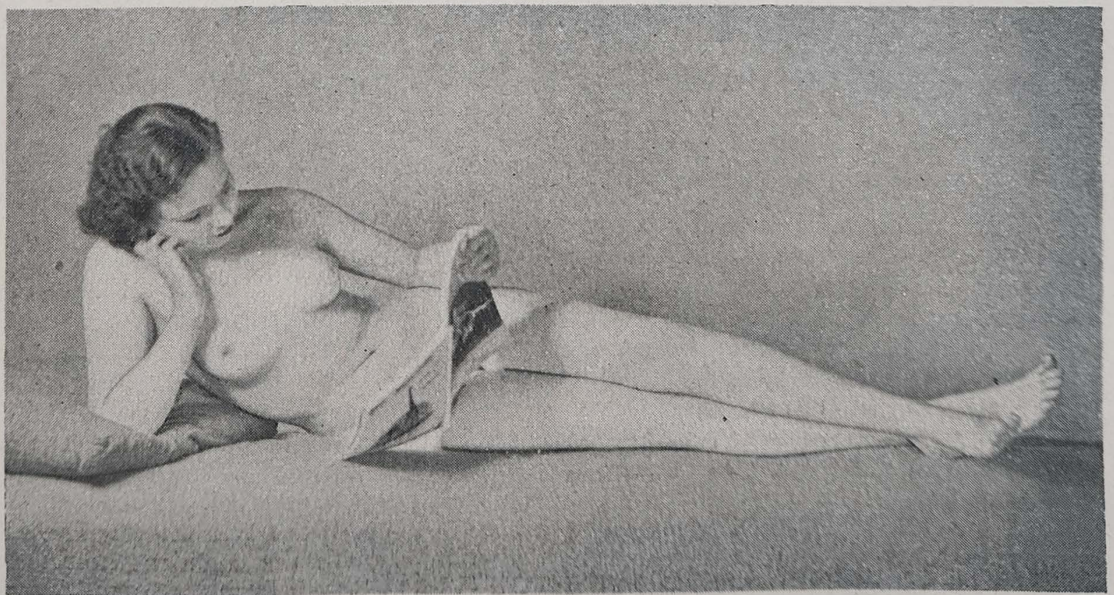
There are a number of indoor Nudist Clubs and Gymnasias, but if you have no opportunities of joining them or are prejudiced against Social Nudism indoors, as some Nudists are, give your skin an airing in your own home. Exposure to a mercury-vapour or carbon-arc "sunlight" lamp in your bedroom, especially after a bath, will do you a lot of good and is the next best thing to exposure to genuine sunlight. Only you must be careful not to over-do it. Remember, artificial sunlight is much more concentrated than natural sunlight. I have a lamp which is claimed to give the same effect in five minutes as natural sunlight would give in twenty minutes on the sea-shore in Summer. In experimenting on myself and my wife I have found it possible to be painfully burnt in a very short time. As erythema (reddening of the skin) does not appear for some hours afterwards and very little heat is felt from a mercury-vapour lamp, it is not easy to know just how big a dose can safely be taken by any individual, and it is best to be guided entirely by the makers of the lamp until personal experience has been gained. Naturally, the more one becomes accustomed to it the longer the exposure may be.

If you have no "sunlight" lamp, you can gain considerable benefit from direct exposure to an ordinary electric radiator, gas fire or even open coal fire. Although the ultra-violet rays are inconsiderable, the red and infra-red rays emitted by such means are by no means negligible. All the time your skin is directly exposed to air it will be adapting itself to surrounding conditions and getting more and more able to stand exposure in the open air. The great American philosopher and

statesman, Benjamin Franklin, made a habit of sitting and working in his room completely nude each morning upon rising and claimed to derive great benefit from the practice. That was 150 years before modern hygiene and nudism had been thought of.

It is not to be supposed that I am recommending you to expose your skin only to heat or in a well-warmed room. It must become accustomed to moderate temperatures by degrees, and so long as no draughts or sudden changes are suffered, no harm can possibly result. If in a room with low temperature, it will be necessary to take some kind of exercise which will circulate the blood and engender internal heat; such as physical culture, table tennis, badminton, or games which call for some physical effort. It is surprising, to the uninitiated, how quickly one becomes warm under such conditions. Without clothes I have felt decidedly chilly on occasions, yet after a lively game of table tennis I have finished up with a glow of warmth which has proved both pleasant and lasting. It is a more healthy and "practical" warmth than that which comes from sitting round a fire wrapped in a multiplicity of coverings.

These are some of the ways in which I suggest you may "put your skin in training," so that when the time comes for you to make your appearance in the camp clearing you will not feel every little breeze that blows, go "goose-fleshed" or feel that you are undergoing an ordeal. Nor will you have to wait for a real "summer's day" (which may be long in coming) before you can really enjoy the healthful amenities of your Nudist Camp. You will find the time you have spent in preparation a very profitable investment, and if you have not gained in health and happiness during the process I shall be very much surprised.



Give your skin an air-bath whilst reading in your room

STRAIGHT BODIES FOR NATURISTS

by ANTHONY CAMPANA

Continuing a series of articles on How to Keep Fit

“A SOUND mind in a sound body” is a motto that should appeal to every naturist, but not everyone realises that a sound body must first be a straight body.

Mere straightness is not a very exciting ideal. Yet it is a very important factor in the maintenance of health. The savage, living under natural conditions, is naturally healthy: and if there is one difference between the savage and the civilised man that leaps at once to the eye, it is the straightness of the primitive's gait and posture, and the civilised man's slouch.

Everyone is willing to listen to—or give—the admonition “Hold yourself straight,” but it is rather from a sense of the better appearance and general rightness of the posture than from any very vivid sense of its effect on health. The difference between carrying oneself erect and slouching is very marked to the eye, yet the actual anatomical change is comparatively slight. It is a case of “that little more, and how much it is; that little less, and what worlds away.” It seems unlikely that so small a change, however pleasing it may be aesthetically, can effect any very striking change in the health.

Yet it can. For the civilised man's—and woman's—slouch caves the chest in on the abdomen and causes the abdomen to protrude. Thus the activity of the chest is restricted by its cramped posture: it is never moved through its full range, and so it becomes stiffened and the muscles which act upon it are weakened.

As a natural consequence, the vitally important function of respiration is impeded and limited and carried on inefficiently. The lungs, never thoroughly aerated, become staled with stagnant air, so that the vital processes of the body are depressed, and the resistive power of the lung tissues themselves is diminished from inadequate oxygenation.

Such lungs are easy prey to every ailment that afflicts the respiratory apparatus, while their owner is incapable of making any strenuous effort, for he is unable through stiffness and weakness to maintain an increased oxygen intake. In short, he dare not even run for a 'bus.

Meanwhile the compressed and protruding abdo-

men is developing into that profoundly ugly thing, a paunch, and the prolapsed and cramped abdominal organs are unable properly to carry out their functions, from, to use a homely metaphor, sheer lack of elbow-room. Insufficiency of the digestive processes leads to a malnutrition which impoverishes the whole body and scales down the range of every bodily activity, constipation poisons the system with its accumulated toxins, and the congestion of blood in the abdominal and pelvic cavities begins the whole series of abdominal and pelvic disorders that make the fortune of abdominal surgeons.

Which is rather a tremendous tale of woes to follow such a simple thing as failure to keep the body straight. Yet such are the proven end-results of human malposture.

Of this the practical outcome is, What is to be done about it? and fortunately this is not a very difficult matter. Once the danger has been recognised, malposture is by no means irremediable. It is a matter of increasing the suppleness of joints and the strength of muscles by carefully selected exercise; and after that, patient and unremitting practice until the straight body becomes a habit.

Granted the will, the way is there, and it is not as difficult as it may seem. It is the first step that is the hardest: once the evil is admitted and a determined resolve formed to remedy it, the rest will follow easily enough.

The exercises detailed below are calculated to take the body stage by stage from civilised slouch to natural straightness. Daily practice of them for a week or two will be sufficient to convince anyone that they are beneficial to health, because even in so short a time as that the improvement in health will be perceptible. Six weeks should suffice for the average case, six months for the worst case: after that, it is just a matter of remembering to remember—and the habit of erectness, like every other habit, can be cultivated.

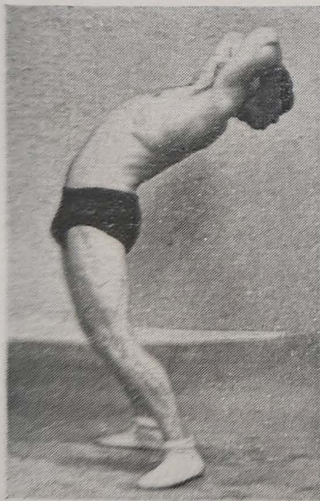
It is never too late in life to start these exercises with the confident expectation of deriving material benefit from them; and it is never too early, for they will prevent as well as cure.

First Exercise.—Lying flat on the back, raise both legs together until they are at right angles to the trunk; steadily lower them to the ground, taking particular care not to hold the breath.

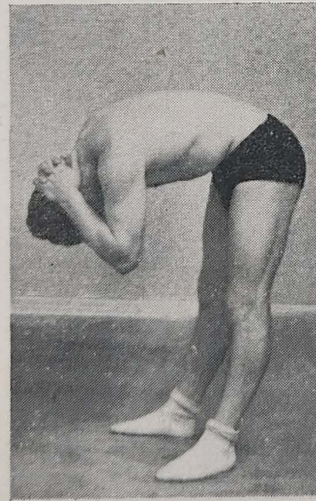
After five repetitions of this exercise, place the hands on the floor under the small of the back, one on each side. You can now feel that while the buttocks and the upper back are touching the floor, the small of the back is not. Again raise the legs to a right angle, and you will note that as they are raised, the hollow of the back is straightened out, so that it presses the hands against the floor. Again steadily lower the legs, *checking the tendency of the hollowness of the back to return.* Perform the exercise five times in this way; in the second week six times, to four of the simpler method, and so on week by week until you are performing the complete ten repetitions with control of the back in each one.

Second Exercise.—Stand with back to the wall, feet four inches away from it. Lean back against the wall, and raise the arms sideways to full stretch overhead, inhaling as deeply as possible. Now exhale, bending the trunk forwards and downwards, letting the arms go with it. No special effort should be made to touch the floor with the hands: it is more important to see that trunk and arms are thoroughly limp and relaxed.

Raise the body gradually to the commencing position, endeavouring to bring every part of it into contact with the wall in turn, commencing with the



Exercise No. 3. 1st Position



Exercise No. 3. 2nd Position

buttocks and proceeding upwards to the head; special attention being given, of course, to the hollow of the back. When the erect position has been reached, again stretch the arms fully overhead, taking them as far back as possible, and completing the inhalation.

This exercise should not be attempted more than three times in succession to start with, and the addi-

tion of one extra performance per week will be enough for most people, ten repetitions being the maximum.

Third Exercise.—Having mastered control of the straight body while lying (with hands to help) and while standing (with the wall to help) you must now master it without any help. Stand with feet apart and straighten the body: lift the chest, but flatten the small of the back. Now without losing this position, clasp hands behind the neck, and bend the trunk rhythmically forward and backward. It is

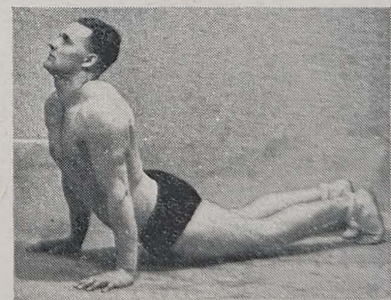


Exercise No. 4. 1st Position

better to keep the straight position well and accomplish only a very slight forward and backward movement than to move through a wider range and lose the straight position. The wider range of movement will come later.

And remember that one good performance of this exercise is worth at least ten bad ones.

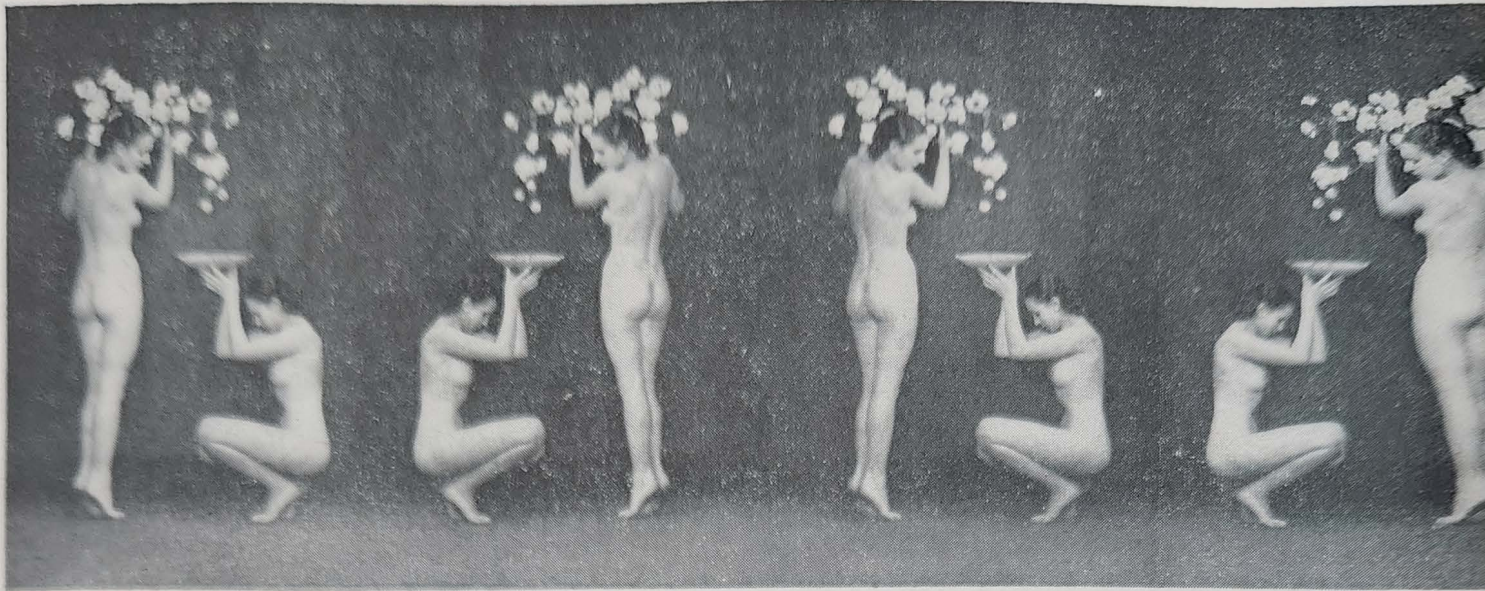
Work to achieve ten good ones.



Exercise No. 4. 2nd Position

Fourth Exercise.—Lie face downwards with hands on the floor, rather more than shoulder width apart and below shoulder level. Press up until the arms are straight and the body arched backwards. Return from this posture to the starting position, then reverse the movement: raise the body until it rests on hands and feet, arms in line with trunk, body bent at the hips.

Four repetitions of this exercise will be adequate to start with, and eight should be your ultimate objective.



THE COMMONWEALTH of THE BODY *by H. ERNEST HUNT*

*"The gods we worship carve
their names in our faces."*

NATURISTS are one and all in pursuit of health, wishing to obtain the highest standard of well-being possible for the body; and behind this again is the further objective of making that fit body the vehicle for the finest expression of mind and spirit.

We are built threefold, body, mind and spirit, and the balanced man or woman strives for full and equal development along these three lines. Any one of these partners can let the others down.

A depressed mind lowers physical-tone and predisposes to ill-health, making the body a ready prey to infections through the lowered natural resistance; while spiritual difficulties induce mental frictions, which may very well have their outcome in some form of physical trouble.

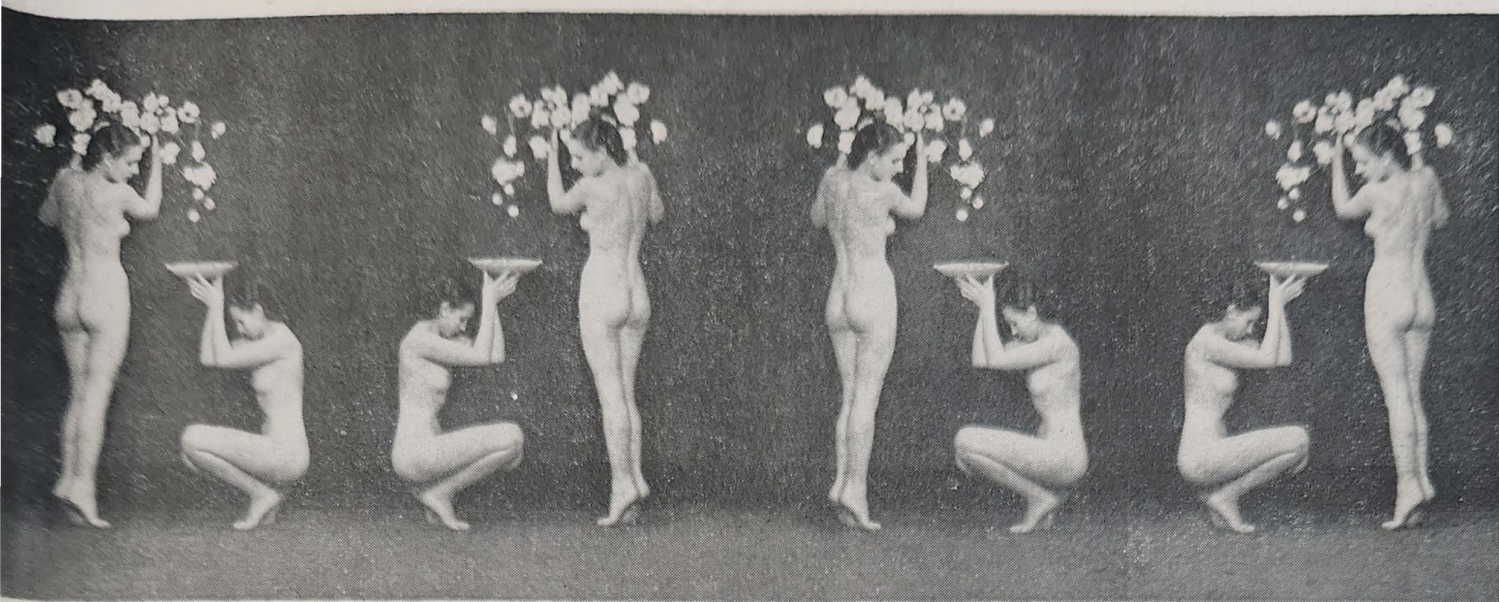
Consequently this three-in-one aspect of ourselves acquires a very practical importance and must not be overlooked.

We begin with the body as the first point to which to attend. Now our bodies are more than mere "bodies"; they are highly complex organisms, just as complicated as a modern State; and harmony within that organism of the body is just as essential as it is in the larger body politic of Society.

Our bodies consist of an extraordinary number of cells, which are really and truly little individual lives, more in number than the population of the earth since the year One of the Christian era. These cells are born, mature and do their life work, and then die.

Every scrap of exertion, mental and physical, demands the sacrifice of these little individual lives in order that the life of the community—the body—should go on. Just as the welfare of the State is only assured when individual men are prepared to sacrifice their own interests for its larger growth and progress, so the body's life is only possible by this continual offering up of its component elements.

The population of the State may have grown from small beginnings to a quite respectable size, and now perhaps the numbers remain more or less stationary. But there is a continual change going on in the individual members, although the census figures keep to a constant level; people are dying, and others being born to take their place. A man leaves his native village in youth and returns after some long sojourn abroad: he comes back to find the homestead the same, with all the old landmarks. But the old people are gone, his friends are dead, and a new generation has taken their place. He is a stranger in a familiar place. So in the same way the cells of our body are subject to this continual process of



The Burlington Frieze

change, the breaking-down and the building-up of tissue.

It used to be said that in the space of some seven years every single particle of the body, even of the hard bony tissues, was renewed, but this estimate is probably much too long. Some three years will probably suffice at a maximum, while one authority has said that under special circumstances the body can be completely renewed in its every part in no longer than a twelvemonth.

When we consider that a jockey may have to sweat off half-a-dozen pounds of tissue in the course of a week (and it takes a prodigious number of individual cells to represent a pound avoirdupois!) the twelvemonth period does not seem so unreasonable. Anyhow, the fact of this incessant change has to be acknowledged.

Buildings live longer than the individuals who build them, and to-day London is changing under our very eyes: old buildings are coming down and new ones going up. Whole streets are being transformed according to more modern architectural patterns. In the continued change of the body, the rebuilding is carried on according to what we might call the racial pattern. We ourselves inherit in our subconscious from an ancestry of a million years, and therefore this ancestral or racial pattern is very strong and has the effect of preserving the normal. But it is possible for us in degree to vary this pattern according to our individual ideas and thus to effect alterations, and these alterations may be—as the Marriage Service has it—“for better or for worse.” If we do nothing in particular, taking things as they come, then we are renewed according to the ordinary and normal pattern.

But how often do we see someone who has had a disappointment, or has been crossed in love, and

forthwith develops a soured disposition, perhaps becomes a pessimist or a misanthrope and begins to look like one! Very quickly he alters the former pattern of his expression and begins to look the disagreeable person he has now become.

In order to look so, he needs must exercise the muscles of his face that produce the cross expression, and when we exercise muscles they grow. Thus in a very little while the pattern of his face is altered for the worse, and he has varied the racial pattern by his own unhappy individual thinking. It was Trine who put it that “the gods we worship carve their names in our faces,” and it is true. Those who worship frivolous pleasures, selfish aims or disagreeable tendencies, soon commence to exhibit the results in their appearance; the expressions on our faces are not accidental, they are logical consequences.

But if the pattern can thus be varied for the worse, it can also be varied for the better; and here is the extraordinary value of all thought and picturing devoted towards a higher ideal of bodily health and appearance. The racial pattern *can* be improved: in the last few years it very obviously *has* been improved. But we ought to be quite clear as to how the improvement has been effected, and for this we now have the explanation of the continual renewal and rebuilding of the cell tissues, combined with the individual's power to take a hand in his own architectural designing.

We are told—“Be ye transformed by the renewing of the mind,” and psychologically this covers the case; we cannot improve upon the advice. It is a process that costs nothing save a little time and effort, and there is no reason why we should not all make a prompt start on this desirable transformation by developing a finer thinking and a more harmonious picturing.

I JOIN THE "NUDISTS"

By A BUSINESS GIRL

LET me say straight off that I am not a nudist by inclination. I am inclined to be shy, and prim and proper, greatly due to a very Victorian upbringing by my grandmother, who, for reasons of "modesty," even taught me to undress under cover of my little "nightie."

This modesty, so-called, I have always observed, and have never, even with women friends, been in the habit of walking about completely nude. I have, however, enjoyed an air-bath very often, in the privacy of my own room. But that is as far as it went.

As a matter-of-fact, I have always considered that Naturists went a bit *too* far, and when I made up my mind to attend a Naturist Clinic—for reasons to be shortly outlined—I worried and bothered and shrank from it as from an ordeal. I hated the thought of going. I loitered along the way until I was late. I nearly fled at the last moment.

All the same, as I was not predisposed to naturism, and not definitely against, I can be regarded as having a fairly open mind, and as such, my opinions may be valuable to those who are wondering about the movement.

Let me tell you that though I have often felt a desire for liberation from the restrictions of ordinary life, I did not know in what manner. When I ex-

pressed impatience, my friends told me to *go away* and get married, but I knew that was not a solution, for one's inner self remains the same after marriage as before. What I yearned for was a sort of spiritual marriage—to be at one again with trees and flowers, as when I was a little child and went wandering in bluebell woods, imagining a nymph or dryad behind every tree, wishing that wee beasties like squirrels and birds would come down and talk to me and not be afraid. Wanting so badly to be at one with myself and the universe. Wanting—yes, wanting to be good.

I did not know this was waiting for me when I attended my first Nudist—beg pardon—I mean Naturist meeting last week. They do not like the word "Nudist," since Nudism alone is not their aim, but only a means to complete freedom. I was persuaded to go by a friend, one of the best persons I know, and I was curious really to find what she, whom I admire as a very high type, could see in "going naked" among a lot of other women and men. So I took the plunge, also because I was frightened, I think, as much as anything. I always face up to things which frighten me. It may take me some time, but I do it in the end. (I don't always win, either, but then, I renew the battle later.)

My friend gave me the address of the Clinic, which is also a fully equipped gymnasium, with hot and cold showers, and the latest sun-ray lamps. I had to meet her inside, as our hours of business finished differently. Screwing my courage to the sticking point, I pressed the door-bell. I heard no sound, and wondered timidly if the bell had rung, or if I should ring again, but then steps were heard, and the door opened. A man stood there, keen-faced, and kindly-eyed. He was fully dressed. ("Thank goodness!") I thought, and nearly fled, even then, while he was explaining that the naturist class was held away inside, in very strict privacy, and that was the reason I did not hear the bell ring. It was the proprietor in person. He answers the door, for obvious sensible reasons.

I followed him—and found myself looking at several naked men, blinked, looked round, saw my friend coming to meet me, from among a group of naked men and women. One girl I noticed immediately, with a crown of raven hair, and a perfect figure,



Health successfully allied to beauty



Youngsters at play, and perfectly happy in a natural way

a veritable goddess. My heart sank! And I, five feet two, with fairly good arms and legs, but thin ribs and a heart that was nearly beating through them, I was so shy and miserable! But I set my teeth. I had determined to be a naturist "for one night only," at any rate; face up to something I was nervous of; and also discover what my friend had found in it all.

Passing through the group, who were in a large, comfy room, a cross between a kitchen and a rest-room, with a blazing fire, and a large table covered with refreshments, we went upstairs.

"I can't—I can't—take off every stitch of my clothes and go down and face that crowd!" I wailed.

"Look over the top of the partition," she said. "Everyone else is without clothes."

I looked. Some were playing badminton. Even in spite of figure faults I noticed how the naked figures, seen together, took on a different aspect from when one sees a single naked body; quite different; like children, playing innocently together; or, like statues come to life.

It was very strange, but that agonising moment of shyness and embarrassment as I was shedding my clothes quite passed as soon as I had joined the other people. It was while I was clothed, I felt shy. As

soon as I was like the rest, I felt at ease. I never would have believed one's feelings could change so quickly. It was as if a moment before I had been Tom, the sweep, and now I was Tom, the clean little water-baby.

I drank my cup of tea, which was most refreshing, as I had had a worrying day, and had only taken a cup of cocoa at lunch-time through anxiety over my work. The tea was delicious, so was the glow of the fire on my body. The pretty girl began to talk to me, so did the others. Men looked at me. I looked at them, but I did not feel naked, and I did not feel ashamed. I felt "All right."

Then a call went out for the physical culture class and for an hour we twisted and bent, and marched, and drilled, and relaxed, alternately. After that, some played games, some sun-bathed under the lamps, myself included. I wanted the rays right on that spot on my back which had a "chair-ache." One of the members adjusted my goggles and as I was a newcomer, timed me until I was "done" on all sides. "You'll feel this nicely, to-morrow," he said. I did, too, for I was the same pale pink that one is after one's first sun-bathe in summer.

Then I went back to the refreshment room, drank

Continued on page 127

BEAUTY and the BODYMIND

by DION BYNGHAM

Beloved Pan and all ye deathless Gods that here abide: make me to be beautiful in the inward man, and all my outward parts to be at peace with those within.—PLATO.

BEAUTY of face and features is, or should be, but a part of that beauty which pervades the form as a whole. The living beauty of the human body is in substance a manifestation of the intelligence of the mind, the emotions of the soul, the joy of the spirit.

Even the beauty of animals—the sleek, mysterious, agile cat, the proud lion or leopard, the spirited horse, the sensitive Alsatian dog—is the lucid expression in living form of a vital instinctive intelligence. So the human form vibrates with mentality through every intelligent cell of its living tissues. Its beauty is like the resplendent flowering of a rose, which has its roots in the intelligent depths of the soul.

Before there can be a root, however, there must be a seed, and the seed must be sown in the living soil. Body and mind, be it remembered, are not separate; they are formed of one living substance and together form one living entity, herein referred to as body-mind.

Of this bodymind, part is conscious and part unconscious, but between the conscious and unconscious regions of bodymind there is a continual ebb and flow of tidal inter-change. What is now conscious may sink down and become unconscious; whilst what is now unconscious may rise up and become conscious.

Every conscious sensation, feeling, idea or impression, may therefore be likened to a seed which is sown and planted in the fertile soil of the unconscious depths of the bodymind. Down in that womb of warm maternal darkness these seeds grow their roots and send up their shoots, until they re-emerge into light and consciousness as leaf and bud and flower.

The true way to beauty, then, is by becoming beauty-conscious. Just as we select and sow the seeds of beautiful blossom in our flower garden every spring, so we shall see that every conscious thought and impression we allow to sink into that unconscious subsoil of our bodymind shall be also a seed of beauty. Thus in time we shall saturate our unconscious self with the consciousness of beauty, until we become beauty-conscious through and through.

When we see our body reflected in the mirror we see for a moment our whole being imaged there, both

body and mind. This substance of conscious flesh is the plastic medium in which we, as artists in life, may mould and sculpt ourselves into types of living beauty.

The human form reflects the conditions of a person's consciousness with even greater fidelity than the mirror reflects the physical shape. In belated recognition of this fact, modern medicine is just beginning an attempt to establish a new study of character and mental ability based on the observation of physical types.

Such diagnoses, incidentally, are being found easier in the case of men than of women, who, as a sex, are less differentiated into types that can be read. Women seem more fluid in that they can adopt many stock rôles, assume features and take up attitudes that have little or no meaning beyond the passing moment.

As a famous sculptor epigrammatically expressed it recently, a woman's face makes her fortune and a man's fortune makes his face. The woman with a fortunate face has sometimes simply to *be*, and, in being, enhance her native beauty, whereas a man, however good-looking, has usually to live on the principle that "handsome is as handsome *does*."

Unfortunately, in the strain and stress of doing, and the worry of footing the bills, man too often pays the price in lost comeliness of person. Dare he pause to count the cost? What shall it profit a man if he gain the whole world and lose his good looks? To ask himself such questions might be too wildly disconcerting, too disturbing. He cannot afford such distractions. So he tells himself that a man's business is to get on with his job and find consolation in the beauty of women.

It is a reassuring thought, however, that the same plastic influence of consciousness which under unfavourable conditions can produce a careworn expression, can, under favourable conditions, and with equal certainty, impart lasting grace and beauty.

Philosophers and scientists have often speculated about what they have termed atomic consciousness. According to this conception every atom of so-called matter may have an elementary consciousness of some kind. Heraclitus, the early Greek philosopher, believed in the love and hate (or attraction and repulsion) of the elements.

Even the 19th Century scientific materialist, Haeckel, felt constrained to adopt from the philosopher Spinoza the idea that the ultimate substance of all things is susceptible to sensation and that all

material existence and activity occurs in response to this primal sensation.

The slightest and most subtle characteristics of the mind are registered in the body if we had only the clue by which to interpret them. We hear of character and destiny reading from the palms of the hands, and even from the soles of the feet, as well as from the shape of the nose. All these clues have, doubtless, their rationals.

But the human face with its bone formations, its complex prenatal development, its mask of muscles that convey and control expression, may well be regarded as presenting a summary of all the forces that have built the body and the emotional currents that drive it. The science of physiognomy and of diagnosis by facial expression should certainly promise important developments in the future.

We like or dislike a face for the human meaning, soul and intelligence revealed in it and brooding behind it. A vital process of evolution and involution, of unfolding from within and infolding from without, is perpetually going on. So bodily features tend to become more and more the outward expression of inward qualities, the visible index to individual type.

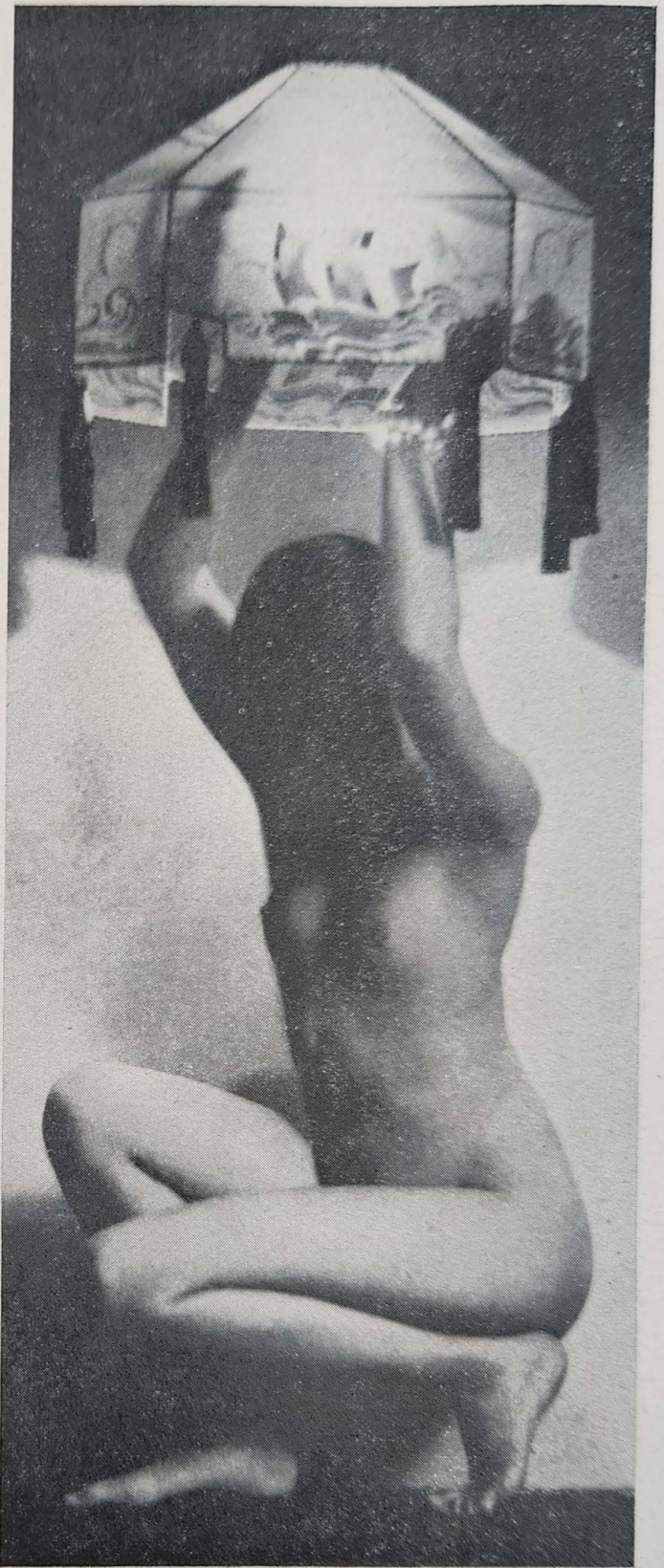
Whoever doubts this resists the cumulative verdict of past and present mankind. Therefore, as Professor Knight wrote in his well-known *Philosophy of the Beautiful*, "Human beauty does not consist in that of body only, or of that of soul alone, but in the intimate union of both. The great plastic power which works in nature has evolved certain types which, in the last analysis, are thoughts, notions, ideas, mind forms, disclosing the mind's essence."

Each one of us represents a type and our first object should be to "know ourselves," to understand our individual type. Then, as Plato taught, our attainment of beauty will consist in our learning to rise from type to archetype or, in Nietzsche's words, to become what we are. Though proof of these principles may not at first be apparent, the sincere beauty-culturist who perseveringly applies them in practice will be able to prove their truth by personal experience.

To be truly realised they must not merely be read or thought or argued about; they must definitely be *lived*. It will then be discovered that we have within us a sovereign power for changing and transmuting the body into all that is beautiful. In fact, the possibilities of beauty in face and form are equal to the potentialities of the soul, since body and soul are one in the all-embracing consciousness.

With a poet's profound insight, Edmund Spenser expressed something of this truth:—

*"Every spirit as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit it."*



We have within us a sovereign power for changing and transmuting the body into all that is beautiful

ARE YOU SATISFIED WITH

ARE YOU satisfied with yourself as a woman? Are you what you wish to be, bodily and mentally? Or is there something lacking in each department? The craving for beauty is a natural one, and an uplifting one, since it is an instinctive desire to express our best selves, a yearning after what we feel to be the highest. It is a craving that will not be stifled. It *will* "out." Even in slums, women deprived of all other beauty in their lives, will satisfy their craving by begging a grocery box and planting a flower or two to make a window-garden. And other women, in various ranks of life, who are plain and colourless, we see expressing their desire for beauty in a vicarious fashion through make-up; whilst women who have charms, enhance them by skin-care and use of cosmetics.

Then, a child, as it learns to touch and understand, will fondle things which appeal to its instinct for form and colour, and murmur "Pretty thing!" among its earliest words.

There are great diversities of opinion among artists as to what beauty really is, for each sees it with different eyes, and when experts disagree, how can ordinary folk express an opinion? But the fact is that almost every woman possesses some form of beauty. Even a sad cripple may have a good skin, lovely eyes, or rippling hair. And even if body beauty seems absent, we do not miss it when on further acquaintance we find inner glories of mind and spirit.



(1) Let physical beauty have free play

(2) The purity of nudity

(3) In studious vein

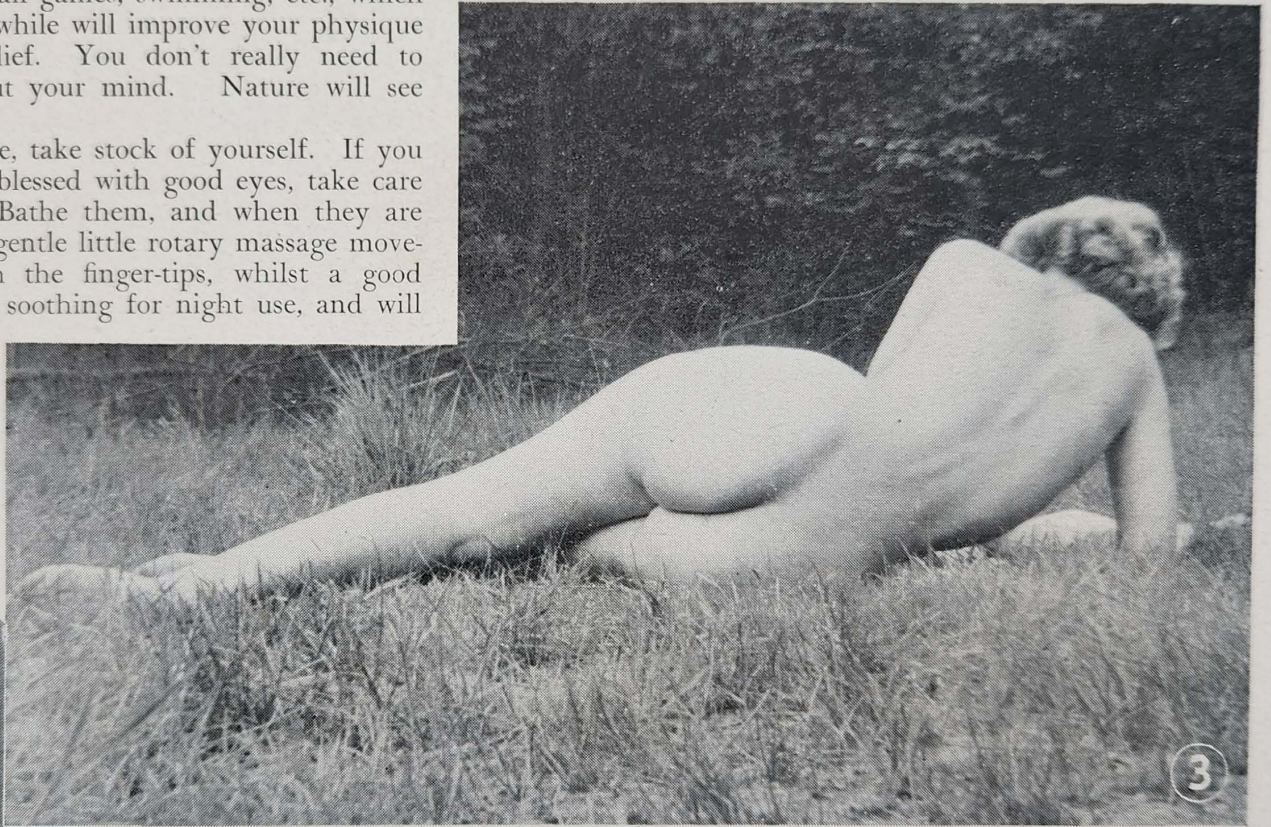
YOURSELF AS A WOMAN?

Every individual woman can, by making the best of her good points and improving bad ones, emerge to a beauty highest to her type. But it is a matter of building up from within, by fresh air, vital foods, obeying natural laws of health and cleanliness, rather than using external aids alone.

Naturists know well how, under the influence of sun and air, contours round out and the body improves, and how, at the same time, there is a corresponding broadening of the mind into fuller flower. Just how? In the same manner as an old gardener once said that it was impossible for anyone, he thought, to retain evil thoughts for long, while gardening. The touch of green things, the handling of the very essence of beauty in the shape of flowers, these have their effect on the mind.

Of course, Naturism offers unrivalled opportunities for curing figure faults; by the gradual effect of the air itself, and by games and exercises. If sedentary work has hollowed your chest and stooped your shoulders, for instance, there are arm and shoulder exercises, ball games, swimming, etc., which in a short while will improve your physique beyond belief. You don't really need to worry about your mind. Nature will see to that!

Meantime, take stock of yourself. If you have been blessed with good eyes, take care of them. Bathe them, and when they are tired, give gentle little rotary massage movements with the finger-tips, whilst a good eye-salve is soothing for night use, and will



also improve the lashes. If you need glasses, do not let Vanity prevent their use. It isn't worth it when we consider how tragically handicapped are those who lose their sight.

Your mouth is being moulded every day, by the words you speak and the thoughts behind them. Your life story is being written, chapter by chapter, on your face, and it behoves us seriously to think so that it is a story we are not ashamed of "on publication."

Soap and water is still the best cleansing medium. Use creams and lotions if you will, but those suitable for your skin. If this is getting wrinkled, cod or halibut liver oil taken internally helps as much as skin food applied outwardly, as it feeds the tissues from underneath.

Beauty is the outward and visible sign, to most of us, of inward and spiritual graces. We desire it because it represents the ideal. But in your search for beauty, you should try to express yourself at your own individual highest and best. This is possible to every woman who desires to be satisfied with herself as a woman.

Next Month: "Are You Satisfied With Yourself as a Man?"

2

A BUSINESS MAN'S REACTION to NATURISM

by
GERALD FINDLER

Author of Business Books

LIFE demands that every human being should possess a healthy body, and whether this is attained by nudism, by physical culture, by out-door sports, or by taking of some patent concoction, depends entirely upon the mental outlook of the individual.

It is well known that those who have, in their own opinion, all the aches and pains ever possible, are those who quickly condemn healthy and natural ways of keeping fit. The reason of this is no doubt due to the fact that the person who is bodily unfit is also mentally unfit as well. Possibly many readers could quote cases where invalids have perfect minds, or where healthy people have warped minds, but it is essential in the laws of nature that the healthy body and the healthy mind are as one, to form the healthy human being.

While you may keep bodily fit do you ever consider keeping mentally fit? If you want to

spread the gospel of Naturism, you have not only to preach the benefit of the sun and air upon the naked flesh, but you have to show a sceptical world that nudism is something more than mere shedding of clothes, something more than exposing the body, something more than the formation of beautiful figures.

You have to show the world that you are endeavouring to live the life that you were intended to live, for the benefit of all other creatures around you. If you can go about each day with the true spirit of friendliness, if you can infuse happiness, peacefulness and contentment, then those who scorn you now for your ideals will, by the magnetic force which you possess, be attracted to you and will rightly follow in your ways.

No reader of this magazine can be classed as a narrow-minded individual, and for that reason it should not be difficult for any reader to make his or her mind as healthy as the body of which they are proud.

How can this mental healthiness be obtained? The very first thing which you must get rid of is—WORRY. In my opinion the two greatest enemies of mankind are the Devil's dearest companions—FEAR and SELFISHNESS. Imagine, if you can, a world void of fear and selfishness, and see if your mind picture is not one of paradise itself. Worry is the state of mind caused chiefly by fear and selfishness.

The person with a healthy body gives little time to worrying about sickness; but find the person who goes about in fear of catching some disease or complaint, and see what effect it has had on that person. Worry can wreck an Atlas-like figure in the course of a few weeks; it can send a modern Venus to an early grave. So it is very essential that you wipe out worry from your mind.

Analyse the thing that causes you to worry, and you will find that it can be



The airing of the skin is best carried out when thoroughly exercised

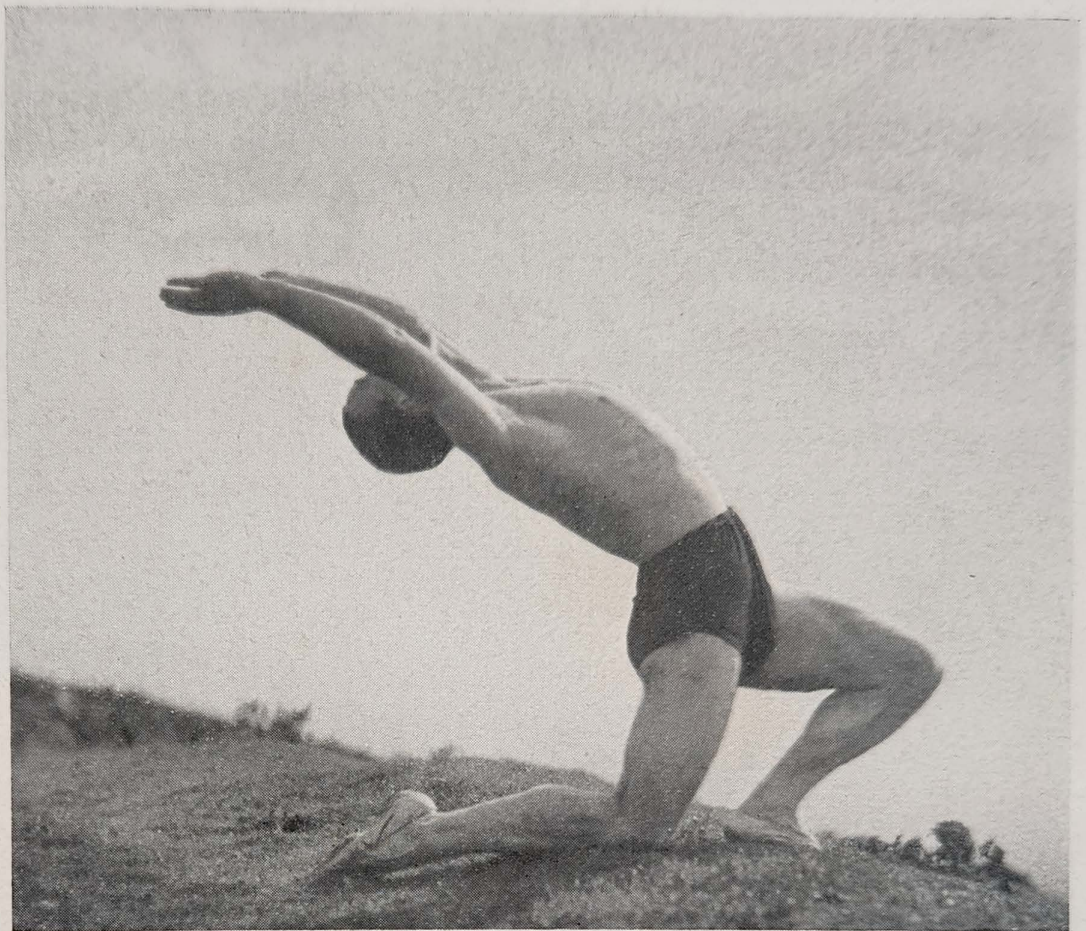
associated to fear or selfishness. So to avoid worrying you must stamp out selfish thoughts and fear from your mind. In other words, the whole of your thoughts must be changed from a negative nature to a positive one. You can accomplish almost anything if you will be positive with your thoughts; you will sink to the depths of despair if you continually think the negative way.

Believe that naturism is good for the body and mind, and it will be; but have doubts to its consequences, then it will fail you. So throw off the shackles of fear and selfishness just as you throw off your clothes and you will understand before your fellow creatures. You will be one of a set of supermen and women, and the world will want to learn the secret of your health and success.

The throwing off of such shackles, however, takes far more courage and determination than the casting off of garments. From birth it has been instilled into you to fear. You have been brought up in a world of selfishness, where everyone grabs for himself.

Fear can be overcome by careful planning, and I know no better way than by analysing carefully each problem. The more you probe with confidence, the smaller your problem becomes, and you will find yourself mastering fear. Ask yourself—*What is it? Why is it? Where is it? How is it? When is it?*—and any other question likely to help you. Write such questions down, and then try and find the answers.

You play games to keep the body fit; try games to keep the mind fit. If you cannot reach a sound conclusion to your problem yourself, then take it to a person who you know is capable of giving you advice in a positive manner. Be careful of your choice of such a person, however, because there are more dismal Jimmies in the world than optimists.



Farther horizons and wider fields open out before the nude culture movement

Fear can be and must be overcome; others have gone before you with a much greater problem than yours. Make up your mind that you will not either fear or worry, and that no matter how dark the day may be, or how heavy your burden seems, you will face it with a smile and have courage to come through with glory. Dare to be a Daniel and face the lion "Fear" without flinching. You will find that by having courage any selfish thoughts will disappear. Selfishness means thoughts of one's self. No one can overcome obstacles by being selfish. The more positive the mind, the less selfish you become. The pessimist is the one who holds a selfish view of all in Life. The unselfish person sees possibilities in the weakest and becomes an optimist.

So by being a lover of Naturism you can develop not only the body beautiful, but the mind magnificent. A motor-car with a beautiful body is useless with a faulty engine. Go into the world as a healthy, optimistic, unselfish individual, creating contentment, infusing happiness, defeating fear, and you will find that the world will treat you as a leader instead of a crank, and will want to join you in your way of living. Who knows, the very movement to which you belong may yet be the solution to the world's troubles?

HOW THE PHYSICALLY OR MORALLY WEAK CAN BECOME STRONG

by

T. W. STANDWELL

I AM not at all sure that the tales and legends generally listed as "fairy tales" in libraries and other literary classifications, even when actual "fairies" are solely conspicuous by their absence from them, are so widely read by modern youth as they were a generation or so since, but it is at least to be supposed that the majority even of the most *superior-minded* have at least heard of them, and are more or less familiar with construction and the morals which those who study them are presumed to deduce. I would therefore ask you whether it has ever occurred to you that the singular physical and mental transformations of cripples, of plain and even repellent youths and maidens into beings of transcendent strength, beauty and activity, were originally intended to be symbolic, that, in short, the supernatural or magical influences which worked these same transformations were "thrown in" to the tales for the sole purpose of glamorous or mystic embellishment? For if this suspicion has not dawned upon you, as yet, I would ask you to remember that in each and every case the said transformations were consequent on some particular physical achievement of the happily "transformed."

THE FAIRY BEAR

Consider, for instance, one old fairy tale or legend from the Eskimo, a legend which, with certain modifications, one is able to recognise in Icelandic, Norwegian, and even in Irish and German, and consequently British folk-lore. In brief, this legend or fairy tale relates the story of a misshapen, hunch-backed and crippled youth, who was so physically repellent and physically useless to his tribe that even his parents were consumed with dislike and contempt for him. He, we are told, was so generally despised and ill-treated that he was only occasionally able to scabble together sufficient offal from the *leavings* after a tribal feast, or even meal, to keep himself alive. Finally, he was cast out of the tribe altogether as useless, and abandoned to shift for, that is to say, to starve by himself.

In this miserable state, according to the legend, he was terrified by the approach of a gigantic white bear, which subsequently revealed itself as a truly compassionate "fairy bear," and on top of this revelation, invited the cripple to wrestle with him. As they joined in the struggle, the youth heard and felt something crack within him, and to his surprise,

discovered that he had become straight-limbed. Thereupon, the fairy bear, having shown the youth where and how to obtain food and shelter for himself, departed, promising to return every day for another wrestling bout.

This system or course of physical training proved singularly efficacious. Some considerable time had, of course, to elapse before the youth was able to put up any real resistance to the grip and strength of his formidable wrestling partner, but as he developed in experience, strength and agility, their regular wrestling bouts became more and more strenuous and prolonged. After several months, the youth found that he could actually hold his own against his instructor, until finally, he astonished himself and fully gratified his benefactor by throwing the latter.

Moreover, during this course of physical training and instruction, the outcast, following hints and advice duly supplied, had become a most skilful hunter and fisherman, while, presumably owing partly to such close association with his fairy friend, he had developed a remarkable physical beauty—inevitable consequence of scientific physical training and culture.

LESSON OF THE PARABLE

Following his success in overcoming his instructor, the erstwhile crippled outcast was advised that he could return to his tribe, and that, in any case, the "fairy bear," having accomplished this mission, would proceed to other beneficent tasks. In the sequel, according to the legend, the outcast went back to his tribe, and—since there is no Christian flavour in the story, as one regrets to have to admit—took a full revenge on all those who had maltreated him, eventually enjoying all the honours and privileges due to an Eskimo chieftain.

Now, one has to suppose that our modern educational authorities would not only scoff at this legend, but would further deprecate its circulation as subversive. As is well-known, all authorities, once constituted, fear and denounce any suggestion that it could or should be possible for the poor, the miserable, and the feeble to acquire powers and abilities which would enable them to dethrone the authorities. Otherwise, one would assume that they would applaud the moral that only through hard work and diligence can happiness and success be secured. Leaving these, however, to their own reflections, it is

open to all who read through the mystic wrappings of the legend to its kernel of truth, to follow its teachings.

This legend of the crippled out-cast and the fairy should, and can only be regarded as a parable. Similar parables, varied in some degree from this one, are to be traced in the folk-lore of practically every people, each of which provides the same moral.

Yet, even the most sceptical students of folk-lore, of old legends and myths, do now concede that there were historical foundations for these traditions. Not a few of such foundations have been ever identified, and when stripped of the embellishments and trappings inevitably tagged on to all recitals of fact as these get handed down in verbal recitation from generation to generation, are perceived to be but the simple relation of certain causes and their effects.

Realised and interpreted in this manner, it becomes plain that equally remarkable transformations, both mental and physical, are as possible of ready achievement to-day. Those of us who genuinely yearn to become transformed into some super-selves, may realise the effects for themselves by due attention to the process or "cause," which is most surely calculated to produce the "effect" desired.

As has been well and often said, "different causes have different effects." Consequently, the youth, or, for that matter, the middle-aged man who proposes to cultivate either his physical or mental powers, or probably both, should, first satisfy himself both as to the direction and extent in which he is most anxious that these should be cultivated and developed.

THE INITIAL STAGES

As has been directly intimated, an essential asset to any physical or mental transformation, such as those recorded in these old legends, can only be that of a strong will and a rigid determination. Other physical and mental

transformations in the opposite direction, into physical, mental, and moral disintegration, with all the attendant miseries, can and will, indeed, inevitably be achieved, through the simple process of subjugating will and personal resolution to the sensual appetites. But then the weak-kneed and feeble-minded who prefer to enter into slavery to their appetites will have no occasion to exert themselves to such an end as this. All that they will need to do is to allow themselves to drift. The descent to Avernus is proverbially a very facile descent. The sole drawback lies in the fact that the re-ascent will prove so arduous, and also that without such re-ascent there can be neither escape nor relief from the self-reproaches and bitter regrets.

FIRST LESSONS

Obviously, therefore, if one wishes to cultivate and possess sound and robust health, together incidentally with some claims to mental ability or achievement in any of the arts and crafts, one must first of all be at pains to cultivate and develop the requisite will-power and determination. Happily enough, it will be found that while thus cultivating or rather creating a mental dominance over the body, the aspirant will be at the same time profitably developing and improving his own physical health and strength. He will, moreover, be also engaged on the extension and broadening of his intellectual grasp and activity.

Even the most dubious and hesitant must agree that a wider and deeper knowledge of their own bodies, physiological, anatomical and chemical, could not fail to be a singularly valuable addition to their present store. Then as they progress from this acquisition to some knowledge of their peculiar physical reactions, both to their own mental and also to external inferences, they will perceive that they are well advanced towards a self-verification of the magical folk-lore legends.

BE A MAN!

STRENGTHEN YOUR VITAL FORCES!

You Can't Hide Weakness!

Are you a Victim of

Self-Consciousness, Morbid Fears, Inferiority Complex, Weak Memory, Poor Concentration, Lack of Self-Control, Bad Habits, Thinness, Flabbiness, Headaches, Dizziness, Constipation, Indigestion, etc.? If so,

Have You Realised that Your Failings have a Physical Basis?

Read this typical report from a Standwell Pupil who regained lost manhood, and restored his health and self-respect.

Pupil No. 11,527, age 31. (Constipation, Indigestion, Thinness, Sleeplessness, Poor Concentration, Introspection, Night Losses, Weak Will-power) writes:

The whole course has been a real pleasure to do, with that feeling that one is improving every day. My nerves are stronger now than I have ever known them to be before. Digestion is perfect, and I now sleep eight hours. I have increased in weight to the extent of over one stone, and my measurements have also increased very much. But the greatest improvement is in the mental condition. The complete control over all actions and thoughts is something I have lacked for years.

If you are suffering from any form of nervous disorganisation, no matter what the cause, or how intimate the problem, write to me fully in confidence for a FREE and considered opinion of your case

Also send for my **FREE** book—

"DO YOU DESIRE HEALTH?"

I am the only Practising Physical Culture Consultant who has specialised for over 30 years in the treatment of Nervous Disorders arising from Sexual Excesses and other causes.

All replies and books sent **FREE** in plain sealed envelopes.

T. W. STANDWELL

Physical Culture Consultant

Dept. N.T., 329 HIGH HOLBORN
LONDON, W.C. 1

"HATTED" BETTER— NATURE'S WAY

You will have admired the wind-blown tresses of our cover model. This article reminds you of seasonable hair and scalp treatments

WHEN you have been under the drier at the hairdresser's, you will have thoroughly enjoyed the effect, at once soothing and invigorating, of the artificial wind produced, but March, with its winds, offers many opportunities of improving the hair by a natural "wind-blown" method, free of cost.

First of all, there is, of course, the pleasant feeling of the wind blowing through the hair, which has that effect on the mind described as "blowing the cobwebs away." It is a gentle and persistent massage of the scalp by the wind, and many naturists will go out on a windy day just to get this particular sensation, and return home with all their worries blown away.

But there are other, more specialised, hair benefits to be gained in windy weather. For instance, many folk are afflicted with greasiness of hair and scalp, for which a drying spirit lotion such as bay rum is chiefly used, with copious shampooing. On a dry, windy day, this scalp trouble would be greatly benefited by an hour's outing in the wind, with its natural drying-out action.

Dandruff is at the root of most hair troubles, and though due to a germ, this is bred and is most prevalent where hats have been constantly worn, and circulation through the scalp consequently impeded. Here, therefore, the benefits of getting out into the wind need no stressing, both as prevention and cure.

There is one great, inestimable benefit to be gained from the wind, our natural and cost-free hair-drier "machine," and, of course, from the air generally. It is, that it is a certain method of improving hair-growth. Hair is Nature's covering for those parts of the body where protection is needed—on sex organs because these parts are delicate and need protection from scratches and bruises; under arms, for here, the great arteries lie close and need warmth; and on the head as a shield against too-inclement weather.

It is an infallible rule that on any exposed part Nature comes to the rescue with increased protection, *i.e.*, with tan in hot weather, and by thickening the skin on the sole when we go barefoot. And, as

soon as a person bares the head to the wind, so soon does hair-growth become stimulated and we are "hatted" better—in Nature's way.

Apropos of this, the writer recalls meeting a Scandinavian lumberman who in course of conversation remarked on the fact that during a time he was working constantly, and wore thick leggings, his legs from the knee downwards became quite hairless. "Like a girl's," he said, ingenuously. But when he took on other work where he had to go bare-legged, in a very short time a thick growth of hair appeared on the legs.

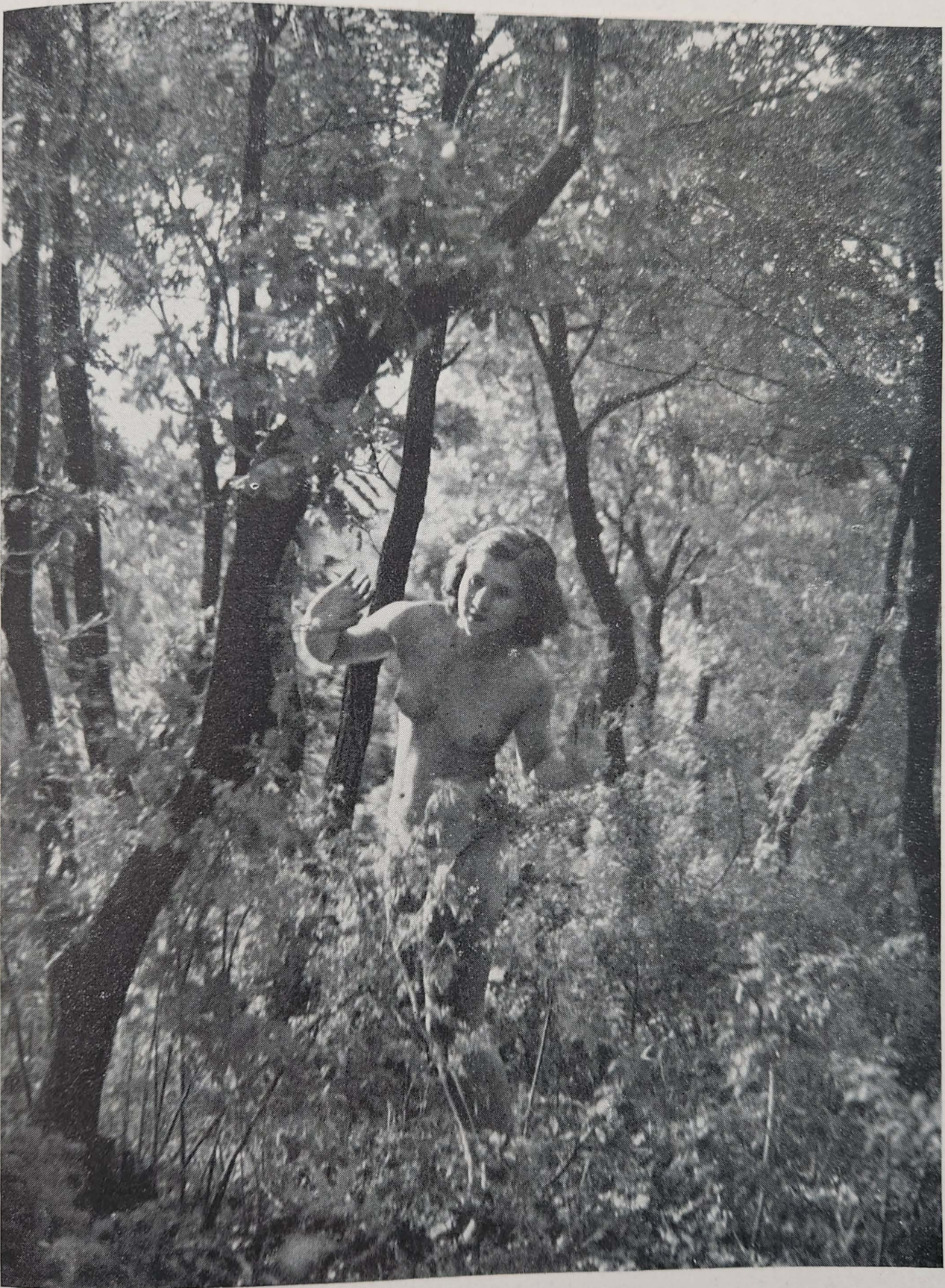
If this applies to body members, where hair-follicles are not, as a rule, very strong, it is apparent that it applies in much greater degree to the head, where hair is our natural finish and adornment.

It will, of course, be necessary to keep up the daily scalp massage and hair-brushing. The principle underlying all massage is pressure and manipulation, rather than rubbing—lifting and pressing and pushing of the flesh, which stimulates the supply of blood to the tissues and breaks down acid deposits, in a way mere rubbing cannot achieve.

Place the fingers of one hand on the scalp, to hold it firm, and with the fingers of the other hand, push and knead the entire scalp in turn, until the skin is loosened from the skull, and circulation wakened up so that you feel the whole head tingling. Then part the hair at the various partings, and give each one a hundred strokes with the brush. Finally, brush and comb the hair the "wrong way," up from the nape. This prevents the hair from getting a too-set and too-flat appearance, which may come even when no hat is worn, if the hair is brushed and combed straight down all the time.

Bay rum is useful on a too-greasy scalp, and almond oil on a too-dry one. Shaken up with an equal quantity of toilet eau de cologne, the latter makes quite a good home-made, improvised hair tonic for either sex.

Follow this advice—practised by the writer with success for many years—but especially valuable now that March is here, with its chance of making the best of the wind for improving the hair.



Happy hours in a state of nudity

HEALTH THROUGH YOUR MIND

by

A. NORMAN BRANGHAM
M.C.T.P., M.H.P.A.

A Psychologist Looks at Nudism

ALL new "cults," as well as the old-established ones, must naturally be looked upon with more than passing interest by a psychologist because he wants to know what prompted the origin.

More often than not, he sees them as some distorted outcome of a neurotic age, when our fundamental emotions are seeking to strive for self-expression, and the result is bizarre and unsatisfactory.

Most of such "cults" tend, not really towards natural life or a natural philosophy towards life, but towards a fantastic, complicated organisation of the social structure.

Take jazz, for example. I know many people will disagree with what I say, but they only disagree because of their incapability to see what has prompted the phenomenon of jazz to enter into our lives.

We have to ask ourselves just why jazz came to us when it did, when the strain of modern existence became stronger, the tempo faster, and the individual adjustment more difficult to make. Why was Henry Hall not a contemporary of Bach, Mozart, or Beethoven? For the simple reason that the emotional make-up of those days had no need for this type of stimulation. Now we need stimulation; that is why jazz is so popular. It symbolises the deep, restless strivings of the human soul; it is the stimulating drug which urges on, and which blinds to reality.

So, as a psychologist, I would say that jazz, and all that it means, is a bad thing, significant of things to come.

Now let us take a look at Nudism. Nudism is also a modern "cult," the product in reality of our unconscious striving for a certain type of self-expression. Nudism represents the sublimation of the sex instinct into the channels, or "excuses," of physical and mental health, its object being, amongst other things, to remove the old conception of the human body which is draped with clothes—the suggestive act of "leaving to the imagination."

The younger generation realises that the Victorian conception of the body was narrow and unhealthy,

to say the least, and as we are in an age of reactions, the reaction of the clothed human body comes in the shape of the drastic swing to the opposite extreme—Nudism.

As a psychologist, I know what is going on inside the unconscious minds of devout nudists; they will deny this, of course, like the jazz-lover, again, because they cannot see impartially into the depths of their own minds, nor can they realise the true nature of their motives. I know that the nudist is one who cannot gain full æsthetic or instinctive pleasure and satisfaction from the clothed body; his only way of striving against threatening frustration is to strive against convention, and to react to the opposite extreme, and to subconsciously invent suitable alibis of health, of sun, and general freedom.

I know, too, that nudism as a general "cult" will either take a long time to come, or will never come at all. First, the obvious, the utilitarian reason, is that of our climate. It is only under certain very favourable conditions that nudism can be practised in real safety. Perhaps a rigorous training can develop the body to stand a great deal more inclemency than it does.

No, as you nudists will agree, nudism is confined to the house, or to the summer time. Therein the nudist is wise, because our bodies have become sufficiently degenerate to be able to stand only a low maximum of physical hardship, above which the organism tends to break under the strain. Just as the over-development of muscular strength often causes a weak heart and the danger of an abrupt end to life, so could the indiscriminate use of nakedness also bring about organic troubles of a very serious nature.

It is all very well to say: "Get back to Nature," but the developmental and intermediary stages of our physical decline have to be taken into account, and our real strength must be neither overrated or overtaxed.

But that is not my chief reason for believing that nudism will have great difficulty in establishing itself

to any real extent, and by that I mean the time when a person can walk all the streets in summer, and nobody bothers to turn his or her head to look. There are many fanatics in all sorts of walks of life who club together, but they hardly concern the general public.

I would like to point out to nature-lovers of this category, that it is not an easy thing to overcome and break away from the traditions of many, many, generations. Not nearly as simple as they would like to believe. Just as it is not natural for the human organism to undergo any sudden change, so it is not natural for the mind to attempt to discard and disown the rooted feelings and emotions of our fathers and forefathers.

More than a tiny vestige of their beliefs are retained, seated somewhere down at the bottom of our minds, well out of the way of our conscious attention. Any attempt to do this must be regarded as a suspicious symptom, and an abreaction, due to a psychological disturbance. Of course, you Nudists will say "You belong to the old generation; you are too inhibited to shake off the unhealthy conceptions of your father's time; you are not enlightened."

Yes, I agree that I am inhibited, inhibited because I know what will happen by trying to break away by an unnatural method. I, like 99% of my fellow men and women, am too inhibited. To the second accusation, I would suggest rather, that I am too enlightened. I see that by launching yourself into a "cult" of this kind, you will achieve nothing; you are rushing blindly up a cul-de-sac.

The ghosts of the past, to put it into mysterious phraseology, cannot be shaken off as easily as all that. It is you, my friends, who are going against the laws of Nature, just those laws you thought you were getting back to, because you are the extreme radicals, the revolutionaries, not the evolutionaries, and Nature prefers the latter. It is those people who prefer to hide their bodies who are the normal, evolutionary ones; they are unconsciously content to follow what comes. Intellectually, you may be as revolutionary as you please—you can read James Joyce and study Surrealism—but here we are dealing with very important emotional factors which cannot be treated in the same way. Is James Joyce a fleeting fashion? Is Surrealism? . . . Is Nudism?

You must realise that we are living in an age of mass-neuroticism. In spite of arguments which attempt to disprove that, I still maintain that we are getting less healthy because the circumstances around us which we ourselves have helped to create, are acting against us, because they are now beyond our control, even if we are loath to admit it. We

seem to be well on the way to digging our own graves. A condition of neurosis brings about amazing changes, unhealthy, sudden internal revolts and rebellions against the existing conditions. Not a very happy thought, perhaps, but impossible by any means, if properly handled.

Now let me get off my high seat, on which I have attempted to put the slide of life under the microscope of psychology. What do I *personally* think about Nudism?

I like it—in moderation.

I should like to encourage it—in moderation, and under correct supervision.

I wish we *could* break away from tradition and from our unconscious mental forces which are so much more powerful than our will-power and intellectual capacities, and which so often lie outside the intellectual understanding. So I would sum up by saying that Nudists should try to find out why they are rebelling against society. Try to avoid the rationalising arguments that you have already brought forward, and then you can decide for yourselves if you still want to remain ardent Nudists!



INSTINCTIVE NATURISM:

Trust and confidence are built up for children
in the naturist life

LET THE WIND & RAIN BEAUTIFY YOU

This month, we present an unusual "beauty" feature for lady readers. It is written by a lady naturalist, who will advise how to make the best of your skin.

MARCH is a difficult time for the skin, which, having become tender during the indoor months, is now called upon to withstand sudden, sharp rain, and rough winds, alternating with milder weather which foreshadows April.

It says much for that beautiful, complex, resilient thing, the skin, that it stands all it does from weather, working life, and the wear and tear of the passions and emotions. These leave their tale written on the features as much as neglect of proper complexion care leaves a crop of dryness, wrinkles, and blackheads.

But the fact is that when we have said all we know against March, we have to admit this for it—that it does offer benefits, second to none, from the point of view of tonic-ing up the complexion.

In a beauty parlour, a usual treatment, after massage, packs, creams, etc., is a tonic "needle-shower" of cold water through a fine spray. One lies back and enjoys this, and pays for the privilege, but one could get a similar and better effect, cost free, in a natural way, under a driving, stinging shower of rain.

So, next time you are out in a shower, let the rain beautify you. Lift your head, and let the raindrops sting and pepper your face into glowing like a rose, and let the March winds add the velvety texture of a rose, too.

This wind-and-rain beauty treatment is special to March, for in previous months there is not the same feel in the air on rainy and windy days, as of Spring not far ahead. Even when the weather is still cold, this makes all the difference. March winds and rains may be cold, but theirs is a tonic cold, and therein lie their especial advantages to health and beauty.

Talking of rain, a splendid way of improving the complexion is by brisking up the circulation generally. A good daily habit is to rub the whole body down in cold, or cool, water, using a square of towel, and, afterwards, use dry friction brushes, briskly, for a few minutes. The best brushes for the purpose are made from a special kind of grass which has an exhilarating effect on the skin. A lovely glow



The longing for pure and natural beauty is to-day more and more evident

follows, which gives the cheeks a natural colour, far surpassing any "out of a box."

At those times you have put up a hand to your face and found it soft and velvety, you have thought that this is one of the occasions when you have unconsciously done something good for your complexion. The fact is you have probably been out in the wind and rain. It is "these twain" which put that peach-like bloom on the skin.

One reason, of course, is that rain-water is soft water, the best wash for the face.

But also, on these occasions, you have most likely been doing other things which have helped. You have not let yourself get too weather-beaten. To prove that too harsh exposure to the elements can have an ageing, wrinkling effect, study the network of criss-cross wrinkles on the faces of farm workers of both sexes. Beautiful faces, some of them, serene, patient, healthy, yet with more wrinkles than the fair sex care to contemplate.

That wrinkles should advance with the years is a

Continued on page 124

HEALTH QUESTIONS AND ANSWERS

Every man and woman has a personal health problem, and the "NATURIST" has made arrangements for these problems to be answered in confidence by Edmund Burke, the well-known authority on health and physical culture. A small charge of 2/6 is made, and replies are sent by post to readers' own addresses within a few days. Each month short extracts from a number of the most interesting letters will be published, but in no case will the senders' name or initials be used. This service is offered by the "NATURIST" in a sincere endeavour to help its readers. DO NOT HESITATE TO TAKE ADVANTAGE OF IT. Edmund Burke will give you sound, authoritative advice on all your personal and intimate problems. Address your letters: **Edmund Burke, c/o The "Naturist," 222-224 Gray's Inn Road, London, W.C.1.**

EXERCISE AND THE HEART

Question: "I have been warned that heavy exercise with apparatus will weaken my heart. Is this true?"

Answer: "Certainly not! The heart is a muscle and grows in strength like any other muscle. Exercise progressively and regularly and you will strengthen your internal organs instead of weakening them."

REDUCING WEIGHT

Question: "I am very much overweight and wish to reduce. What foods must I avoid?"

Answer: "You must avoid all foods that are recognised as fat-producing: these include fat meat, fried foods, twice cooked foods, confections, sweets, sugar and a number of dairy products. Your diet should consist principally of fresh fruits, green vegetables, salads, fish, etc. You must take some active form of exercise to assist the reduction and above all you must reduce the quantity of liquid which you consume."

POOR HEALTH

Question: "I am in very poor health and suffer from liverishness, indigestion and catarrh. I also sleep badly. What shall I do to improve my condition?"

Answer: "You must take a course of regular exercise to tone up your body. Spend ten minutes every morning at deep-breathing and trunk bending exercises followed by a tepid shower or rub-down. You must include in your diet an abundance of dairy products (cream, cheese, butter, eggs, milk, etc.), brown bread, vegetables and fresh fruit. Cut out starch and sugar, twice-cooked foods, spiced food, etc."

INDIGESTION

Question: "What exercises will help to cure my indigestion?"

Answer: "Try the following movements: 1.—Stand erect, feet apart, hands outstretched overhead. Keeping the legs straight bend from the waist to touch the toes. Erect the trunk immediately. 2.—Stand erect, feet apart, hands clasped behind the neck. Keeping the legs

straight bend the trunk first to the right and then to the rear, left and front in turn. 3.—Lie on the back, feet together, hands at the sides. Keeping the legs together raise them upwards and backward over the head. These exercises may be performed in the morning or last thing at night—but they must be carried out regularly for the best results."

FALLING HAIR

Question: "How can I arrest falling hair?"

Answer: "The head should be washed regularly with pine tar shampoo. Do not damp the hair with water but once each day rub a good tonic well into the scalp (Vaseline Hair Tonic is good for the purpose). Brush the hair vigorously for at least ten minutes night and morning. Do not wear a hat if it can be avoided."

ACNE

Question: "I am troubled with acne. What do you advise?"

Answer: "You should wash the parts regularly with warm water. Follow this with an application of eau de Cologne. Your diet should consist principally of fresh and dried fruits, green vegetables, salads, dairy products, brown bread, lean meat, etc. Drink quantities of water between meals and take a saline drink every day."

MEASUREMENTS

Question: "I am 27 years of age, weight 12 st. 6 lbs., chest 44 in. (normal), Biceps, 15 in., Thighs, 24½ in., Calf, 16 in. Are my measurements good and what are my maximum possibilities?"

Answer: "Your measurements are excellent. You do not mention your height or your wrist and ankle measurements—therefore it is impossible to say what your ultimate measurements may be. But in all probability you can make further improvements by following a good course of body-building exercise."

SMOKING

Question: "I am a heavy smoker and sometimes smoke as many as thirty cigarettes a day. Will this affect my health?"

Answer: "You are certainly smoking too heavily. Your excess will certainly affect your digestion and may cause palpitation and other more serious troubles in time. Try to reduce the number of cigarettes consumed by gradual stages. You will find it quite easy after a time."

TIME FOR EXERCISE

Question: "What is the best time of the day for performing exercises?"

Answer: "It depends entirely upon the nature of the exercise. If the movements are of a general nature and designed to keep you fit and supple they are best carried out first thing in the morning. Exercise of a more strenuous or curative nature should not be practised until later in the day."

AGE AND MEASUREMENTS

Question: "I am 32 years of age but weigh only 9 st. 6 lbs. I am 5 ft. 8 in. in height and would like to increase this. Is it possible? I would also like to improve my chest which measures 34 in."

Answer: "Height increase at your age is possible—but most unlikely. Why not enrol for a special course of instruction under one of the recognised height-increase experts? You can certainly improve your chest and all your other measurements by taking a good course of exercise."

MILK FOR WEIGHT INCREASE

Question: "I have been told that large quantities of milk will increase my weight but when I take these large quantities I find it difficult to digest. Is there any substitute?"

Answer: "There is no effective substitute for milk as a means of increasing bodyweight and you will not need to look for one if you take your milk in the right way. You should sip the milk slowly between meals. The longer it takes you to drink one pint the better and in this way you will find it easy to assimilate."

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natural process, but there is no doubt that we can keep them at bay for a long time by use of some kind of "fat" each night.

The right kind of soap is important. Generally speaking, a superfatted one is best, though there are one or two other good, old-established makes which the writer has proved to be excellent, and will tell you of if you care to write, enclosing stamped addressed envelope.

By day, you may like a vanishing cream, or a honey and almond cream, or even a cream-powder substitute which gives the skin a perfectly natural effect. This last costs 2/9 and is a favourite with naturists because it does not look like "make-up," yet improves the appearance of the skin. It is applied with a little bit of damp sponge and can easily be renewed during the day when a quick freshen-up is needed.

You know lemons are good for the skin, but have you tried the new hand jelly which is made from lemons, Irish moss, and glycerine? Cost 6d.

When we see the structure of the skin through a microscope, we realise then how greatly it depends on, and is built up by, the food we eat. What we eat to-day is very soon *US*. It is an important thing, in early Spring, when the blood requires cleansing, to eat for health and beauty. Now, salads are becoming more plentiful, Nature's hint that we should take more of them, because of the purifying, alkaline salts and the vitamins they contain.

Fruit juice, too, is a splendid way of purifying the blood. It is often inconvenient and expensive to prepare it at home, but you can now get a splendid range of fruit juices put up by a good firm, at prices from 5½d. They include orange juice, pineapple, grapefruit, loganberry, and, that "berry" so good for the liver on account of its citric acid—tomato.

Write to us if you would like to know the name of anything mentioned in this article, or of the fruit juices, or you might like to know of pure, concentrated grape juice, priced as low as 2/- for the juice of 8 lbs. grapes!

Grapes contain pure fruit sugar, for energy; potassium salts, for the skin and complexion; sodium, which regulates the alkaline content of the blood, and is at the back of that old maxim "An apple a day—"; calcium, for vitality; and phosphorus, for brain and nerves.

So grape juice is "good for us."

Here, then, are ways of improving the complexion, by using rain and wind, with a few seasonable hints on care of the skin, both by use of a few external "aids" and by salads and fruit juices.

FOR MARCH COMPETITIONS

—See Page 97

COMPETITION RESULTS

PHOTOGRAPHIC COMPETITION



The prize of one guinea is awarded to T. Holroyd, 8 Devonshire Street West, Keighley, Yorks, for the above photograph

LITERARY COMPETITION

February, 1938.

DEAR SIR,

My first experience of Naturism occurred when I was only about 10 or 11 years old.

I was a member of a boy scout troop at the time, at a week-end camp. About a dozen of us had gone for a walk. We arrived at a canal and those who hadn't brought costumes were soon wishing they had, until one of the older chaps decided to go in "in the raw," and the rest soon followed, myself included.

Of course, I didn't think of it as Nudism, as I'd never heard of such a thing, but two or three years ago I got hold of a nudist journal and became interested. I soon began to take every opportunity of sun, air, and water-bathing naked. Whenever I could, off came my clothes and I felt comfortable and healthy and pleased with the world generally.

The best chances I had were two summers ago, when my friend and I went camping on land which my uncle owned, outside the town. It was not overlooked, so from the Saturday night, until we left on Sunday, we were both entirely nude.

The most thrilling experience I had was standing naked outside in a thunderstorm, with the rain pelting down on my bare skin and the lightning crackling round me.

I do think that the best way to convert people to naturism is to treat it as naturism and not "nudism." If there is any risk of giving offence by being seen unclad, it is better to wear a small slip than to gain opposition to the movement.

The ideal state is, of course, fully nude, but this can only be gained by tact, and not by "brazen cheek," as our opponents say.

"J. H. S."

The prize of 10/6 is awarded to the sender of the above letter, published by request under a nom-de-plume



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- Are you Completely Bald?.....
- What is your Age?.....
- Have you Dandruff?.....
- Is Scalp Dry or Oily?.....
- What Severe Illness?.....
- How long ago?.....

To A. J. PYE, 5 Queen Street, Blackpool, 12

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Naturist, March, 1938



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IN 1937 I proved to Britain and the World that 'SUPERMANITY' can be achieved by every man. In this one year 10,000 who longed for vigorous health, a fine physique, great strength and virile manhood and freedom from the petty weaknesses of the average man, such as Indigestion, Constipation, Nerves, Sleeplessness, Lack of Will-Power, Pimples, Bad Breath and other defects, placed their physical destiny in my hands—AND TO THIS 10,000 I GAVE GLORIOUS HEALTH, GIANT STRENGTH, HERCULEAN MUSCULAR DEVELOPMENT, AND DOMINATING PERSONALITIES OF SUPERMEN.

NOW I offer to Britain and the Empire an amazing opportunity. For a limited period only I am prepared to supply the great "World-Beater" Course—the one certain road to 'Supermanity' for the amazingly small sum of 1s. per week.

THE "WORLD-BEATER" Course WILL LIFT THE WEAKLING FROM SICKLY OBSCURITY TO THE VERY PINNACLE OF PHYSICAL PERFECTION—it will give to every man the glorious health and vigour, giant strength, Herculean muscles, will-power and dominating personality of a Superman which will command success in every walk of life.

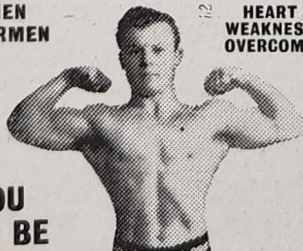
IN 1938 I AM GOING TO BEAT ALL THE WORLD'S
RECORDS IN BODY BUILDING THAT I SET UP
IN 1937

CHEST
INCREASED
12 INCHES



Pupil A. KNIGHT. Was thin and poorly developed. Laurance methods increased chest by 12"; bodyweight by over 2 stones.

TWO WEAK
YOUNG MEN
NOW SUPERMEN



HEART
WEAKNESS
OVERCOME

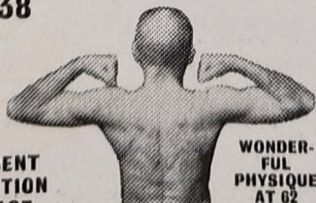
Pupil R. JAMES. Had a weak heart, was poorly developed. Now a strength champion with splendid physique.

YOU
CAN BE
ONE OF
THE
SUCCESSSES
OF
1938



THIN MAN
GAINS
2 STONE

Pupil R. GRANT. Was 6' 2", thin and underweight. Laurance training increased his chest by 8", bodyweight over 2 stones.



WONDER-
FUL
PHYSIQUE
AT 62

PRESENT
CONDITION
OR AGE
NO BAR TO
SUPERMANITY

Pupil 6543. 62 years of age. Regained youthful health and vigour—built splendid physique

HERE IS MY OFFER TO YOU

Enrol for the "WORLD-BEATER" Course at 1s. per week (which includes FREE apparatus—the "Laurance Staminator," giant spinal developers, leg developers, wrist exerciser, triple-resistance units, etc.). Complete the 8 lessons—and, if at the end of that time you are not completely satisfied that you have achieved Supermanity, I will continue to train you—AND SUPPLY FREE APPARATUS—without charge until you have reached the pinnacle of perfection.

I am able to make this unprecedented offer because my proportion of successes is unequalled in physical culture history. Many of my pupils have added 5 inches and even 6 inches to their chests in the first 28 days. Hundreds have added 2 inches and 3 inches to their arms. Scores upon scores who were underweight have increased their body-weight by more than 10lb. in the first month of training—World Record results that are only possible by the "Laurance Method." I give individual attention to the special needs of each pupil from the first to the last day of the course, thus ensuring success.

POST THE COUPON TO-DAY

SEIZE THIS— FOR 1938

YOUR GOLDEN OPPORTUNITY

- ★ Please send me free of cost or obligation particulars of your "WORLD-BEATER" COURSE which I can obtain for 1s. per week, and details of your £1,000 Free Offer.
- ★ Also Free Copy of your interesting fully illustrated book "Supermanity," together with prospectus of the Laurance Institute and FREE Presentation Copy of your specially reproduced and autographed Prize-Winning Pose Photograph.

NAME

ADDRESS

NATURIST, MARCH, 1938

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LAURANCE INSTITUTE OF HEALTH & STAMINA, LTD.
LUDGATE HOUSE, 110 FLEET STREET, LONDON, E.C. 4
Post in Unsealed & STAMPED envelope

I JOIN THE NUDISTS—Continued from page 109

more tea, and started talking to a group of members. We had a most interesting discussion on naturism. I asked if people with sex obsessions ever joined. Sometimes, was the answer, but when curiosity was satisfied, such folk either dropped out—for the classes are very strict and no laxity would be permitted—or became converted to a normal way of thinking.

There are several things the ordinary person wonders about naturism, and we may as well be frank about them and settle them. Sex organs, for instance. Well, there is no having to avoid looking at the opposite sex, out of politeness. You just don't think of them as "men," but more as if you were an innocent boy, yourself, among others the same. Not a single sexy thought entered my head. I did not feel sexually conscious, or shy. I shall never forget that my first reaction to Naturism was one of innocence. I felt good. The childhood longing was satisfied. And when you get a crowd-instinct for goodness, it is very strong. "There cannot be anything wrong with a movement that makes me feel so good," was my thought.

One question women put is, how is it possible to go nude at certain times? You simply wear trunks, then. One girl was wearing them, short, dark, gym trunks. What about ladies' hand-bags? Do they carry them around? You do as you like. If you think you will want some powder on your nose, you just put the bag somewhere handy, but you are too busy with exercising, talking, and playing games to worry much about powdering your nose.

I had imagined myself leaving the class as early as possible and going home saying to myself "Well, I've done it. I've been to a nudist class." Instead, I was so happy, so contented, so eager to experience more of this freer life, that I became a permanent member, and am looking forward to my next class in a few days' time. If the Editor permits me to step into these pages again, I will give you more details, as I go on.



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SPECIMEN STUDIES & LISTS, 1/-, 3/- and 5/-.
ARTISTS' ALBUM of 40 genuine Life 1/2-plates, 30/-.
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EXCLUSIVE 9.5 mm. and 16 mm.

ART & NATURIST CINE FILMS

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Also others, and Cartoons, Comedy, Drama, Travel, etc., from 3/9

HOME CINEMAS from 25/- NEW AND USED CINE BARGAINS
Catalogue FREE

Kindly state your age when applying.

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Haigh, 50, Gainsborough Road, Blackpool.

LONELY? Then write Secretary, U.C.C., 16ST, Cambridge Street, London, S.W.1.

LONELY? Join the G.C.C. Interesting friends either sex, all parts. Particulars, stamp to Sec. (N) 14a, Grosvenor Street, Cheltenham.

NORTH DEVON CLUB. The Country Club for Nudist Holidays. Accommodation. All Games. Full Catering. Special Easter terms. Write, Enclosing 3d. stamps, Box, 105, "The Nudist," 222, Gray's Inn Road, London, W.C.1.

NUDISM. The leading sunbathing clubs (with optional nudism) are White House Club, Warlingham, Surrey, and New Forest Club, near Bournemouth. Write for White House leaflet (3d.), or New Forest Club illustrated handbook (1/-). Secretary (NT), "Heather Edge," Ferndown, Wimborne, Dorset.

THE "ROYAL SCOT." Scotland's First Sunbathing and Nudist Society. Well-appointed House accommodating Empire Exhibition visitors. Club for members. Illustrated Brochure 3d. Write only, Miss Catherine Grahame, 6, Melrose Street, Glasgow.

SUNBATHE in your garden—SUPER-LAP (R.D. 792200) affords complete privacy. Catalogue free.—Coate's Fencing Limited, Fenco Buildings, Bridgwater.

Well Wishers

I have placed an order with my new agents for the regular delivery of "THE NATURIST," and hope I may have the pleasure of being a frequent contributor.

C. W. G. (Worksop)

Mr. C. S. considers "THE NATURIST" a very beautiful production. He has shown it to several of his patients, to whom it has appealed strongly. Mr. C. S. wishes "THE NATURIST" all success.

A Doctor's Secretary

I wish your magazine every success, and I am sure it will have this, as it serves such a good cause.

F. B. (Paris)

I must congratulate you on the production of this new venture and shall be happy to co-operate with you in any possible way to make it a success. I am pleased to note that you aim at more natural photographs.

C. M. (St. Albans)



LAST WEEK

THIS WEEK

A firm youthful bust can be yours next week. Take the Fuller Tablets as directed, and follow a simple diet chart which is sent you free. This discovery of Prof. Fuller has a great vogue in Sweden (Greta Garbo's country), where almost every woman has a firm youthful bust and figure. The tablets contain a rare yet harmless gland extract, quickly tightens up sagging breasts and firms up the loose flesh on the neck. See the difference in yourself in a week. Firm and round instead of loose and sagging. You yourself can possess this feminine attractiveness next week. You'll look and you will feel a different woman. Week's course 1/6; 3 weeks' course 3/-. Post coupon to-day.

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IF SO, JOIN

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For Full Particulars send stamped addressed envelope to

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Renee Houston boosts
LASHEEN

2/- COMPLETE OUTFIT

I am most pleased to recommend, strongly, "LASHEEN" for the eyes. It does make them look lovely. Moreover, it does not "run" or smudge or "cake" and it can be used equally effectively in daylight or at night. The ordinary electric light or even spot-light glare does not affect its fine qualities. It can be used to give a striking, pencilled finish to the brows. Altogether, "LASHEEN" is just what is needed for successful yet simple beauty treatment for the eyes. After all, the eyes are the most important—they are the mirrors of the soul.

(Signed) Renee Houston.

LASHEEN is WATERPROOF—WON'T RUN

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PRIZES FOR MEN &
WOMEN FOR THE
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CONDITIONS

(1) Amateurs only may enter. (2) All photographs submitted should be not less than quarter plate in size, should be glossy and unmounted. (3) Each photograph submitted must have the owner's name and address on the back and the wording "Permission to reproduce this photograph in the 'Naturist' is given by —" and then signed by the owner. (4) Prints will be returned only if accompanied by a stamped addressed envelope. (5) The coupon on the bottom of this page must be pasted on each entry.

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WIN 10/6 FOR
YOUR VIEWS

Whilst you have been sunbathing you must have formulated views about Naturism which would be of interest to others, or perhaps you have had some interesting experience. Letters must not exceed 250 words and if it's interesting we will publish it. 10/6 will be paid for each letter published. Send your entries marked "Literary Competition" and please write on one side of the paper only. Preference will be given to entrants giving full name and address for publication.

In every case the Editor's decision is final

SEND IN YOUR ENTRY TO:

The Editor, "THE NATURIST,"
222-4 Gray's Inn Rd., London, W.C.1

Important Note

All Competition
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Course at 1s. per week is eligible for the Grand
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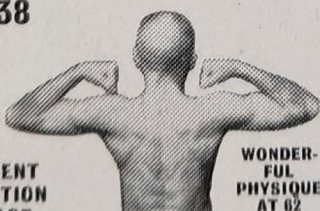


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I am able to make this unprecedented offer because my proportion of successes is
unequaled in physical culture history. Many of my pupils have added 5 inches and
even 6 inches to their chests in the first 28 days. Hundreds have added 2 inches and
3 inches to their arms. Scores upon scores who were underweight have increased
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