

THE PREMIER NUDIST PHYSICAL CULTURE HEALTH MAGAZINE

The Naturist

VOL. I. NO. 3

FEBRUARY, 1938

MONTHLY 6^d.

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BE TALL?



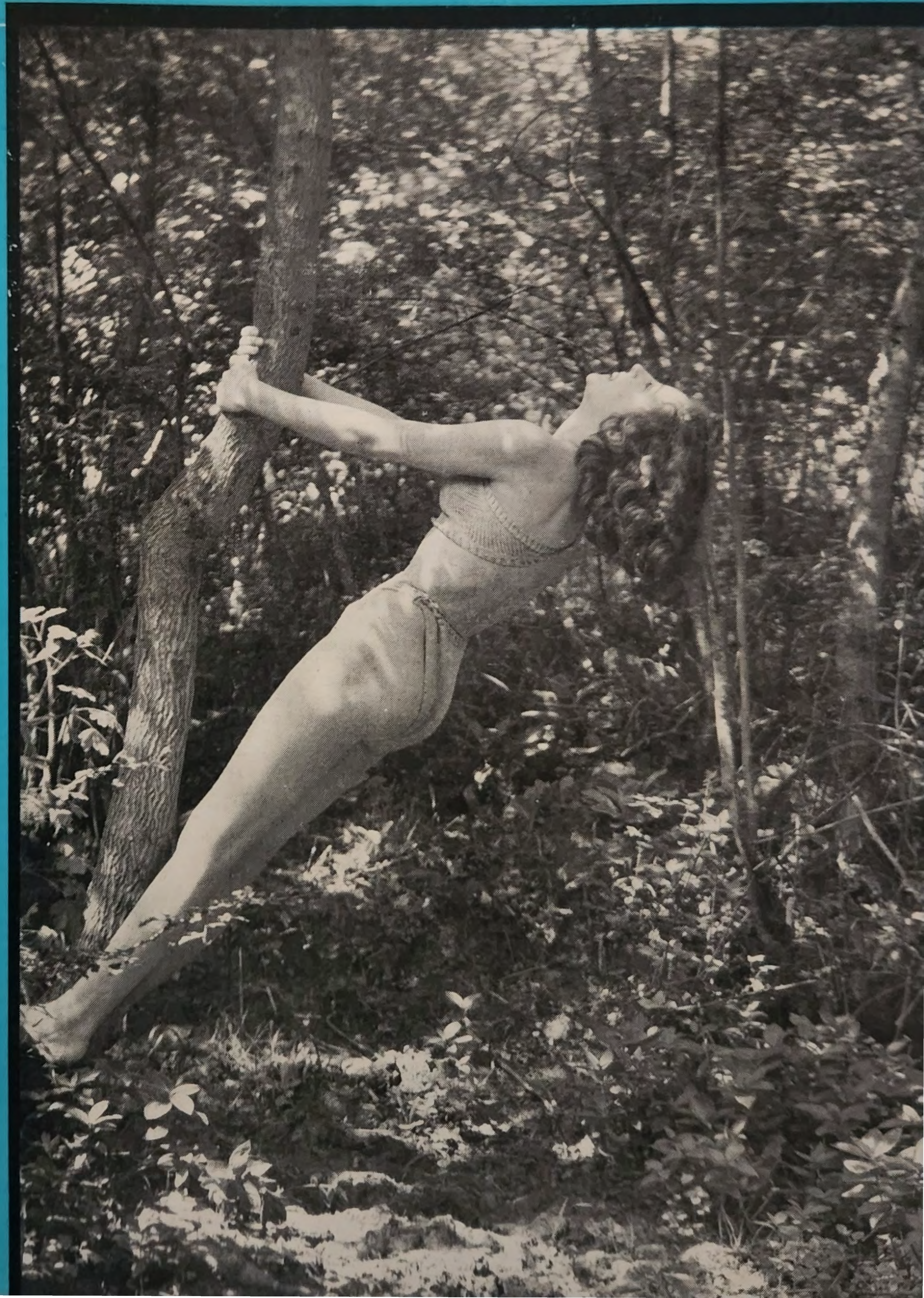
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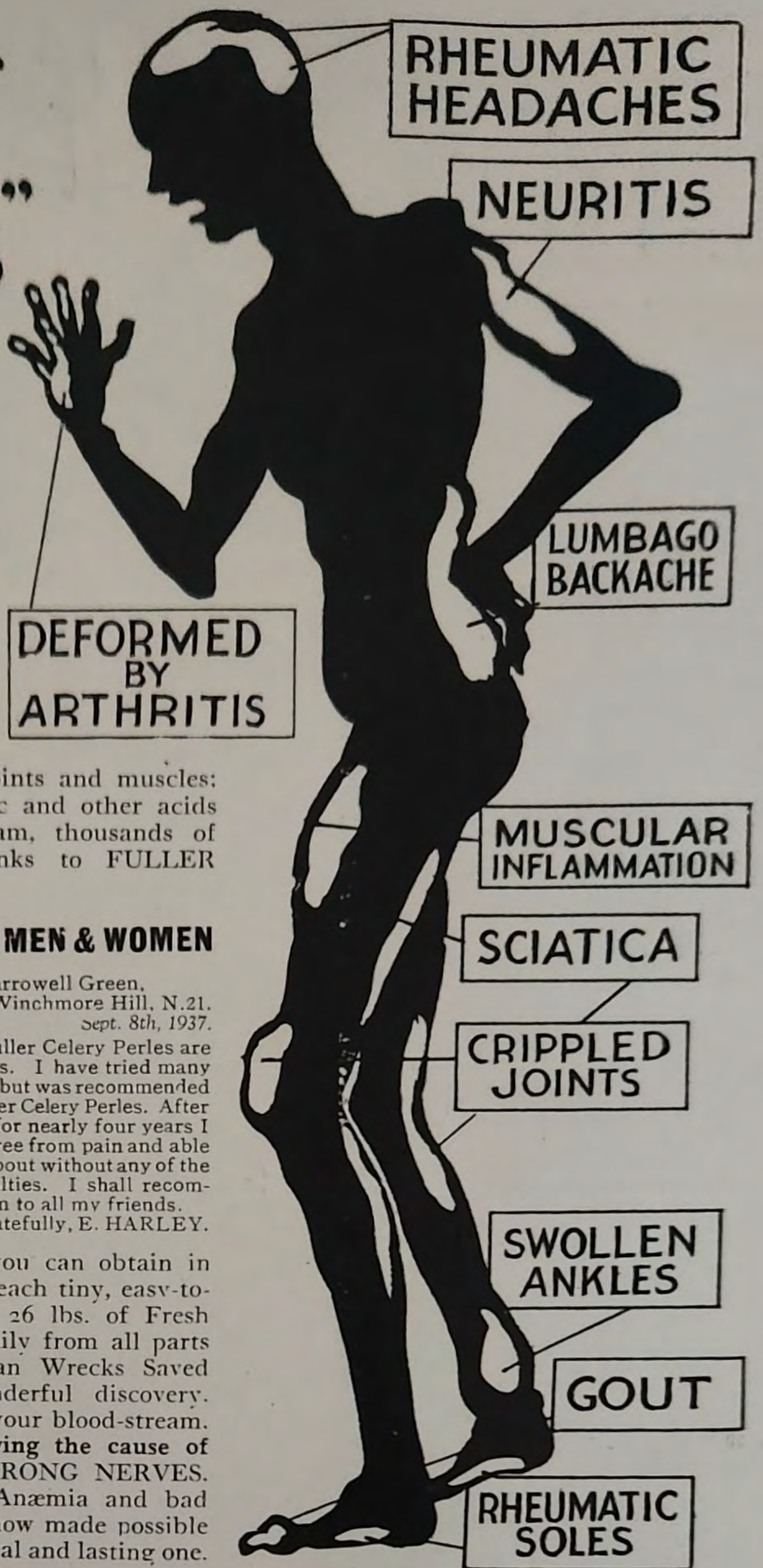
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CONDITIONS

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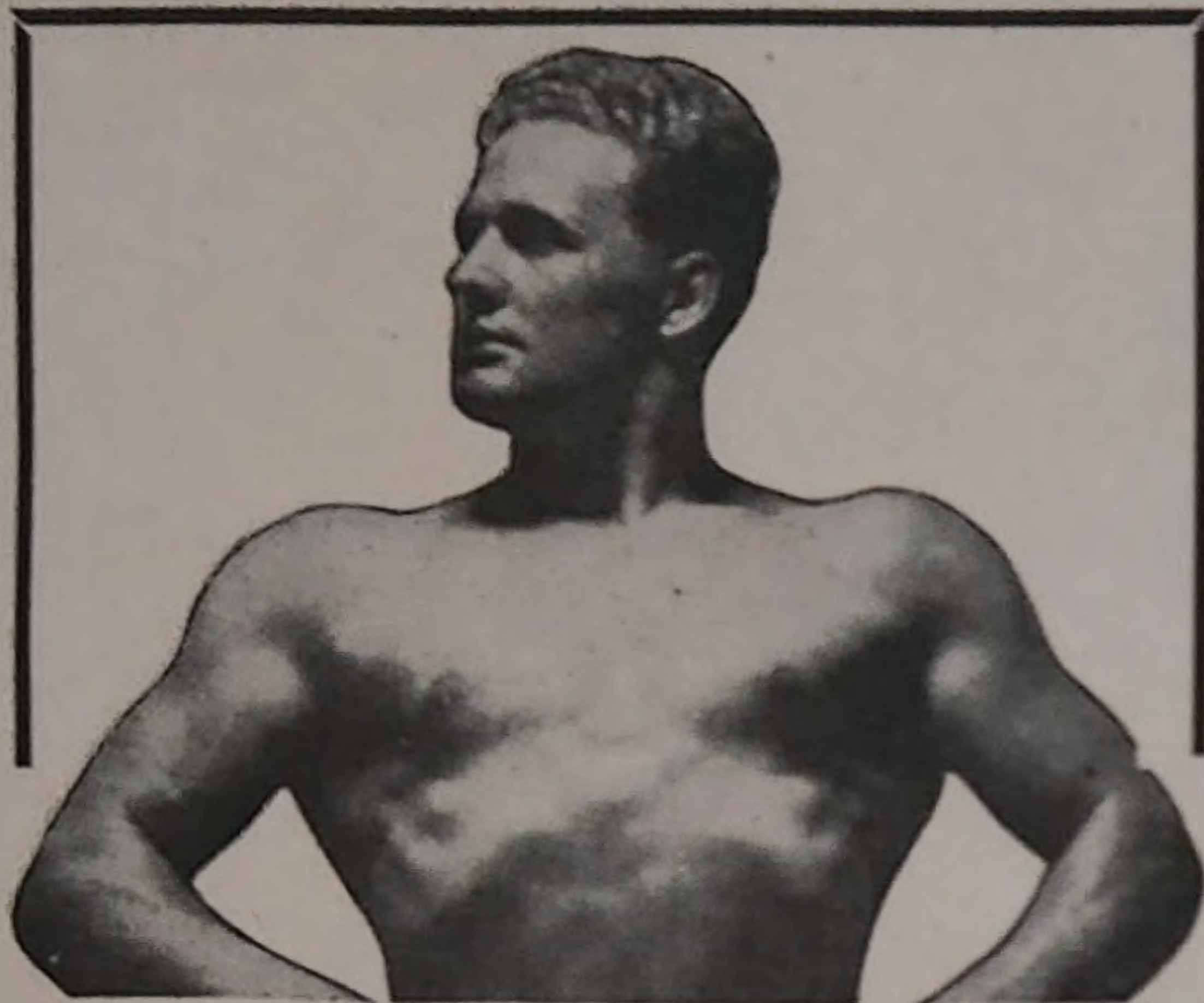
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"Naturist," Feb. 1938.

The Naturist

VOL. 1. NO. 3

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- FEBRUARY, 1938

A Magazine for all interested in Physical Fitness, Hygiene, Diet, Sunbathing,
and a Healthy Natural Life

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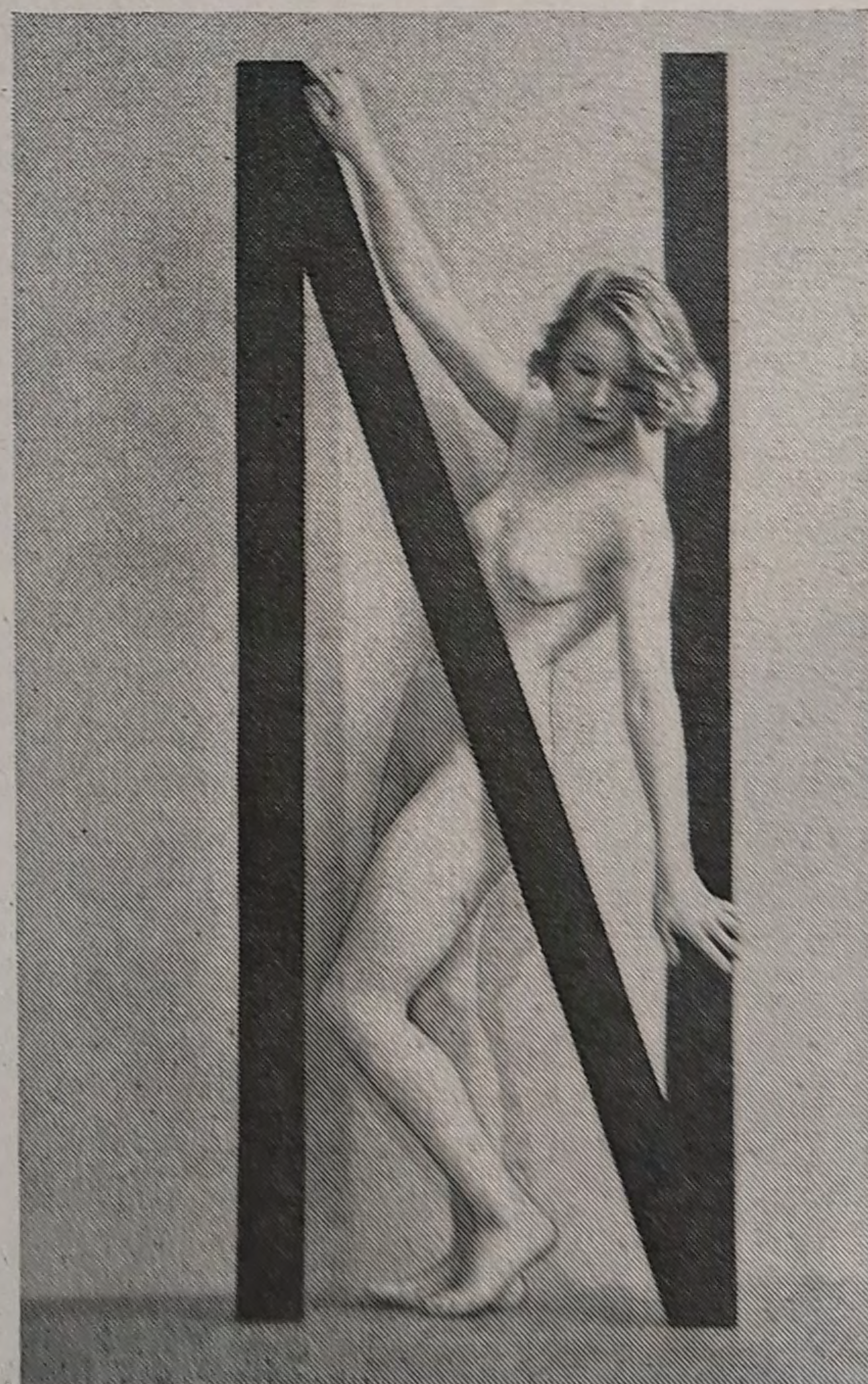
OUR OBJECTS

(1) To provide a medium of expression for the many thousands of people who are realising the value to be derived from sunbathing, naturism and physical culture.

(2) To make people appreciate the enormous benefits to the nation's health to be had from the proper use of the sun's rays.

(3) To spread the gospel of naturism and the cultivation of a perfect nation by natural means and resources.

(4) We want your help. We want you to regard this magazine as your organ for the expression of your views and experiences.



THE EDITOR



Reflections

NUDITY is to-day a vividly controversial issue, passionately advocated by naturists, violently denounced by many conventional-minded people. It is advocated as promoting health; it is denounced as debauching morals.

To the present writer it has always seemed that both these lines of thought go wide of the mark. That nudity is beneficial to the physical health I do not of course deny: it is an elementary fact of physiology and hygiene, and those who deny it do so from simple ignorance. But while this is important enough, I believe that its importance has been overestimated in some quarters. And the great, the real, the paramount importance of nudity has been almost totally ignored.

By this I mean the value of nudity as a means to mental health.

No thoughtful observer denies or can deny that the mental state of people living under civilization to-day is such as to give rise to the gravest anxiety, not merely for those people themselves, but for the civilization they constitute. We are haunted by hugaboos of the mind: we are afflicted with tics and phobias, manias and complexes, inhibitions and compulsions; civilization's nerves are shot to pieces, are

The MENTAL NECESSITY of NATURISM

“ , the indestructible foundation of the case for Naturism is far removed from the ground on which Naturism is attacked. ”

says

Roy Hayworth
THE WELL-KNOWN NOVELIST

ragged to the point of insufficiency; daily we see the loss of work, of time, of money, and the subversion of individual lives, from “nervous breakdown” and its kindred ailments. Civilized man is dying of the jitters.

Nor will any reasoning observer of these facts impute them to mere chance or suggest that they have neither cause nor explanation. They do not afflict man living under primitive conditions: they are, it is evident, the product of man's failure to adapt his mind to the conditions of civilization.

The basic structure of man does not vary. A human being born in London or New York is substantially identical, physically, chemically, physiologically, with a human being born in the wilds. If, then, the one is well and the other ill, it is sufficiently evident that the latter has failed to adapt himself to his environment.

It is the present writer's contention that much of this failure, much of the consequent mental suffering, is due quite simply to the loss of the human body: it is lost, that is to say, to the mind.

Test this. If you are not a practising nudist stand up and look at yourself in the mirror. How well do you recognize yourself? How familiar is

what you see? How strong is your sense of personal identity with what the glass reflects?

Now strip off your clothes and repeat the experiment. Now how well do you recognize yourself? How familiar is your own body to you? Have you any sense of personal identity with what you see in the mirror, and if so, how much?

If you have not seen your own body for some time—and the average human never sees his or her own body: it is never naked for more than a few seconds while dressing and undressing, a few minutes while taking a bath—you will not feel as strong a sense of personal identity with the nude reflection as you did with the clothed one.

But this reflection was not the image of you: it was the image of a costume or a suit of clothes, with your head and hands protruding from it.

Most of us on taking off our clothes, laying them on a chair, and inspecting our bodies in a mirror, are inclined to repudiate the image. "It may be mine; it is not me. *That's* me, laying on the chair. That is what I feel as familiar, identify with my conception of myself, recognize as me."

Is it now to be seriously contended that this is a desirable feeling?

We may raise ourselves to a higher plane by improving ourselves, even by sublimating ourselves: we cannot do it by denying ourselves. The body exists: to deny, forget, or ignore its existence leads not to higher things but to the nerve clinic and the lunatic asylum. When you strip and face the mirror, what the mirror reflects is you—whether you recognize it as yourself or not. You must cling to that solid fact as you cling to the solid earth: it is the foundation on which your mind is built.

Too many minds to-day are houses builded upon sand. Our asylums are full of people who have lost their sense of personal identity: and the insanity statistics are too well known to need quoting, showing as they do that an appalling proportion of society is mentally unbalanced, and that the proportion is constantly rising.

Yet how essential it is that the mind should be correctly—and realistically—orientated. Our life is lived in the mind: no physical or chemical test can distinguish between a living body and a dead one; they are identical. But in one the mind has ceased to function: and that one is dead. We have no experience of the outside world save through the mind: even our simplest sensory perceptions are conditioned and, as it were, flavoured by the mind that perceives them. If the mind, then, be based on falsehood, on misconception, our whole life is vitiated and becomes a falsehood. Such a fundamental deviation can be terribly serious even when it is only slight: just as two straight lines which diverge imperceptibly will, when they are produced, move farther and farther apart.

The idea that the body is in itself bad and objectionable I need hardly negate. The attitude is almost obsolete, though it still persists in dark corners. One still hears occasionally of nuns veiling the crucifix while they undress "so that God shall not see them naked." Even to-day there do exist a few girls' schools where the pupils are compelled to wear nightgowns while taking a bath so that they shall not see their own bodies. Need I denounce such a practice? Need I remark that even if the body were bad, objectionable, sinful, and so forth, ignoring and denying it would be the worst, not the best, course to follow. You do not improve bad drains by ignoring them.

Surely we must, and nowadays do, regard such an attitude with repugnance and horror. But if we do so, and if the attitude is accordingly becoming extinct, ought we not logically to take the further step I have suggested? If the body is not bad, it is good. Let us then frankly recognize it. Let us familiarize ourselves with our bodies and cultivate our sense of identity with them. That way, and that way alone, lies mental health.

Could you, if you were shown a photograph of a number of naked bodies with the faces concealed, identify your own from amongst them?

After all, a woman is not a costume, a man is not a lounge suit. We come into this world without these impediments: they are artificial additions which we make to our heritage of nature. We must take the greatest possible care that by them we do not obscure that heritage or lose sight of our real nature. Your life cannot be satisfactorily founded on a misconception of yourself: yet how fatally easy it is to slip imperceptibly into just such a misconception!

To this fundamental error, which I am satisfied lies at the root of civilized man's mental instability, the habitual practice of nudity, alone and in company, is the only antidote. We must patiently re-educate our minds to recognition of our true nature. Only patient, persistent training of perceptions and reflexes will suffice to re-orientate the mind.

If this is conscientiously done, its effect in creating mental health, mental stability, and the spontaneous happiness that inevitably springs from these attributes, will no longer be a matter of mere theory: it will be clearly perceived as a concrete fact.

This, the indestructible foundation as the case for nudism, is far removed from the ground on which nudism is attacked—the moral ground.

There is nevertheless a moral aspect of nudism, and far different indeed from the aspect perceived by the moralists. There is in fact actually a moral necessity of nudism just as there is a mental necessity. But that will have to be considered in another article.

DOES IT PAY TO BE TALL?

***** by *****
**
** Alex Atkinson **
**

IT must do, because so many people want to be. There are physical culture systems advertised which are specially designed to make people tall; and their sponsors reap fortunes. It pays to make others tall, anyway.

Why do you want to be tall?

Well, we have all heard people say "Look at that tall fellow! I bet he's strong!"

But are tall men strong?

No.

Take a list of the world's famous strong men, ancient and modern. From the five-foot-eight-inch Farnese Hercules downward, only about three were tall—not one of them was more than five-foot-nine and few of them were that.

Tall men are not strong.

Why not?

Because the taller you grow, the more of the growth goes into your legs. Tall men have long legs and short bodies.

So the short man has plenty of room in his long torso for large powerful vital organs. And his short arms and legs give advantageous leverage for his muscles.

But if tall men are not strong perhaps they are healthier?

Not in my hospital experience, which tells me that tall folk are much sicklier than short ones, and particularly liable to trouble with the stomach and nervous system. And only the other day I read in my newspaper that the British military authorities want to know why Guardsmen contract pulmonary tuberculosis so much more frequently than other soldiers. It's simple enough: to be a Guardsman you have to be tall.

And you *still* want to be tall? Well, a physical culture course may help, if you are not too old to grow. The ones advertised consist of bending and stretching movements calculated to mobilize your spine and legs.

And if you are in your teens, and have not been



NUDE STUDY

Photo by Dr. A. Wood Smith

taking exercise, almost any physical culture system will make you taller, whether designed for that special end or not. But if those little plates of cartilage in the ends of your long bones have become bone themselves—and it happens at any age between eighteen and thirty—you are too late to grow. An X-ray will tell you.

And you can cultivate the habit of standing bolt upright. I know a man who is four inches taller than I am: when we stand face to face I can look him in the eye. I stand: he slumps.

What makes people tall anyway?

Well, other things being equal, better food and more exercise.

Only they never are equal.

A little gland under your brain, a thing no bigger than a thumbnail, tells you to grow tall. You must have noticed how children grow, not steadily, but in a series of spurts. Your little pituitary gland dribbles out into the bloodstream an infinitesimal trace of an obscure substance; it goes all round your body in the blood, and as if a sorcerer had said Hey Presto! you grow. Until presently your pituitary decides that you are tall enough for now, and you halt to consolidate your gains, to save up spare energy for another spurt.

Sometimes a pituitary goes mad, and pours out this substance unceasingly, in bigger quantity. Then we read in our papers of the six-foot-six-inch school-boy; of the seven-foot, eight-foot, nine-foot school-boy.

And envy him for being tall?

No. Science says that people over six-foot-six are "giants." It also says that "gigantism" is a disease. Strip one of these giants, and you see a pitiful spectacle. All the strength has gone into height; the giant, sexually impotent, is skinny and weak, will never know old age. Statistics show that they mostly succumb to tuberculosis under thirty.

If your pituitary gland goes mad after you are adult, and the final ossifying of your long bones prevents you growing tall, then you develop not gigantism, but acromegaly. The bones thicken on hands and feet, jaw and brow. Have you seen those strange mis-shapen faces, perhaps suddenly in a crowd? Pity the folk who started to grow taller after it was too late.

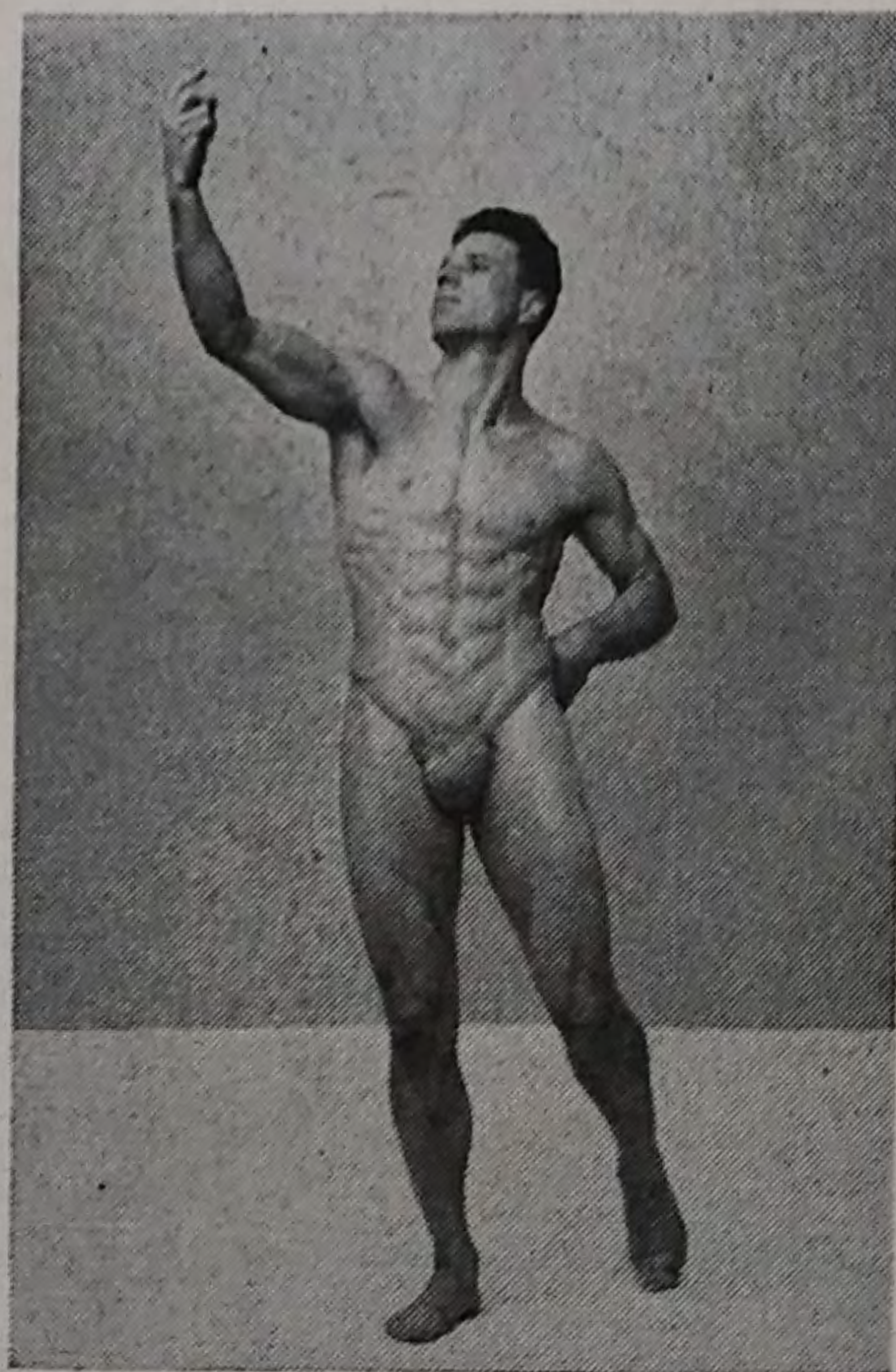
An operation on the pituitary, right through the skull and under the very middle of the brain, may save giants and the acromegalous. Only a handful of the world's surgeons dare attempt it, can hope to bring it off; the American, Harvey Cushing: his pupils, Australian-born Hugh Cairns, now of London.

But if we could get that mysterious potent substance and inject it, while we were still growing? The biochemists are hunting it night and day: have got compounds containing it. The day may come soon when we can be tall to order.

PHOTOGRAPHIC COMPETITION RESULT



The prize of 1 guinea is awarded to B. P. C. Fowler, Esq., 3 Revell Road, Kingston Hill, Surrey, for the above photograph.



The prize of 1 guinea for the best photo of male physique is awarded to William F. Archer, Esq. 48 Rolling Street, S.E. 15.

For particulars of the February Competition see page 65

DOES NUDISM MAKE FOR BODY CONSCIOUSNESS?

by A NATURIST

NATURISTS sometimes meet with the two-fold objection:

"Going naked may be all very well; but, how can normal men and women be together in that state without their being conscious of their bodily differences? Surely, too, there must be the mutual stimulation of sexual desire!"

I will endeavour to answer this dual objection in the only way which, to me, seems satisfactory. I will answer it from my personal experience.

Let me state that I, the writer of this article, am a perfectly normal male human being, now forty years of age. I have a wife, and a son of eighteen. Nudism has often been my personal practice for several years, in the privacy of my own home, at all seasons.

Among the members of my household, including a domestic help, a young married woman (who, of course, was asked if she objected to the practice of nudism), my simple habit of going about naked is taken for granted. It has the full approval of everyone concerned. Intimate friends, calling at my house, never expect to see me wearing a particle of clothing, save a pair of slippers, if slippers can be regarded as clothing. I have found, too, that the majority of visitors, though not necessarily within my intimate circle, usually are quite understanding, and, when obviously I feel hot and uncomfortable in the dressing-gown which I put on at their arrival, and explain that, ordinarily I wear nothing, they frequently say, "Please don't let my being here make any difference. I shan't be shocked or offended."

Occasionally, we are visited by two of my sisters-in-law, both unmarried, and both having naturistic sympathies. They, too, usually discard their apparel, and quite unconcernedly go about the house *in puris naturalibus*. Apart from the first few moments of mutual revelation, neither they nor I have ever regarded our nakedness as anything but an ordinary phenomenon.

The secret of the art of "going naked" naturally lies in one's mental attitude. To a genuine nudist, the unclad human body, male or female, is just as much a part of the order of Nature as are the sunrise and the sunset, the flowers of the wayside, the bright-hued butterflies of the country lanes, or the pageant of the seasons.

That there is anything in any way shameful, disgraceful, or unseemly about the naked body, provided it be normally proportioned, wholesome, and kept clean, is one of the most pernicious fallacies which have ever afflicted the human mind. The origins of this fallacy are to be found in ages of misguided "religious" teaching (true religion regards the body as God's temple), in antiquated laws, and in the general muddle-headedness which, despite the advance of education, still characterises a large proportion of our fellow beings.

This fallacy is a poisonous fiction instilled into us from childhood's days. Even within recent years I have heard parents urge quite little children to "cover themselves up" when their bathing operations have been intruded upon by some unexpected caller. That there is something about the organs of generation, and, in almost equal degree, the naked buttocks, which demands that those parts be carefully concealed, is a fantastic and ridiculous notion which, probably more than any other vulgar error, tends towards sexual perversion and uncleanness of mind. I have heard a mother reprove a small girl for not covering up her navel and her incipient breasts whilst seated in a bath during a casual call on the part of the parson. Another woman, once a school-teacher, threatened to punish her small son, aged nine, because, when a maiden aunt was present, he innocently rose from his bath. Not many years ago, the newspapers contained an account of a married woman who, seeing two boys bathing naked in a river, took away their clothes and called a policeman. The boys appeared in court, and the magistrate expressed his regret that the law did not empower him to have them birched!

Whilst such survivals of mock-modesty, obfuscation, and ignorant, evil-minded prejudice still hold sway, how hard a struggle lies ahead of the Naturist!

I will admit that, on the first occasion when I had personal experience of social nudism, beyond the confines of my own intimate circle, I was temporarily embarrassed.

On this occasion, I was one of a party of twelve people, eight of whom were females. The gathering was at a certain house in H , a famous health-resort. I had been invited in consequence of some



By the edge of the lake

Photo by A. F. Peacock



Midsummer Gladness

Photo by Dr. A. Wood Smith

of my naturistic articles which appeared in a journal devoted to nudism and kindred subjects. A correspondence had resulted, and the kindly wish had been expressed that I would meet the writer in person at a small private nudist gathering.

Now, although I am naturally sociable, I am always somewhat diffident where meeting people for the first time is concerned. The house was much larger than my own abode, and decidedly more imposing in appearance. It stood in spacious grounds, and everywhere were indications of wealth and luxury. However, my host and hostess, who at first appeared in dressing-gowns, soon put me wholly at my ease.

Embarrassment arose upon my introduction to the rest of the company. In the interim, I had undressed, and the majority of the guests had already gathered around the fire in a large and comfortable room. They were wholly naked. Some of the girls and women were of exquisite proportions. One or two of them inclined to corpulency; but I consider that to "err" in this direction is infinitely better than to be lacking in feminine lines and curves. The three other men, likewise quite naked, were of sparer build than I, and slighter in stature. I am nearly six feet in height, broad and massive in proportion.

Although everyone irradiated good-will, and the genuineness of their welcome was obvious, upon my introduction I felt a degree of body-consciousness to

which I had been a total stranger ever since, several years before, I had been seen naked, quite accidentally, by an elderly spinster who, I had forgotten, was engaged in papering my study.

I became acutely conscious of interested eyes. Looking back, however, I feel sure that the interest shown in me was no more than that naturally felt towards anyone not met before. I feel sure that it was due to my own habit of introspection, a lingering relic of the self-consciousness which, since my youth, had been a barrier in the path of my social success and my material prosperity. Embarrassed and flustered, I straightway retired to the most obscure corner that I could find, and remained there, more or less incoherent, until, upon the arrival of another guest, a Naiad of eighteen summers, interest was centred elsewhere.

This Naiad, gloriously unselfconscious, stretched her lovely limbs before the fire, and entertained all present with her lively and descriptive narrative. A young actress at the time, she owns a name which now shines brilliantly among the galaxy of film-stars. On the films, she often appears as nearly as censorship will permit to the peerless state in which I was privileged to meet her several years ago.

I was self-conscious at first; but no one who has not had the experience could appreciate how quickly every vestige of self-consciousness vanishes among nudists! A common nakedness makes for a common

understanding. All the pretences of conventionality are done away with. Within a very short time, I was gay and unselfconscious as the rest.

Not seldom, objections to total nudism are raised because it is said, when the body is wholly unclad, the external organs of excretion are exposed to view, and this, surely, is "not nice."

This objection is based upon exaggeration and misunderstanding. Truly, those organs are exposed, in greater or in lesser degree; but only to a distorted view do they assume undue significance. Among genuine nudists, they are taken for granted. Assuredly, no particular attention is paid to them. There are, of course, people who would like the law to insist that cows and horses shall wear drawers, and that the owners of dogs and cats be fined if those animals fulfil certain of Nature's requirements within public view. I know of a young lady who insisted that her honeymoon in Paris be brought to a premature end because, she complained, when riding on the tops of 'buses, she could see over the walls of the public urinals. The obvious remedy, that of not looking, apparently never occurred to her.

That the exposure to which I have just referred is "not nice," is wholly beside the point. To a naturist, nothing, in its proper place, is unclean. Nudists are among the most hygienic of people. They play the most scrupulous attention to personal cleanliness in every detail and on every occasion.

Certain areas of the body which are particularly liable to exude perspiration, or are connected with certain functions, are assiduously washed, and rendered absolutely inoffensive by the judicious use of toilet powder and other effective deodorants.

That insidious scourge, body odour, presents a serious problem to many people; but nudists know how to conquer it. If they did not, they could not be nudists. An evil-odoured bare body would be intolerable.

I have known people who, in the years when they remained under the servitude of clothing, suffered appallingly from bromidrosis and other malodorous disorders of the perspiratory glands. Since becoming nudists, they have completely vanquished the enemy. Nakedness gives the pores a chance to become cleansed and to remain cleansed. Hinder natural perspiration by clothing, and uncleanness is inevitable.

They who practise nakedness, wash, bathe, revel in sunshine, air, wind and water with a frequency and a thoroughness which simply cannot fail to ensure complete immunity from any and every variety of body odour and uncleanness. The method of ensuring complete and reliable personal freshness employed by many nudists consists in the adoption of the following mode of procedure:—

(1) Bathing in water slightly higher in temperature than the body. Carbohc soap is used.

(2) Bathing in water of the same temperature as the body. Use some high-class scented soap, or fragrant bath-salts. "Palm Olive" soap is admirable. So is "Vinolia."

(3) Rub down with water slightly lower than the temperature of the body.

(4) Dry briskly with a rough towel. If preferred, apply some good powder or other deodorant preparation to the main perspiration areas.

Men and women whose activities and whose achievements are of world-wide interest and importance, find in social or in private nudism, or in both, a form of relaxation and a restorative of mind and of body which, by bringing them into exquisite and invigorating contact with the primary principles of wholesome living, help in great measure to fit them to renew their labours with increased fervour and with still greater effectiveness.



Sunbathing Study

Photo by Dr. A. Wood Smith

EXERCISES FOR EVERY MAN & WOMAN

by Anthony Campana

IN one respect men and women are healthier to-day than ever before. They are less prone to contract and much less prone to succumb to the more virulent diseases which were so rightly feared in the past.

In another respect, however, they are much less healthy. Their susceptibility to minor ailments is stronger now than it has ever been; they suffer from such complaints as indigestion, constipation, nervous disorders and sleeplessness much more frequently and more acutely than ever their ancestors did.

This, of course, has an obvious explanation. The men and women of to-day live, for the most part, so unnaturally that it is really surprising that their general health is not even worse than it is; and the men and women of to-day fully recognise this obvious explanation and are duly appreciative of their comparative fortune.

Unfortunately they fail most dismally to recognise the obvious remedy. They know what causes their poor health but somehow they do not appreciate how simple a matter it can be to counteract the effects of artificial living.

Those men and women between the ages of thirty and sixty, for example, who, because of their sedentary and unnatural way of living are subject to digestive disorders. Do they usually seek the right antidote? Do they adjust their diet to suit their mode of life? Do they take special exercise to keep their abdominal muscles in good condition so that these muscles will, in turn, maintain the digestive organs in position and health?

They do not! A few of the more enlightened may regulate their diet; but this is invariably because they wish to avoid the pain and discomfort which unwise feeding produces for them. Scarcely any of them take special exercise. And yet special exercises for the abdominal muscles are so simple to perform and take so little time to carry out. What is more, they are immensely effective. Twelve minutes every morning is quite sufficient to develop and maintain for every man and woman between the ages of thirty and sixty perfect abdominal muscles that will safeguard them against most of the digestive disorders that normally beset them. Their slimming propensities—and they have them in abundance—are really a side-issue but may be none the less attractive to men and women of the age mentioned who are

accumulating superfluous flesh in the abdominal region as yet another result of unnatural living.

Here are a few exercises that every man and woman can perform with benefit. They are simple, require no apparatus or appliances and take up very little time. Practised over a period they will definitely produce that condition of health in the abdominal region that artificial living so inevitably destroys and safeguard the individual who follows them against many more serious disorders that follow complete neglect.



No. 1.

Exercise No. 1. Stand erect, feet twelve inches apart and arms at the sides. Keeping the legs straight, bend the trunk to the right as far as possible, thrusting the right hand down the side of the leg. In this position thrust the right arm even further down the side of the leg quickly and vigorously. Do this three times in rapid succession and then return the trunk to the commencing position. Bend the trunk to the left and repeat the exercise exactly as before. It is advisable to perform this movement four times at first and increase the number of repetitions at the rate of one per week until eight are performed in all.

Exercise No. 2. Stand erect, feet apart, and with the arms outstretched overhead. Place the palms of the hands together without bending the arms more

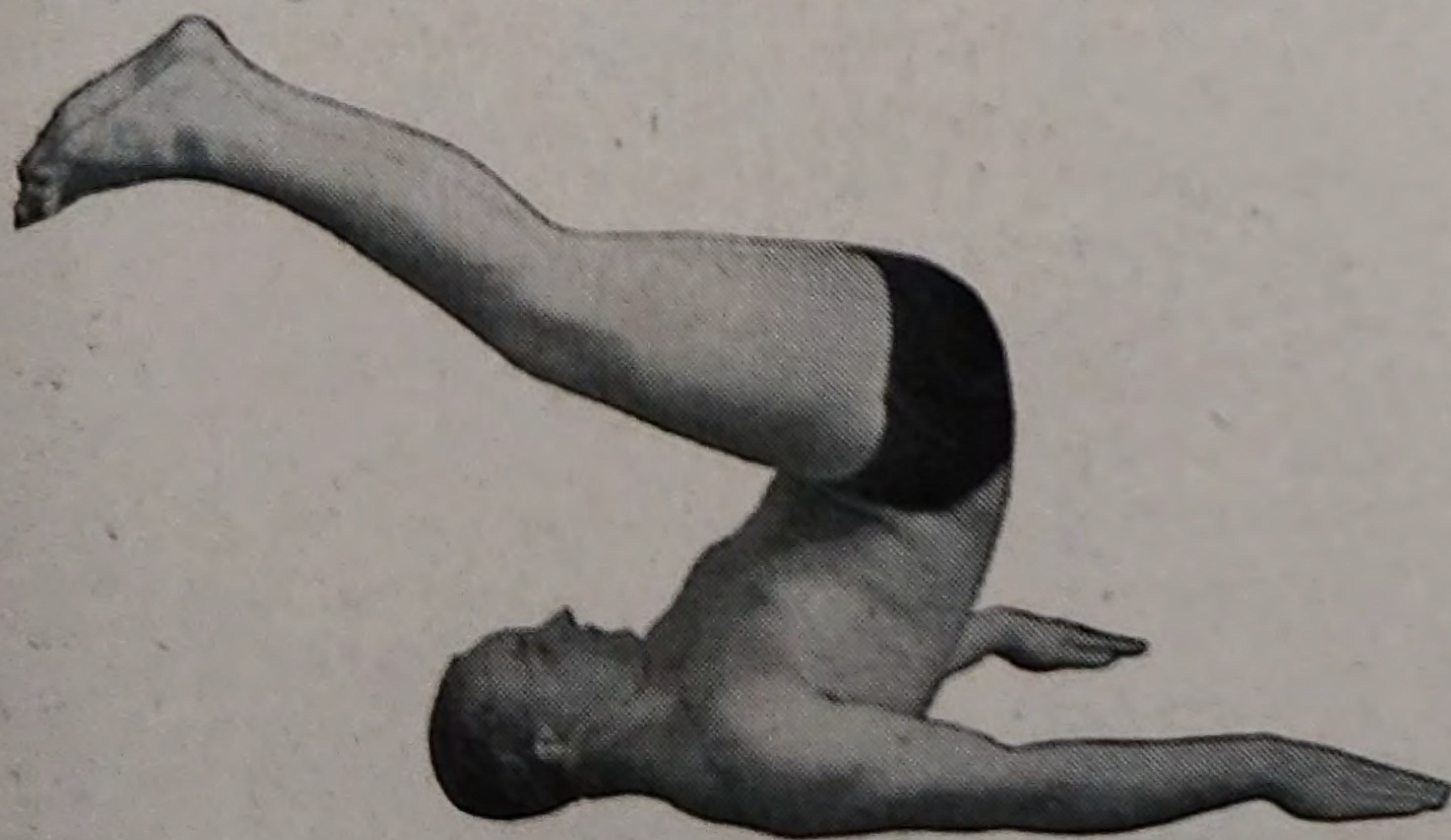
than is necessary. Now, without bending the legs at the knees, bend the trunk to the right as far as possible and then take it forward. Take it round



No. 2.

to the left and then to the rear. The upper body should, in fact, be circled from the waist; the arms describing as wide a circle as possible without unbending the knees. This exercise should be taken quite gently at first but it can and should be progressively increased and intensified until as many as fifteen complete circles are carried out.

Exercise No. 3. Lie on the back with the feet together and the hands at the sides. Press on the ground with the hands and at the same time raise the legs—which must be kept together—upwards and backwards over the head. If possible the toes should touch the ground behind the head, but this will not

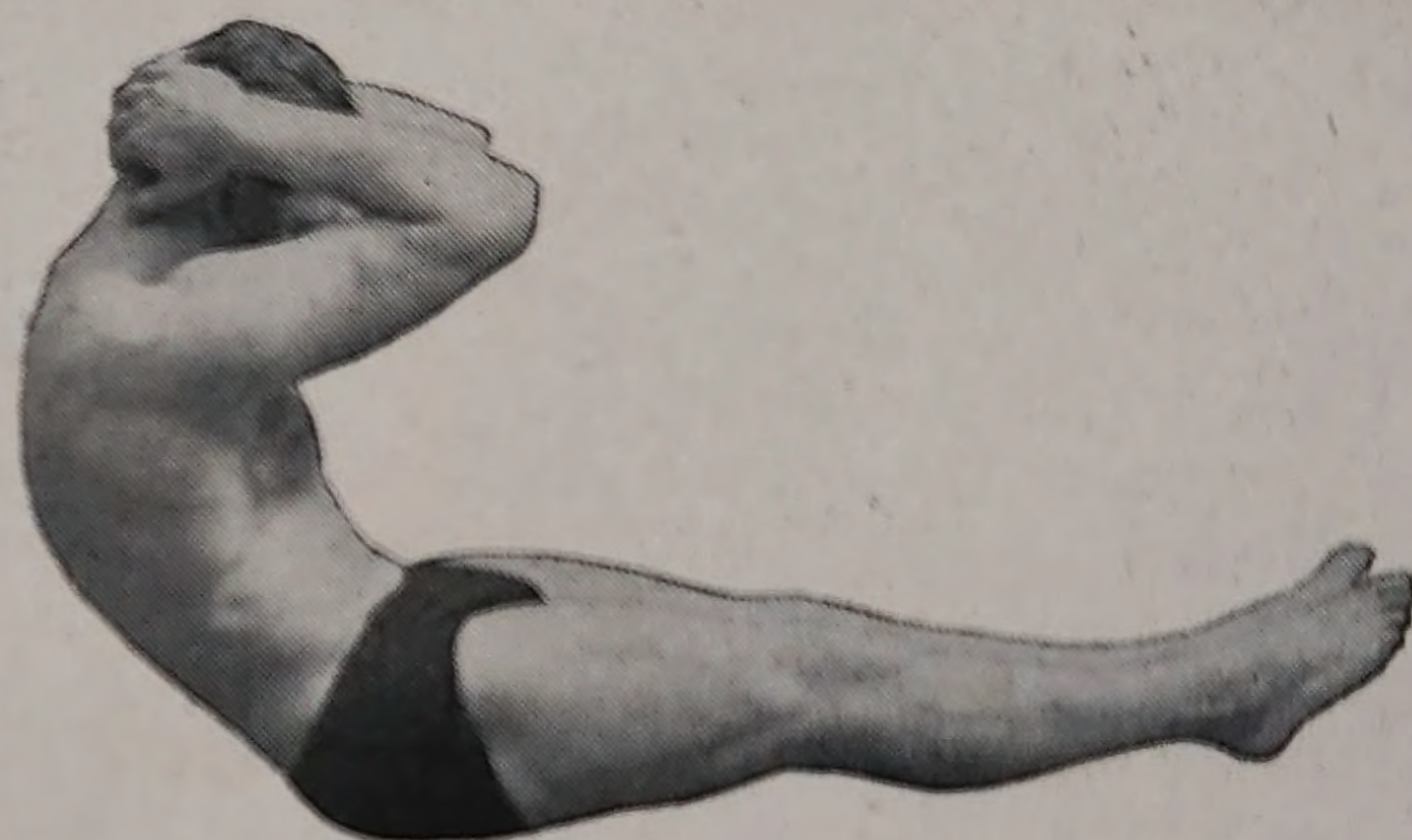


No. 3.

be possible for the majority and the effect of the exercise is not weakened if contact between the toes and the ground does not take place. On no account should there be any strain in endeavouring to achieve this result. Return the legs to the commencing position and pause for a moment. Then repeat the exercise. This exercise is particularly useful in cases

where the abdominal muscles have been neglected to such an extent that they have actually fallen forward and thus allowed the abdominal organs to become displaced. It is, in other words, an excellent corrective exercise for those who are unfortunate enough to possess what is jocularly known as a "corporation." It should be practised very gently at first, but the number of repetitions performed should be increased at the rate of at least one every three days until at least ten are performed in all.

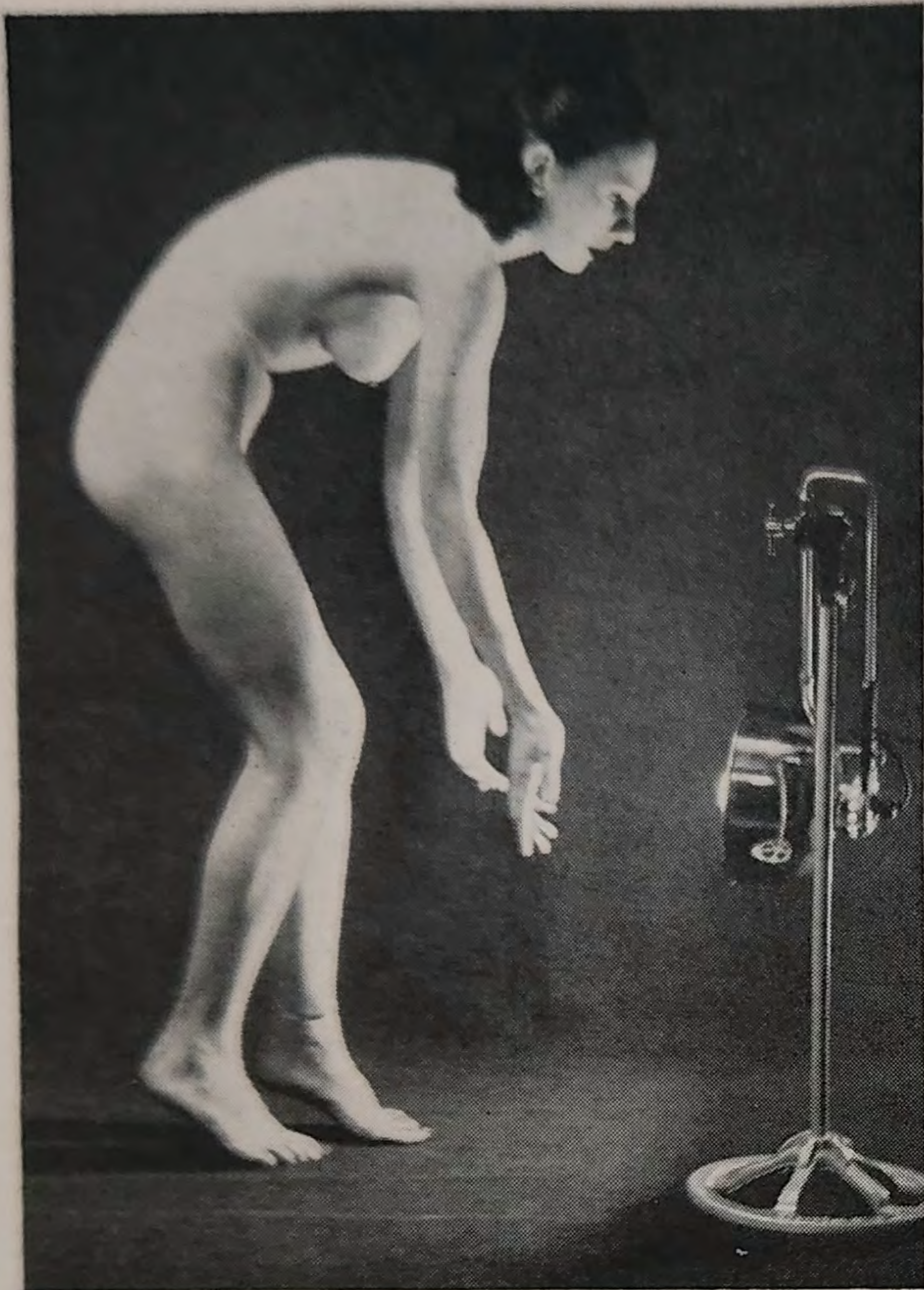
Exercise No. 4. Lie on the back, heels together, hands clasped together behind the neck. The feet should be placed under a heavy article of furniture so that they do not rise from the ground. Keeping the legs as straight as possible, raise the upper body from the ground by the contraction of the abdominal muscles, and then bend forward from the waist. Lower the body quickly to the commencing position, pause for a moment and then repeat the exercise.



No. 4.

This movement is especially valuable for those who are normally "trim" in the region of the abdomen. It will maintain their abdominal muscles in a splendid condition and safeguard them against the possibility of "dropped stomach." For those who have already allowed themselves to "go to seed" and have developed superfluous flesh in this area it is not so suitable and should, in fact, be avoided by them. The exercise should be repeated three times at first and as the muscles grow stronger the number of repetitions should be gradually increased until ten at least are performed.

Every one of these corrective and developmental exercises is "powerful" in the sense that the muscles concerned are called upon for quite severe efforts. It therefore behoves the man or woman who is a stranger to exercise to be careful not to perform too many repetitions in the beginning and to gradually and systematically increase the number until the maximum is reached. This, in fact, is the secret of all exercises: they must be taken gently at first and gradually increased in number and severity. In this way, and in this way alone, will their full and complete benefits be realised.



Enjoying Infra-Red Rays

Photo by Burlington

ACCORDING to advanced scientific thought you and I are nothing more nor less than electromagnetic disturbances of the ether. Rather a disheartening thought until we consider that modern scientists have gone even further and proved conclusively that nothing at all exists! Perhaps it is therefore wiser to turn a blind eye to theory and consider another source of such disturbances in the form of sunlight, which, to judge by our consciousness, certainly does exist.

When sunlight is diffracted through a prism a visible spectrum, ranging from violet to red, is produced. There are other invisible rays of too long and too short a wavelength to be seen, the long ones exist beyond the violet end of the spectrum (ultra-violet) and the short ones, which are called infra-red rays, below the red end. These latter rays have remarkable penetrative properties and in common with x-rays and radium emanations have the power of penetrating opaque objects and producing an impression on a photographic plate. Unlike x-rays and radium however, nothing but good can come to the users of infra-red ray apparatus.

BEYOND THE RED

The Properties and Uses
of INFRA-RED RAYS

BY

F. W. Read, A.M.I.E.E., C.E.
LIFE MEMBER BRITISH INSTITUTE OF
RADIOLOGY

Infra-red photography is based on the extraordinary property of this radiation to penetrate haze. In 1934, Dr. Wright, of the Leek University, photographed the Sierra Nevada Mountains from a distance of 150 miles, and more recently an aerial photograph of Mount Shasta was taken by Stevens at a height of 23,000 feet, the distance between the camera and object being no less than 331 miles! The penetration into human tissue is also very remarkable: an electric light, if placed on one side of your hand would produce an image of the bones on an infra-red sensitized plate the other side of it. Further advances will no doubt be made in this field and it is quite likely that the dangers of fog and mist will be entirely removed by applications of infra-red rays, though the perfection of such an ideal is probably some long way ahead in the future.

THE EFFECT OF TREATMENT BY INFRA-RED RAYS

When infra-red rays are applied they produce heat and a soothing effect on the nerve endings in the skin. Blood supply is increased to the affected part and as a result pain is definitely eased owing to the flushing away of waste products. Other marked properties are their spasm-preventing action and a tendency to increase the rate of suppuration in such afflictions as boils and whitlows, thus promoting a state of health. Benoit claims, too, that the radiation will increase the red corpuscles of the blood by about 15 to 25% after a short series of treatments. This, of course, is invaluable in conditions of anæmia, and the other expected effect, that of reducing the white corpuscles, is also indicated.

An interesting experiment was made to prove that the beneficial effects of infra-red rays are not primarily due to the heat produced and directed on to the patient. An electric fan was interposed between the ray generator and the patient so that a current of air carried away all the heat before it reached the skin. In spite of this the healing effect was in no way impaired although the value of heat rays is quite definite and it would be unwise to exclude them.

Perhaps the most important application of infra-red rays is in the treatment of rheumatism and when it is considered that many millions of pounds are lost to the country every year because of it, there can be no doubt as to their value. Besides rheumatism we find medical reports of successes in many other conditions, including those mentioned previously, of which the following are outstanding:—

All rheumatic conditions, Lumbago, which will always be relieved if not cured in twenty minutes, Sciatica, Neuritis, painful Menstruation, Neuralgia (often in one application), inflammatory conditions, Sinusitis, Rheumatoid Arthritis, Sprains, Laryngitis, Chilblains, Toothache and Earache, and many other complaints including such respiratory conditions as Bronchitis, Pleurisy and all the later stages of Influenza.

USE OF INFRA-RED AND RADIANT HEAT APPARATUS

Unlike ideals of ultra-violet ray treatment, infra-red radiation is best confined to a relatively localized area, and use over large areas is to be avoided. The optimum time of treatment is a prolonged application of thirty to forty minutes duration, and no harm can result from even longer periods. The absorption of the radiation produces a sensation at the nerve endings which effectively guards against approaching too close to its source.

Apparatus such as the Duo-Ray derives its name from its ability to use a generator for infra-red rays from a non-glowing source as well as radiant emanations from the luminous source. Two further treatments can be arranged with the infra-red source, the first of these is with Melted Paraffin Wax which is obtained in blocks and scraped into fine flakes with a knife so that they fall into the part to be treated. When the infra-red ray generator is approached, the wax will melt and all the advantages of a paraffin

wax bath result, absorption of the wax by the skin being considerably helped by the radiation. Naturally this method of application is economical as only a very little wax is needed. The second treatment referred to is that of infra-red rays with Iodex. The Iodex ointment is first massaged into the affected muscle or joint and the radiation applied, when a much greater degree of absorption takes place. The presence of iodine in the saliva can be demonstrated within half an hour of this treatment which is especially to be recommended in rheumatic conditions.

Infra-red treatment as a personally administered specific, is a really practical proposition. Its results have been proved successful and nearly every hospital in the Kingdom is equipped with apparatus for producing it. The first cost of apparatus is very low and, as a matter of fact, you can quickly make up a circle of your friends, who, by contributing to the cost, would be entitled to share in the benefits of radiation basking. In this connection it may be mentioned that the running cost is less than 1d. per hour where electric power is 4d. per unit and the apparatus used is a Duo-Ray.

It is interesting to consider the possible future of infra-red ray therapy from our knowledge of its evolution. Professor Fleming's great discovery of electronic emission led up to the modern method of producing x-rays. He observed that an ordinary electric light bulb became discoloured after prolonged use and he attributed this to the emission from the lamp's filament which tore away particles of carbon and deposited them on the glass. Following quickly on this discovery was the construction of the first wireless valve by Marconi and the birth of wireless. Latterly other applications such as the cathode ray

Continued on page 90



ENJOYING WIND

by PETER ROGERS

PERHAPS you are one of those people who think the naturist is a kind of warm-weather-only animal, who crawls into his burrow about the end of September and hibernates until the following Easter? If you really do believe such a thing I would like to point out what a grave mistake you are making. The true naturist enjoys life in the winter just as much as in the summer.

Not only enjoys it, but turns it to healthy account, too. For winter, to your true naturist, holds just as many joys as summer. The whipping north-easter which flogs the blood to the cheeks, the crisp, cold tonic-like air, the invigorating sting of frost, these and many more things from Winter's store the true naturist has found to be delights, because he has learnt how to use them.

For those of us who would like to carry our summer health all the year round, the rules are quite simple. First of all we must remember that exercise and fresh air are more needed in the winter than at any other season. The extra food we eat needs to be "worked off" if it is not to clog the system and produce eventual disease; the foul air most of us are unfortunately condemned to breathe during the greater part of the day helps to poison our blood stream and needs to be nullified by extra doses of fresh air.

There is still too much of a tendency, a relic of the bad old days, to regard winter fresh air as something full of unsuspected devils, something that will lay us open to goodness-knows-how-many ills if we come into contact with it. So far too many of us carefully shut it out and prepare for ourselves a nice hot mixture of foul gasses which we fondly imagine is air and which is guaranteed to put us on the sick list quicker than anything. Properly used, the oxygen-charged winter air is the finest tonic of any. Just try it. Try taking a brisk walk every evening in the nearest open space, common-land, heath, country or whatever is nearest to you, practise deep breathing as you go, and see what a difference you find in your health at the end of only one week.



ADELBODEN



WENGEN

Photo by W. Gabi

The deep breathing can best be regulated by the number of paces as you walk, say breathing-in for five paces and breathing-out for eight, because the lungs require slightly longer to close than to open. Breathe all the time through the nose, because then the air is warmed in its passage to the lungs.

Speaking of warming, deep breathing is one of the finest means of bringing the body to a comfortable glow on a cold winter's day. Travellers tell of men in Tibet who, having mastered the art of deep breathing, can sit naked in the snow and simply by breathing alone generate such a body temperature that they melt the snow around them, without experiencing any discomfort themselves.

T E R N A T U R I S M



Photo by E. Gyger

Never having been to Tibet, I cannot vouch for the accuracy of this, but I do know that the winter air on a London heath is an excellent body warmer, if properly used.

A better known means of warming the body, and one that is far preferable to crouching over a fire, is exercise. To derive the full benefit from it, exercise should be taken in daily doses. The Saturday afternoon sports or the Sunday hike are excellent, but can never take the place of the "daily dozen" in maintaining winter fitness.

As the daily exercises have to be taken indoors it is imperative to see that they are taken in a well ventilated room. Exercise causes quicker respiration and increases intake of air, so that unless the air is pure and fresh the exercises will do more harm than good. To wash away the waste products of the skin, exercise should always be followed by a bath or a sponge down, and this in turn should be followed by a brisk rubbing of the whole of the skin. Sufferers from cold feet and hands will find this skin rubbing, faithfully practised, an excellent cure.

The ideal way to perform the exercises is, of course, naked, and you will be surprised what an invigorating effect the cold air has on the skin. If, however, you are a novice in the ways of naturism, you may wear a light vest and shorts, but these should be kept scrupulously clean and discarded in favour of nudity

as soon as you feel ready for the adventure. Don't forget that your skin wants to breathe too, and that clothing stifles it.

The third essential to winter health is sunlight, and as it is impossible to hope for any natural sun in this climate of ours, we must supply the need artificially if we hope to maintain our resistance to winter ills. Sunlamps are made at prices within the reach of a great many pockets now-a-days, but those who are unable to afford one, even on easy terms, would be well advised to attend the nearest sunbathing centre.

If you can afford a lamp of your own, you will find the mercury vapour type best, and though the initial cost is higher, running costs are less than with the carbon arc. When using the lamp, follow the maker's instruction as to length of exposure and distance from the lamp, and be careful to protect the eyes. Above all, don't over-expose. You are using the sunlamp in order to keep healthy and whilst artificial sunlight is a good thing, bear in mind that any good thing carried to excess ceases to be good.

Take your sunbath in a warm and well ventilated room to obtain the maximum benefit, and if you should feel at all chilly a little vigorous skin rubbing will soon put matters right.

Try these three winter health essentials, fresh air, exercise and sunlight and you will find you have grasped King Winter boldly by the beard and subdued him who was formerly your conqueror.



ADELBODEN

Photo by E. Gyger

ROUTINE FOR WORKING-CLASS NATURISTS

by
LOUIS KATIN

IN my preceding two articles I discussed the problems of working-class people in regard to healthy dieting along naturist lines. This present article will deal with their problems of routine.

One of the chief difficulties confronting the factory or office worker who wants to base his life on a rational routine is the inordinate amount of time it takes him to get to his work and back home. Especially serious is this for the millions who have to work in London.

No health policy, however sensible, is complete unless it takes into account social factors over which the individual as such can have no control. Therefore this problem of compulsory travel in stuffy trains and trams for hours per day must not be

ignored by naturists. Collectively, attempts are being made to meet it by the establishment of garden cities which are not merely dormitory suburbs but compact townships containing factory zones in which most of the inhabitants can earn their living without spending more than twenty minutes in getting to their work.

But many years must elapse before the bulk of the population live in these garden cities, and in the meantime we must take into consideration the nervous and physical energy wasted by wage-earners who must spend most of their leisure in uncongenial travel and in queuing up for vehicles. In the old days of the open-decker omnibuses, the disadvantage could be offset by riding to work exposed to the elements, a healthy practise which the writer enjoyed whether it rained, snowed, froze or blazed. But even this compensation is now denied us.

There is only one alternative left, then. This is to make use of one's own feet as much as possible. Estate agents advertise their houses as being "Two minutes from station, 'buses and trams," as though they were heaping happiness on their prospective clients instead of helping to rob them of health. This writer has lived a mile-and-a-half from transport aids and among his pleasant recollections is that of running to catch the "Workman's" at 7.15 on a dark winter's morning. It is better, of course, if one can walk to catch a train, but running doesn't harm, provided one has not taken a heavy breakfast. After a light meal of grapefruit and toast, running helps to keep a man in trim.

What most working-people fail to realise is that it is in the ordinary daily routine that health may be made or marred, and that a couple of hours' exertion on the sports field at the week-end may do more harm than good if habits during the rest of the week have been destructive of health.

This is why exercise should be taken in the normal course of the day. Except for those who suffer with weak hearts, a cold bath or douche (taking no more than five minutes with brisk towelling) should preface the day's work, then should come a light meal, followed with a sharp walk or jog trot to the train or 'bus. This walk or trot is necessary for both body and mind, and if home and factory are too near transport aids to make it compulsory, then the



Photo by

Joy and Freedom

Hilda Robertson

vehicular journey should be cut short for the purpose. Often, by rearrangement of the route, a pleasant walk may be taken through a park. At that early hour, when the air is fresh and unused, such a walk is exhilarating.

Remembering always that mental fitness is as essential as bodily fitness, a plan of the writer's is not to read when travelling to work, but to look (not stare) out of the window. With so many work-people now living out of town, the prospect, for a mile or two at any rate, may be quite pleasant, and in any case there is usually some greenery to be seen. If not, look at the sky. This practise—of merely gazing idly at the landscape and not becoming wrapped up in the daily horrors which the newspapers describe without fail—is very soothing to the mind.

At the factory itself the routine of health can be carried on by insisting on adequate supply of fresh air. Most factory interiors are unhealthy, being either overheated, airless, or congested, or possibly all three. A recent book of prison life showed how a convict with a love of fresh air was punished for persistently breaking the panes of his cell window and eventually was treated as a criminal lunatic for that reason. Fortunately, there are Factories Acts which protect the worker who insists on getting ample fresh air, and even though his mates may think him mad he may gain his point by writing a line to the local factories inspector after all other attempts have failed.

Nowadays the trades unions and the employers' associations do their best to encourage workers in healthy habits, by means of permanent posters, literature, lectures, articles in the trade press, and so on. There is no doubt these efforts are having some effect, and, backed up by the more positive propaganda of the non-academic health press, they should eventually do much to create the A1 nation which governments call for.

On the other hand, however progressive factory laws may be, and however much fresh air may be available in workshops, there are many trades in which the atmosphere is poisonous when breathed for long stretches, as the worker is compelled to do. To get the fumes out of his mouth and nose, a worker resorts to the excessive drinking of beer during the mid-day dinner hour and when his day is done.

For the purposes of social intercourse beer is no doubt useful, but when taken in large doses it can do nothing but harm and naturists may view only with misgiving the automatic increase of beer consumption as the wealth of the population rises. In the days when work was physically arduous, then the effects of beer could be sweated off, and little harm result, but that is possible no longer to-day. This writer's practise, when working in the foetid atmosphere of a badly-ventilated factory, was to spend

most of the dinner-hour walking the streets and eating only sparingly.

Many factories allow workers a few minutes during the morning and afternoon for a cup of tea and a sandwich. Unfortunately, the food may be taken with unwashed hands and so constitute a source of danger, but at any rate it stays the so-called "pangs of hunger" and renders unnecessary a heavy mid-day meal, especially considering the fact that strenuous manual labour has now been largely abolished in factories by the universal introduction of machinery. Workers should be urged to forego the carbohydrate mid-day meal, which, taken in a hurry and followed by the nervous tension of modern factory conditions, only lays the seeds for future cancer. If the last and biggest meal of the day is taken at say 7 p.m., as has been the writer's practise for many years, then ample time is allowed for digestion and enjoyment. Such a daily regimen should satisfy most adult workers.

What about sport and exercise? The fathers of the present-day factory workers needed to bother little about exercise, for they got all they needed in the course of their long hours of work. To-day, with the changed conditions in factories, it is essential for workers to take exercise regularly, even if only half-an-hour's walk or cycle ride each day. Hence the increased sports facilities and open-air amenities, parks, recreation grounds, youth hostels, etc., which now play so prominent a part in social service.

Many workers have only a 44-hour week, and most of them work no more than 48 hours. This allows ample time for positive routine on naturist lines—at the week-end at any rate—apart from the rather neutral routine hitherto described, for within limits the wage-earner has more freedom to live as he likes after working hours than during them. The increased leisure of the past decade has resulted in a rush to the country and seaside in search of health on the part of all those workers who can afford at least a bus ride out of town.

Latterly, having become conscious of the sun and fresh air as positive and remedial health agents, the workers are taking more rationally and scientifically the week-end escape from the city. Hence the active interest which they have begun to evince in the naturist and nudist movements.

Nudism, like naturopathy, began as a middle-class movement, but it is now making many followers among the working classes, and it therefore appears as though it will become that classless, universal cult which its advocates must have sincerely anticipated from the beginning. In this regard, it is interesting to read of the men and women employees of a Scottish transport company setting up their own nudist camp. Their example is no doubt being followed, or will shortly be followed, by working-class people throughout the country, to the benefit of the nation's health.

PLAYING THE GAME OF LIFE

by

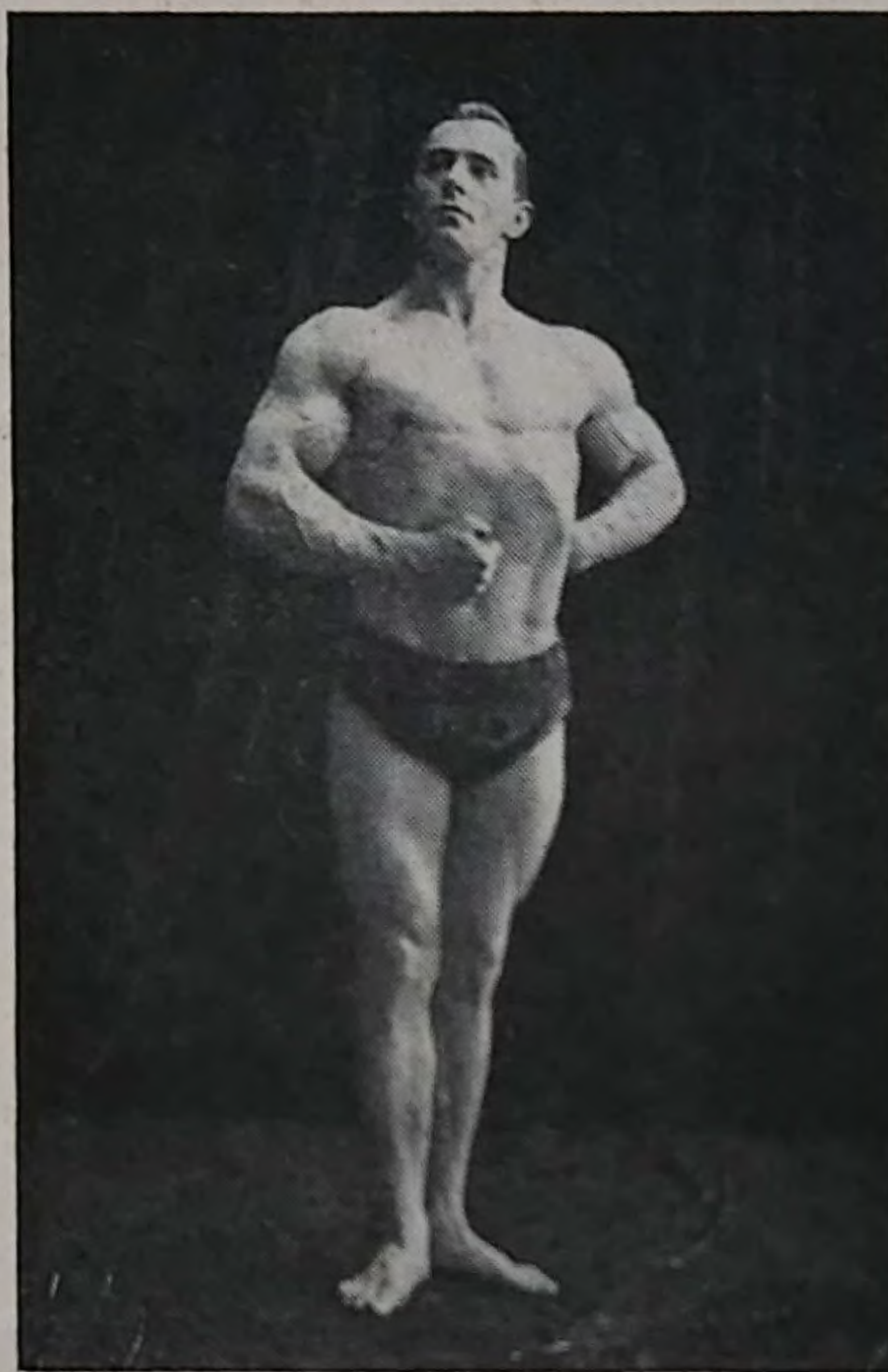
T. W. STANDWELL

MAN in his progress from the cradle to the grave has been not inaptly described as being engaged in a struggle. Yet it is surely wiser and more conducive of general happiness to take life, with its worries, set-backs, trials and successes as a "game" to be played, cleanly and courageously, enjoyed as far as it can possibly be, than as a struggle to gain some prize, which will often, after it has been gained, prove to be almost, if not entirely, worthless, or as a pilgrimage towards some goal which will be reached in any and every event, and as to the exact locality and nature of which we must, one and all, remain in ignorance until the date of our ultimate arrival.

PLAYING THE GAME

Ingenious concocters of phrases have been at pains throughout the ages to devise concise, eulogistic and other epitaphs. Yet has there ever been, could there ever be, any summary of an existence which would be preferred before this: "He played the game"? Would it be possible to express admiration, envy, or any other tribute to a memory in loftier terms than this? As is well known, not a few of the Great Ones of the world have composed summaries of their lives, yet even the most egoistic, the most self-satisfied and self-laudatory never succeeded in either composing, borrowing, or purchasing so complimentary a final message to posterity. As everyone is aware, Solomon, the wisest and, by repute, one of the most completely successful of men, looked back on his career with regret and was constrained to own that it had been, on the whole, vain and futile.

Let us turn to another example. Abdabraham, the third, the greatest of the Moorish or Arab Sultans of



EDWARD ASTON

A Personal Friend of Mr. Standwell and himself a one-time famous physical culturist and strong man.

Spain, left this memorial of his life in his own handwriting:

"I have now reigned over fifty years in victory and peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot, they amount to Fourteen: O man! place not thy confidence in this present world."

Do not these twin recitals of Solomon and of Abdabraham disclose that whereas each may have played the game of life, as they elected to play it, they each lacked the prudence to balance their gains against the cost of the candles they consumed in the course of the pastime? Each confessed that he placed a

high importance on his "pleasures" or on what they regarded as "felicities." They own in their recollections that they indulged freely in a gratification of their senses, that—if one may use the term—they "wallowed" in luxury, with the result that their mouths were filled with the dust and ashes of satiety and that they were more or less suffocated by the fumes of the extinguished candles.

THE TRUEST EMPLOYMENT

Life is not a game to be won. All human experience instructs that if we would wish to be content we must play the game of life for its own sake. And it is of even greater importance that we should be continuously fit, clean and healthy enough in mind, as well as in body, to play the game as it can and should be played.

We may, and will certainly find ourselves to be, tempted to seek gratification. Even when we hesitate or feel indisposed to go forth in search of some gratification of the senses, yet find one offered to us, we are inclined to believe that we should be fools, that we should be robbing ourselves, if we did not reach out and take the goods the gods had proffered to us. It is on occasions such as these that we are least likely to pause long enough to make any estimate of the cost of candle consumption.

Yet the candles get burned. We may not notice the loss at the time, but the bill will get presented in due course. Moreover, it is to be remarked and should be duly recorded that in savouring any sensual gratification, we insensibly develop an appetite for further indulgence. This appetite grows in force, and while our reactions and submissions to our developed cravings consume more and more of the candle, we find that the gratifications diminish in quality, until we cease to discover any enjoyment in them.

We rob ourselves of health and vigour and worse still, of our own self-respect. There is no enjoyment, no lasting and scarcely even a recurrent enjoyment in sensual gratification. We have ceased to play the game and have only the price of our neglect to pay in unavailing regrets. True enjoyment can only be realised where the game has been played in the truest "cricket" sense.

I cannot make any guess as to the number of readers who have appreciated the acme of physical and mental satisfaction realisable only by the "absolutely fit," but I am confident that all who have ever attained that condition will readily admit that then and then only did they experience pure and genuine happiness without alloy. The moral, at least, is clearly obvious.

ASSISTING DILAPIDATION

Despite the perseverance and occasional, if turgid, eloquence with which the doctrine of predestination has been preached from time to time and is still promulgated in certain quarters, it is very certain that no single person has even genuinely subscribed to this doctrine, to the extent of accepting as apply-to himself. Each one of us believes, nay, is confident, that he or she has some privilege of self-direction, some ability to make choice of the conduct of their own lives. Each one will have personal preferences, even when they may disclaim any ambition, while most certainly each single individual will assert with greater or less vehemence his or her claim to—in the old phrase—"life, liberty and the pursuit of happiness."

Each one will claim a right to select the particular degree of happiness which he or she proposes to pursue. Unfortunately, it is in the making of that

choice that the vast majority go so sadly and disastrously astray, even to the extent of wrecking entirely any prospect of the happiness to which they aspire. There are so many momentary or at least fleeting gratifications which will hold out some appeal to them and to which they will turn and even repeatedly return, despite a series of disappointments which should suffice to convince them that they are but dilapidating their health, dissipating their energies, in short, are burning out the candle of their vitality until their own ability to experience enjoyment of any genuine kind has been utterly destroyed. They have forgotten all about the great game of life, the greatest there is to be played and have exhausted their substance on minor and fatiguing diversions.

GET ON THE RIGHT TRACK

The more youthful, especially those who are about to enter upon manhood are the most really liable to make a mistaken choice. Almost at the outset, it is almost invariably certain that these young fellows will be either initiated, or will be incited to initiation in the form of sensual excitement—a substitute for which is known as sexual satisfaction. They will be told that they will but be yielding to a "natural" impulse and those who would warn them against such practices as certain to have disastrous consequences are mere scaremongers, whose warnings they should despise. And since certain more or less pleasurable thrills are experienced on initiation the selection of the downward path is far more frequently taken than avoided.

In a number of cases, it will happen that the process of physical, mental and moral dilapidation is not perceived, nor even suspected for several months, possibly unperceived for a number of years. It can, however, be stated without hesitation that in each and every case there will be experienced a certain definite loss of self-respect. This discovery, at least, should be accepted as evidence that the process of dilapidation has commenced. In any event, the discovery that the individual health and energy are also crumbling cannot be long delayed. Any objective which has been selected as an ultimate goal will inevitably recede.

There can be but one remedy. Each and every "thrill" which has been experienced will have been purchased at the cost of some nerve shock, some measure of nervous disintegration. If total wreckage and collapse is to be averted it can only be averted by a restoration of nervous balance by a thorough self-cleansing, mentally, physically, and morally. The zest, the appetite for perfect physical fitness must be aroused. The body and the mind must be adapted to "play the game," in such a manner that the candle of life and health should be preserved to its longer span of endurance.

WHAT HEALTH CULTURE MEANS

by William R. Lucas, D.N.Ph.

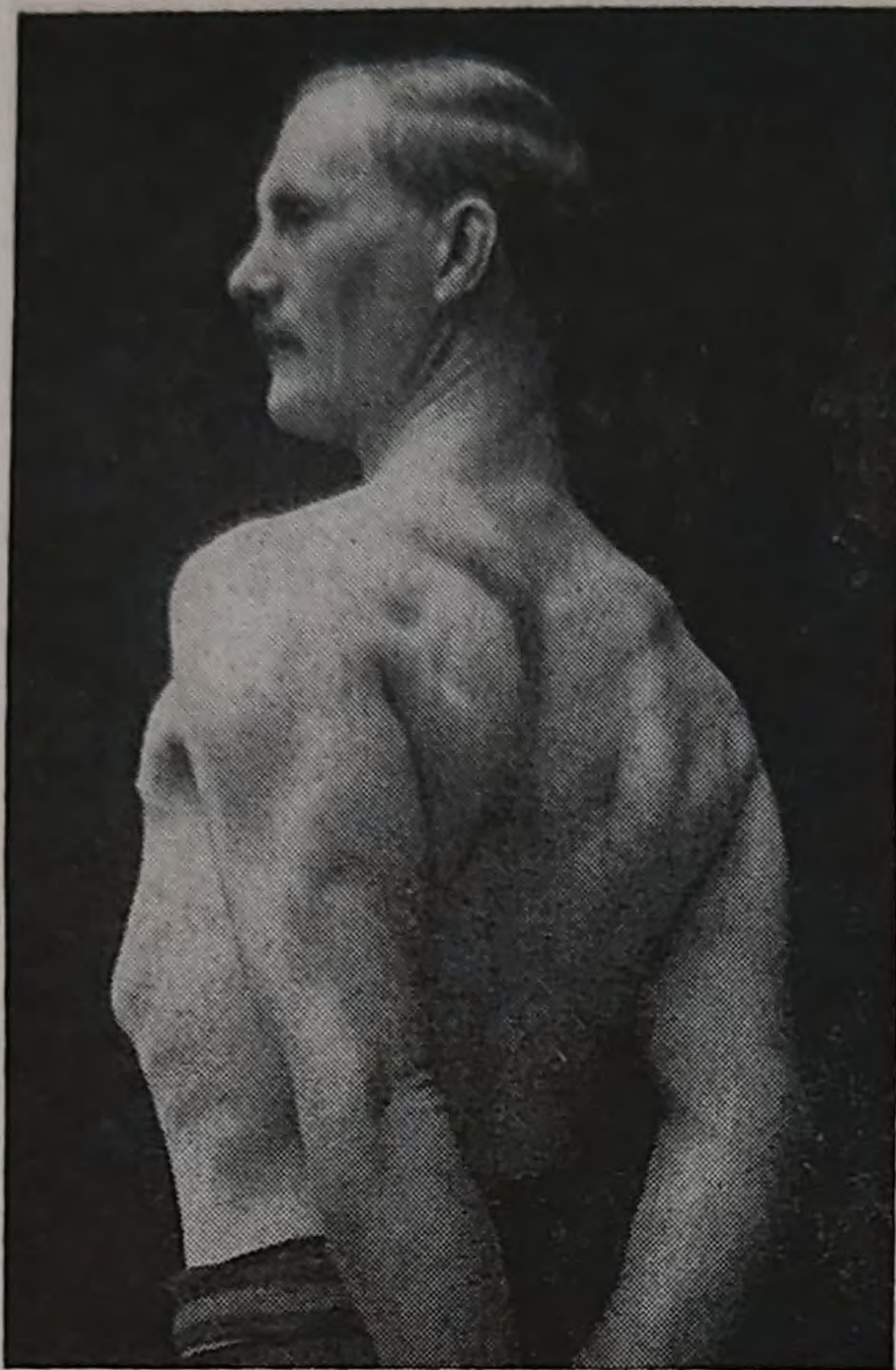
MY attention has been drawn to an article in "*The Glasgow Herald*," by Sir John Boyd Orr, M.D., Director of the Rowett Research Institute, Aberdeen, in which he strongly endorses teaching which has been put over by health culture authorities for many long years. Says Sir John:—

"The people of this country have begun to realise that bad health and poor physique are not ills which are inherent in the human race and cannot be got rid of, and certainly not dispensations of Providence to be borne with Christian resignation for our spiritual welfare. Bad health is unnatural. We are meant to be healthy and physically fit. God made man in his own image.

There is nothing Godlike in a sickly child with rickety bones and carious teeth, or in an anæmic woman suffering from premature senility. We all receive a certain inherited capacity for health and physical fitness—some greater than others—but few of us attain it. If we did we would be free from a great deal of the ill health from which we suffer, and the misery which ill health entails."

This eminent scientist goes on to say that a number of common diseases are due entirely to a lack of certain substances in the food we eat, that health is very largely determined by diet, and that accompanying the improvement in the national dietary there has been a remarkable improvement in the health and physique of the people. "Gross diseases like rickets and scurvy," he says, "which are due entirely to poor diet, are rapidly disappearing." He does well to point out, however, that we have not reached anything like the limit of improvement, and that it is safe to predict that the improvement of the next ten years will be even greater than the improvement of the last ten because we have begun a systematic national drive for health.

These statements are not to be denied in a general way, but we shall never become an A1 nation until



WILLIAM R. LUCAS, D.N.Ph.

the people are taught and understand the fundamentals of real health culture. The renowned George Hackenschmidt, who twenty-five years ago was electrifying the world by his amazing victories on the wrestling mat and astounding feats of strength, rightly says:—"Perfection is within you. To accomplish this it is necessary that your Life Power dominates your actions from *within* you. You can become a *real* A1 citizen by adhering to certain simple rules. First, it is essential that you live more naturally and less artificially. So far as possible, a natural diet must replace cooked, fermented and preserved foods whose excessive use is a fundamental cause of the national decline. Unless this question is frankly faced and vested interests are

defied, the National Fitness Campaign must fall before its first obstacle."

By correct measures health, when lacking, may generally be acquired; when lost it can in most cases be regained; when actually possessed it can be retained.

There are literally millions of people in the world to-day who desire health and fitness, and yet who, by their faulty habits of living, by stimulants, indulgence, worry, overwork, over feeding or indolence, are defeating their own ambition every day of their lives. There are thousands who desire to be mentally strong, but they are ignorant of the fact that all activities, mental as well as physical, depend upon the efficiency of the nervous system, and that such efficiency is only attained by vigorous health. There are thousands in the world who suffer with weakness, pain and disease, who yearn for strength and know only impotence, who desire long life and yet are faced with the prospect of premature and painful death.

Health culture, in the best possible sense, means the correct method of *living*, a method which makes men and women more healthy, which will increase

their powers and length of days. In short, which will add years to their life and life to their years.

What is this better method of living; what are the details of this method? Exactly what kind of food shall we eat? How much water do we need as a drink? What is the specific cure for this and that disorder? What and why and how? These are questions that are constantly being asked by sincere health aspirants, but they cannot be answered in a few words and finally, otherwise they could be written down on a postcard, and there would be no need for such an educative magazine as this.

As a great, inspired writer has said:—"Science moves but slowly, slowly, groping on from point to point." Hence, to-day a thousand erudite, tireless health workers are studying the great problems of the human machine and human life, and what they learn is being passed on to humanity from time to time. The true scientist is not dogmatic. He does not say, "This I know," or "This is foolish and untrue." Rather does he say, "This is my present conviction," or "This seems to be true according to the latest investigations." Some astute thinker once said:—"A wise man changes his mind; a fool never." And so a worthy disciple of science is never dogmatic; never intolerant.

Health culture does not mean that physical exercise is a "cure-all" for all human disorders. It does not mean that only by exercise, or by diet, or by bathing, or by "going naked," or by "mental healing," that one can regain or maintain health.

Those who have made a deep and searching study of the human body and the human mind are modest enough to admit that what they know of both is but the beginning of what there is still to be known. They are, however, in agreement that the highest health depends upon a life adapted to the requirements of the body and to its environment.

Health culture teaches that, in the matter of nourishment, the important factor is moderation and simplicity. Diet is a much discussed and little understood subject. Those who are dogmatic on the matter simply display their lack of knowledge.

As to the factor of exercise, competent exponents of health culture stress the fundamental necessity for stretching, breathing and relaxing exercises as a daily habit for everyone, and for outdoor sports and walking for those whose health is sufficiently robust to stand this greater exertion.

In regard to food and feeding, health culture advises a diet of such a character as to impart the greatest amount of nourishment with the minimum of digestive work. In other words, a diet that is nutritious and easily digested. Exercise that, in the form of recreation, gives free motions with the least amount of effort, mental and physical, and the greatest amount of stimulus to the vital processes. Frequent bathing, both as a cleansing measure, and

as a natural and convenient method of increasing the activity of the skin.

Rational use of massage is another natural and valuable means of health culture, especially hand massage which uses water as the "lubricating" agent, because of the useful movement that is employed in its application. Correctly given spinal manipulation and adjustments in various parts of the body are also useful in the successful treatment of many abnormal body conditions, for only by removing the cause can a true cure be effected.

Health culture means right thinking for health, happiness and contentment. Many health difficulties can be put right by the application of the right mental attitude towards life and living. As, for instance, a constant spirit of optimism energises the brain, so that it contributes to business success and to the preservation of health. Further, optimism gives birth to courage which enables one to surmount obstacles and difficulties.

Health culture stands for *all* of the above mentioned factors; not for any one or any two of these things, but for all. Impaired health can seldom, if ever, be repaired by exercise alone, by dieting alone, by breathing alone, by department alone, but can only be regained through general constitutional right living.



HEALTH THROUGH YOUR MIND

by

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

THIS article is intended chiefly for those people who are suffering from some kind of mental or nervous disturbance, who, either for economic or geographical reasons, feel unable to visit a psychologist to attend to their difficulties. It is well known that, to go in for prolonged treatment from a psychologist is, for the average individual, at any rate, a matter of great seriousness, as the expense is necessarily large.

In consequence, psychologists have been working for some time on experimental methods designed to reduce the cost of treatment for the "ordinary person," and to discover ways and means of allowing patients to treat themselves at home, and yet be under constant supervision at the same time.

There have been numerous "systems" placed at the service of the public; like most things, some are good, some indifferent, some bad. The lay person who seeks help is naturally at a loss to choose from the many and varied methods offered him, and he is usually tempted by those methods which are advertised as being the cheapest and speediest.

It is not difficult to see that a selection based on these decisions can often be dangerous. The fees asked depend, of course, on the financial organisations of the individual practitioner, clinic, or institute concerned, but I would like to warn readers against those who profess to cure in the course of a few weeks, or who offer a "system" which is "guaranteed" to put everything right, and, even more, which give promise of amazing qualities the majority of us do not possess. There are types of nervous maladjustments which may respond quickly to psychotherapeutic treatment, but this often depends more on the temperament and mentality of the patient, rather than on the type of treatment administered. Experience has taught us that the ultimate results of success are necessarily slow, and that is easy to understand if one pauses for a moment to remember that the majority of patients seen in the consulting room have had their symptoms for a long time, generally from early childhood. To expect relief overnight is folly, and I, for one, always make it clear to my prospective patients that the treatment may have to go on for many months.

THE SECRET OF RELAXATION

An initial consultation is essential. The psychotherapist can then gauge his patient, note his idiosyncrasies, and determine his method of treatment in consequence.

My own method is always to impress the patient that personal treatment is the best method of all, but if that is totally impossible, I suggest to him that a form of "home treatment" can be applied with success, although results may take time to manifest themselves.

In my own experience, the inducing of a relaxed condition is, in any and every case, an essential part of the treatment. Most nervous difficulties originate in inhibitions or repressions which are being constantly aggravated in daily life. According to many authorities, it is a "Censor" which prevents the breaking down of this abnormal mental resistance. In other words, the patient is usually painfully aware of himself and his deficiencies, that the unhealthy resistance tends to increase rather than decrease as time goes on. Stammering is an example. We all know of cases where the stammerer has suddenly lost his defect when he was drunk, or thought he was alone. His inhibitory resistance had vanished.

I try to base my treatments on this simple and obvious phenomenon of "self-awareness," taken in its abnormal and unhealthy state. A complete condition of relaxation more often than not produces a forgetting of the "self," and the symptoms tend to disappear, even if only temporarily, but the ball has been set in motion in the right direction.

AN IMPROVEMENT ON COUÉ

Emil Coué may have been a genius, but he was nevertheless a layman with but little knowledge of the mechanism of the human mind. His work and success was achieved largely by intuition. In attempting to present his method of auto-suggestion to the world, he did not realise that what was taking place was that the patient was using his own "abnormal" mind to cure an "abnormal" part of himself; that is to say, his own mind was not strong enough, nor was it the right medium for curing its own self. Yet

Coué was nearer the truth than many of his successors and critics would have us believe.

Had Coué but understood the meaning of "repressions," "inhibitions," and the "censor," or whatever one may like to term these phenomena in psychological parlance, his work would have been of permanent value. He did not lay sufficient stress on the completeness of relaxation. In a state of total relaxation, the unconscious mind is capable of being influenced by auto- and hetero-suggestion. The negative power is lost as long as the state of relaxation lasts, and if we can induce this helpful condition frequently, the inhibition is slowly broken down, and the progress towards a cure is effected.

HOW TO RELAX

The act of relaxation is no simple one, and must not be attempted in any haphazard or half-hearted fashion. Moreover, the psychologist must ascertain that the physical organs, particularly the heart, are in a reasonably sound condition.

There are numerous ways of bringing about relaxation by the patient himself, but I will describe the method I ask my patients to use, as I find it effective, and is based on the "slow-but-sure" plan, where the mind is not taxed unduly, and is, above all, a method in which the patient does not concentrate directly on his symptoms, but is used indirectly.

For the first fortnight or three weeks the patient is told to sit in a comfortable chair or lie on a couch, with the source of light behind him, for about two minutes, this length of time depending on my estimation of the patient's mental and physical capacities beforehand. He is informed that he should forget about his body as far as he possibly can. He bends his right arm on the arm of the chair or by his side on the couch, and concentrates on its becoming heavy. When this has been successfully achieved, it can be reproduced at will within a few seconds. Then the patient works on his left arm. Then the

right leg, then the left leg, and the final exercise in this group is the whole trunk and the appendages.

The next group is concentration on the muscles of the eyes, neck (nape), finger-tips.

The third group exercise concentrates on the regularity of the heart and blood-vessels.

To those who fail to see the importance of these preliminary exercises, I can only say here that they form a fundamental psychological training, which is intentionally directed to the general body structure, and not to any one part of it.

We presume that the patient has successfully achieved the desired results in all these exercises. He now goes on to concentrate on a drowsy condition where his mind seems to float away from his body, where active thoughts gradually drift out of the mind, and he loses touch with his surroundings, where every limb is limp.

The patient is now in a position to give himself the necessary auto-suggestions, as directed by his supervisor. The suggestions are repeated aloud, slowly, with conviction. On no account should he give himself suggestions which have not been sponsored by the psycho-therapist. This is the final state of the treatment, and must persist until the patient is satisfied that he is completely relieved.

I admit that this form of treatment requires patience on the part of the patient, but if he is properly guided with optimism, it is well worth the while to have gone through so much hard work, although I have often heard patients say that if the exercises are gone through successfully, there is a great deal of pleasure to be gained from the treatment itself.

I have found that the best results by this method are gained in such disturbances as:—

Stammering, nervous stomach, constipation, weak memory, nocturnal enuresis, worry, depression, insomnia, and many complexes—fear of the dark, of closed spaces, stage-fright, etc.

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BEYOND THE RED—continued from page 79

tube in television have been developed and there seems literally no end to the uses that the gamut of rays can be put. Infra-red therapy is a young science as yet and merits more attention from investigators, for what it has achieved so far has been less a reward of research than the outcome of demand by the public.

The following experiments conducted with plants show the almost startling effects of these rays which, if studied sufficiently will probably yield far reaching results. Dr. J. W. Roodenburg, describing an experiment with strawberry plants for The Royal Horticultural Society's Journal, wrote:—

“Two sets of plants were used, one irradiated, the other given no artificial light. From October 7th the light was applied for eight hours each night, and heating began on October 14th, when the temperature fell to 46 degrees F.

“By the first week in December the twenty-four neon plants produced 197 open flowers, compared with fourteen in the control set. The plants were then given a concentrated fertilizer, and the first fruits were gathered on January 30th.

“By February 14th yield was seventy fruits against only one from the un-irradiated. Gathering finished on March 13th, when the total weight of irradiated fruit was over 40 times that of the other.

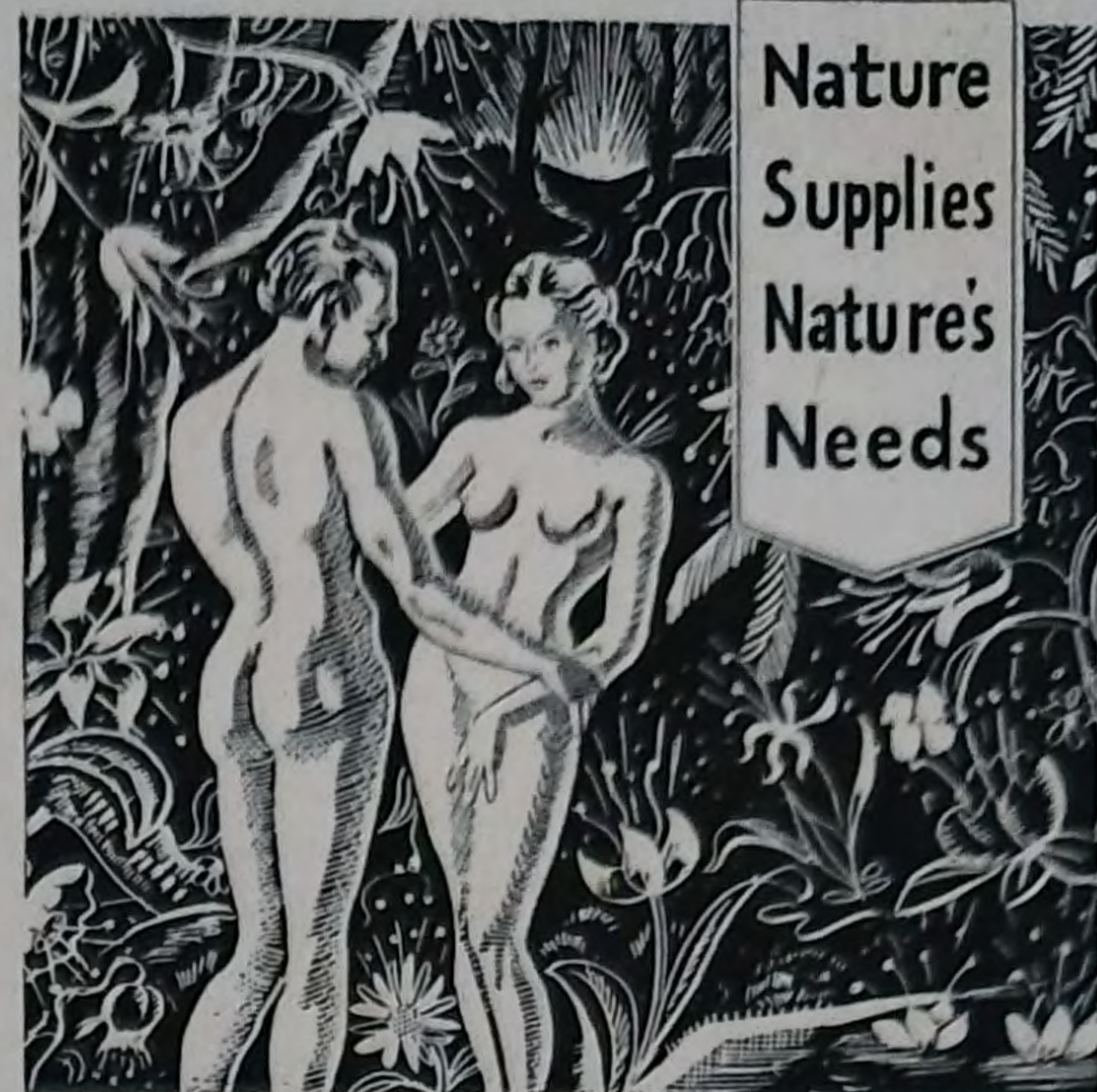
“When the fruit was sold on the market it realized double its production cost.”

Dr. George Starr White made an experiment on plant life. He took seeds and flowering plants into completely dark rooms, one of these rooms was irradiated by the invisible infra-red rays but not the other. In the former room the seeds and plants sprouted and grew, taking on their natural colours, but in the other room only a few seeds sprouted and those plants which grew at all were white and puny and soon withered away.

If such a profound effect can be produced by experiment on vegetable life it seems certain that advances will be made in the application of infra-red rays to the curing and alleviation of many human ailments for which at present they are not considered of any real use.

There are books on the subject, and for anyone who is particularly interested in this fascinating subject, I give below three publications which deal with it:—

“Therapeutic Uses of Infra-Red Rays,” by Dr. W. Anandale Troup, M.C., M.D., etc. “Infra-Red Ray Therapy,” by Cyril E. Michael, M.A., M.B., B.C. “Infra-Red Irradiation,” by W. Beaumont, M.R.C.S., L.R.C.P., published at 6/6 net.



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THE RIGHT WAY OF LIVING

by

JAMES BARTON, M.D.

ONE of the mistakes often made by intelligent individuals is to take their temperature from time to time during the day, and count the rate at which the heart is beating. In fact instruments are now seen showing the blood pressure of anyone who wants to spend a dime or 25 cents in this manner.

Your temperature, the rate at which your heart beats, and your blood pressure all vary throughout the day, all three being at their lowest or slowest on awakening in the morning. Any little excitement, eating food, taking exercise will all increase the temperature, pulse rate, and blood pressure. Even the hour of the day and night has its effect upon these measurements, the temperature particularly being at its highest point at 4 o'clock in the afternoon and at 8 o'clock at night.

We should all remember also that the daily range of temperature in the average individual is about two degrees; thus the temperature may be 97 degrees in the early morning and 99 at 4 p.m. or 8 p.m. and be considered normal. Changes in the pulse rate and blood pressure also are found according to the time of day or the habits of the individual.

Thus variations in temperature during the day is a normal condition and each individual seems to have a temperature range of his own. Dr. H. A. Reiman, Minneapolis, Minn., in "Clinical Medicine and Surgery," says:

"Every normal person has a temperature range of his own which, for him, is 'normal,' even though it may be higher than the average or usual range. When a patient like this consults a physician, he should be given a thorough and searching examination: and, if no underlying organic disease is found, this 'normal' variation in temperature should be explained to him, thus relieving his mind."

The thought, then, is that for the average well or normal individual to be taking his temperature frequently is not a good "mental" habit; that a range of $1\frac{1}{2}$ or 2 degrees is considered "normal" and should cause no alarm.

However, it must also be remembered that if "tired," run down, lazy, or sleepy during the day, and there is an afternoon temperature above normal, an examination by your physician may reveal an infection—teeth, tonsils, intestine or even early tuberculosis.

A LEAGUE OF NATURISTS

A reader has suggested the formation of a league or association of naturists and while at present we prefer not to comment on the matter we feel that this is a suggestion that will be of general interest. When you have read Mr. Wilson's letter we would like you to send us your views on the subject. Do you think a league of naturists is wanted? Would you be prepared to help? And how do you think it should be organized?

The Editor, "The Naturalist."

Dear Sir,—As a firm believer in the value of natural living I am delighted to see that a magazine has at last made its appearance which presents the views and ideals of naturists such as myself in a clear, concise and understandable manner. It has always been my opinion that the naturist movement has lost a great deal because of the lack of such an organ. This deficiency no longer existing, the movement will be able to answer its critics and spread its gospel in the widest possible manner—a facility which cannot fail to increase our numbers and add to our influence.

The obvious success of the "Naturalist" makes it quite clear that there are thousands of people who believe in naturism. Why, therefore, should we rest content with an organ of expression? Why not collaborate even more closely than the pages of the "Naturalist" will permit? Why not, in other words, form a league or association of naturists? It seems to me that concerted action is absolutely essential for the successful furtherance of our beliefs; and a league or association will provide us with the ideal means of ensuring such concerted action.

I must confess that at present I cannot suggest how best such a league or association may be started. There must be ways and means and if the "Naturalist" would undertake to co-operate in such an enterprise then I am sure that there would be few difficulties.

Perhaps other readers with more experience than I may be able to make suggestions.

Yours faithfully,

ANDREW WILSON, JR.

ULVIR LTD., sole distributors of the Ulvir Sun-Ray Lamp, have now moved to larger premises at 18/22, Brewery Road, London, N.7. Telephones: Gulliver 1817/2824.

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.**

LIVER TROUBLE

Question: "I have suffered a great deal from indigestion and have been troubled with liverishness. My tongue is always coated and I have little energy. I would like to improve my condition."

Answer: "If conditions permit you should fast for two days and then resume a normal diet by gradual stages commencing with fresh fruit. During the fast you should take plenty of water. See that your diet contains plenty of good wholesome food including milk, eggs, cheese, brown bread, fresh fruit and vegetables. Foods rich in starch and sugar should be restricted to a minimum. You should also avoid fried and greasy foods, condiments, pickles, strong tea and coffee, etc. Start the day with a saline drink."

ENERGY FOODS

Question: "I take part in a lot of strenuous athletics and would like some advice on diet. I would like to know of something which I can take immediately before a contest that will increase my strength and energy."

Answer: "Many athletes take honey immediately before a contest as this food is immediately converted into energy. Bovril is also extensively used for this purpose. You must, of course, avoid foods and drinks that do not digest quickly, though these same items may be invaluable in your training period."

CATARRH

Question: "I suffer at times from catarrh. How can I reduce my susceptibility to this complaint?"

Answer: "First safeguard yourself against constipation. Take a saline drink every morning and a regular aperient if necessary. See that your diet contains plenty of fresh fruits, green vegetables, salads, nuts, etc., and avoid fried foods, twice-cooked foods, confectionery, puddings, pies, pastries, etc. Dissolve a little bicarbonate of soda in water and use this as a nasal douche every night and morning."

COLDS

Question: "How should a common cold be treated?" M. S. (Sale).

Answer: "At the first sign of a cold you should take a hot bath and retire to bed. Wrap the body in a woollen blanket and take a glass of hot lemon water. If possible you should remain in bed until the cold has improved; otherwise keep the body warm and above all avoid draughts."

EXERCISING THE NECK

Question: "I have a very thin neck. Is it possible to improve its appearance by means of exercise?"

Answer: "Certainly. Practise turning the head in every possible direction for a few minutes every day; this will soon improve its appearance. After a little while place the hand on the cheek and gently resist the movements of the head as it turns. You must not forget that the neck is a reliable index of health and power. If your body is strong and well developed your neck will look broad and shapely; if your physique is below standard it will be thin."

THE EFFECT OF EXERCISE

Question: "I have just commenced a course of exercise and I find that the movements leave me very stiff. Is this correct and is there anything I can do to stop it?"

Answer: "A certain amount of stiffness in muscles is quite inevitable at the commencement of a course of exercise. It is perfectly normal and will disappear in a short time. Meanwhile you can help the removal of waste products from the muscles by a little self-massage after exercise. Use a reliable embrocation or a good quality olive oil."

STRENGTHENING THE FINGERS

Question: "My fingers and grip are very weak. Can I improve them?"

Answer: "Yes, you can easily do so. Take a small rubber ball and hold it firmly in the palm of the hand. Tighten the fingers around it and then roll the ball about in the hand bringing each finger into play in turn. After doing this for a few moments extend the fingers fully—and then repeat with the opposite hand."

CONSTIPATION

Question: "I am greatly troubled by constipation. Can you tell me what steps I should take to cure myself?"

Answer: "The cure of constipation is entirely a matter of diet and exercise. Include in your diet plenty of fresh fruit, green vegetables, root vegetables, dried fruits, etc. Partake sparingly of white bread, pastries, heavy foods of all kinds. Drink plenty of water between meals and take a saline drink night and morning. Spend ten to fifteen minutes every morning at vigorous trunk-bending exercises. If the condition is very acute at first you

must take a reliable laxative but it should be your aim to eliminate the use of laxatives as soon as possible."

OBESITY

Question: "I am very much overweight for my age which is 27. Can you advise me what kind of exercise will help to reduce my weight?"

Answer: "You need plenty of active exercise that will cause you to perspire freely. There is nothing better than skipping but this must be progressive: you should start with three minutes and gradually increase the time until you can skip at a fast rate for twelve or fifteen minutes. You should wear heavy clothes and take a cold sponge-down afterwards. Your diet should consist principally of fresh fruit, green vegetables, rylvita bread, etc. You must avoid all fatty foods, fried foods, root vegetables, white bread, sugar, etc., and also reduce to a minimum the quantity of liquid taken. At your age it is usually quite easy to reduce weight in a short space of time."

CORRECT MEASUREMENTS

Question: "I am 18 years of age, 6 ft. 1 in. in height and weigh only 10 st. 3 lbs. I feel that I am a great deal underweight and my measurements are also poor. What should I do?"

Answer: "Most of your growth energy has gone into your height and it is therefore quite natural that you should have small measurements and be under weight. Do not be concerned too much over this but concentrate upon getting as much active exercise in the open air as possible. Eat balanced meals and see that you have at least eight hours sound sleep every night."

EXERCISE FOR THE LEGS

Question: "I have always been very conscious of my thin legs. I am 20 years of age and lead a sedentary life. Can anything be done about it?"

Answer: "Certainly you can improve your legs. Try these exercises: 1. Stand erect, feet together, hands on hips. Rise on to the toes. Now bend the legs fully and lower the trunk. If possible sit down on the heels. Pause for a second and then erect the body and return the heels to the ground. 2. Stand erect, feet twelve inches apart, heels flat on the ground. Sink down on the heels without raising the feet and then immediately erect the body again. Repeat this exercise at even speed until the respiration becomes laboured."

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To all married men who were like myself I would say, stop cheating yourselves and some good woman of happiness, as I know only too well what unhappiness and misery goes with it all. Please sir, accept my most heartfelt thanks, and may you be spared long to carry on your wonderful work.

Sincerely yours.

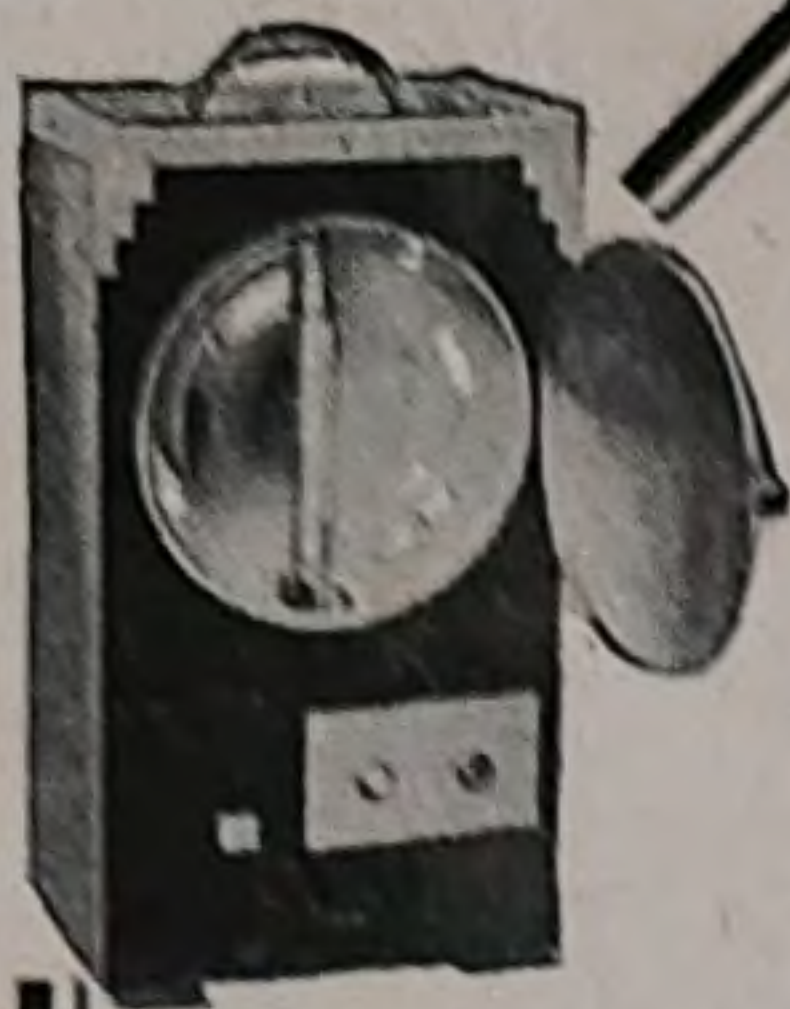
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LITERARY COMPETITION RESULTS

The following two letters have been accepted in the Literary Competition, and we are awarding to both writers the sum of 10/6. We have complied with the request of the competitors not to publish their names and addresses.

For particulars for this month's competition see announcement on page 65.

DEAR SIR,

January, 1938.

People who talk to me of naturism, knowing nothing of it themselves, have often said "But some people must look so ugly naked," and they express polite disbelief when I assure them that the majority of people look better undressed than dressed. The modern man's attire is neither graceful nor dignified, and it is quite surprising how many men look both when free from their clothes. Besides, the fact that they are naturists implies that they are the kind of people who look after, and take a pride in, their bodies.

Nor is it to be thought that as a body grows older it necessarily becomes ugly; it may, and very often does, gain in poise and character what it loses in purely youthful lines.

With women it is equally true. Many a woman who would be passed over unnoticed in a crowd of prettier, better dressed women, on removing her clothes becomes quite strikingly lovely.

If only more plain women would become naturists. When I look at those women I see every day in the train, I long to tell them my secret; how immeasurably they too, could gain in health, personality and therefore attractiveness, and of the happiness which might be theirs if they would shake off their prejudices and their clothes, and come out into the sunshine, naked and unashamed.

Naturism seems to me to be the great chance for women with that inferiority complex which is inevitable to those who have grown up, as I did, from a plain-faced little girl to a big girl with an even plainer face, but who may have, unsuspected by anyone, a beautiful body.

Oh, poor Plain Janes, stop trying to attain the impossible with somebody's face cream (guaranteed to give you a face like a film star in a fortnight), and let the sunshine beautify you instead. Take the plunge as I did—it isn't at all terrible really—and when at last you are out under the sky and the trees perhaps you will look down at your bodies and find

yourselves not Plain Janes at all, but graceful, beautiful women.

Believe me, when you do that, the inferiority complex will vanish like a bad dream and you will realise you have nothing to fear by comparison with your prettier faced sisters.

And if the sight of your naked body gives pleasure to anyone besides yourself, far from being ashamed of this, be humbly thankful that you are permitted to beautify the world and not to disfigure it. Who knows, perhaps this is the way true love and marriage may come to you, as it did to me.

"NOT-SO-PLAIN JANE."

* * *

SIR,

January, 1938.

In the excellent article in your January number entitled "The Ethics of Nudism," your contributor says "... where nothing is concealed, there can exist no prurient curiosity." We must all agree with that as self-evident; but the implied converse—that the curiosity aroused by concealment is prurient—is not perhaps quite fair to the average man. The instincts and promptings of sex are present in practically all of us, and in a man they respond to the visual impression of a partial revealing of feminine beauty as automatically as any other combination of senses and nerves.

I had an example of that recently when watching a well known dancing and posing act. The girl, a physically lovely creature, having finished a ballroom dance, was then to pose nude; and before doing so, she took off her dress and then her undergarment prior to stepping on to the plinth for her first pose. From then onwards she was a personification of beauty, and nothing else; but for the few seconds during which she divested herself of her flimsy camisole, I had the sudden and irresistible impression of her as a pretty and seductive woman. I am not particularly, I believe, either susceptible or the reverse; nor do I suppose that she had any intention of introducing a momentary "strip-tease" act into her otherwise unexceptionable turn: but there were the facts—and was I to be regarded as being "prurient" for those few seconds?

All the more, then, let our aim be that there shall be two ordinary and normal states for men, women and children alike—either to be adequately dressed when social or climatic reasons so require, or to be naked. We are not able, even if we so wished, to root out sex; it has its part, of immense biological and psychological importance, to play in the lives of all of us: but let us try to keep that part within its reasonable occasions and environments, and so leave our bodies free from its obsession at all other times—free to express themselves in all the health and grace and freedom that is their heritage.

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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.

Literary Competition

WIN 10/6 FOR
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In every case the Editor's decision is final

SEND IN YOUR ENTRY TO:

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