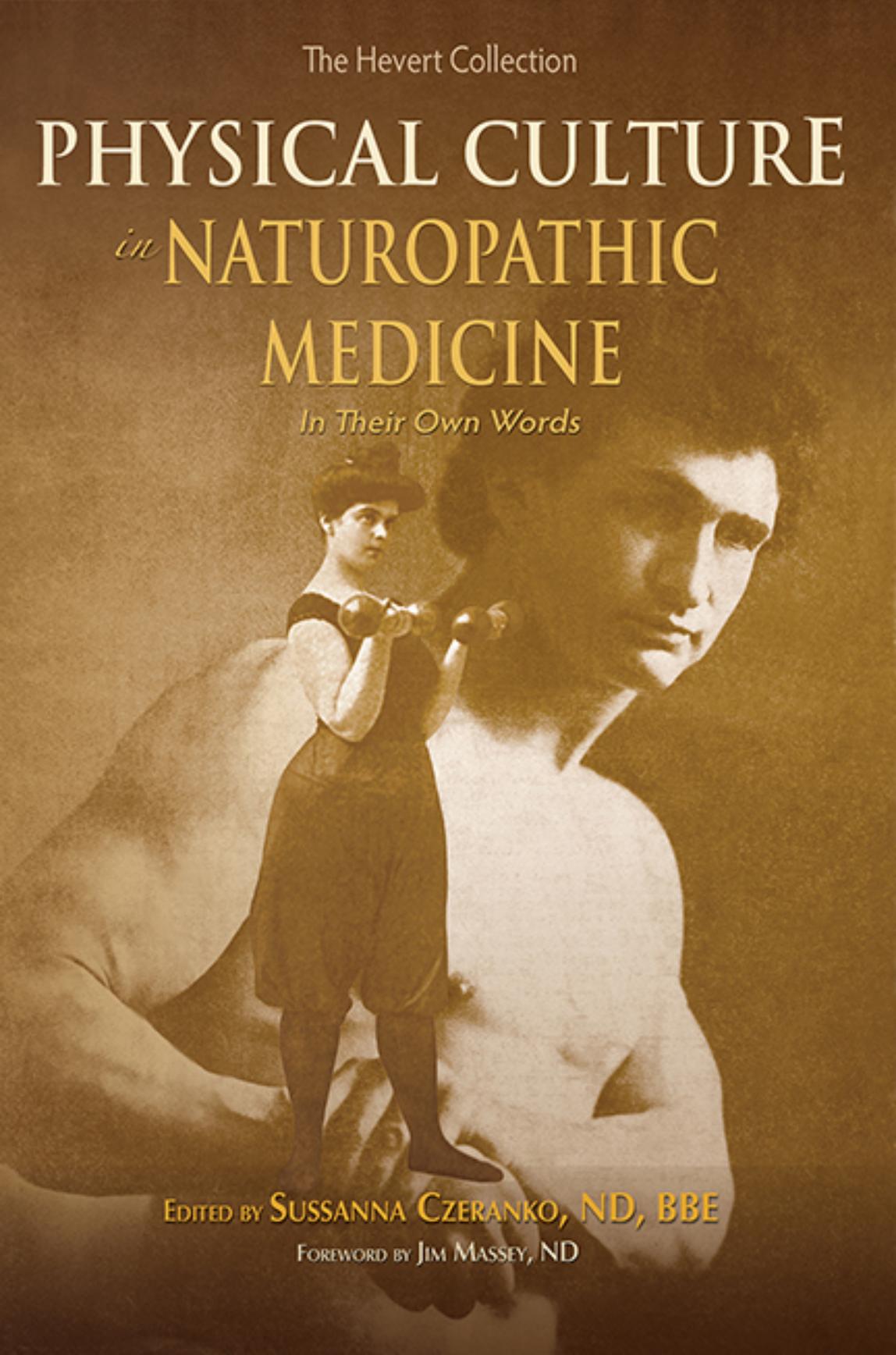


The Hevert Collection

PHYSICAL CULTURE *in* NATUROPATHIC MEDICINE

In Their Own Words



EDITED BY **SUSSANNA CZERANKO, ND, BBE**

FOREWORD BY **JIM MASSEY, ND**

PHYSICAL CULTURE
in
NATUROPATHIC
MEDICINE

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Foreword by Jim Massey, ND



PORTLAND, OREGON

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This book is dedicated to our early twentieth century naturopathic pioneers who, inspired by Bernarr Macfadden and Benedict Lust, brought Physical Culture with all its health benefits to the people.

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FOREWORD

This latest treatise by Doctor Sussanna Czeranko is based on the important and critical role that physical routines and daily exercises play in the creation of optimal health. This view of the *Physical Culture* is based on the writings and teachings of the medical experts of the early 20th century. It is astounding how relevant these articles were then and how they remain most beneficial today. The advice presented throughout this body of knowledge empowers the reader and reminds us that our health is dependent on our level of commitment and actual participation in integrating these various concepts into practice.

Physical Culture in Naturopathic Medicine contains 65 articles that were written between 1900 and 1923. The topics range from *How to Obtain Long Life*, *Some Causes of Disease*, *Breathing Exercises*, *Flexibility of the Body*, *Why Should we Exercise Daily*, and *Sleep as a Therapeutic Agent*. The various authors included were the experts for the explicit health topics they expounded on during that time period. From the father of Naturopathy, Benedict Lust, to the many other contributing authors we find a list of legendary healers, a who's who of the scholars that presented clear and educational instruction on how to take advantage of the self-caring knowledge they were presenting.

All the included articles were extracted from the major health journals and periodicals of that time period. *The Kneipp Water Cure Monthly* and *The Naturopath and Herald of Health* were two of the main periodicals that these articles were originally published in. Those health journals were the gospel of Naturopathy and Nature Cure health information at the turn of the century and provided their readers a proactive way of achieving better health.

These articles are poignant for their straightforward and non-pretentious presentations. For example, Dr. W. R. C. Latson wrote in his *Cause of Weakness*, "Of the many faults in diet, excess in quantity is the most common. Indeed, over-feeding is the prevalent and perhaps the most pernicious evil of the day." Addressing insufficient exercise Dr. Latson simply states "A certain amount of movement is essential, not only to health, but to continued life. Only by free exercise of the body can the functions be maintained in normal operation. Heart, lungs, stomach, intestines and other organs have their regularly rhythmic actions." Regarding mental habits, Dr. Latson adds "it has been proven by exhaustive experiments that negative mental states: fear, anger, hate, regret, envy, anxiety have a direct and powerful influence in disturbing the bodily rhythms, in derang-

ing the interactions of the functions and in altering the secretions.” This type of mind/body relationship was not a generally accepted phenomenon in standard medical practices during that time period.

These featured stories embrace the basic naturopathic principle that health has mental, physical and emotional components. In spite of focusing on the physical aspects of health, the articles presented in *Physical Culture* pay considerable attention to the mental and emotional aspects of health as well, not just the physical. Weaving their stories into easily understood practices of vital health allowed the reader to seize greater control of the fate of their health.

These authors were true visionaries who were far ahead of their time. They were humble, unpretentious and non-judgmental in both their demeanor and in their presentation of material information. They were also on target with their knowledge and advice. In his article, Dr. Theodore J. Jacquemin stated that “one of the most serious of all obstacles to the prevention and cure of the diseases of women is fashion in dress!” He further makes the point, “So long as sensible dress appears eccentric and excites ridicule, women will adhere to the prevailing modes, and will therefore be hampered not only in the pursuit of recreation and exercise, but also in the performance of the more essential physiological functions.” Dr. Jacquemin then explains in reference to specific individual dress fashions, how those particular fashions were creating severe health issues for the women who were following them. He explained, “The evil corset not only constricts the waist, but dislocates the thoracic viscera upward and the abdominal organs downward that restrain the muscles and causes them to atrophy from disuse.” It seems fashion still supersedes common sense in clothing attire, but at least the male gender is no longer dictating how women should dress.

There is a common thread throughout all the articles included in *Physical Culture*. In order for positive health changes to happen the reader must “enter deliberately the somewhat thorny paths of such treatment that includes the hardships of self-control and self-denial.” There has got to be a conscious effort made to create the health changes many patients wish to have. There is no magic bullet and it requires a conscious commitment and real work. These authors were realists as well, and they embraced patient participation in laying that new foundation for a healthier life. Everyone must do their own work and often times people find it too difficult to integrate such healthy changes into action. Argue for your limitations, and sure enough you own them.

Breathing is something that far too many of us take for granted and “neglect proper breathing” says Friedrich Eduard Bilz, in his *Breathing*

Exercises article. According to Dr. Bilz, there is “an art of breathing, which is as important as life itself.” He placed this following rule first and foremost: “do not breathe from below upwards, but from above downward.” This basic exercise requires much focus and a new awareness in breathing more beneficially. Breathing exercises date back over 3,000 years ago in the teachings of the Yoga Sutras. It has been well documented that shallow breathing is a major contributor to increased stress and lower vitality. It is truly amazing that more people are not in tune with something as simple as breathing and all of what the “breath” can truly aid and accomplish in producing more abundant health. Paying closer attention to your breathing simply allows you to tune in to better managing life’s ongoing stresses.

References to Naturopathy and Nature Cure are prominent throughout the articles included in this manuscript. That is simply because the regaining of health by natural methods without drugs had recently become fully recognized by the medical profession, although this “acceptance” was short lived. Remember these articles were written at the turn of the 20th century, before politics and monetary control turned the tide of medical freedom. Dr. Max Eugene Peltzer goes on to elaborate the fact that “Naturopathy has been practiced with astonishing results by the ailing public in curing diseases. As most of us know Naturopathy is not a symptomatic treatment, same as the drug treatment, but its results are sure, permanent and absolute. Naturopathy embraces all natural systems of healing to bring about a harmonious function of each and every organ of the body.”

Nature Cure and the healing power of Nature are also considered in an article entitled *The Moral Value of Exercise* by Dr. Edward Earle Purinton. He wrote that the mother of sin was shortsightedness. “If a man could always see himself clearly in a relation to God, Nature, the world and himself he would be ashamed to err because of his noble origin and afraid to err because of his ignoble end. To despise or neglect the body is a mark of ignorance, weakness and delusion.” His first lesson advised “that we must not become less vital in becoming more mental” and later said, “the mind is omnipotent but neglect of body renders mind powerless.”

These articles possess lessons for a healthier and more conscious life and they are included in every article found throughout this most educational book. The advice, anecdotes and health generating information contained throughout the pages of this educational material are extremely motivational. Simple and honest truths remain constant and certainly pass the test of time. What these humble health experts wrote a century ago is still most relevant today. I recommend this book for patients, prac-

tioners and health seeking people everywhere. This book holds the basic and original tenets of Naturopathy and Nature Cure.

Today's Naturopathy remains a distinct practice of medicine that empowers those who dare to embrace and exercise these principles into their daily routine of living. Much of what is presented throughout *Physical Culture* is recommended routinely by naturopathic doctors (NDs) today. These primary care NDs advocate patient participation and educate each patient on how they can integrate certain healing principles into their lifestyle that will bring about specific health improvements that the patient is seeking. The authors of these following articles presented in *Physical Culture* are the true teachers and legends that stand and remain the rock solid foundation of Naturopathy, Nature Cure and the possibilities they bring for greater optimal health and wellbeing.

Jim Massey, ND

PREFACE

Physical Culture in Naturopathic Medicine, the seventh volume of twelve in the Hevert Collection, documents the physical exercise movement that joined forces with Naturopathy at the beginning of the early 20th century. The early Naturopaths got fully behind the vision and efforts of the “Physical Culturists” in their endorsement of physical exercise, both for young people in the schools and for their parents and other adult patients whose increasingly stressed lifestyles were being affected by a rapidly urbanizing environment characterized by poor nutrition, environmental toxicity and commonplace poverty.

This book had its humble beginnings as a file folder of over a hundred articles on the subject of Physical Culture chosen from the collection of Lust’s journals at the National University of Natural Medicine library. It might have remained a bulky, pre-digital archive, albeit still a fascinating and relevant collection of materials about our history, had it not been for a student, Kyle Meyer, who shared his passion for ‘exercise therapeutics’ and for the early history of the Naturopathic profession. I was inspired by Kyle’s enthusiasm for exercise. He reminded me during our discussions about the material that we risked losing exercise as an important therapeutic tool. Indeed, from its very inception and branding, Physical Culture was central to the naturopathic philosophical paradigm. While sunshine, fresh air, healthy food, connection to the earth, and water cure formed the foundation for the early Naturopaths in their practice, physical exercise was considered equal and essential. As a case in point, and as many case studies from the period attest, one did not, for example, separate exercise from hydrotherapy because they were seen as essential co-determinants in so many successful clinical outcomes.

Kyle graduated several years ago and now practices in Atlanta, Georgia. I know he is as thrilled as I am that, at long last, *Physical Culture in Naturopathic Medicine* is a book in your hands this very minute. Thank you, Dr. Meyer, for your encouragement and prescience to recommend including Physical Culture in this historical project.

At National University of Natural Medicine, we are extremely fortunate to have almost the entire collection of the Benedict Lust journals in our Rare Book Room. Lust began his publishing career in 1896 as a young man of 24. He continued publishing until his death fifty years later in 1945. He was dedicated to his first mentor, Father Sebastian Kneipp, and initially published articles on every subject pertaining to Kneipp and his work. However, Lust also realized that the naturopathic movement would inevitably encompass a wider scope of natural modalities, attracting patients all over America. Consequently, his journals expanded to include other therapies advocated by the various health groups that sprang up in the late 19th

and early 20th centuries, the Physical Culturists among them. They were as attracted to Naturopathy as the Naturopaths were, themselves, fascinated by Physical Culture. Both groups aligned their therapeutic tenets with the laws of Nature and worked in harmony with each other.

Lust dedicated many columns in his journals to Physical Culture and to which journals exercise gurus of the time were the contributors and editors. The very process of reviewing the chronology of editors and the names and topics of the Physical Culture columns over the next 25 years is a quest not only about getting the terminology, themes and key content right, but also about wordsmithing. Some of the language, topics, concerns and issues of the day will seem familiar; some not. In any case, Benedict Lust had a knack for embracing change and communicating its detail and possibilities. He continuously transformed the format, focus and content of his journals. Knowing intuitively, for example, that the name of a column should not become too entrenched nor its content stale, he would conjure a new name for the column for each successive Physical Culture editor, and encourage a wide range of topics. There were many editors and many renditions of the Physical Culture column throughout the years of *The Naturopath*. And, the prevalence of Physical Culture in the pages of his journals undulated as various new ideas and therapies competed for attention.

In the first of his naturopathic journal series, *The Naturopath and Herald of Health*, published in 1902, Benedict Lust only sporadically included articles on exercise and breathing. William James Cromie and C. W. Young, for example, contributed articles under the heading, “Department of Physical Culture”. By 1903, in fact, the buzz of Physical Culture seemed to have taken a back seat in Lust’s journals. Even so, the ever vigilant Lust kept close watch on the landscape of health, and by 1904, anticipating that interest would wax, he had revamped “exercise” with a new monthly column, “Physical Culture at Home”. This feature was championed by W. Hubert-Miller as the editor and writer. Within two years, though, another new column and editor appeared. J. Lambert Disney, a graduate from Lust’s New York Naturopathic College, edited the feature now entitled, “Physical Culture Department”. However, the initial momentum and enthusiasm did not grow appreciably; rather, space dedicated to Physical Culture slowed. The focus of *The Naturopath and Herald of Health* beginning in 1907 and ending in 1912 mainly addressed other issues such as hydrotherapy, vegetarian diets, and a miscellany of articles about various diseases, political maneuvering and a particularly strong thread of pieces about the backlash within legislation addressing the concerns of vaccination. In 1908, S. T. Erieg did not have an official Physical Culture column, although he wrote frequently on the subject of activity and exercise.

Indeed, by the May issue in 1912, Lust had chosen a new editor for “Physical Culture Department”. Joseph F. Barth, a Physical Culturist from Pittsburg, Pennsylvania, embraced his duties of the column with a youthful

energy. He added to it opportunities for readers to ask questions, which he dutifully answered at the end of his column.

In January 1914, Lust introduced yet another new name for the exercise column entitled, "Physical Culture Section," this time edited by M. N. Bunker from Colby, Kansas. Bunker edited this feature until April, 1915 and in June of that year, a newcomer, Astro, commandeered the column until September of the same year. The following month, Paul von Boeckmann took the editorship and brought stability to Physical Culture by holding this role until January 1917, when yet a new name surfaced, "Physi-Culture Section".

However, by 1917 the Great War was raging and now included America. Paper shortages prevented monthly publications that year. In February, 1917, M. N. Bunker took over the editorship for several months and Physical Culture columns faded into the background as Naturopathy exploded with new innovations and new columns. Overall in these years, despite the undulations in the journals, the Physical Culture movement had grown to include many capable and articulate writers whom Von Boeckmann and Bunker invited to contribute to the "Physi-Culture Section". The literature shows that interest in Physical Culture now spread to include physical therapies such that also in 1917 a new column headed by three doctors, Drs. Chester A. Shewalter, D. R. Wheeler, D.C., and a Physical Culturist, Dr. Tell Berggren, entitled, "Mechano-Therapy Department," made its appearance and was immediately popular.

Between 1917 and 1922, Benedict continued to expand the naturopathic horizon and developed new departments or columns to which he devoted much space in *Herald of Health and Naturopath*. By late 1918, when WWI ended abruptly with the deadly Spanish Flu in its wake, Benedict Lust had finally finished translating Louis Kuhne's German book, *The New Science of Healing* into English and renamed it, *Neo-Naturopathy, The New Science of Healing*. He published installments from the Kuhne book in his journal in 1918 along with a new column, "Home Course in Mental Science" which was edited by Helen Wilmans. Physical Culture columns yet again took a back seat and Lust now focused on Kuhne, Wilmans and a new author, William Freeman Havard, who authored a monthly series called "A Course in Basic Diagnosis". Each of these columns dominated the pages of *Herald of Health* for the next few years. Typical of the pattern, though, the editorship shifted yet again, and with the revival of the "Physical Culture Section" in the December issue in 1922, Bunker appeared as editor followed in 1923 by Dr. Robert Rubin.

Analyzing the journals in this period, one might conclude that women were silent on the subject of Physical Culture. To a great extent the early Physical Culture movement was populated by brawny men. However, there were female voices speaking most articulately on the virtues of exercise, despite the dominance of males in the field and the reign of the dreaded

corset. Nevertheless, women had much to say and embraced the societal changes coming as they discarded their corsets and other entrapping clothing fashions. In the early 20th century physical exercise was catching and holding the attention of women and would ultimately empower them to choose equality under the banner of women's rights and a movement called "health feminism".

The one voice significantly absent from Lust's journals is that of Bernarr Macfadden, considered by many to be the "father of Physical Culture". Macfadden's reputation grew out of the publishing empire which he and his managing editor, Fulton Oursler, built over many years. Macfadden founded the magazine, *Physical Culture*, in 1899 and was its editor until 1912. His other publications included such serial publications as *Liberty*, *True Story*, *True Detective*, *True Romances*, *Ghost Stories*, *SPORT*, and *Photoplay*, among others. However, with regard to his health publications, focused principally on physical culture, bodybuilding, and nutritional and health theories and practice, he and Benedict Lust were amiable friends and colleagues, but respectful competitors. Unfortunately, especially given Macfadden's scale of operations, there was no collaboration, despite this commonality of content in their journals and other publications. Both men led related but separate health movements. Thus, no articles written by Macfadden on the subject of Physical Culture appeared in the Lust journals.

Nevertheless, one contentious subject that Macfadden held dear to his heart and about which he often wrote was medical freedom. Some of Macfadden's commentaries on the subject did get published in Benedict Lust's journals. Both men spoke publicly of each other with great respect and rallied in support of freedom of choice in health care. Not surprisingly, given the gusto with which these men approached the challenges of standing up to the Medical Trust, both suffered humiliation and persecution at the hands of the A.M.A. Benedict Lust, for example, was prosecuted for administering a light bath and Bernarr Macfadden was prosecuted for disseminating what his detractors considered to be "obscene literature". In reality, Macfadden was making available to women information regarding human anatomy and physiology which was considered illegal at the time, such information considered material to political autonomy and ideations of birth control. In such a publishing climate, the journey to manifest *Physical Culture* in Naturopathic Medicine was extraordinary.

I am grateful to everyone who helped breathe life into this book across the many months of its creation. Hundreds of typed pages were patiently transcribed by many, magnificent students at NUNM. In fact, there are cumulatively over 1000 articles typed from the Benedict Lust journals in preparation for the books in the Hevert Collection. I want to acknowledge every NUNM student who typed those articles or scanned images while navigating his or her intense course loads and juggling personal lives. I bow with gratitude to Aaron Potts, Adam Dombrowski, Anemone Fresh, Jenny Curto, Kyle Meyer, Laura Weldon, Lauren Geyman, Meagan Hammel,

Rebecca Jennings, Tristian Rowe, and all those whom I am inadvertently missing here.

And, as this book project moves into the second half of our work and production plan, my appreciation for the invaluable organizational help that I had received from Dr. Karis Tressel during the early stages of figuring out what lay ahead and working so closely with me to organize the almost six thousand pages of invaluable core material, a daily reminder that book making is an undertaking of an entire community. I am deeply grateful for her profound love of the traditions and history of Naturopathy and for her inspiring, loving tenacity with this project.

I so much enjoyed working with each and every student who sacrificed scarce, precious study and leisure time for the hard work of meticulous research and transcription. As you launch yourselves into the Naturopathic profession, never forget how special and important your work has been. You have chosen a path of sacred work. You will be loved and cherished by your patients because you listen and truly care. Remember to trust Nature's power of healing, the *Vis medicatrix naturae*! Pay careful attention to your patients and they will feel enlivened and grateful to have found their way to you.

While searching for an image that would best depict the essence of Physical Culture, I travelled to Austin, Texas to visit the Stark Center, a library devoted to the work of Bernarr Macfadden and the literature of the Physical Culture movement. The Stark Center has at its helm two amazing people, Drs. Jan and Terry Todd, who are the loving and scholarly custodians of the largest collection of rare books and documents on Physical Culture and to my complete surprise, one of the largest collections of Naturopathic literature that I have ever encountered under one roof. I am indebted to both Jan and Terry for their generosity of time and sharing with me their precious archive. I am also grateful for the support of the Stark Center's library staff, notably Brent Sypes, who scanned images and articles for me in a matter of nanoseconds to remedy the gaps in this book. I am also very grateful to Dr. Jodi Vingelen who, without hesitation, located a valuable missing page for me.

Long ago, I attended my first AANP conference and was astonished by the number of participants, all wonderful and somehow familiar strangers. During the break I set out to explore the exhibit hall to see what was new. Coming from Canada, I was curious to see the latest products and protocol breakthroughs in the cornucopia of naturopathic nutraceuticals in the USA. As a Canadian I was expecting abundance beyond measure. All these many years later, I have wobbly recollections of the products on the various tables in the enormous exhibit hall, but I have a very sharp, energized memory of being greeted by Dr. Massey and lovely Karen as if we were long lost friends. Jim was my first encounter with Naturopathy in America and he has always made me feel at home ever since. Mastering diplomacy is similar to dancing on slippery stones. As the naturopathic profession journeys along its

course, having Dr. Jim Massey's indelible and friendly smile be the welcome that new comers yearn for is a blessing to our profession. I am very grateful to Dr. Massey for the wisdom that he shares freely and for how he models a love of exercise and Physical Culture. Blessings to you.

I am very thankful, as well, for the encouraging support of the Hevert Corporation here in America and in Germany. Gracious accolades to Mathias and Marcus Hevert for your prescience in seeing how powerful this series could be in restoring our awareness of the wisdom of our forebears. Hevert's generous contributions have made this book and the other eleven in the series a reality. Much gratitude, as well, to the unwavering, behind-the-scenes support of the Board of NUNM, Dr. Sandra Snyder, Susan Hunter, and Jerry Bores who understood from the beginning the importance of this project.

The precision and beauty that Fourth Lloyd Productions, Nancy and Richard Stodart, my designers and mentors, bring to this book are always beyond my expectations. I marvel at their steadfast alliance to perfection. Each book cover version that Richard designed was exquisite and exciting. We're now at book seven and we have travelled through many conversations and details to bring this book to life. Thank you both for the care that you took with every minute detail!

There is no greater joy than to have a personal cheerleader. My patient and precious husband is always receptive to my stories and deliberations as each book takes shape. David Schleich helps me demystify and unravel the nuances of the English language and inspires me in this journey of revitalizing and bringing to life the past. He reaches out to me every day, lost as I can become in the last century, and coaxes me back to the present. I want to thank him, heart to heart, for I could not do what I do without him.

Lastly, I am so indebted to the men and women who occupy almost every minute of my day. They lived a hundred years ago and have left a legacy of wisdom and passion that fills me with confidence and gratitude for their contributions to a literature that I can read and implement in my own practice and, along with my wonderful collaborators, with you. You may find that some of the sentences can be a mile long or embellished with words no longer in our current vocabulary, but this is on purpose. These articles have been carefully transcribed and edited to ensure that you are taken back into time. So, remember to include a walk into Nature and reflect upon all that is good in your life. As you read these articles left behind by our dear elders, dare to practice their wise and salubrious ways. You have before you *in their own words* the secrets to health.

Blessings,
Sussanna Czeranko, ND, BBE
Portland, Oregon, May, 2016

Don't make the ridiculous mistake of thinking that you can take these exercises two or three times and immediately notice improvement. It takes time to produce results. After two weeks of exercising daily you should notice a slight improvement, though often beneficial results become manifest sooner.

—Bernarr Macfadden, 1900, 18

It is a great blessing that in recent times gymnastics have been added to the time tables of primary schools; they are among the surest preventives of the harm which school work; with its long hours of sitting on narrow, often ill-constructed, benches, and in imperfectly ventilated rooms, may entail.

—Benedict Lust, 1901, 2

Exercise is one of Nature's greatest laws. The poor man must exercise his muscles to get money to buy food with which to satisfy the cravings of his appetite, and the rich man must exercise to create an appetite.

—William James Cromie, 1901, 98

There are ever before us two types of perfect exercise—the movements of animals, stretching, yawning (which are simply deep breaths), shakings and gambols. There is also the play of children. Both these are ideal forms of exercise; and both have their place in a properly designed system of physical training. Lack of this kind of exercise is another frequent cause of weakness.

—W. R. C. Latson, 1902, 204

Intelligent races in all parts of the world look upon the Americans as a nation of dyspeptics, and wonder that in this enlightened age in the most progressive country, where so many marvelous inventions and discoveries are being constantly made, that these people do not know the first principle of caring for their own physical beings.

—W. Hubert-Miller, 1904, 155

In playing games, children exercise not their bodies and wits, thus acquiring alertness of body and mind, but also learn to act with fairness and compete with the proper spirit of friendly rivalry in a common occupation.

—Grace Ethel Kingsbury, 1906, 102

Stretching produces beneficial results entirely disproportionate to the amount of energy expended and the time devoted to it. In a good stretch every muscle of the body can be used.

—J. Lambert Disney, 1906, 249

There is nothing that will enliven the brain so quickly as a brisk walk or some other means of exercise. The brain that has been tied down to study for hours at a time becomes dull and less active, but brisk exercise in the open air will soon restore it to activity and vigor. Exercise is necessary, for nothing can be had or enjoyed without it.

—S. T. Erieg, 1908, 46

What are we doing for the younger generation and the generations that are to come? Surely we must do something or rest assured that we will be followed by a race of people physically unfit.

—Charles Miller, 1911, 719

There is only one way to get health: that is to work for it. Exercise, breathe pure air, eat correctly and sleep at least seven hours and eliminate bad habits. Health was never swallowed out of a bottle, taken out of a pill box or injected with a syringe.

—Joseph F. Barth, 1913, 395

Rouse, sisters! Cease to be slaves to the conventionality and formality that are robbing us of our individuality! Come, let us be true physical culturists, self-willed, independent, demanding the abolition of a double moral code. Seek to acquire strong bodies, noble ideals, pure thoughts, along with the knowledge of sex-hygiene, eugenics and sociology.

—Rachel Walker, 1913, 654

A woman has just as many muscles as a man, muscles which are designed to move the body and its parts in the same way, muscles which enable her to preserve the bodily posture in the same way.

—Dorothy Pearl Buchanan, 1917, 45

In fact, every gymnastic exercise rightly executed is a respiratory movement.

—Tell Berggren, 1918, 343

True physical well-being, rational hygiene and scientific therapeutics, as they concern the human organism, are more surely the result of curative muscular movements than of any other form of scientific treatment as they are assuredly proper means for stimulating vital motion in harmony with physiological law.

—Eugene Czukor, 1919, 382

No matter what foods you eat, how deeply you breathe, or what drugs and tonics you swallow, your muscles will become weak, your bony articulation stiff, your body will lose tone and poise, and you will become prematurely old if you neglect systematic exercise.

—Eugene Czukor, 1919, 132

INTRODUCTION

For the early naturopathic doctor, *Physical Culture* meant “physical exercise” coupled with related strategies and protocols to promote health. The word ‘culture’ itself was used to describe many of the therapies used by those early Naturopaths. A 21st century word that comes closest to the meaning of “culture” is probably “cultivation” or “promotion” as in “health promotion”. Physical Culture in that era went hand in hand with Mental Culture, the body-mind medicine of today. Naturopaths were always early adapters. They embraced the new physical exercise movement and formed strong opinions about the decline in people’s health caused by sedentary habits, excessive time indoors away from Nature, overeating, toxic surroundings, and impractical clothing.

An early champion of Physical Culture was Bernarr Macfadden. Born into poverty and orphaned at the age of ten when his mother died of tuberculosis, he was frail and, like his mother, prone to respiratory ailments. Consulting doctor after doctor with no amelioration, “he began to experiment with exercise with the idea that this might help him where other treatments had failed. From the first he made rapid improvement and realizing its wonderful curative qualities, he continued the practise.” (Lust, 1912, 30) Having exhausted conventional treatments, he discovered that physical exercise gave him a new lease on life and changed his life forever. In 1895, Macfadden designed a device called the “Health-Culture Exerciser”. He created a pamphlet to accompany its use. That simple publication soon evolved into “a complete hand book of 128 magnificently illustrated pages”. (Macfadden, 1901, ad) As an enterprising young man, Macfadden traveled to England, then a business mecca, to seek his fortune. There he established himself as a publisher of a magazine and continued selling his exercising devices. (Lust, 1912, 30) Eventually concluding that America would be more promising, he returned to New York City to launch a new magazine called *Physical Culture* in 1899. (Todd, 1991, 5)

Macfadden became unstoppable as his interest in Physical Culture grew, propelling him to create over time several widely successful publications, to publish over 100 books on health, establish a chain of over twenty health restaurants, and create a framework and master plan for a “Physical Culture City”. Macfadden’s prolific and unrelenting production of books, articles, pamphlets and monographs on the subject of Physical Culture and health earned him a reputation as the champion of this movement. Not only was he a prominent proponent of Physical Culture, but as the father of six daughters, Macfadden raised his voice against the repressive social norms of his time that prevented the social mobility and equality of women. He rallied against the mutilating women’s fashions

of the time which prevented women from moving freely and enjoying the birthright of a healthy, strong body. Macfadden was looked up to as one of the great leaders in Physical Culture, emulated by celebrities such as Jack LaLanne, Charles Atlas, Paul Bragg and many others. Images of Macfadden as a body builder and as a doting, modern father made headlines, further promoting his publications. Those publications utilized a novel format of incorporating actual photographs which soon became a standard for newspapers, tabloids and magazines. The *Physical Culture Magazine* became one of the longest lasting publications of its genre, lasting more than 50 years. "His circulation numbers were the highest in the industry, exceeding even the publications of William Randolph Hearst. He truly revolutionized the publication industry." (Bennett) By 1926, a second publication, *True Stories*, reached over 2 million sales annually. (Bennett website)

Macfadden was in his own era and continuing into our own, recognized as the father of the body building and physical fitness movement. His name and reputation have dimmed in the past century, yet his vision, work and leadership continue to be influential in many aspects of our lives even today. Charles Atlas, a name well recognized in that era and even into our own, had been a follower of Macfadden. While Atlas' physique is comparable to body builders and wrestlers of today, the body builders a century ago may surprise us. We get a glimpse of what was considered a "Strong Man" and his physique may well defy the current image of a body builder. Such "strong men" of that era weighed 145 pounds and stood 5' 8"; even so, their limb circumferences were quite large. An athlete of the time who fit these dimensions was Earle E. Liederman, "widely known ... [for] his unusual muscular development and great success as a gymnast and wrestler and also for his record in hand balancing and tumbling." (Lust, 1912, 172)

Over the years Macfadden produced numerous very popular magazines including *Liberty*, *True Story*, *True Detective*, *True Romances*, *Ghost Stories*, *SPORT*, and *Photoplay*, among others. However, it was his first endeavor in publishing, *Physical Culture*, with its impressive circulation of 100,000 within the first year which launched him. (Todd, 1991, 6) By 1926 *Physical Culture* itself had increased to 2 million. (Bennett, website) Macfadden's magazine attracted many women readers concerned with health issues. Many of the short stories featured strong, physically fit, intelligent female characters, who served as role models for readers. (Endres, 2011, 4) He rose to notoriety and fame and was a familiar face to his contemporaries. Macfadden's magazines emphasized healthy, strong and muscular bodies for both men and women. However, it was his prescient and courageous support for women's health which was so unusual for this period.

In her recent paper Kathleen Endres explores the interconnections between the messages found in *Physical Culture* magazine and Macfadden's "support of suffrage and what might be called *health feminism*, the empowerment of women through women gaining control of their sexuality, their body, their health regiment and their clothing." (Endres, 2011, 2) By 1901 and without hesitation, Macfadden got behind suffrage issues that were increasingly controversial. He readily took on issues which both focused and fueled debate. For example, he scorned the prevalent fashion of the corset and long dresses, considering them health hazards and a hindrance to strong healthy women's bodies. His magazine offered other dress options such as trousers and loose fitting, comfortable clothing for women. He designed and described exercise routines and protocols, and provided all sorts of health tips so that women could take their rightful place as equals. He abhorred the puritanism preventing women access to information regarding their own physiology, family planning and the right to access contraception. He was outraged by the inequality between men and women and his publications, despite his detractors, actively voiced these concerns.

Bernarr Macfadden's vision of women as equals in all realms, political, social, and economic, was a huge part of his personal and professional life. Raising six healthy, strong and independent daughters factored into his commitments and mission too. His desired aspirations for his daughters were reflected and propagated in the pages of his magazine. He featured women athletes, female wrestlers, cow-girls, and celebrated women as fully active and ideal role models for the emerging generation of girls and women, young and old, now more consciously choosing their place outside of the domestic home and in the workplace. He celebrated women's bodies as strong and capable, unlike the popular pages of women's magazines of the time which depicted women as frail, with 15 inch waist lines unnaturally and harmfully sculpted by the mutilating corset.

I first learned of Bernarr Macfadden from Dr. Les Moore of New York, whose face illuminated as he shared his love of Macfadden's work. Many more years would pass before I would delve more fully into the works of Macfadden, and I learned in depth about his contributions to changing health for men and women equally.

When we read the many articles in *Physical Culture in Naturopathic Medicine*, we realize that there are many more articles written by men to help other men become the image of a Hercules. However, there is only a trickle of articles either written by men for women, or by women for women. When we compare the publications of Benedict Lust and Bernarr Macfadden, we see significantly fewer women writers and articles about women's Physical Culture in Lust's *The Naturopath and Herald of Health*. Although Lust mimicked Macfadden's literary device of including

more illustrations and photographs in his columns on Physical Culture, Macfadden championed a style and elegance unmatched when compared with Lust's attempts.

Nevertheless, the literature in Lust's publications shows that as women gained strong and healthy bodies by joining the physical exercise movement, the existing barriers that women faced were showing signs of cracks. Although the early Naturopaths were supportive and proactive in suffrage issues and the inclusion of women in the Lust journals as the subject or as authors of articles gradually improved, the stronger center for change is found in the publications by Macfadden. Thus, we begin with a Macfadden piece.

Although, as reported earlier, Macfadden did not contribute significantly to Lust's journals on Physical Culture topics, having his own publications for that purpose, he did write several papers for *The Naturopath and Herald of Health* on medical freedom and the nefarious activities of the A.M.A. Unfortunately, the one short article on the topic of Physical Culture in the Lust journals has come down to us typeset with errors serious enough that its readability has been compromised. Even so, a book evolved from the original literature about Physical Culture would not be complete without an article written by the American Physical Culture legend himself. On a special visit to the remarkable Stark Center for Physical Culture and Sports located at the University of Texas campus in Austin, I was able to peruse this enormous collection that includes Bernarr Macfadden's publications and also a massive naturopathic collection of rare and precious books. Thanks to the Directors, Drs. Jan and Terry Todd, I was able to find two appropriate articles by Bernarr Macfadden from his magazine, *Physical Culture* and to include it in this compilation.

The first article comes from Bernarr Macfadden's inaugural issue of a magazine devoted exclusively to women called, *Woman's Physical Development*, published in August 1900, one year after *Physical Culture* appeared. The images in *Woman's Physical Development* alone speak volumes and in this piece by Macfadden we get one of the first articles on women and exercise. It is a very short article with 11 images accompanying ten exercises specifically for women wanting to wear low cut dresses or décolleté attire. Macfadden presents "a series of movements for developing the chest and bust and for filling in the hollows that so seriously grieve young women." (Macfadden, 1900, 16-17) What is unusual in this article is that women are performing each of the ten exercises with dumb-bells and there is no evidence of constricting corsets or cumbersome long dresses. Macfadden, ever the loyal cheerleader for his female readership, is explicit and encouraging. He writes, "It takes time to produce results. After two weeks of exercising daily you should notice a slight improvement, though often beneficial results become manifest sooner." (Macfadden, 1900, 18)

In the second article published in 1900 and entitled, “Correspondence”, we find a letter addressed to Benedict Lust from Dr. Theodore J. Jacquemin on the subject of women’s clothing. He notes, “The fact that women have endured and survived the tyranny of fashion for centuries without more serious results ... is convincing proof of her power of endurance.” (Jacquemin, 1900, 9) The injuries and damage from corsets and binding undergarments crippled women and prevented them from being active and vital. Considered today by many to have been an oppressive, even coercive apparatus of clothing, assaulting the health of women’s bodies because of tight lacing to the point of excessive tenuity, the corset was hardly indicated for exercise activity and for a healthy lifestyle overall. Hygienic [read: ‘healthy’] dress was advocated by both Naturopaths and the Physical Culturists to allow women to shed or substitute other clothing for the constricting corsetry, so that they could breathe freely, enjoy safe freedom of movement, and benefit from the strength of a healthy body.

Jacquemin recognized the importance to health of normal, unrestrained breathing movements, especially with regard to circulation. In his view, the diaphragm during respiration gave a natural massage to the neighbouring organs. Friedrich Bilz offers here a series of exercises to help people learn how to breathe properly. Actually, the Bilz article on breathing is one of many we find in this early literature. The Physical Culturists and Naturopaths of the period had strong opinions about breathing and a consensus that exercise was intimately connected to breathing exercises. Their shared opinion included deep breathing as the one and often the only way to breathe correctly. We find many articles that include breathing exercises. The Physical Culturist would develop his brand or style of breathing exercises to complement the physical exercises being proposed.

Bilz’ article, “Breathing Exercises”, demonstrates how dysfunctional breathing practices become entrenched within medicine based on archaic science. Bilz anticipates the later work of Konstantin Buteyko when he says, “Practice particularly breathing through the nose, for that is the organ for respiration, not the mouth.” (Bilz, 1900, 69)

In the following Lust article, “Gymnastics and Muscle Exercises of all Kinds”, we discover a long and comprehensive outline of gymnastics intended to introduce curative gymnastics in the home. Gymnastics was immensely popular in Germany and Lust had become quite interested to include it in his early publications. Indeed, we find throughout this book an underlying message in the words of these pioneers as they loudly and clearly remind us that “exercise and gymnastics are a means of preventing disease”. (Lust, 1901, 2) Lust took great care to be inclusive of both women and men in advocating the benefits of gymnastics. Lust remarks,

“How many thousands of ladies there are in the higher grades of society who, without being perhaps seriously ill, are nearly always ailing and out of health; and who would be well if they were to take regular exercise and practice curative gymnastics every day.” (Lust, 1901, 4) Lust goes on to provide a list of 17 recommendations to aid those beginning gymnastics.

William James Cromie’s contributions to Lust’s journal were numerous. He also served as an editor for the first Physical Culture column in *the Naturopath*, called “Department of Physical Culture”. Cromie looked to the Olympian athletes of Greek and Roman, marveling at their perfections. Muscular inactivity as one of the major causes of disease a century ago pales in comparison to the rampant obesity rates attributed to inactivity and poor diet in the 21st century. Cromie gives the reminder, “Exercise is one of Nature’s greatest laws. The poor man must exercise his muscles to get money to buy food with which to satisfy the cravings of his appetite, and the rich man must exercise to create an appetite.” (Cromie, 1901, 98)

Cromie recognized that exercise proponents held divergent views and more often than not promoted excessive exercise programs. Body builders and Physical Culturists held a wide range of opinions and beliefs regarding exercise. Cromie writes, “Some seem to think that one exercises for the sole purpose of obtaining big muscles. This is one of the least reasons for exercise.” (Cromie, 1901, 148) On the subject of the naturopathic Materia Medica to health, Cromie adds, “Exercise alone will not give one perfect health. Sunshine, pure air, proper food and clothing and sufficient rest and sleep are also required.” (Cromie, 1901, 148-149)

The Physical Culture movement attracted many people from all walks of life. John Morgan contributed a summary based upon the work of a Persian, Rev. Dr. Otoman Zaradusht Hanish, who taught for no charge over 600 students in Chicago. Hanish’s exercises consisted of breathing, dietary regime, correct posture and various physical movements based upon a spiritual doctrine. Morgan gives us here an example of the diversity of breathing exercises available to generate self-healing. He writes, “In the Fourth Exercise we are taught how to generate within ourselves the electric energies so we can apply them to any part of the body.” (Morgan, 1901, 151) Like the Physical Culturists, he did not separate body from mind when talking about physical exercise.

An example of mind/body connection is that one of the goals of exercise was to develop a poised and erect posture. Benedict Lust proposed seven factors to help with posture which included physical factors such as breathing, bowel regularity, as well as intangibles such as self-respect and conscious mastery. (Lust, 1902, 124) Jestingly, Lust taunts, “Fat is a mighty soft cushion, but a mighty weak prop; and if you, my rotund friend, want to cultivate the posture of power, you’ve got to shave down

that cumbersome abdomen till you strike pure muscle.” (Lust, 1902, 124-125) Once again, the factors that determine posture are congruent with the same ones that determine health.

Following Benedict Lust’s list of empowering habits, W. Latson enumerates the causes of weakness and cites improper clothing, lack of exercise and dietary errors as chief offenders. Latson gives two examples of the perfect models for exercise: “There are ever before us two types of perfect exercise—the movements of animals: stretching, yawning, shakings and gambols. There is also the play of children.” (Latson, 1902, 204) Like so many of his colleagues, Latson notes that eating in excess led to mal-assimilation and auto-intoxication. He continues:

The function of the digestive organs is to absorb; and absorb, they will. So, the various poisons, resultants of the putrefactive changes going on in the mass [of undigested food], are absorbed into the system, taken up by the blood and carried to the tissues, setting up derangement which vary all the way from simple headache to fatal *apoplexy* or *heart failure*.” (Latson, 1902, 203)

The Physical Culturists were as much interested in dietary factors as exercise. William Cromie’s next article addresses a common ailment, constipation. This perpetually common ailment had a remedy in exercise which Cromie specifies: “The most important agent in the cure of constipation is muscular exercises which produces peristalsis. Rapid walking tends to relieve constipation, as the contents of the abdomen are kept in violent motion from side to side with every step.” (Cromie, 1902, 225) Cromie doesn’t miss the familiar naturopathic principle in treating diseases and expresses it succinctly, “In the treatment of constipation, one must first remove the cause.” (Cromie, 1902, 224) Cromie gives an example of two exercises useful for the treatment of constipation and does not forget the importance of eating more fiber in the diet with whole wheat bread and fruits.

Exercise was considered an invaluable measure to treat diseases such as constipation, and exercise also was an essential adjunct to hydrotherapy. The hydrotherapy practices of Father Kneipp were most familiar to the early Naturopaths, who, faithful to Kneipp and his methodical guidelines, practiced hydrotherapy according to specific rules. The number one rule established by Kneipp was to never administer a cold water treatment to a patient who felt chilled. There were many ways to ensure that prior to a cold water treatment, patients felt warm and exercise was considered the most reliable means to achieve this. As an example, C. W. Young describes how to do a Natural Bath with the following advice: “You can get a better and more certain reaction by taking some rapid and vigorous exercise before the bath.” (Young, 1902, 375) Having experienced these

invigorating and salubrious Natural Baths, nothing compares to them. Hours and even days of stress and fatigue melt away with one of these two minute miracles.

In September 1902, the inaugural meeting of the new Naturopathic Society of America was held at the Civic Hall on 128 East 28th Street in New York City. In the subsequent issues of *The Naturopath and Herald of Health* that followed in 1903, reports from this initial meeting were published. In the March 1903 issue a transcript appeared of Albert Whitehouse's lecture on treatment of disease conditions using Physical Culture. He calls attention to a working explanation and definition of Physical Culture: "Physical Culture, as its name implies, is a cultivation of physical powers." (Whitehouse, 1903, 61) Whitehouse espoused the importance of striving to raise the aims of Physical Culture to go beyond the physical aspects of exercise and to make room for harmony of all three human aspects that include: physical, psychic and spiritual evolving a rational system of Physical Culture. (Whitehouse, 1903, 61) The tendency of just focusing on exercise was not the vision of Whitehouse and many others.

In 1904, Benedict Lust re-vamped his 1902 Physical Culture with a new name, "Physical Culture at Home" and installed a new editor, R. S. Hurbert-Miller. Hurbert-Miller shared Cromie's awe of the ancient Roman and Greek regard for physical perfection achieved by their development of Physical Culture. In his column we learn quickly that he is a follower of Adolf Just when he emphasizes Just's tag line, *return to nature*, adding, "Watch how she keeps her children who live a natural life in fine physical condition without artificial help or a learned instructor." (Hurbert-Miller, 1904, 13-14) Adolf Just's influence upon the American Naturopaths is significant and equally so for those embracing Physical Culture.

Reciting Just's philosophy, Hurbert-Miller assures his readers that belonging to a gym is not necessary in order to become fit and healthy. The Naturopath's formula for health that relied upon the elements of sunshine, water, earth and air were equally shared by the Physical Culturist. Hurbert-Miller's assuring tone speaks volumes: "Let us imitate Nature and all else will be well. Let us learn to walk upright, eat properly and sleep a natural sleep. Partake of Nature's great and wholesome tonics, Sun, Water and Air, and to our great surprise we will notice our rejuvenation, physically as well as mentally." (Hurbert-Miller, 1904, 15)

Hurbert-Miller's 1904 column included exercises that could be conducted at home using equipment such as chairs to improve the spine. He reminds us how important the spine is: "The spinal column is the strongest part of the body as it carries all the weight." (Hurbert-Miller, 1904, 54) Hurbert-Miller also urges his readers that supernatural tricks are possible if one would only practice exercising every day. (Hurbert-

Miller, 1904, 56) Some of the images displayed in the articles show lean men performing simple exercises and in others, displays of athletic prowess bordering upon the impossible.

Many of the editors and writers for the *Lust* publications on the subject of Physical Culture demonstrated how to conduct the various exercises promoted. Some of the images appeared to be more about flaunting their athletic abilities than about exercise. However, these photographic images were rather novel in the publishing industry at that time. In his first magazines, Bernarr Macfadden included many images which enticed the public to gravitate towards physical exercise and also transformed forever the weekly tabloid by the routine inclusion of colourful and pictorial front covers and beautiful and graphic layouts within the covers. Physical Culture's interest in physical perfection through exercise also could not help but pay attention to common health complaints. For example, indigestion and constipation were favourite topics for Physical Culture.

From our vantage point a century later, we note that after more than a century of advances in medical science, indigestion remains prevalent, so much so that over the counter and prescription drug sales in the US dealing with gastric complaints are more massive than ever. In 2009, for example, acid suppressing drugs were the third largest class of drugs in the country with \$13.9 billion dollars in annual sales. (Gardner, 2010) Another relevant example of this serious issue in the general health of North Americans is that adverse risks associated with high doses or long term use of proton pump inhibitors [PPIs] include increased fracture risk, and increased risk of infection from *Clostridium difficile*. (AAFP, 2010) In this connection, Hurbert-Miller makes an opening statement that has as much relevance today as when he made it 112 years ago:

Intelligent races in all parts of the world look upon the Americans as a nation of dyspeptics, and wonder that in this enlightened age in the most progressive country, where so many marvelous inventions and discoveries are being constantly made, that these people do not know the first principle of caring for their own physical beings. (Hurbert-Miller, 1904, 155)

The problem of indigestion in the US affects a third of its population and no wonder billions of dollars are spent annually. For the early Physical Culturists, diet and exercise provided relief and elimination of digestive problems. Mastication, and in particular chewing slowly, was important to stimulate digestive juices. Hurbert-Miller provides examples of exercises including breathing and how to eat. His advice to those with indigestion and dyspepsia: "The best thing to eat is fruit. Prunes especially in their raw and dried state are very beneficially in remedying stomach

troubles. Chew them slowly and allow the salvia to thoroughly mix with them before swallowing.” (Hubert-Miller, 1904, 156)

Hubert-Miller’s articles had immense appeal to those who wanted to exercise on their own. In “Home Gymnastics on a Ladder”, he did not believe that special equipment was necessary to be able to exercise when every home had “a chair, table, broomstick, bed, flat-iron, step ladder, books, and many other articles”. (Hubert-Miller, 1904, 186) For example, he devised an interesting exercise routine to be carried out using a simple ladder. He instructs the reader: “Go step by step, and then take two steps at a time. Now walk up backward, doing it gracefully, balancing the body evenly upon the toes.” (Hubert-Miller, 1904, 187)

As one of the many followers of Adolf Just, Hubert-Miller endorsed the Natural Bath that Just popularized in his book, *Return to Nature*. He raves glowingly about this bath, reporting, “I use a Just bath daily, and it is the finest, quickest, and most refreshing I ever tried, and there is to my mind nothing more of value.” (Hubert-Miller, 1904, 188) Sadly, the Just Natural Bath, about whose enormous benefits Hubert-Miller wrote, has been relegated to obscurity in North America.

Hubert-Miller’s column focused not only on providing helpful guidance to the readers of *The Naturopath and Herald of Health* in formulating exercise programs within their homes, but also on new trends in physical fitness. Jiu Jitsu, for example, considered a new, exotic practice in the early 20th century in America, sensationalized by ads and articles for these oriental martial arts. Hubert-Miller reported on Jiu Jitsu and as we read about some of his misconceptions regarding this combat sport with its grappling and ground fighting techniques, it seems that he was relying more on popular accounts of the sport than on personal experience. He quizzes his readership: “Just think a secret enemy of yours who catches you in the street and by simply touching you on a secret spot, pressed his finger in and you are no more. No trace of accident, no trace of a wound, nothing to be discovered by post mortem examination.” (Hubert-Miller, 1904, 306) The growth of a physical exercise literature spawned many discussions which contributed to a better, more accurate understanding of Jiu Jitsu’s purpose and proper techniques.

More generally, Hubert-Miller’s work addressed the beliefs and practices of athletes, noting as a case in point that many athletes seemed more focused on developing bulky muscles and thus may have been ignoring the cultivation of flexibility, a discussion which segued in his writing to the discussion of rheumatism. Hubert-Miller contended that very little had changed as to rheumatism’s cause: “Let it be understood by my readers that the principle cause of rheumatism starts in the stomach; by overeating, by [choosing] indigestible [foods], and very often by excessive use of stimulants and liquors in particular.” (Hubert-Miller, 1905, 126) Physical

Culturists and Naturopaths both held diet as fundamental and not to be ignored.

The benefits that exercise had on the human body touched every system including the heart. E. H. Mathewson, M.D. examines in this next article the important relationship among exercise, blood circulation and heart function: “Vigorous muscular work without exhaustion is a powerful aid in forcing the blood through the muscles, and the increased force of the blood flow produces vigor of life and feeling. Without muscular exercise, the muscles become pale, and the heart weak, the flow of blood slow, and the strength lessened.” (Mathewson, 1905, 37) Exercise seen by Mathewson was instrumental and augmented a chain of actions and reactions leading to optimal health. Mathewson comments, “A weak circulation from a poor heart condition or deficient exercise makes continued vigorous mental work impossible.” (Mathewson, 1905, 38) These men and women who fully embraced the power of physical exercise knew that sedentary lifestyles would not enhance mental performance.

The Physical Culturists saw clearly that the body needed to be fit and strong for all of its parts to work in harmony. They knew the importance of the interconnectedness of body, mind and spirit which spanned the entire life time. Throughout the Physical Culture discourse arose a constant need to justify and find validity for physical exercise, linking it to other aspects of health promotion. One who contributed to this complex conversation about the unity of body, mind and spirit in overall health was Grace Ethel Kingsbury, whose “Physical Education in its Bearing on Life” is highly articulate and scholarly. She describes the value of physical education for school children, introducing arguments supporting the need to provide physical training for children through games, with the added benefit of teaching children moral qualities. She explains, “In playing games, children exercise not only their bodies and wits, thus acquiring alertness of body and mind, but also learn to act with fairness and to compete with the proper spirit of friendly rivalry in a common occupation.” (Kingsbury, 1906, 102) Grace Kingsbury’s article is one among many robust articles demonstrating the keen interest that Naturopaths took in the well-being of children. Although there were many voices addressing the interests of those wanting to become “strong men”, the Naturopaths understood very well that the interests of women and children were often neglected and even ignored. Benedict Lust in his journals made a place for all voices.

In 1906, another shift occurred at the helm of the Physical Culture column when Benedict Lust recruited J. Lambert Disney, N.D., a graduate from his American School of Naturopathy, to take the editorship for a newly designed column, “Physical Culture Department”. In the June,

1906 issue, Disney discusses the merits of stretching and offers exercises to aid the reader. He writes, "Stretching produces beneficial results entirely disproportionate to the amount of energy expended and the time devoted to it. In a good stretch, every muscle of the body can be used. (Disney, 1906, 249) Disney is quick to ensure his readers that everyone will enjoy stretching: "It constitutes a form of exercise in which even the most lethargic can find actual pleasure." (Disney, 1906, 249) He provides examples of how to maximize a stretching routine in one's day.

Although Benedict Lust placed Disney as lead for the Physical Culture Department column, this did not prevent him from writing on the subject of Physical Culture too. Lust was an avid cyclist who, shortly after moving to New York City and working as a waiter, purchased a high performance bicycle for \$40. In 1900, workers were paid on average \$1.00 a day for 12 hours of hard labour. His love of Physical Culture was earnest and occupied his daily activities.

In the March, 1907 issue, Lust wrote an article entitled, "The Nervous System and Physical Exercise". Lust weaves together in this piece the body/mind relationship through the lens of neurasthenia or nervousness. We are familiar with neurasthenia in our current terminology as chronic fatigue, or Hans Seyle's General Adaption Syndrome. In his article, Lust attempts to explain the interconnection among the nervous system, the mind and the body. Lust begins, "In close connection with the nervous system stands all that which is spiritual in man. The mental qualities stand in close connection with the body. Mind is fettered to matter, but likewise matter cannot exist without mind. Thus it is evident that body and mind are not two separate, but two different parts of one being." (Lust, 1907, 99)

We cannot deny that the feeling of well-being, even euphoria, can be achieved through physical exercise. Exercise increases endorphins in our brain and we feel content and happy after finishing an exercise routine. Without modern scientific discoveries, the early Naturopaths knew how important exercise was to improving mental disposition. Lust comments: "By physical exercise the soul, too, is blessed. He who takes physical exercise will become aware of its beneficial influence. Cares and worry take wings, ill-humor vanishes, impure impulses are deadened and the heart becomes purer." (Lust, 1907, 99) Lust believed that physical exercise was incredibly valuable to help those suffering from neurasthenia and other diseases. As we survey the current health crisis of the 21st century, obesity, depression, chronic fatigue and their multifaceted problems are destined to plague an already over-extended and dysfunctional medical system far into the future if we do not stop ourselves from being couch potatoes.

It was tougher to be a couch potato a century ago. Automated

machines of convenience did not exist in such variety and abundance as today. For starters, back then most people had more walking to do to get around. Their diet would not have been corrupted with food additives so common today, nor by processed foods which were then in their infancy. Many of the Physical Culturists talked about wholesome diets and adopted vegetarian diets. In a news story, Lust publishes an account of Yale professor Irving Fisher, who conducted a year-long experiment on two groups of men subjecting them to various tests of endurance. One group was vegetarian and the other carnivorous. Lust recounts:

The first comparison (for arm holding) shows a great superiority on the side of the flesh abstainers. Only two of the fifteen flesh-eaters succeeded in holding their arms out over a quarter of an hour, whereas twenty-two of the thirty two abstainers surpassed that limit. None of the flesh-eaters reached half an hour, but fifteen of the thirty two abstainers exceeded that limit. (Lust, 1907, 189)

Another regular contributor to the Lust journals was S. T. Erieg, who wrote numerous articles on physical exercise. He lists many benefits of exercise that include: improves elimination of waste, assists digestion, strengthens the body, increases lung activity, and purifies blood. (Erieg, 1908, 46) Several Erieg articles applaud the merits of a simple walk. "There is nothing that will enliven the brain so quickly as a brisk walk." (Erieg, 1908, 46) Erieg knew the value of exercise and was not fooled by the false promises of wonder drugs: "Do not try to substitute drugs for exercise; it will not pay; it will not work." (Erieg, 1908, 47) Erieg contributed short but succinct messages in strong support of Physical Culture.

Another champion of Physical Culture was Bernarr Macfadden, referenced earlier. As described above, he was undoubtedly the most visible and vocal on controversial topics such as women's rights and freedom to access birth control information. He was a renowned Physical Culturist in his own right and he encountered trouble as a result of publishing his *Physical Culture Magazine*. In November 1907, Macfadden was convicted on obscenity charges, although Lust countered that Macfadden had on the contrary been "publishing articles and stories in his magazine which were intended for a better education and enlightenment". (Lust, 1908, 98) Strongly supportive of Macfadden's efforts, Lust published an appeal to the naturopathic community to come to Macfadden's support. Lust asserts, "The judgement was a fine of \$2,000 and two years in the penitentiary at hard labor. This whole persecution of Macfadden finds its source in the medical trust which tries to undermine and weed out every movement which stands for enlightenment along physiological methods." (Lust, 1908, 98) Essentially, Macfadden's crime was that his magazine

empowered women and provided information regarding reproduction and adopting healthy habits for themselves and families. A fine of \$2,000 in 1907 with inflation would be equal to a fine of nearly \$50,000 today.

Exercise was interwoven with many of the activities in Nature that Naturopaths engaged in. Their preoccupation with fresh air and time spent in the vistas of Nature, unhindered by social norms, led the Physical Culturists to endorse air and sun baths along with their abundant regimens of exercise and physical activity. The early 20th century was burdened by edicts which sustained the repressive, stuffy social constraints still manifesting from the Victorian age. In this regard, nakedness, for example, was not considered unnatural by the early Naturopaths, although nudity was eschewed by mainstream society. Benedict Lust laments, "It is to be regretted that nowadays we are forced to clandestinely install such baths, as it is considered *immoral* if somebody exposes his body to the sun in the presence of other people." (Lust, 1909, 241) Sun baths were combined with exercise in the open air and were second to none to alleviate the body of its accumulation of morbid matter.

To gain the full benefit of the healing power of sunshine and fresh air, Benedict Lust suggests options for those living in the city to find rest out in the country in Nature. Many who visited the nature sanitariums brought with them a "desire to exchange the dusty pavement with the field, Art with Nature, to bathe the dust-laden breast in fresh air, to rejuvenate the tired soul." (Lust, 1909, 291) Lust cautions his readers to not make the mistake of going to a Nature retreat center just for the sake of prestige. In order to really get rested and revitalized, Lust recommends "Anyone who longs for real recreation and recuperation, who wants to commune with one self, will select a plain village, far away from the deadening crowd, nearby a silent forest, in the midst of people who are still foreign to the refined culture of our civilization and who do not look upon foreigners as objects of exploitation." (Lust, 1909, 292) In essence, these Naturopathic pioneers advised that the perfect place to get truly rested was at a health retreat center that was in the heart of Nature.

Sun baths and exercise went hand in hand for men and for women. Women's garb, as described earlier, was extremely constricting and even mutilating. Physical Culture offered women an opportunity to shed the corset and long, heavy dresses in exchange for loose clothing. Clara Muche, for one, welcomed Physical Culture and the beauty of perfect symmetry in the body as a result of exercise. She equated beauty with strong bodies. She asserts, "Bones and muscles are made to be exercised; they are therefore strengthened by exercise, and this is the only and best way to attain a beautiful figure which impresses our sense of beauty so wonderfully." (Muche, 1910, 42) She condones and encourages women to take up exercising equipment: "Frequent practice with the dumb-bells

and other implements will also be found beneficial. The strong development of the back and pelvis is of special importance to the female sex.” (Muche, 1910, 43) Muche, a sun bath lover herself, saw the *naked cult* as a safe way to help remove the obstacles of clothing for people striving to benefit from Nature in their quest for healthier bodies. Clothing, especially the fashions of the day with their wasp waistlines, contorted the human body in her view.

Muche cherished exercise for the beauty and health bestowed on those who exercised. Throughout the wide range of publications, both Macfadden’s and others, body building and becoming a “Strong Man” or “Physical Culture Woman” had huge appeal. Both the publications by Benedict Lust and Bernarr Macfadden emphasized body image. In his article, “Straightening Round Shoulders”, Macfadden demonstrates numerous exercises designed to correct the malformation of the shoulders. To prevent kyphosis, for example, Macfadden cites the correct body position for men and women: “The proper position to assume when one is walking or sitting is with the shoulders far back and down.” (Macfadden, 1910, 115) In this article, we learn of five such exercises and benefit from illustrations of Physical Culture demonstrated by Macfadden himself.

Returning to Lust’s work, we find in the June 1911 issue of *The Naturopath and Herald of Health*, a new editor, Charles A. Sampson, N.D., H.D. for “Physical Department”. His declared primary goal is to harmonize Nature Cure with physical therapeutics. Sampson espouses the importance of harmoniously balancing exercise with the body’s capacity to avoid injury and strain. Not surprisingly, being a naturopathic doctor, he quickly reminds us of the *Vis*, stating, “To generate this reserve power all the organs of the body have to work in harmony. The greatest factor is storing this power, known as vital force. This is held in reserve by each and every organ to be worked up through the small microscopic cells by diet, exercise, baths and air.” (Sampson, 1911, 355) In conclusion, he offers seven golden rules in a short, succinct format about physical exercise which are as relevant today as when he first made them. As a man interested in exercise, he emphasizes the importance of regular exercise and that one should “exercise all parts of your body”. (Sampson, 1911, 355) As a true Naturopath, he includes the strengths of Nature Cure: “Follow your physical exercises with water baths and friction rubs.” (Sampson, 1911, 355)

As a careful survey of the literature of the period attests, many men and women were increasingly embracing the physical exercise movement in America as the new century chugged forward. New community services, as well as entrepreneurial and employment opportunities were created by the exercise boom. Charles Miller, for example, was the supervisor of a program called *Boys Work* in Los Angeles. He advocated for more play-

grounds to be made available for children to ensure the physical fitness of future generations. He states, “Never before were there so many large cities teeming with densely populated districts, or quiet and monotonous rural districts, offering little or no opportunity for the city children to play or adults to find some real, healthful recreation.” (Miller, 1911, 719) In the early 20th century, playgrounds were a novelty. Fewer than “250 cities [had] running playgrounds.” (Miller, 1911, 719) The concept of children playgrounds was imported from Germany first to Boston, which adopted playgrounds in 1887. The lack of public financial support for these innovative playgrounds seems to have slowed the expansion of Physical Culture in America.

One of the goals of Physical Culture was to cultivate through a system of scientific exercise a fit and healthy body. Joseph Barth, yet another new editor of the “Physical Culture Department” of *Lust’s* journal, in 1912 notes that often people were too lazy to pursue an exercise program. He states, “The tendency of human nature seems to be to move along the lines of least resistance.” (Barth, 1912, 385) He continues, “Even if you were capable of doing strenuous work on the back lot for a week and then not take exercise for the other 51 weeks of the year, you could not expect this short period of active work to counteract the bad effects produced by the other 51 weeks of neglect.” (Barth, 1912, 386) Recognizing the importance of regular exercise within one’s daily practices became paramount for the early Physical Culturists.

Physical exercise was not just for athletes but needed by everyone who wanted to stay healthy. Charles Smith makes the point that Physical Culture was much more than exercise:

True exercise does play a part in the culture of the physique, but it is only a part, and not as important a part as some of the other phases. I prefer the term health culture, better than physical culture, because to the average person it will have a broader meaning, and they will understand that it will have to do with their vital powers and general health. (Smith, 1912, 386)

The benefits of exercise combined with Health Culture meant that if people would be mindful of the food they ate, everyone would benefit. He continues, “[Exercise] will enable the poor to live much cheaper and have better nourished bodies, and will enable the rich to enjoy life more, free from the many ills due to over-feeding.” (Smith, 1912, 386-387) In the conclusion to his first article, “Physical Culture and its Benefits”, Smith provides examples of Health Culture. He begins with the challenge of quality nourishment, stating, “One mission of the health movement is to teach people how to prepare foods in a simple way, so that they will nourish the body most, and with the least expenditure of time, money

and effort.” (Smith, 1912, 459-460) On the subject of sleep and restoring energy, he is quite explicit: “The tendency of civilization is to turn night into day, and use the time that we should sleep for dissipation or pleasure. When we do this, we are stealing from our store house of efficiency, and some day we will be called upon to pay it back.” (Smith, 1912, 461)

Smith also addresses the folly of a fashion industry which dictated styles of clothing not necessarily having any healthful merits. His advice: “If fashion conforms to your needs, all is well and good and if not, don’t sacrifice your health for it.” (Smith, 1912, 461) Benedict Lust makes similar suggestions for clothing worn by women interested in pursuing gymnastics in the fresh air:

We make it a condition to discard all hindering clothing for the exercises in a room or in the open and to use only porous tights or a Greek garment. The soft, flowing dresses, the reform and the sporting garments, the discarding of corsets, are all achievements of our time and of the greatest importance for use.” (Lust, 1912, 531)

Both Naturopathic Doctors and Physical Culturalists alike advised that gymnastics in the open air enhanced skin function for both men and women. Lust reminds us about “the vast importance of light and air baths”. He continues, “They refresh and harden the skin simultaneously”. (Lust, 1912, 531) Exercises accompanied the air and sun baths and often the exercisers were dressed in little or no clothing. Lust, like many of his colleagues, recognized the need for vitamin D before it was invented, “The disrobed body feels light and free. It craves for motion. Proper exercises and deep breathing give it warmth and a lively, refreshing pulsation. The movements, unhampered by clothing, become free and easy.” (Lust, 1912, 531)

The “Great Barnes” also fully agreed with the importance of open air on the health, but disagreed strongly with the practice of deep breathing: “While I believe that one should live out in the open as much as possible, I cannot do otherwise than condemn the folly of involuntary deep breathing.” (Barnes, 1912, 535) Barnes was not supportive of deep breathing practices that were in vogue at the turn of the 20th century. Instead, he advocated for normal breathing practices. He provides his readers with an analogy: “But again, when you stop to think, an over-developed pair of lungs is no more to be desired than a stomach or heart, or the liver and kidneys to be twice the size that Nature intended them to be.” (Barnes, 1912, 535) Deep breathing was derived from archaic thinking espoused by Antoine Laurent Lavoisier, the discoverer of oxygen and carbon dioxide, who viewed carbon dioxide as a waste gas. The work of Konstantin Buteyko [1923-2003], a medical pioneer from Russia, formulated a new

paradigm implicating the devastating effects of dysfunctional breathing such as deep breathing on the etiology of chronic diseases arising from our stressful life habits. Buteyko concluded that nothing could be further from the truth, insisting instead that our bodies are dependent upon a balance between oxygen and carbon dioxide to maintain pH and many physiological mechanisms.

In 1913, Joseph Barth appears as Editor of “Physical Culture Department” in Lust’s publications. His columns are packed with advice, coaxing the reader to embrace physical exercise in their lives. Barth insists, “There is only one way to get health: that is to work for it. Exercise, breathe pure air, eat correctly and sleep at least seven hours and eliminate bad habits. Health was never swallowed out of a bottle, taken out of a pill box or injected with a syringe.” (Barth, 1913, 395) Exercise incorporated in a person’s life along with life promoting habits were all essential ingredients for health.

Benedict Lust adds his voice to the subject of such life promoting habits in this particular series. Having been blessed to have spent several months under the care of Father Sebastian Kneipp, Lust followed in this priest’s footsteps, advocating the principle of *hardening*. We can surmise that Lust never stopped promoting Kneipp especially when he says, “A correct hardening of the body is the best sign of perfect health and also the best security against illness.” (Lust, 1913, 397) Lust counsels his reader on how to achieve hardening that is lasting and beneficial:

It is beyond any doubt and confirmed through experience that a certain degree of hardening is obtained through daily barefoot walks in wet grass or on stone pavement, in fresh snow, regular cold ablutions, daily light and sun baths, so that there are no attacks of cold, cough, hoarseness, bronchitis, etc., that there is a certain safety against influences of weather and that there is a healthier feeling in general. (Lust, 1912, 398)

Hardening was the means to be stronger, healthier and more resilient and for girls and women who desired to have these three qualities, Physical Culture as a pursuit was very attractive. In this regard, Rachel Walker provides an interesting article entitled, “The Girl’s Opportunities in Physical Culture”. Having attended a Physical Culture Training School, she noticed that the girls were not as resolved in choosing healthy options. She ponders this question: “What is the cause of a girl not striving to measure up to the boy in the attainment of vigorous, pulsating health and strength? (Walker, 1913, 652) Her conclusion rests on conventional dictates of fashion. Her response comes out loudly and clearly:

Rouse, sisters! Cease to be slaves to the conventionality and formality that is robbing us of our individuality! Come, let us be

true physical culturists, self-willed, independent, demanding the abolition of a double moral code; and seek to acquire strong bodies, noble ideals, pure thoughts, along with the knowledge of sex-hygiene, eugenics and sociology. (Walker, 1913, 654)

Rachel Walker voices the transition that women faced and embraced in the early 20th century. Discarding the disfiguring fashions for the freedoms offered in the Physical Culture movement was indeed foundational to women's liberation. The conviction of young women to choose health above wasp waistlines required determination and strength to go against convention, and mindfulness about their health sustained them.

The Naturopaths and the Physical Culturists both believed strongly in the power of such mindfulness, advocating as noted earlier for a continuity among mind, body and spirit, such that one cannot be content with suppressing symptoms alone, but will seek to find the cause of a particular illness or disease. In an article on the subject of "Know Thyself", Joseph R. Barth quotes Elizabeth Towne, who aptly paraphrased the word, *disease*, as: "Disease is lack of ease." (Barth, 1913, 837) Barth explains the related principle so central to Naturopathy: "If you are sick, nothing but the elimination of the cause for your ill health will ever right your body." (Barth, 1913, 837)

Edward E. Purinton joins this complex dialogue when he examines health through the prism of the moral values of exercise. He recognizes a balance between exercise and spiritual pursuits, for example. Purinton states, "We have always known the value of exercise for the body; we have lately emphasized the effect of thought on the body; but we have not come to appreciate the influence of the body over the mind." (Purinton, 1914, 66) He continues, "Mind is omnipotent but neglect of body renders mind powerless." (Purinton, 1914, 66) As Purinton states, physical exercise is very important to cultivate the moral fiber, "through cultivating promptness, decisiveness, sureness, poise, initiative, adaptability, self-reliance, good humor, and a cleanness of thought." (Purinton, 1914, 68)

Physical Culture and Naturopathy were strongly linked, sharing many principles common in each. Naturopath Max E. Peltzer cites one of Naturopathy's supreme advantages over drug therapies: "As normal health is mainly a question of good circulation and free elimination, Naturopathy aims principally to assist in stimulating the blood supply and driving poisons out of the body through skin, liver and kidneys." (Peltzer, 1914, 56) In this respect, exercises advocated by Physical Culturists complemented Naturopathy in supporting the body's cleansing activities. Peltzer in conclusion, states, "So I will repeat, Physical Culture and a knowledge of Naturopathy can quickly transform the body of an ailing man, woman or child into a normal and healthy condition." (Peltzer, 1914, 56)

There is no denying that Physical Culture found a sustainable place in American culture. Astro, a Physical Culturist practicing in Chicago, shares some Physical Culture history zeroing in on Bernarr Macfadden, whom he and many others considered the “Father of Physical Culture”. Astro, an early follower of Macfadden, writes in Lust’s journal:

It is here interesting to note that Bernarr Macfadden started his first magazine in England called *Macfadden Health Monthly*, a mere pamphlet, I remember, of about twelve pages. About twelve months later, this became *Health and Strength*, a monthly greatly enlarged and illustrated. This has now become the greatest weekly Physical Culture journal in the world, in connection with which is the Health and Strength League of which I am proud to be one of the very earliest members. (Astro, 1914, 116)

Astro was quite enthusiastic about exercise and was quite involved in promoting Physical Culture. He had immigrated to America himself and was very pleased that he could find a thriving interest in exercise. He adds: “There is a boom in the Physical Culture movement in America. The Americans are the most progressive race on the earth, and they fittingly realize that there is something in Physical Culture after all.” (Astro, 1914, 117)

M. N. Bunker was another editor for Benedict Lust’s Physical Culture columns, who began writing in 1914. Bunker was keen to provide copious and detailed explanations for the essentials in Physical Culture, such as skin culture, breathing exercises, hydrotherapies, enemas, and air, light and sun baths. (Bunker, 1914, 688-691) It becomes very clear that Physical Culturists and Naturopaths both endorsed and supported similar objectives for their clients and patients. Among the virtues or qualities resulting from those objectives were agility and flexibility, considered equally as desirable as muscular strength among Physical Culturists. Strongly believing in daily exercise, S. T. Erieg notes that “exercise not only keeps the body in health, but keeps it supple, it keeps the body young, it prolongs youth.” (Erieg, 1915, 590) One of Erieg’s favourite forms of exercise was walking. He says, “Walking is the best all-around exercise. It takes us out in the sun and fresh air and puts vigor in the body and interests and delights the mind by the things we see.” (Erieg, 1915, 590)

Gustave W. Haas, a Naturopath who practiced in Los Angeles, began writing a column entitled “Orthopaedics Department” for Benedict Lust in January, 1916. Haas was disturbed by the barbaric practices in use for patients with deformities and consequently devised exercises with an orthopedic emphasis to strengthen muscle and muscle groups, specifically to enhance function for patients. Among the literature are two significant

articles by Haas which cover exercises for the lower and upper extremities, including stretching exercises for the spine and abdomen. Haas is thorough in his instructions and indications for each exercise. (Haas, 1916, 128-131; Haas, 1916, 191-194) His approach to physical exercise was purely therapeutic and he saw Physical Culture as the means to align the body properly.

By 1916, Paul von Boeckmann of New York City had been the new Editor of the “Physio-Culture Section” in Lust’s publication since October, 1915. Von Boeckmann invited Physical Culturists to contribute articles of interest and in the December issue we encounter Astro once again, who submits an article announcing a new association marking a shift within the Physical Culturists efforts to begin the first steps needed to actualize a professional body. Astro writes, “Drugless healers who are Physical Culture teachers should contemplate becoming a body of the American Association of Physical Culture Teachers.” (Astro, 1916, 526) He announces that Benedict Lust was “invited to act as the Association’s first President.” (Astro, 1916, 526)

Physical Culture as a movement was pervasive enough to stimulate such interest in professional formation, in the first instance gravitating towards organizing teachers of Physical Culture to establish an association which could advocate and promote their values, beliefs, skills and knowledge to society. The movement continued to expanded its reach to include, for example, orthopedic practice as we have seen earlier in the work of Gustave Haas, and then with mechanotherapy. Physical exercise overlapped with many of the physical therapies as all seemed to have the one objective of improving the physical body in its performance and functions. Dr. Tell Berggren, a Physical Culturist and a Naturopath practicing in Coronado, California in 1917, co-edits another new feature in *Herald of Health and Naturopath*, a column dedicated to mechanotherapy. His colleagues include, Dr. Chester A. Shewalter from Ohio and Dr. D. R. Wheeler of Washington, D.C.

The first submission, written by Berggren is an informative history of curative gymnastics in Europe which culminates in a detailed account of “Pehr Henrik Lind, the founder of the Swedish system of gymnastics. ... Ling founded the Royal Gymnastic Central Institute in Stockholm in 1813.” (Berggren, 1917, 584) These exercise movements were ingrained in Swedish culture, earning the country Olympic medals and practiced by all school children. Swedish movements also were popular in America amongst Naturopaths who were familiar with these easy to perform exercise routines that required no special equipment. A page of images depicting examples of the exercises implemented by Berggren on a patient reveals a series of movements, some passive and others directed.

Another fresh face, Professor Eugene J. Czukor, contributes an article

entitled, “Curative Gymnastics” for the column, “Physi-Culture Section”. The previous editor of this column, von Boeckmann had been replaced with Dr. M. N. Bunker from Missouri. Curative gymnastics is defined by Czukor to be “a form of exercise that is intended primarily to distribute the blood through the system rather than merely build up muscles.” (Czukor, 1917, 171) In his article, Czukor illustrates his theories on exercise, breathing and dietetics with the presentation of two case studies of patients using curative gymnastics. The first patient was suffering cardiac palpitations and sharp lancinating pains. Czukor provides a case description of the therapeutic exercises that he prescribed for the patient that included breathing exercises and several stretching exercises. Coordinating breathing with physical movements was a priority for Physical Culturists in their efforts to restore health.

An article by Dorothy Pearl Buchanan for Macfadden’s magazine, *Physical Culture*, documents that women joined the ranks of the Strong Man movement too. What is immediately noticeable in this article is the elegance of Macfadden’s publications. Each image is framed with an artistic border reflecting Art Deco influences of the time. Macfadden’s vast magazine sales provided the resources to bring an alluring sophistication and creativity to his publications. In *Physical Culture* more women writers contributed articles than Benedict Lust was able to attract for his publications. For example, Buchanan’s article, “Muscular Corsets for Women” raises questions once again about concerns regarding corsetry in women’s fashion. She compares the atrophied muscles found in a corseted body frame to that of insects or shellfish, such as the lobster. Buchanan notes, “Every woman is given by Nature a group of muscles about the back, waist and abdominal region, which form a powerful natural corset when they are normally developed.” (Buchanan, 1917, 45) Buchanan demonstrates several exercises that women can do to develop their own muscles so that there is no need to rely upon a corset to maintain their freedom of movement.

Another who voiced concerns about deformities left behind with the corset was Tell Berggren, who based his practices on the Swedish movement principles. With a graphical comparison of the bodies of women, Berggren shows explicitly degeneration caused by corset use. Berggren cites some of the corset problems:

The natural respiration is interfered with, hindering the proper return of lymph and venous blood from the parts below the chest. The abdominal as well as the back muscles are in these cases weak and spinal curvatures are therefore common. Deformities of the liver from tight lacing are also common and the organs of the abdomen prevented from properly discharging their functions. (Berggren, 1918, 344-345)

To correct the resulting deformities, Berggren used the Swedish movements for the purpose of creating an expansive chest both during exercise and at rest to facilitate proper blood and lymph flow. Berggren explains, “[Swedish specialists] consider it of the greatest importance that the ribs should be loose enough to allow an easy play of the chest during severe exertions as well as during rest, and even during sleep.” (Berggren, 1918, 347) The effect of flexibility of the rib cage and intracostal muscles meant that respiration would improve. Since blood and lymph flow were linked to respiration, the importance of breathing was paramount. Berggren ends his article on chest expansion with seven exercises for the reader.

Returning to Czukor, we have three excellent articles on the topics of nutrition, breathing, philosophy and physiology. Czukor continues where Berggren left off and elaborates on the physiological implications of curative gymnastics. Like Berggren, Czukor saw clearly how exercise could be employed in the treatment of disease. He states, “[Physical Culture exercises] must be coordinated to the needs of the individual by strategic thought and painstaking work, to remove the cause of ill health.” (Czukor, 1918, 661) He adds, “The prime object of all treatments of disease by muscular movements is to secure a proper distribution of the circulating fluids.” (Czukor, 1919, 386) To the early Naturopaths, vibrant life stemmed from the movement of healthy blood.

To discuss exercise invariably includes the respiratory functions. Czukor summarizes with: “Respiratory exercises are at all times inseparably connected with muscular exercises.” (Czukor, 1919, 383) He lists and elaborates,

The immediate effort of such movements is to set free the bodily frame, expand the lungs, stimulate the circulation, increase elimination, purify the blood, develop the normal secretions, tone the nerves, strengthen the muscles, limber the joints, and generally make firm and permanent the many benefits acquired while building up the body. (Czukor, 1919, 133)

He continues, “Voluntary motions such as working, exercising, walking, talking, etc., make us co-partners with Nature in rounding out the necessary number of movements to keep the organism in a state of complete health.” (Erieg, 1919, 133)

The significance of activity and physical exercise cannot be underestimated. Nor can we be deluded into believing that one bout of exercise will endure forever. Lorne Summers cites an example:

The average man believes that because he has built up a strong muscular system in his early school days that he does not need to pay any more attention to the cultivation of health. He stops all

forms of exercise and spends the greater part of his time draining the vitality which he has stored up in his youth. (Summers, 1920, 396)

Summers cites exercise as one of the means of keeping the blood circulation in running order and outlines a list of 12 exercises and some tips about when to fit exercise into one's routine.

Naturopaths and Physical Culturists extolled the virtues of exercise and also recognized the balance needed in restorative sleep. Harris Luntz reviews the problems of insomnia and cites exercise as one way to remedy troubled sleep. Luntz concludes, "An easy mind, a good digestion, and sufficient exercise are the great conductors to sound sleep." (Luntz, 1921, 232)

In M. N. Bunker's column in the August, 1922 issue of Physical Culture Section, we learn of a young man and his remarkable ability to complete 1,800 sit-ups at a time. Bunker narrates this young athlete's progress, "Walter Tobaygo, a young athlete of Elizabeth, New Jersey ... has made remarkable improvement. He has spent from fifteen minutes to a half hour a day on my [Bunker's] physical training system, in addition to some weight lifting, wrestling, boxing and other sports." (Bunker, 1922, 393) Tobaygo completed a set of 1,800 sit-ups and a second set of the same number of sit-ups with witnesses for the record.

The next two articles are written by Robert Rubin, ND and a Physical Culturist who presents his system of exercise replete with rules and guidelines. Rubin followed the progressive system to build muscular strength that he defined as follows: "By progressive I mean that you do not start with hard work, but with easy, and you progress right ahead until you are doing heavier exercises. By this method it is possible to attain a higher development in physical perfection." (Rubin, 1922, 448) Exercise is needed to strengthen muscles and Rubin adds some guidelines to help those not accustomed to physical exercise. For starters, he cautions against over straining during exercise. Moderation in the practice of exercise was repeatedly emphasized by Physical Culturists: "Excessive work and too short rest will lead to diminution and enfeeblement of the muscles just as certainly as too little exercise." (Rubin, 1922, 496) He adds, "Take your time and enjoy it; exercise is a recreation. Remember you must do the exercising to obtain health and strength; no one can exercise for you." (Rubin, 1922, 450)

In his final article, Rubin provides explicit instructions for 20 exercises indicating which muscle and muscle groups the exercise targets. We learn of his fondness for weights and he takes great delight to inform us of the international weight lifters and their accomplishments.

In the final short article, we learn of the value of walking, perhaps surprised by the data which indicate just how sedentary we we have become in our own time. Benedict Lust quotes from a book, *Long Life and How to Attain It* by Dr. Kintzing, remarking that men who are sedentary should “walk nine miles a day [and] ... women of medium stature and ordinary strength need to walk from five to six miles. He declares that after fifty, the distance may be shortened ten per cent.” (Lust, 1923, 36)

Physical Culture had a huge impact upon introducing physical exercise into the public schools and playgrounds, freeing women from their corsets, and encouraging men and women to strive for health through recreation and sweat. In the early 20th century, there were so many technological advances signaling a shift from a predominantly rural and agrarian population to an urban one. In 1900, the urban population in the US accounted for 40% with the definition of urban as any place with a minimum population size of 2,500 inhabitants. In 1950, the census reclassified an urban center as consisting of 50,000 or more inhabitants. By 2010, less than 20% of the total American population resided in rural areas. Urbanization has contributed without doubt to the sad decline of activity in children and adults alike. We drive instead of walk, and children sit in front of screens instead of playing outside. The message of the early Physical Culturists is more relevant for us than ever. When we replace sedentary habits with activity, we get healthy.

Sussanna Czeranko, ND, BBE



THE DEVELOPMENT OF WOMANLY BEAUTY

BERNARR MACFADDEN

CORRESPONDENCE

DR. THEODORE J. JACQUEMIN

BREATHING EXERCISES

FRIEDRICH EDUARD BILZ

Woman's Physical Development

**The Development
of Womanly Beauty**

**How the Chest and Bust
may be Developed and
Beautified and Unsightly
Hollows filled in**

By **Bernarr Macfadden**



THE woeful ignorance of the average woman in reference to the proper care and thorough development of her body is deplorable. If her chest is flat, and angular outlines have appeared where there should be rounded curves she grieves in secret, and searches for some tonic or other means of "getting fat." Some even go so far as to imagine that all defects will be remedied if they can only be fat. Fat does not give shape to the body any more than paint gives shape to a wall. Fat simply covers over and fills in the hollows of the form made by the muscular and boney framework.

Therefore, if the body is angular or ill-shaped the first object should always be the development of the muscles that a proper and symmetrical



FROM THE PAINTING "STUDY," BY O. VOIL, 1892 SALON

Courtesy of Stark Center, University of Texas

Bernarr Macfadden [1868-1955], the health crusader, introduced to the American public the importance of physical exercise through his numerous books, magazines and contests celebrating the human physique for both men and women.

THE DEVELOPMENT OF WOMANLY BEAUTY*

by **Bernarr Macfadden**

Woman's Physical Development, I (10), 15-21. (1900)

HOW THE CHEST AND BUST MAY BE DEVELOPED AND BEAUTIFIED AND UNSIGHTLY HOLLOWES FILLED IN

The woeful ignorance of the average woman in reference to the proper care and thorough development of her body is deplorable. If her chest is flat, and angular outlines have appeared where there should be rounded curves she grieves in secret, and searches for some tonic or other means of "getting fat". Some even go so far as to imagine that all defects will be remedied if they can only be fat. Fat does not give shape to the body any more than paint gives shape to a wall. Fat simply covers over and fills in the hollows of the form made by the muscular and boney framework.

Therefore, if the body is angular or ill-shaped the first object should always be the development of the muscles that a proper and symmetrical foundation may be created for the overlying fat.

The fact that a woman's bust can be developed to rounded symmetry, that the hollows that often appear about the collar bones can be replaced by a pleasing fullness with a system of movements that especially exercise and develop the muscles at this part of the body, is not generally known.

There is absolutely not the slightest excuse for physical ugliness. The body can be rounded, made strong, symmetrical and often extremely beautiful by a regular, systematized effort towards the accomplishment of the desired object. We present in this issue a series of movements for developing chest and bust and for filling in the hollows that so seriously grieve young women when décolleté costume becomes necessary. If proper diet, a plentiful supply of pure air are secured, and if the clothing does not too seriously restrict the assimilative and circulatory systems and movement of the body, satisfactory results will follow the regular practice of the movements here illustrated, in every case. The trouble with most people who attempt to follow instruction purchased so cheaply as that which appears here is that they undervalue it. Now, the writer well knows that the practical information contained in this one article could easily be extended into a book, that would sell in thousands for from one to five dollars a copy, and to any woman who is in actual need of this class of instruction it is worth more than any money consideration that could be named. For, without health, without that physical comeliness

* This article comes from the Physical Culture collection at Stark Center, Austin, Texas. Much gratitude to Drs. Jan and Terry Todd for their generous sharing of Bernarr Macfadden's work. Photos Courtesy of Stark Center, University of Texas. —Ed.

which accompanies and is really a part of health, life is of but little value. Indeed, without these attributes it is not living—it is merely existing. No joy, no intensity of feeling, no emotions of pleasure that thrill the nerves with delight can come to those who neglect to develop the powers and beauties of superb womanhood.

Don't delay!

Begin now, and make *your* body beautiful. It is your imperative duty.

UGLINESS IS A SIN!

Don't make the ridiculous mistake of thinking that you can take these exercises two or three times and immediately notice improvement. It takes time to produce results. After two weeks of exercising daily, you should notice a slight improvement, though often beneficial results become manifest sooner.

Don't begin too vigorously.

Exercise five or ten minutes only on the first day. Add one or two minutes to this daily, until you are exercising about half an hour.

After gaining considerable strength continue each movement until the muscle or muscles used in that movement are thoroughly tired.

Be very careful to take the movements exactly as illustrated.

See that the room in which you exercise is liberally supplied with pure air.

Wear no clothes that interfere in the slightest degree with muscular movements. In fact, the less clothes worn the better will be the results.

Don't exercise immediately before or after a meal. Immediately on rising and just before retiring will be found satisfactory for a very busy woman, though about ten or eleven in the morning or three or four in the afternoon will be better if time will allow.

Most of these exercises are illustrated with dumb-bells, though they can be taken to great advantage with hands free or with any light weights that can be grasped handily.

In the reclining exercises see that the feet are above twelve inches higher than the head. In fact, if suffering from any weakness peculiar to woman, the exercises should be confined principally to the movements while reclining, and the feet should be raised about 18 inches or more above the head.

PHYSICAL CULTURE *in* NATUROPATHIC MEDICINE

in their own words

The naturopathic doctors of the early twentieth century recognized the "Physical Culture" movement, championed by Bernarr Macfadden, as the powerful tool it was for promoting enduring health. Its primary objective was to mobilize people to *get active to get healthy*. It was promoted by a massively successful publishing enterprise, which popularized images of men and women exercising and doing sports. As well as championing an active lifestyle, the Physical Culture movement called attention to unhealthy clothing fashions for women, such as the wretched corsets of the time. The movement called out the censoring of information about female physiology, women's health, and planned parenthood. Naturopaths and Physical Culturalists alike eschewed sedentary lifestyles and the oppression of women, instead encouraging liberating knowledge about women's and men's health, sunshine, fresh air, wholesome food, connection to the earth and hydrotherapy, all foundational to naturopathic practice. The Physical Culture movement is still with us today. Some of the terminology may be different, but the principles remain powerful and effective.

The Indigenous Rowing program at the Onondaga Nation is a powerful modern day example of Benedict Lust's passion for Physical Culture as the center of Naturopathic Medicine and an enduring solution of Indigenous Diabetes and Heart Disease.

—Dr. Gere Reisinger, ND (NCNM 1975)

Head Coach Indigenous Rowing Club, Onondaga Nation

Dr. Sussanna Czeranko continues to provide readers with important historical references from rare book collections from around the world in this newest addition to her series. What a wonderful revelation to discover that champions for Naturopathic Medicine, like Bernarr Macfadden who promoted exercise and physical fitness, were also dynamic voices in the Suffragette Movement: another reason to love and have pride in this profession!

—Karen Frangos, PT, ND (NCNM 1997)

President of the Hawaii Society of Naturopathic Physicians

Sussanna Czeranko is a brilliant physician-scholar who has contributed greatly to the history of naturopathic medicine through the Hevert Collection. Dr. Czeranko's examination of the Physical Culture of early Naturopathy is an important and timely addition to medical literature. This text thoroughly covers the early history of Physical Culture, a subject that I have explored for over two decades and is very relevant for today. I highly recommend this book to any practitioner or historian interested in Physical Culture.

—Les Moore, ND, MSOM, DHANP, LAc (NCNM 1999)

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