# IRON GAME HISTORY

VOLUME 2 NUMBER 3 July 1992

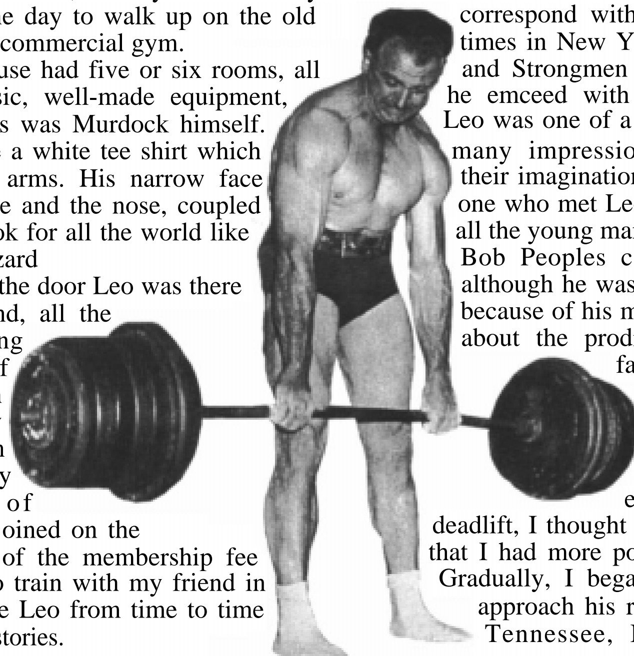
# Passings

Whenever a well-known iron man falls, we feel the wind. The cold wind. When we knew the man personally, the sadness intensifies. And when the man played a pivotal role in our own life in the game, the burden is heavier still. But when two such men die within a few days of each other, as was the case with Leo Murdock and Bob Peoples, you have a sharpened sense of the transience of vigor and strength, of life itself. I'm also left with a strong sense of obligation to honor these men by remembering them.

I first met Leo Murdock in Austin, Texas in 1956. He had come to Austin from New York in the middle '50s and had opened a gym in an old house in the downtown district. Being Austin's first such gym, "Murdock's" was much discussed by the young men in the area, especially those few, like me, who had done any training of their own. I'd been lifting weights with a friend in his basement for several months when I heard about Murdock's, and my own curiosity and that of my friend led us one day to walk up on the old house's porch and enter our first commercial gym.

The bungalow-style house had five or six rooms, all of which were filled with basic, well-made equipment, the central feature of Murdock's was Murdock himself. Over six feet in height, he wore a white tee shirt which exposed his long, thick, hairy arms. His narrow face dominated by a world-class nose and the nose, coupled with his bald pate, made him look for all the world like a large, somewhat muscular buzzard

As soon as we came in the door Leo was there to greet us and show us around, all the while keeping up this amazing banter about the benefits of training. He also regaled us with tales of his friendship with many leading figures in the game, men I'd been reading about in my friend's large collection of magazines. No doubt I'd have joined on the spot had I been in possession of the membership fee but as it was I just continued to train with my friend in the basement, dropping in to see Leo from time to time and be entertained by his many stories.



He made a great success of the gym, and soon he'd opened a much larger place in a building constructed specifically as a health club, complete with a large training room, a lifting platform, two steam rooms, a massage room, an outdoor pool and a businessmen's facility on the second floor. Murdock's even attracted the movers and shakers of central Texas, and it was common to see state senators and supreme court judges training there.

Leo did a great deal to promote weight training, often organizing exhibitions at a large outdoor amphitheater. One I recall featured weightlifting, powerlifting, posing, armwrestling, exercise demonstrations and even challenges to the audience, with Leo, of course, maintaining a running commentary on the microphone. Through an unfortunate business decision several years later, Leo lost his lease on the building and thus his business and moved back to New York, where he worked as a physical therapist. I continued to correspond with him, and we spent many pleasant times in New York at the annual Olde Time Barbell and Strongmen Association dinners, most of which he emceed with his industrial-strenghth enthusiasm. Leo was one of a kind and the impression he made on many impressionable young men helped inflame their imagination with dreams of physical power. No one who met Leo is likely ever to forget him, least of all the young man I was almost 40 years ago.

Bob Peoples came into my life somewhat later, although he was one of my earliest iron game heroes because of his monumental deadlifting records. I read about the prodigious strength this east Tennessee farmer had built in his cellar using primitive power racks of his own design, and I began to hope that I could one day reach big weights. After I began to lift in some of the early power meets, and to practice the deadlift, I thought more often about Bob as it was clear that I had more potential in this lift than in any other. Gradually, I began to wonder if I might be able to approach his record. Finally, in 1965, in a meet in Tennessee, I managed to hoist 730 pounds,

breaking by five pounds the record Bob had held for more than 15 years. But the fact that I outweighed him by well over 100 pounds and had an "inside" job that allowed me plenty of time to train left no doubt in my mind or in anyone else's that I wasn't in his league as a deadlifter when everything was taken into consideration.

I spoke to Bob shortly after I'd made the record to thank him for his inspiration and to tell him I knew I wasn't in his class, and he seemed to appreciate it. In any case, we became friends, and I visited him and his wonderful wife, Juanita, on their farm outside Johnson City several times as the years passed. I even wrote a two-part article in ***Muscular Development*** about 20 years ago in which I concluded that he was one of the most creative and ground-breaking training theorists in the history of strength training. I still hold to that opinion.

One aspect of Bob's life which has often escaped those of us in the game is how active he was in the life of his community. He was a county commissioner for years, he was elected to the school board, he was active in the church, and he served on a wide variety of local committees, all the while continuing life as an active farmer. For a time, he even held down another job, yet he still found time to go down to his cellar-where the first real power rack was ever built-and train. During each of my visits there, I came away amazed and inspired by his analytical and unique approach to training. For example, back in the days when everyone recommended that the deadlift be done with the head up, the back flat and the lungs filled, Bob believed that a greater weight could be lifted by certain physical types, among which he included himself, using a style with the head down, the back rounded and the air expelled from the lungs at the start of the lift.

Bob played a critical role in my life as an athlete, as he did in the lives of other lifters, including Paul Anderson. He was a wonderful, intelligent man and he lived a full, socially responsible life. Jan and I passed within 25 miles of his farm on our way to Canada this June only a few days before he died. We were way behind schedule for a clinic in New Jersey, yet we almost stopped to visit him even though we would have had to drive all through the night and part of the next day. Not a day has passed since his death in which I haven't thought of Bob and regretted my decision to continue driving.

. . . ***Terry Todd***

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# WILLIAM BLAIKIE AND Physical Fitness in Late Nineteenth Century America*

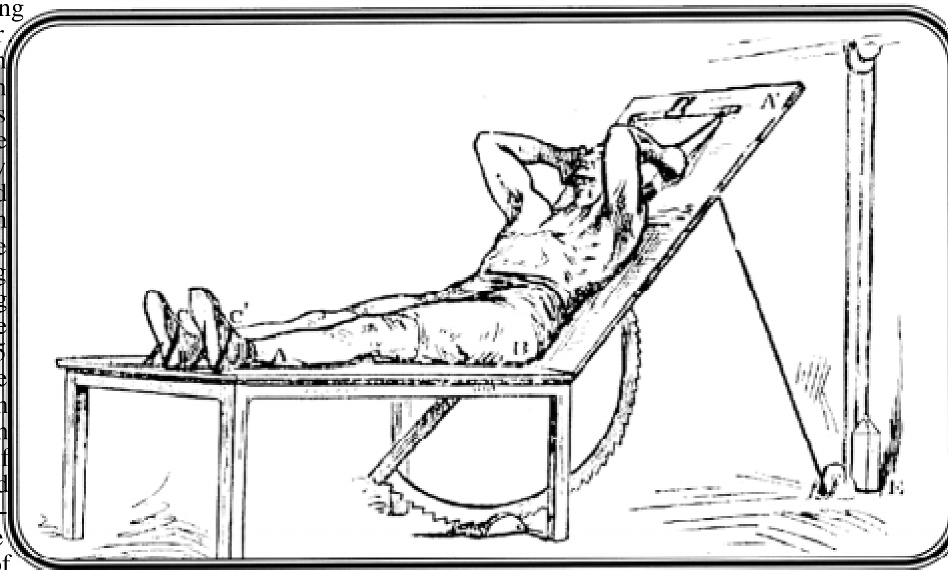
Most Americans think that the concern over our collective lack of exercise began with the jogging boom of the early 1970s. This assumption is off by more than a hundred years. In the late nineteenth century a group of health reformers advocated exercise for Americans. One such reformer was William Blaikie. His book ***How to Get Strong and How to Stay So,*** published in 1883, told Americans about the health benefits of regular exercise. His methods, which included weight training, became popular among those who were interested in improving their health. This article will examine three aspects of ***How to Get Strong:*** the techniques and programs of exercise that Blaikie advocated, the health benefits of his programs, and Blaikie's attitudes toward women and exercise. These three facets of ***How to Get Strong*** reveal its cultural significance as an important book that greatly aided the progress of physical culture in the United States.

William Blaikie was born in New York City on May 24, 1843, to Reverend Alexander and Nancy (King) Blaikie. He prepared for college at the Boston Latin School, graduated from Harvard in 1866 and from Harvard Law School in 1868, where he was one of the two honor men in his class. He served as a pardon clerk in the office of the United States Attorney General from 1869 to 1870, and as an assistant in the New York office of the United States District Attorney from 1870 to 1872. Blaikie established himself in private practice in New York City in 1873. He was twice married, first to Isabella Stuart Briggs in 1872. After Isabella's death, he married Rebecca Wynn Scott in 1891.[1] No biographical record of Blaikie makes mention of his having children with either wife.

Blaikie was always interested in sports and physical fitness. At 17, weighing 133 pounds, he lifted a weight of 1,019 pounds, using George Barker Windship's Health Lift apparatus. In 1866, Blaikie was a member of the Harvard crew which defeated Yale. For ten years he held the amateur long distance walking re-cord, as he covered the 225 mile dis-tance between Boston and New York in four and one-half days. He helped found the In-tercollegiate Athletic Games of America in 1873, which was one of the earliest collegiate athletic meets. Blaikie published ***How to Get Strong*** in 1879. In 1883 he issued a shorter book entitled ***Sound Bodies for Our Boys and Girls,*** which prescribed safe and simple exercises for school children. He maintained his interest in physical education throughout his life, writing and lecturing frequently on the subject. Blaikie suffered a stroke and died on December 6, 1904.[2]

As an active, vital man, Blaikie was concerned by the poor physical health of the average American. He felt that industrialization had led Americans into sedentary occupations, and that the urbanization of society had taken people away from the vigorous healthy life of the farm. As a result, both men and women had suffered; the poor health of Americans was a threat to future generations. He wrote, "A thoroughly erect, well-proportioned man, easy and graceful in his movements, is far from a frequent sight."[3] What physical work a man or woman might get, he reasoned, such as swinging a smith's hammer or washing clothes, used only part of the body's muscles, thus creating an imbalance. His book was intended to give readers a simple program of exercise they could follow at home and thus restore balance and symmetry to their bodies.

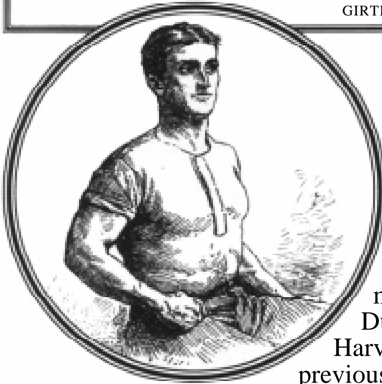
***How to Get Strong*** contained a program of prescribed exercise designed to be followed daily. Blaikie advocated the use of small dumbell weights in performing the routine. Though Blaikie himself had trained with heavy weights, he believed that much benefit could be derived from weights of no more than one-tenth of the user's bodyweight. In fact, most of the exercises he prescribed involved weights of no more than five pounds, though he did acknowledge that some men could use weights in the 50 to 100 pound range. Most of the exercises, such as squats and push-ups, are still popular with physical fitness teachers. The program could be done in one-half hour to an hour, depending on the number of repetitions per-formed. In addit-ion to a thorough weight workout, Blaikie also rec-ommended walk-ing, running, row-ing, & swimming. These activities should be under-taken with great vigor, so one could perspire, elevate the heart rate, and cause the lungs to work hard. As he stated, "It must be real work, and no dawdling or time lost."[4]



*This illustration from the first edition of Blaikie's* ***How to Get Strong and How to Stay So*** *demonstrates how remarkably advanced resistance training a ready was in the late nineteenth century. This abdominal machine is just one example of the many sorts of machines then available to work muscles in isolation, just as is done in today's modern gyms.*

Blaikie was one

BLAIKIE CLAIMED IN ***SOUND BODIES FOR OUR BOYS AND GIRLS*** THAT THIS UNNAMED 190 POUND MAN WAS CAPABLE OF 84 DIPS WITHOUT STOPPING: " AN EXTREMELY HARD PIECE OF WORK." BLAIKIE SAW HIS PHYSIQUE AS NEARLY IDEAL. "... HE HAS SIMPLY MAGNIFICANT BACK ARMS, BEING SIXTEEN INCHES IN GIRTH...ARMS WHICH LOOK WELL EITHER IN ROWING OR EXERCISING COSTUME, THAT IS, WITH NOTHING ON THEM..."



of the first to put forth the idea of weight training to a large audience, although his recommendations were not completely his own. Throughout ***How to Get Strong,*** Blaikie mentioned the work of Dr. Dudley Allen Sargent, a Harvard professor who taught previously at Bowdoin College in Maine from 1873 to 1878. The Sargent System that Blaikie made famous in ***How to Get Strong*** was structured around exercises using pulley-weight machines, many of which were Sargent's inventions. The machines could be adjusted to the strength of the individual and focused on the cultivation of specific muscles. The system also involved "mimetic exercises," more than 50 activities designed to imitate the movements of various forms of labor and sport.[5] Appendix Four of ***How to Get Strong*** contains a table showing the results of four hours of exercise a week for one year for 19 year old men at Bowdoin College. The average subject gained an inch in height and 15 pounds in weight, with significant increases in all body measurements, particularly in the chest and arms.[6]

Sargent moved to Harvard in 1879. His system, publicized by Blaikie, was a turning point for physical education as a profession in the United States. Aided by the prestige of a Harvard position, Sargent was able to give legitimacy to the profession. In part, Sargent's success was a result of his own ability to define clearly what physical education was and why it was necessary, but it was also a function of his concentration on the entire student body, rather than on a few athletes.[7] One of the features of Blaikie's program was its universal message. Where athletics had once been intended only for the wealthy upper classes who could afford to belong to exclusive clubs, ***How to Get Strong*** offered a chance for middle and working class people to benefit from exercise.

Helped by sales of Blaikie's book, Sargent's system soon expanded beyond Harvard. By 1885, his pulley weight machines and mimetic exercises had been adopted by nearly 50 colleges and clubs. The demand for instructors of his method compelled Sargent to organize a teacher-training program at Harvard in 1884. In 1887, Sargent began his Harvard Summer School of Physical Education, which became a center for the continuing education of teachers. By 1902, Sargent could report a total of 270 colleges giving physical education a place in their programs; 300 city school systems requiring physical education of their students; 500 YMCA gymnasiums with 80,000 members, and more than 100 gymnasiums connected with athletic clubs, hospitals, military bases, and miscellaneous institutions.[8]

The generation of physical educators headed by Sargent believed they had a scientific system of physical education that distinguished itself from simple gymnastics or physical training. Because of the popularity of ***How to Get Strong,*** the pioneers of physical education were able to get their message to a more receptive audience. There is no way to know if physical education would have made such great strides without Blaikie's book. What is certain is that the book gave legitimacy to the profession.

A second culturally revealing facet of ***How to Get Strong*** is the preventative nature of Blaikie's philosophy. Due to modern medical research, it is common knowledge today that exercise can help prevent the onset of certain diseases and illnesses. This was not the case in Blaikie's time. In fact, there was a school of thought which theorized that complete inactivity was the best way to prevent disease. Blaikie believed that the exercises he endorsed had preventative powers, and that his system could aid those already ill. Two illnesses in particular that Blaikie addressed were consumption (pulmonary tuberculosis) and neurasthenia. In 1880, these were two of the most common afflictions in America. The former was a physical disease that attacked the lungs. The latter was an illness that affected the mind and nervous system.

By nearly all accounts, the best treatment for consumption for those who could afford it was to get out of the city or village, or sometimes even away from the farm, and head for the mountains. Exercise and mountain air (especially if tinged with balsam and other evergreen scents) were thought to be the best way to heal a damaged set of lungs. "If a consumptive were to 'live in the saddle,' and sleep out of doors, taking care to keep the feet dry and warm, and to live upon good nourishing food, in short, to rough it," wrote the editors of ***The Household*** in 1882, "he would recover his health in a few months, even if the disease had made considerable progress."[9]

Fresh air did seem to be the remedy of choice for those who could get it. Those who did not have the option of escaping into the wilderness were seemingly out of luck. In the 1860s, preventative measures advocated by health reformers began to gain a wider audience. One such reformer, Dioclesian (Dio) Lewis, published a book in 1864 entitled ***Weak Lungs and How to Make Them Strong,*** which he developed in the course of treating his tubercular wife. Lewis wrote:

> The highest medical authorities of this country have expressed the opinion that tubercular disease of the various tissues is justly charged with one-third of the deaths among the youths and the adults of the civilized peoples. The seat of this tubercular disease is, in great part, in the lungs . . . Had the talent and time which have been given to the treatment of consumption been bestowed upon its cause and prevention, the percentage of mortality from this dreaded disease would have been greatly reduced.[10]

Lewis believed that if an individual's organs were cramped together, he or she was much more likely to become afflicted with disease. He attributed "those numberless diseases of the lungs and heart, including that depopulating disease, consumption, to a contracted chest, which lessens the space for the play of those organs contained within it." Lewis argued that exercise would help Americans fend off disease, declaring, "As the size of the chest is increased by these exercises so is the size of the lungs augmented, respiration perfected, and a susceptibility to those insidious diseases lessened."[11] Lewis advocated a system of gymnastics and calisthenics to increase chest size. He was a pioneer in the preaching of exercise to a large audience, and his work influenced Blaikie.

Throughout ***How to Get Strong,*** for example, Blaikie mentioned that most Americans, men and women, did not have a sufficiently large chest cavity. Illness would be much

less common, he argued, if Americans would do his prescribed weight exercises to build up their chests. He quotes a doctor on the subject, stating:

> An addition of three inches to the circumference of the chest implies that the lungs, instead of counting 250 cubic inches of air, are now capable of receiving 300 cubic inches within their cells; the value of this augmented lung accommodation will be readily admitted the possession of enough lung tissue to admit forty or fifty additional cubic inches of air will amply suffice to turn the scale on the side of recovery. It assists a patient to tide over the critical stage of his disease.[12]

Blaikie designed his chest exercises to stretch the muscles and cartilage of the rib cage, as well as enlarge the muscles of the chest. Blaikie also designed his exercises to fight another common illness of the time, neurasthenia. In simple terms, neurasthenia can be defined as an emotional and psychic disorder that is characterized by easy fatigability and often by lack of motivation, feelings of inadequacy and psychosomatic symptoms. More often referred to as "nervousness," neurasthenia was first described as stemming from an overworked brain strained by business, literary or professional pursuits. Blaikie believed that such brain strain could be avoided through exercise.

Today neurasthenia is more likely to be called stress, and the potential dangers of an over-stressed lifestyle are well-documented. Stress management is a feature of contemporary wellness programs. Exercise is now recognized as one way to release stress. In Blaikie's time, however, much less was known about stress and its effects. Some respected authorities, through their writings on the subject, even perpetuated the idea that stress was not necessarily to be avoided; rather, it was an indication of success and modernity.

The popular and professional theorist of neurasthenia was New York City neurologist George M. Beard. In ***American Nervousness: Its Causes and Consequences*** (1881), Beard stated that neurasthenia was a by-product of socioeconomic progress beyond hand and field labor to more advanced societies with a large number of intellectuals or "brain workers."[13] He and other neurologists developed a theory of mental and physical health and disease which depended on theories of bodily energy. Beard assumed people had a certain amount of "nerve force" or nervous energy. When the supply of nerve force was too heavily taxed by the demands upon it, or when the available nerve force was not properly used, nervousness was the result. Beard theorized that wasted nervous energy led to a state he called "dissipation." Dissipation eventually led to "decadence"—the death and decay of nerve centers in the individual, and the death and decay of civilization at the social level. The end result of the process of dissipation, or of any unwise use of nerve force, was neurasthenia.[14]

Neurasthenia was thus seen as a sign of modern life. It was not a negative phenomenon, but an indication of the superiority of American culture. Beard wrote that Roman Catholic cultures were relatively free from it, as were such "primitive" groups as African-American, African, American Indian, Asian, and South American peoples. He alleged that Catholic cultures lacked the individualism, intellectual challenge, and social intercourse characteristic of Protestant peoples. He thought other civilizations were childlike, composed of peoples "who have never matured in the higher ranges of intellect . . . living not from science or ideas, but for the senses and emotions."[15]

Beard went so far as to analyze ancient cultures and their tendency toward nervousness. He wrote in ***American Nervousness,*** "The Greeks were certainly civilized, but they were not nervous, and in the Greek language there is no word for that term." Ancient cultures could not have experienced nervousness, Beard believed, for while only civilized peoples can become neurasthenic, "civilization alone does not cause nervousness." Neurasthenia resulted directly from modernity. Beard explained the five elements that distinguished the modern from the ancient. These elements were the periodical press, steam power, the telegraph, the sciences, and the mental activity of women. Beard explained, "When civilization, plus these five factors, invades any nation, it must carry nervousness and nervous disease along with it."[16]

Nervousness appealed to the middle and upper classes, as it became a mark of distinction and refinement. It supposedly struck only the brain—workers, not those who performed physical labor. It attacked those, such as artists and literary types, with the most "refined" sensitivities. Neurasthenia afflicted those-such as doctors, bankers, and lawyers—whose mental activity fueled the nation's economic machine. The disease became a marker of status and social acceptability. It was seemingly as much an ideology as an illness—an indication of urban middle-class and wealthy arrogance and status aspiration while at the same time an expression of hostility toward the working class and farm.[17]

The remedy most often prescribed for cases of neurasthenia was Dr. S. Weir Mitchell's rest cure. Mitchell was another of the early theorists in the study of neurasthenia, and he agreed with Beard that brain-work occupations could lead to complete nervous collapse. In a book written a few years before Beard's ***American Nervousness,*** Mitchell stated, "The wearing, incessant care of overwork, of business anxiety, and the like, produce directly diseases of the nervous system, and are also the fertile parents of dyspepsia, consumption, and maladies of the heart."[18] Mitchell's therapy called for the patient to remove himself completely from the conditions causing his nervousness, if the condition could be diagnosed in time. Mitchell wrote:

> Happy it be if not too late in discovering that complete and prolonged cessation from work is the one thing needful. Not a week of holiday, or a month, but probably a year or more of utter idleness may be absolutely essential. Only this will answer in cases so extreme as that I have tried to depict, and even this will not always ensure a return to a state of active working health.[19]

Obviously, only a middle or upper-class patient could afford to leave work for a year to recover from the effects of nervousness. And what would happen after the patient went back to work? If the conditions of the brain-work had not changed, it seemed likely that nervousness could easily set in again. What potential or actual neurasthenia sufferers really needed was a remedy that would allow them to deal with their malady while continuing with their daily lives.

The system Blaikie put forth in ***How to Get Strong*** offered such a remedy. Blaikie, in fact, directed some of his comments at those most likely to be affected by nervousness. He was certainly aware of Beard's work, and he mentioned Mitchell specifically several times. Blaikie disagreed with both men, arguing that prevention through exercise could reduce the risk of neurasthenia, and that all men who used their brains at work needed strong bodies to succeed. He wrote, "All professional biography teaches that to win lasting distinction in sedentary, in-doors occupations, which tax the brain and the nervous system, extraordinary toughness of body must accompany extraordinary mental powers."[20] A sound mind and a sound body were the ingredients for success in modern times.

Considering his education and social status, it is not

surprising that Blaikie bought into the elitism of neurasthenia. He said only those in mentally stressful occupations needed exercise to prevent nervousness. Blaikie prescribed exercise for physical laborers as well, but only so they could provide muscular balance to their physique, and make themselves strong for their jobs. Although exercises were obviously more practical than Mitchell's rest cure, Blaikie nonetheless never seemed to consider that working-class men could suffer from stress as well. Low wages, inadequate housing, poor sanitary conditions, and exhausting physical labor were all conditions that working-class people of the time had to face. These conditions could cause stress as readily as brain-work. How to ***Get Strong*** primarily reflected the middle and upper-class concerns of the late nineteenth century. Working-class people were seemingly on their own.

Blaikie made a third cultural statement, in his discussions of women and exercise. He was a strong advocate of exercise for women, as he fully believed that women could derive the same benefits as men. He felt that urbanization and industrialization had robbed women of their vigor, **just** as they had men. Blaikie wrote:

> The shop-girl, the factory operative, the clerk in the store, the bookkeeper, the seamstress, the milliner, the telegraph operator, are all confined, for many hours a day, with exercise for but a few of the muscles, and with the trunk held altogether too long in one position, and that too often a contracted and unhealthy one.[21]

Mothers who worked in the home could benefit from exercise as well. Blaikie wrote of a mother's duties, "She is constantly called to perform little duties, both expected and unexpected, which cannot fail to tell on a person not strong."[22] Thus, by adhering to a program of exercise such as the one Blaikie prescribed, a woman could prepare herself for any activities she might face in life.

Blaikie felt that exercise could provide more than physical benefits for women. Much as exercise could help fight overworked brains in men, it could aid women in their struggle to keep their nerves in order. Blaikie best summed up his philosophy toward women and exercise when he wrote that exercise was:

> The key to sanity and mental power: to self-respect and high purpose; to sound health and vigorous enduring health . . . let every intelligent girl and woman in the land bear in mind that, from every point of view, a vigorous and healthy body, kept toned up by rational, systematic, daily exercise, is one of the very greatest blessings which can be had in the world.[23]

If Blaikie did not have an egalitarian view of exercise as it pertained to social class, he did have such a view as it pertained to gender.

This view contradicted the accepted medical dicta of the day. Most experts, including Beard and Mitchell, took a dim view of the inherent nature of women's mental health. They believed neurasthenia in women was a result of American women's urban condition. "Debilitated" was the term most often used to describe American women's inherently weakened condition. Nervousness in women in the home was far from a positive cultural attribute. It indicated that American women had fallen behind men in the evolutionary development of the human race, and that more vigorous, non-neurasthenic immigrant and working-class women were outstripping American women.[24]

Treatment for nervousness differed between men and women, Neurasthenia was considered a form of nervous exhaustion, and most experts believed that while women needed rest and quiet so that they might passively build up their reserves of nerve force, men needed to actively and vigorously build up theirs. Blaikie, with his support of exercise for neurasthenic women, was certainly out of the mainstream in this regard. Those men who did not want to undergo a rest cure usually went on some sort of extended vacation in the country, where they breathed fresh air and recreated at manly tasks, such as riding and taking vigorous hikes. Women, conversely, were almost invariably subjected to the rest cure and the theories of its originator, Dr. Mitchell. Mitchell, like most neurologists of his day, believed that women were not only naturally frail, but that their pursuit of higher education, becoming more common at the time, was destroying their health. Women were simply not up to the same level of brain work as men.[25]

In the Mitchell Rest Cure, the most widely known treatment for neurasthenic women, the patient was prescribed bed rest for a neurasthenic month or longer, was not allowed visitors or permitted to read and write, and was spoon-fed a diet of milk by a nurse. Mitchell stated clearly that he wanted to infantilize his patients, since they needed to turn their wills over to him to effect a cure.[26] His regimen of rest, quiet, and seclusion is a reflection of the paternalism of the time that sought to enforce male ideas of proper feminine behavior and exclude women from public spheres of activity. Many women found Blaikie's methods preferable. With his advocacy of exercise for women as a way to treat one of the most widespread illnesses of the day, Blaikie set himself apart from the accepted ideology of the time.

Blaikie closed ***How to Get Strong*** by writing, "All else that is needed is a good degree of the steadiness and perseverance which are generally inseparable from everything worth accomplishing." Much of the book was devoted to encouraging such dedication to fitness. At times, it reads like a motivational text, as Blaikie constantly emphasized to his readers the importance of a healthy lifestyle. If they used Blaikie's advice, nineteenth century readers probably did improve their health, which was his main intent in writing the book.

Intentionally or not, he also provided social commentary on the times. More than just an exercise manual, ***How to Get Strong*** also made important cultural statements. Blaikie's comments on the nature and uses of exercise, the health concerns of the time, and class and gender issues, provide insight into American culture in the 1880s.

***The author would like to thank Dr. Jeffrey Meilkeof the American Studies Program at The University of Texas at Austin for his critical assistance.**

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13. Green, ***Fit for America,*** 138.
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*Where Are They Now?*

Al Thomas Kutztown University

# Terry Robinson

## THE LEGEND BEHIND THE MAN BEHIND THE LEGEND

When the history of our sport is written, a chapter at least must be reserved for the wonderful characters who filled Southern California's gyms and beaches with the loquacious charm peculiar to New Yorkers from all Gotham's boroughs. The senior member of this polyglot Senate is the Robinson whose name had earned respect and affection along the Strand long before those latter-day interlopers, Ed and Robbie, had even been born. An ex-Golden Gloves champion, physique title-holder, "kill-or-be-killed" instructor in the South Pacific, chiropractor, business executive, physical director and gym manager, instructor to Hollywood's greatest stars (and thousands of others), confidante to one of history's most famous singers, author, fine artist, lecturer on health (having appeared on the "Johnny Carson Show", "A.M. America," and "The Today Show" to name three of many), and current General Manager of the Century West Club in Century City—muscledom's first and favorite Robinson—he is Terry Robinson.

The son of an ex-boxer, Terry grew up in a tough section of Brooklyn's Coney Island, the middle child among five brothers. Still at 75 a swimmer, Terry's introduction to the world of sports was as a swimmer (at the tender age of four months), the result of being tossed-in, based on his father's theory that salt water possessed healing properties. Over the passing years, Terry distinguished himself in track and took up weight training to build enough muscle mass to permit going-out for football. During his seventeenth year, he spent the summer in a Pennsylvania sports camp, where he gained 15 pounds of muscle: "I could run much faster even with my increased bodyweight . . . and I made the team . . . My whole attitude changed, and it was because I was training with weights."[1]

Following in his father's footsteps, Terry came under the tutelage of Benny Leonard (the great lightweight boxing champion), as part of the Police Athletic League boxing program, going on, at 18, to win the New York Golden Gloves featherweight title. The boxing tradition in the Robinson household was a deeply rooted one. His father, an ex-fighter, was a member of the New York State Boxing Commission and a licensed judge for professional boxing. In Terry's early years, he started "truly serious training" at the Brooklyn Central YMCA, where he trained with Walter Podolak, Manny Kohl, Phil Morano, and Victor Nicoletti. He also did some training at Sieg Klein's with Frank Leight and the others.[2]

Despite his (still comparatively) light bodyweight, Terry earned a track and football scholarship to Columbia University: "It was clear to me that the weightlifting that I was working so hard at had changed my life. I had developed the athletic confidence needed by a short man. I've been preaching this truth ever since my college days."[3] More interested in the physical activities that were to provide the basis of his later life than in academics, per se, at that point

*TERRY ROBINSON WITH THE GREAT TENOR, MARIO LANZA, AT THE HEIGHT OF HIS CAREER.*

Columbia, pursuing his education in night school and working in the daytime at McGovern's Gym in the Wall Street area. At McGovern's, he met Dr. George Swetlow ("a genius who was both a physician and a lawyer, as well as a great inspiration" to him), who introduced the youngster to the healing art that was to provide the profes sional core of his adult life, chiropractic: "Swetlow gave Terry books and encouraged him to read. And for the first time in his life, Terry heard the word chiropractic . . . : 'I didn't even know what a chiropractor was. But when I learned it was related to helping people and fitness, I enrolled at The Chiropractic Institute of New York."' After graduation, Terry got permission to set up a small chiropractic office in the famed 42nd Street gym where he was training, George Bothner's Gym. Here Terry's reputation grew, both for his spinal adjustments and success as a weight training instructor.[4]

"In those days, we were doing what amounted to sports medicine, but we didn't call it that. We said, only, that we were providing chiropractic stretches and corrective exercises with barbells and dumbells."[5] Clearly, a simpler, less pretentious time in the evolution of this important modern-day

healing specialty. Some of the famous show business names that he worked with in New York include Cole Porter (after his accident when he was confined to a wheelchair), composer Lawrence Hart, and dancer Ted Shawn.

Contributing also to Terry's growing reputation in the field was his 1940 fifth-place performance in the first official Mr. America contest, won by John Grimek at Madison Square Garden: "Grimek was everyone's idol in those days. He was on the 1936 Olympic weightlifting team and could do things no one else could do, like splits and handbalancing. Just meeting him was an honor. When I took fifth to Grimek, I was the happiest guy that ever lived."[6] In the 1941 Mr. America, in Philadelphia, he took sixth (as Grimek won the title for the second time in a row). In 1948, Terry won the prestigious Mr. New York contest. By this time, his photos had been appearing in the physical culture magazines since 1935, and he had become a coverman for ***Strength & Health*** and ***Iron Man*** magazines and had posed, over the years, for many exercise layouts.[7]

Between these contests, Terry was a contestant for four years in the biggest of all contests, World War II: "I graduated from the Non-Commissioned Officers' Physical Training School in Florida as a staff sergeant and was sent to Texas for further training. I was then assigned to the South Pacific to set-up physical training and hand-to-hand combat classes. In addition, as the wounded started to arrive at our hospitals, I set-up physical rehabilitation for them, called "The Convalescent Training Program," centered upon weight training and swimming as rehabilitation."[8]

When asked how he got from New York to California, Terry spoke of his work with a sickly eighteen-year old boy for whom he provided chiropractic, stretching, and physical exercise: "His very wealthy father felt he needed to live in a better climate, and since by that time I was out of military service and divorced, I told the boy's father that I had been planning to leave New York, myself, for California in order to make a new beginning. Fortunately for both of us, the father sponsored the trip for his son and me to California, and even provided a car. So, in the summer of '48, I drove the boy across the country, finally settling down in the Los Angeles area because of its climate and because of the fact it was a center for physical culturists." In the City of Angels, he trained at Bruce Conners' Gym in Westwood, at Bert Goodrich's Gym in Hollywood, in Vic Tanny's basement gym in Santa Monica, and also at the original Muscle Beach.[9]

Professionally, Terry became an assistant to Dr. Benedict Lupica, one of his professors from the Chiropractic Institute. As a result of this job, Terry came into contact with the head of MGM Studios, Louis B. Mayer, whose bad back demanded Terry's chiropractic skills. Liking the voluble New Yorker, Mayer asked him to open a gym and to be the physical director at MGM. In this capacity, he was responsible for getting the stars into shape, among many others Clark Gable, Tyrone Power, Spencer Tracy, Robert Taylor, George C. Scott, Glenn Ford, Billy Dee Williams, and John Ritter. The turning point, however, in Terry's career and life came one day when Mayer asked him to help MGM's mercurial new star, Mario Lanza, get into shape for a forthcoming movie. Terry's life would never again be the same after that meeting: "Mario and I hit it off pretty well," Terry recalls. "We spoke the same language — he was from South Philadelphia, and I was from Brooklyn. He was an only child, and I became like a brother to him. I gave up chiropractic, except to help my friends, and moved into Mario's home to be his personal trainer, publicity man, movie stand-in, and traveling companion. His four kids called me 'Uncle Terry'. That's how close we all were."[10]

"Mario loved to bench press and curl. He was quite strong and could bench 300 pounds and curl 150 pounds. He trained hard, and we did very deep breathing to assist his lung capacity. An interesting note is that he worked out before his recording sessions and felt that this contributed to his best singing: it opened his lungs, sinuses, and chest so that the full power and beauty of his voice could be expressed. It was unbelievable. Mario loved weightlifters and boxers. He and I often boxed; in fact, he had built a gym in his home, complete with a boxing ring. When Rocky Marciano was champion, he stayed at Lanza's home when in Los Angeles, and we sparred around together. One evening, when our Olympic weightlifting team was in town for an appearance on the Steve Allen Show, Mario invited them to his home. I particularly remember how thrilled John Davis was to met Lanza because John loved the opera."

"You asked about my biggest disappointment in the game. My biggest was that I couldn't get Mario, my very best friend, to stop drinking. He simply couldn't drink. When he did, it changed his personality completely. But the pressure of Hollywood brought on his deep depressions and, along with them, his alcoholism, the price for his huge success. If it hadn't been for this problem, who knows? Mario was big in every way. He had a huge chest, which I once measured at 50 inches. He had wide shoulders and, rather than defined muscles, was chunky. He was very athletic and even sang 'physically,' emotionally. He was a good parent, full of fun, a typical South Philly guy. He did everything in a big way. He was all man."[11]

Lanza died at 38 in 1959, His wife followed him five months later. One of the probing insights into the tragedy implicit in the great tenor's life, both personally and professionally, is provided by Terry's fine study, ***Lanza—His Tragic Life,*** an outgrowth of yet another side of this multi-faceted man. Upon the death of Lanza's wife, the court awarded Terry guardianship of the four children (Colleen, Lisa, Damon, and Mark), and he proved to be a loving father. (Though divorced, Terry is a grandfather; his daughter, who lives in Florida, has three children.) It is clear that the nurturing side of this complex ex-fighter has manifested itself in many ways, especially during "Uncle Terry's" 16 years as a "bachelor father" for his clan.

During the 25 years of his devotion to the Lanzas', however, Terry had come to sense a "loss of [his] own personal identity," not to mention having drifted away from his profession, chiropractic. Terry's final reconciliation with his former life was provided by the health club movement, which was just beginning to take shape in those days. It was not long before he was back in the "real world" — opening up health clubs.

For some time, he managed the Sports Connection Club in L.A.; in the late 1950s, he took over management of the splendid Beverly-Wilshire Health Club, the prototype of the luxurious present-day, all-purpose health club: "We were way ahead of the time. We built the club around a swimming pool and had a big weight room, barber shop, restaurant—the works. I managed it for ten years."[12] Currently, Terry is general manager of the magnificent Century West Club in Century City, California: "The health business is the greatest business in the world today. I'm grateful to be alive to see people are finally realizing that the 'muscleheads' of my day were on to something."[13]

Terry rises early, around 4:30, and trains for about an hour,

*TERRY ROBINSON ON HIS 50TH BIRTHDAY*

six days a week, mostly bodybuilding with barbells and dumbells: "Free weights have always been my favorite equipment. I train to stay toned, to keep my good posture, my strength, and my endurance. After my weight workout, I swim for half an hour. I don't run anymore because I had a lamenectomy a few years ago and don't want to stress my lower back. My grandchildren, both the boys and the girls, work out also, following my training principles. I never eat fried foods or food with fat, never overeat, and refrain from eating before bedtime. I've never taken vitamin pills and keep my bodyweight between 155-160 pounds. I look taller than my 5' 6 l/2" because I am conscious of my posture and proud of it. I walk tall and even sit tall. As a boy, my father told me 'to walk up and look at the stars,' and I never forgot it."[14]

"I have two hobbies. I write articles on health and exercise for ***The Italian Tribune, The Century City News,*** some senior citizens' newsletters, and formerly for the (now defunct) ***Herald Examiner.*** I also love to paint portraits and landscapes, especially in oil and charcoal. I studied art at the Russian master, Sergei Bongart's, School of Art for five years. As an aside, one of my classmates was James Cagney. Much of my work is exhibited in homes throughout the area; I've also done album and magazine covers."[15]

For 30 years, Terry has traveled to Philadelphia to "do" the annual Mario Lanza Institute's "Mario Lanza Ball," acting as Master of Ceremonies for this prestigious cultural event, which is attended by opera lovers from around the globe, who gather there to remember the great tenor, whose operatic achievement is honored by the young Lanza Scholarship winners who make their debuts that evening. Yet another honor for our subject.

Unlike many of his age, Terry is generous in his praise for the current generation's accomplishments: "My heroes are Grimek, Reeves, Eiferman, Goodrich, Frank Stranahan, and, yes, Arnold Schwarzenegger, who has done more for bodybuilding than anyone else. Today's bodybuilders are unbelievable; words can't describe the physiques. Of course, I am against the use of steroids, but today's bodybuilders and lifters are in a class beyond belief."[16]

The story of Terry's beloved Silvia tells us much about both. Twenty years ago, Silvia, a Flamenco ballet dancer, was hit by a drunk driver and "left to vegetate as a paraplegic in a wheelchair." Finding herself bereft of her career as a dancer, Silvia was on the verge of giving-up when Terry learned of her misfortune through her sister who works in his club. When she was brought to him for therapy, they fell in love, and now, as a result of Terry's therapy and love, Silvia is "up on braces part of the day, and lifts dumbells every day. She has a new life, and so do I," Terry declares; "we've been very happy together for these past eighteen years."[17]

"At present, I'm seventy-five and in great shape. I would like to be remembered as a man who spent his life helping others to achieve a sound mind in a sound body. Thanks to weightlifting as a boy, I built my confidence as I built my body. I've had a happy life and will continue to make it happy until the end. I've always preached good health through exercise. It's nice, even at this late date, that we're finally being appreciated by the medical profession, the media, and the public as people who knew what we were talking about and what we were doing. It can only get better!"

To which, the cynic would say, "Yeah, 'It can only get better' because it couldn't possibly get any worse." But with a flash of that mischievous smile of his, part master of ceremonies, part Kirk Douglas, I can envisage Terry putting a muscular arm around the cynic's shoulder and saying something to the effect: "You've heard of 'Social Darwinism." Well, I preach what you might call 'Social-Progressive Resistance-ism,' and this aims at developing the spirit's muscles, along with the body's: the human race's muscles, along with some individual musclehead's muscles. It's preaching, brother, that I'm all about, and my sermon is that 'It can only get better.' I'm teaching a swimming class to some disabled kids down at the pool this afternoon. Are you with me? How about coming along and giving me a hand with them?"

Under the weighty arm of this (what can I say?) visionary ex-boxer from Brooklyn, our cynic might just find this an offer that he can't afford to turn-down. This is, of course, admittedly, an imagined scenario, but one that projects this writer's best guess as to the real nature of this multi-faceted hero from his long-ago boyhood.

The final word is the great Earle Liederman's, who, when asked about Terry, captured perfectly the essence of his friend: "The man has lived a Technicolor life." Amen.

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4. Campo, "Terry Robinson," 63-64.
5. Robinson letter
6. Campo, "Terry Robinson," 64.
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# Muscles, Memory: and George Hackenschmidt

TERRY TODD, *THE UNIVERSITY OF TEXAS* & SPENCER MAXCY, *LOUSIANA STATE UNIVERSITY*

The Russian Lion, George Hackenschmidt, was born in Dorpat, Estonia on August 2, 1878. "Hack," as he was called, had two quite different sides to his career. He was first a professional wrestler and strength athlete; second, he was a serious philosopher. While his upbringing was fairly conventional, at age 17 he dropped out of an apprenticeship program in engineering to take up athletics. By the age of 19 he had already begun to distinguish himself as a wrestler. Although very inexperienced, he wrestled the professional George Lurich (also an Estonian) and almost beat him. Undaunted, he continued training and in 1898 he traveled to St. Petersburg to meet the renowned physician and physical trainer Dr. Krajevski. It was Dr. Krajevski who encouraged Hackenschmidt to stay with him in St. Petersburg and continue weight training. Hack agreed and his natural strength was soon enhanced by the scientific methods employed by Krajevski. Within a year he set a world record in weightlifting and won major wrestling titles in Europe. In 1902, he moved to Britain and continued his professional wrestling career, becoming the most famous wrestler in the world. After defeating Ahmad Madrali in seconds, "Hack" was earning as much as $1,750 a week. Hackenschmidt's career was ended when he received a knee injury while training for a title bout in America with Frank Gotch.[1]

This injury and the loss to Gotch which followed it, caused him to abandon a very lucrative career in the ring. The loss was a bitter one, and Hackenschmidt retired to his study, to think and engage in his second passion—philosophy. Because he was so well known, it was easy for Hackenschmidt to profit from his knowledge and interest in social philosophy by applying it to the new and popular field of physical culture. It was not logical, however, nor could it have been anticipated, that he would turn from physical culture and challenge the better academic philosophers, or that he would lecture at several of the best universities in the United States.

The purpose of this essay is to characterize and assess George Hackenschmidt's systematic philosophy of physical culture and its role in his world view. Critical to this effort is the realization that his writings are retrospective and thus may suffer from some of the same difficulties he castigates in some of his essays, (e.g. ill-used memories). Nevertheless, the overall impression that emerges from a survey of Hackenschmidt's published writings is that extraordinary care was taken in articulating an unusual system of philosophy that rested for its core meaning on a unique vision of the human physique and its development; a biological and organic model of the body as a form of organization. This articulated philosophy is unique in a world of food faddists, exercise gurus, exhibitionists and self-promoters in the fact that it is unassuming, objectively held, and straightforward in its reasonableness. No physical culturist from Bernarr Macfadden to Joseph Weider has presented nearly so detailed a philosophy of physical culture as a part of life as did George Hackenschmidt.

**The Course of Strength and Health**

The pattern followed by most successful physical culturists of Hackenschmidt's time was first to perfect their strength, health, or physique in some way, gain national or international repute, and then write a book or course about it — to develop and sell some exercise device or health food, and finally sit back and watch the money roll in. George Hackenschmidt seems at first glance to have been no different. A splendid athlete and devotee of physical exercise, he offered his early books for sale through an established exercise-entrepreneurial house (in this case the Milo Barbell Company). What is different about even Hackenschmidt's early efforts is their scholarly, complicated approach. As such they must have baffled the poor unlettered teenager seeking only to put on weight. Furthermore, these books were saturated with a modesty that was uncharacteristic of strength and health promoters in the first half of the twentieth century.

In his book ***The Way To Live,*** Hackenschmidt sets forth the physical culture maxim that informed so many works in the field of health and physical development: "...apart from extraordinary causes, there is absolutely no reason why any man should ever be ill, as long as he keeps his body so physically fit as to safeguard it against any breakdown." This fundamental assumption that exercise-induced fitness would ward off disease had its roots in ancient Greek philosophy. In addition, there is a strong moral dimension to this postulate as well: We are led to believe that illness is associated with evil; while health is synonymous with the good. This is not a particularly Judeo-Christian outlook, but rather has its roots in ancient Greece. Thus, when Hackenschmidt proposes vigorous exercise, he is doing so with the moral/ethical belief that it leads to the good life — and more than this — to *"the* way of life."

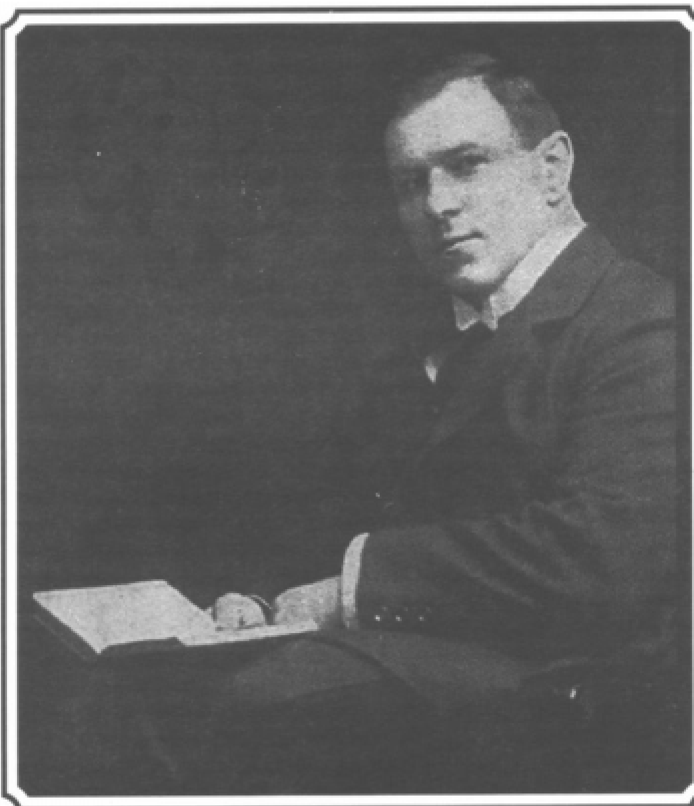
It is interesting to note that the current crop of steroid-nurtured bodybuilders has reversed this ancient Greek ideal; in order to change their bodily appearance, they violate some of the rules of healthful living. In other words, they engage in unhealthy practices in order to become symbols of health.

Hackenschmidt adopted a second fundamental assumption that informed the physical culture movement—try it, then teach it. He boasted that all the techniques of exercise, diet, rest, etc. in his little book were ones he had experimented with and found fruitful. He also proposed that the modern lifestyle had left man weakened and sickly. What was required was heavy weightlifting to increase strength: "For it is *only* by exercising with heavy weights that any man can hope to develop really great strength." In this view, Hackenschmidt was well ahead of other physical culturists of his era, many of whom advocated light calisthenics with Indian clubs or wand drills. Rope jumping and gymnastics could be added to the program, but Hackenschmidt was of the heavy lifting school. Such an exercise program was for old and young alike.

Hackenschmidt adopted the metaphor of a business

enterprise—with a flow of goods, activity, and exchange—to explain the body. If the body was kept active, health would follow; just as activity made businesses prosper.[3] No store or factory could lay idle and prosper; only continual exertion makes for economic growth. He argued that physical exercise strengthens the organization of the body and insulates it against loss. The muscles and sinews are strengthened, Hackenschmidt reasoned, and this helps the body ward off illnesses such as rheumatism and catarrh (the analog to bankruptcy).

. Along with earlier theorists such as Dio Lewis and William Blaikie, Hackenschmidt believed that mental illness, anxiety and other psychic ills were the result of failure to exercise.**[See page three.]** However, beneath the concrete bodily condition, Hackenschmidt reasoned, was a functioning *will.* He saw willpower as the base of a mastery of all the body's organs. Thus, his system involves a mechanistic view of the body and the mind, with the will functioning in a kind of Schoepenhauer/Neitzsche fashion as the driver.



Far ahead of his time, Hackenschmidt argued that willpower could lead to physical exercise, which would encourage the growth of bones and structure. He also believed that exercise improved on one's inherited structure as well as retarding atrophy.

Much of Hackenschmidt's published writings deal with the importance of proper mental attitude in acquiring strength. He asserts that bad thoughts, melancholy, and the lack of persistence doom the growth of strength and health. Tobacco, coffee, and alcohol are all deemed poisons and are to be avoided. He called nicotine "a direct poison to the health," while coffee "is a stimulant and, as such, would be better avoided entirely."[4] He went on to call for moderation in sexual intercourse and complete abstinence in early manhood.

While not a food faddist, Hackenschmidt's recommendations follow those of healthfood proselytizers like Bernarr Macfadden. The best food would be fresh and uncooked, but he realizes that the people of central Europe are accustomed to meat and cooked vegetables. He tells us to avoid refined sugars. He is not in favor of meat from pen-raised animals, but prefers naturally fed beef, etc. Nor was food the only concern for Hackenschmidt; he calls for deep breathing (through the nose), and he advocates running:

> Run as much as you can and as often as you can, and whenever you come across a hill, run up it. This will force you to inhale deep breaths and will also accustom you to breathe through your nose. Besides the chest and lung development resulting there-from you will soon appreciate the benefits which your leg muscles will derive.[5]

He rightly reasoned that good breathing meant that oxygen was introduced into the system to carry away waste products. The skin also required care, and regular baths and naked sunbathing were recommended. Hackenschmidt was true to the physical culturism of his era when he criticized Americans for their excessive use of iced drinks and heated drinks. He also warns against excessive drinking of water. Plenty of sleep, well-ventilated rooms, and proper clothing were added to the list of necessary prerequisites for success in physical development. The adherence to the major physical culture beliefs of his time places Hackenschmidt with health reformers such as Macfadden, who advocated a simple, natural lifestyle.

When Hackenschmidt discusses training, his ideas are remarkably current. He proposes *regular* exercise, preferably at the same hour each day. He limits exercising to 30 minutes. He cautions the pupil not to sit down and rest between exercises. He also recommends loose-fitting clothing and maintains that exercise should be done with concentration and regular breathing. He calls for systematic training of the entire body, not just the parts that are naturally stronger in a person. Barbells and dumbells were to be preferred. Hackenschmidt writes: "...it is my opinion that every one—man, woman, and child without exception—will find exercise with a graduated and suitably adapted series of weights of the utmost benefit..."[6] He begins his exercise section with a number of calisthenics. These are recommended for the beginner, and should be followed by weight-training.

Hackenschmidt's typical exercise schedule begins with a wrestler's bridge with barbell. The 30 to 50 pound bell was to be pressed three times, and a repetition added each session until a total of ten reps could be performed. Then the weight of the barbell was to be increased by five pounds and a set of three repetitions begun, following the increases as before. This wrestling strengthener was followed by a modified push-up with weight suspended from the neck. The second series of exercises treated the neck, shoulders, arms and chest: shrugs, curls and presses, pushups, one-arm presses, floor presses, snatches, pull-overs, and dumbell laterals. The third series treated the stomach, back and hips. This group of exercises included cleans, good morning exercises, deadlifts, leg raises with weights and sit-ups. For forearm and grip he advocated rolling up a weighted rope on a pole. The fourth series dealt with the legs. Here was the famous "Hack squat," with a barbell held behind the buttocks during the squatting movement. The regular squat and a leg press with the barbell balanced on the feet (which looked quite dangerous) followed.

Hackenschmidt, as stated earlier, did not advocate using light weights. He pointed to the fact that long distance runners had comparatively thin legs, the result of many repetitions with no weight. If one wanted strength, then heavy barbells and dumbbells must be used. His was a progressive system, with the pupil adding five to ten pounds each time he was able to complete ten movements. He cautioned against

straining with a weight. The pupil was to take measurements of the body parts and practice poses to foster muscle control. In Chapter XI of his book, ***The Way to Live,*** he describes exercises for particular sports, a procedure followed in many contemporary books on strength training. Here the one and two hand snatch, various presses, and the clean and jerk are illustrated. The bridging exercise is also shown, along with a kettlebell crucifix, and a variety of other strength-building moves.

According to Hackenschmidt, a typical day for an athlete should begin at seven A.M. and consist of a short cold rub or bath (tepid in winter), drying by exercise or rough towel, then 15 or 20 minutes of light exercise. Eight A.M. breakfast and a long walk until 11 A.M. followed. From 11 until noon the pupil engaged in vigorous exercise. Lunch was at 1:30, followed by a nap for one hour. From five until six there was more vigorous exercise. Then at 7:30 dinner, rest, and recreation out of doors. Eleven P.M., bed. On Sundays, no exercise except walking. While this schedule could be modified for summer and winter, Hackenschmidt always adhered to the value of deep breathing, proper ventilation at night, and walking.

The physical culture pupil must concentrate on his/her exercise, pay attention to growth of muscles and follow the rules the master laid out. Hackenschmidt advised against excessive and rapid exercise, calling for slow movements in most lifts and steady increases in the weight lifted. Perseverance was a key to success. A balanced and systematic exercise program must be followed. aimed at developing strength. No tight belts were allowed and a sweater was to be added during breaks in exercising. He advised his pupils to avoid late dinners and to exercise in the open. He also maintained that exercise must be adapted to the age and particular mental and physical condition of the pupil.

The book ***The Way to Live*** assumes the pupil of physical culture to be English or European, urban and sedentary. We are not led to believe that what Hackenschmidt is espousing is a "secret"; rather, it is taken for granted that what he proposes is accepted fact by the leading medical men of the day. There is no effort to hide the elements of the system, or to reveal them successively through a mail-in program (such as the Charles Atlas system). Hackenschmidt is open and straightforward in his pronouncements. Aside from the singular attention to neck exercises, no hint is given that this system was developed by a professional wrestler. What is quite striking is the fact that ***The Way to Live*** avoids overt philosophical explanation; something that appears in all of his subsequent writings.

During World War I and part of the 1920s, Hackenschmidt threw himself into the effort of developing a social philosophy which would do no less than answer life's big questions. Writing sometimes in French, sometimes in German, sometimes in Russian and sometimes in English, Hackenschmidt constructed a world view. He published his results in a series of books, none of which sold many copies, unlike ***The Way to Live,*** which was very successful. One of the problems with the later books is that they are not only densely reasoned, they are very idiosyncratic.

One of Hackenschmidt's most philosophic works was his ***The Three Memories and Forgetfulness.***[7] In trying to account for the vividness of childhood memories in the elderly, Hackenschmidt reveals two assumptions regarding his system. First, as we have seen, he attempts to use a hypothesis derived from a cellular biological theory. This is to say that whatever he is trying to explicate rests for its fundamental warrant on a biological view of the organism. The concept of the cell allows him to deal with complex human behavior without tracing the direct cause-effect relations to any complex of the neurological-psychological network. Second, Hackenschmidt always attempts to give a philosophical reason for physiological phenomena. In other words, he reduces materialistic results to rational grounds. His penchant for a metaphysical explanatory method marks him as unique among physical culturists. While the vast majority of physical culturists utilized biological data in their theories, Hackenschmidt drew upon philosophy to explain his organic model.

With particular reference to his explanatory account of childhood memories, we see the acceptance without question of one of the popular theories of his day: The "unfolding" notion of childhood linked with Pestalozzi, Froebel and so many of the European thinkers of the 18th and 19th centuries. This view of childhood development asserted that children became adults like acorns turned to oaks. Within each child was the essential pattern that predetermined its adult form. Like petals of a flower. the child opened up to its mature shape and nature. This process was an organic one and had its driving force in Nature. Metaphysical rather than evolutionary or biological, the theory of unfolding dominated the educational theories of that time. It was naively accepted as metaphysical grounds for all kinds of pedagogical treatments.

Hackenschmidt accepts unfolding uncritically as the mirror opposite of decay and decline. He writes that as we become adults. tissues and cells normally break down, rather than building as in youth. Therefore, the organism yearns to be retrospective and to draw upon earlier, more positive and building kinds of memories. Forgetfulness is linked to the loss of vigor in the tissues. Memories, unlike tissue and cells, are not subject to decay for Hackenschmidt. In extreme old age, memories of childhood replace all current interests owing to this decay factor.

Hackenschmidt rejected the view that memories are rhythmic tunings of the tissues (of cells, limbs or brain). While he accepts the known scientific fact that cells replace themselves, he argues that the replacement is never an exact replication of the cell. The human organism is adapting to the conditions of that particular time in which the cell replacement takes place. These conditions affect that precise nature of the cellular tissue.[8] Hence, Hackenschmidt accepts an adaptation mechanism, albeit not a Darwinian one.

Memories, according to Hackenschmidt, are of three types: "cell-memory" which directs the human organism in choosing nourishment; "limb memories", which direct humans to replicate certain experiences by compensating, often promoting weakness and working against the recovery of self-reliance; and "brain-memories" or accumulated knowledge of other human beings as they accommodated to their environment.

With the exception of cellular memory, Hackenschmidt believes that memory is a negative force in a human's life. He wrote:

> While the human being relied upon his own intrinsic powers alone to meet his environment, his life was lived in terms of reality. When he established an equality with the environment it was an equality in reality. He alone had met the environment, his resources of dynamic energy alone had opposed the dynamic resources of the environment, and had been the means of establishing an equality with it. When memory supervened, this reality of life was gone.[9]

Memory really separated people from reality. He repeatedly talks of memory as a "compensation" device. Continually calling upon memory allows it to gain control and soon the

organism is dictated by its memories. At this juncture, the person is hardly a human being at all.[10].

We can only speculate as to why Hackenschmidt was driven to adopt such a theory of mind. Perhaps the tragedy of his two controversial losses to Frank Gotch made memories painful. An intelligent and sensitive man, he seemed to have been devastated by the events. Certainly he had to recall past strategies and approaches used by his adversaries. Yet, when we look at his brief biographical account in his book ***The Way To Live,*** we find an account devoid of any detailed analysis of the past. He speaks reverently of his strength and wrestling coach, Dr. Krajevski, and admits to having "...shed many a tear over the loss of this noble-hearted gentleman..."[11] There is, however, little understanding of the emotional or psychological dispositions of his wrestling opponents. He praises the opponents' prowess, acknowledges his own injuries and difficulties, but without boastfulness lists win after win. Ultimately refusing to acknowledge himself as a champion, although he could have claimed that honor with ease over the years, Hackenschmidt seems to possess an uncanny objectivity and remoteness from the characters and events that had an impact on him. Always optimistic, he nonetheless evidences an unusual view of time, and is uniquely disposed toward others' and his own experiences.

The ideal that Hackenschmidt embraces has allure: live each moment with all of one's total life force, free from historic consciousness, free from the dead weight of memory and remembrance. What more could a ground-breaking physical culturist wish? Hackenschmidt is not the first thinker to question the legacy of civilization, to see it as an encumbrance, an albatross around the neck of humanity. Henry David Thoreau castigated language, without which he felt human beings could embrace the immediate moment without encumbrance. Carl Rogers sought to eliminate the crush of tradition, and Freud the legacy of psychological ruptures and scars. What makes Hackenschmidt's ideal so compelling is the promise of perfect (or near perfect) health and strength. Devoid of memory, the body races forward to perfect itself. Free of brain and limb history, the body is ready to re-make itself into perfect health—the physical/moral embodiment of the Greek ideal. Here John Dewey's reconstructionist critique of Hegelian idealists provides an explanation for Hackenschmidt's views. A total naturalism that divides the conscious civilized self from the unconscious physical self. A dualism between mind and body. A kind of anti-intellectualism that appeals to intellectuals by retiring the constant monitoring of the mind. Left to its own devices, the human body is capable of reconstituting itself, remaking itself into the image and likeness of God.

## Philosophers and Memory

Historically, philosophers have been concerned with the questions: a) What happens when people remember? and, b) How does this remembering provide knowledge of the past? Hackenschmidt's theory of memory departs from these traditional concerns in two ways. While he is interested in how memory comes to be, he rejects all rationalist efforts to explain it. This is to say he sees memory preceding reason, rather than reason as the explanation for memory. Second, he posits a theory sketch of forgetfulness parallel to that of memory. He proposes that forgetting is at least as powerful a mechanism as memory in humans. Then, by a strange twist in logic, he proposes that forgetfulness is indeed a more valued mechanism than memory.

Whereas academic philosophy has wrestled with the question of the epistemic value of memory and the distinction of memory from imagination or delusion, Hackenschmidt accepts a representational view of memory (i.e. that memory does what it purports to do, which is to provide accurate accounts of past events, impressions, etc.,) while rejecting the value of such remembered events in living the life good to live. Memory takes on a negative truth value for Hackenschmidt, not because it is not a true representation of some past event, but rather because it fails to take into consideration the changed circumstances the individual faces in the present. For Hackenschmidt, memory was therefore "artificial" and forgetting "natural."

In the face of 19th century German historicism, it is strange to see Hackenschmidt arguing against memory in this manner. Granted that he was Russian by birth, his paternal ancestors were German. He had to have been influenced by German philosophy during his early years. Hackenschmidt spent most of his later life in England, however, and it is English skepticism that seems to inform his philosophy. Harold Kelly, his editor, may also have influenced him.

## Self-Improvement

In his short 1937 essay, "Self-Improvement," Hackenschmidt reveals his deeper philosophic concern for the plight of humankind. He asked his readers to contact him:

> ...May I through its medium [the book's] ask those, and any others who are sympathetically concerned about human welfare and the probable outcome of the present trend of affairs, to get into direct personal touch with me. It is difficult for one human being alone to do much, but even a small group of sincere seekers for the means of true betterment might be able to form a nucleus out of which a new attitude may grow, and become a profound influence for wide-spread human improvement.[12]

For Hackenschmidt, people who seek self-improvement are motivated to do so by a feeling that they are not what they wish themselves to be. They have some concern that they could be otherwise, whether it be in the domain of physical strength or in other areas. When the individual recognizes a need for improvement, three avenues are open: he/she can follow some set of drills; model himself/herself on some particular person and follow his or her routine; or follow his or her own bodily urges toward an improved condition. In the end, he proposes a tailored program of self-improvement based on the unique condition of the individual person. Neither drill nor modeling help develop what Hackenschmidt believes to be the most essential ingredient in self-improvement: "self-reliance." Moreover, he writes: "The greater self-reliance we have, therefore, the higher our general condition must be."[13] Since all life is a struggle, and everything we do is against resistance, then the degree of self-reliance we have will determine how well we do in life

This reasoning leads Hackenschmidt to consider the importance not of the exercises so much as the *attitudes* one brings to them. Adopting a Racine-like skepticism toward society, Hackenschmidt argues that society determines which needs and wants are acceptable and which are not, regardless of what our bodily conditions may be. Society also dictates that we accept specialists' advice about our needs and wants. If we are sick, we seek out a medical doctor. We do not seek the remedy within ourselves, because society has taught us that the expert is a better judge

The sense of imperfection is first felt *within* the person. There is, in other words, an internal awareness of a lack or need. If it is the body that tells us it needs exercise, it

is also to the body we should turn for the type of exercise needed, not some expert. Hackenschmidt grants that our approach to exercise is influenced by our past socialization into exercise. For example. if we trained for a sport while young, those movements will dictate what we think we may need as more mature adults. This is an error, Hackenschmidt warns.

He maintains that the body can teach us, if we only listen. The body possesses an inherent inclination toward proportion and symmetry. What we must do is pay attention to this tendency, even though we have been socialized to exercise in a particular way. The real aim, for Hackenschmidt, lies in "...dismissing the intellect from exercise to the utmost possible extent."[14] This maxim may sound curious coming from a philosopher, but Hackenschmidt's naturalistic philosophy calls for a force for human good that lies beneath social and cultural forms, lodged in the human life force itself.

To the sense of bodily dictation, Hackenschmidt adds the notion of energy. Humans direct energy outward toward the environment, and by so doing transform it. The exerciser must therefore develop a rhythm in exercising, so that the expenditure of energy is smooth and regular, and this must be done by allowing his body to move freely relative to the resistance of the environment Therefore walking up-hill or down will be gauged by the resistance, and a smooth rhythm will result. Thus, so far as possible one ought to exercise in harmony with one's own bodily inclinations, and with a rhythm and pace that fits the body's needs. Just as we stretch without intellectually thinking about stretching so exercise should be as natural an activity as possible.

Hackenschmidt posited a whole moral theory based on a lack of bodily exercise. If a person acted immorally, that behavior was the result of a bad bodily condition. And that bad bodily condition, acting out in improper ways. disregarded the memory of what one was taught would happen (punishment) as a consequence of immoral deeds. The way to prevent crime and immorality, given Hackenschmidt's view, was to look to the physiological conditions that gave rise to anti-social behavior.

Given the fact that Hackenschmidt warns us to listen to our bodily needs, rather than to experts, he places his own teaching in jeopardy. However, he treats this point summarily by saying that while one must listen to one's own inner voice regarding bodily exercise, he (Hackenschmidt) will provide his research and expertise to be considered by the student. Taken in this light, he argues that the information he provides can only help.

Hackenschmidt's naturalism contains a laissez faire view of human life and a rabid anti-intellectualism. In the face of Nazism and Fascism in the 1930s, it makes a certain kind of sense for him to be anti-ideological. Hackenschmidt seems to be interested in preserving a natural human freedom in the face of institutional constraints of society and law. He recognizes the role society has played in making human beings what they are but is reluctant to use community or boosterism as did the other physical culturists who built sanitoria and health clubs to foster fitness. Hackenschmidt's strong regard for individualism elevated it to an ideal that supervenes all else. If we are to self-improve, then Jane Fonda video tapes are not the answer, nor are fitness magazines touting the latest exercise program of Mr. Olympia. Hackenschmidt sees each pupil (and here he retains the teacher-student relationship) as unique.

He argued that the mind could be used to assist the natural bodily processes, but that it could not dictate to the body what changes were to be brought about. Just thinking about exercise would not do the job of building the body.[15]

Hackenschmidt's value theory divides ethics from value. This is to say that right and wrong (ethics) are relative to a society or culture, historic period, etc., while good and bad (value) are determined by how free an individual is in expressing his life force relative to his environs. Life is bad wherever the person is not free to express his life energy. Hackenschmidt's view is that good and bad are universal characteristics and do not vary from one society to the next. His goal is to have each physical culture pupil determine what his or her own condition may be and let the natural inclinations of the body bring about self-improvement in that direction. The processes taken to bring about self-improvement in each person must differ (owing to differing original conditions, structural differences, etc.), but the goal remains the same: to maximize the potential shape, flexibility, agility, health, etc. of each person. He maintains that developing large bulging muscles is not appropriate for every person. Individual differences had to be taken into account in self-improvement.

Regarding nourishment, Hackenschmidt again calls for the body-cell system to dictate to each person what is required. Each person must listen to his "life-power's intelligence." He speaks of the "unfoldment" of the body system. The problem faced by the German philosophers is similar to the one facing Hackenschmidt; i.e., how does one intervene in "natural' developmental processes'? Hackenschmidt's entry point was the assessment of some human deficiency (illness, weakness, etc.). The remediation required a therapy that must tread the line between imposition and enhancement. By paying close attention to bodily (cellular) clues, the physical culturist could self-prescribe a program for development. If you wished to specialize and build up one set of muscles for a sport, Hackenschmidt would criticize this as failing to take into consideration the body's primary drive toward symmetry. Hackenschmidt's recommendation would be to develop the entire bodily system, and let that prepare one for any sport. Much of what he said on this matter seems to be discounted in current coaching circles, although it must be said that symmetry and health became more important to Hackenschmidt than was success in sports, particularly after he retired.

For Hackenschmidt, "true improvement is improvement in the power to live."[6] He wrote:

> And to attain this, nothing has to be added to us either as experience or knowledge. We have all the power within us which will enable us to live at such an intensity of vigor and with such a richness of beauty and grace in our expressions that life as we know it at present would seem a mere torpor by comparison. What is needed is a freeing of the powers of the bodily system so that they may express themselves through us. And this is the only true and lasting improvement which can be obtained, and the attitude that such is the improvement we need, is the only good attitude we can take towards the prospect of rising above the unsatisfactory condition which first impelled us to consider taking exercise in any form.[17]

When Hackenschmidt attempted to summarize his advice to the novice physical culturist he stressed a) that self improvement was to be the improved "power to live," b) that exercise was not an application of something to the body, but rather doing one's best to "free the power of life with which we are endowed," c) that the student should never surrender responsibility for guidance to an outside authority, and d) that in doing exercises, one should let the bodily system dictate what is required, not the mind or an outside authority.[18]

Hackenschmidt strongly cautioned that the entire body needed to be exercised, not just one part of it. He believed in two aspects of humankind: a vital force, which he called "life power," which everyone possessed, and a material body made of muscle and bones, etc. The purpose of exercise was to remove the clogging and debilitating matter from the cells of bone, muscle etc. This clogging matter is there either because it has not been removed before, or because we have allowed it to enter our systems. Proper nourishment was therefore vital, so that no unhealthy matter was injected into the body (alcohol, caffeine, etc.). While Hackenschmidt realized that people could not change entirely the habits of eating, he cautioned that improvements in nutrition could be made gradually.

Central to Hackenschmidt's philosophy was a deep regard for individualism, freedom and the absence of any imposed doctrines. He cautioned against using exercise "contrivances" such as chest expanders, that seemed to exercise the body, but were really not responsive to the inner demands of bodily health. The transformation of the body must begin on the inside and work its way out. It was a slow process, but was rewarding. Hackenschmidt must have had some health or exercise gurus in mind, one of whom was probably Eugen Sandow, when he criticized the use of such devices and programs. Bad habits had to be broken. The body gradually adjusts to such bad habits, and although it rebels at first, gradually it accommodates to them.

Like Macfadden, Hackenschmidt seemed to have abandoned the use of exercise devices, like rubber and spring cables, and dedicated himself to the use of "natural" movements. He asserted again and again that self-improvement through growth and unfolding from within was the only sound means for change. In what is clearly a wrong-headed notion, Hackenschmidt rejected the idea that the muscles could be developed from without. He argued that: "We can develop a limb or a bodily part, or the muscle system generally, but there can be no development of the cell." He believed that for true development to take place, a cellular improvement is needed, and that this can only occur where the bodily system expresses its own intelligence. Memories, the human mind, and bad habits all work against this natural unfoldment. Nothing can be improved without the life power being expressed, and that can only be revitalized from within each of us.

George Hackenschmidt died on February 19, 1968, at the age of 89. Before he died he was quoted as saying: "I wrestled for my credit...and when I left the ring forever, I continued to wrestle for credit in the fields of education and philosophy."[19]

### Conclusions

The philosophy Hackenschmidt set forth was clearly unique. For a man who had spent his young adult years as a professional strongman and wrestler, it would be logical for him to cast himself as an authority on exercise. At first he did, but then he rejected this approach and developed a philosophical basis for his belief system. Following his new style, he taught that each person should pay attention to his/her own bodily interests and needs. For a man who had extraordinary strength and agility, he argued that each person was different and the novice physical culturist should copy no exemplars of health and strength. Dedicated to individualism, freedom and self-determination, Hackenschmidt wished these values for all mankind.

The generic causes for Hackenschmidt's philosophy are not easy to determine. He was a gifted strength athlete, but seems to have been almost shy. Certainly he did not boast of his accomplishments. He seems to have considered history and human memories as detriments to true successful living.

As we have seen, there are elements of naturalism and idealism in Hackenschmidt's philosophy, coupled with a popular "unfoldment" philosophy attributed to many 19th century continental thinkers such as Pestalozzi, Froebel and others. It is not so much how Hackenschmidt resembled others, as how he came to be so unique. Every aspect of his philosophy seems foreign to his times. Self-effacement in the light of tremendous political developments such as Nazism and Fascism, British empire-building, etc. With such physical gifts, one would imagine Hackenschmidt adopting a Nietzsche-like "superman" viewpoint, but he did not. Instead, we find a serious and deeply principled man wrestling with his own efforts to determine how he had come to be such an extraordinary physical specimen. The answer could only be that some other force, some "life force," gave him his strength and health. To discover this fundamental fact overrode any desire on his part to impart a theory of exercise that denied it. For Hackenschmidt the body system and life force were clearly powers *sui generis;* left alone they would seek out the proper, healthy road of life. Hack was not formally trained in philosophy, yet his philosophic system was a clear and logical concatenation of his experience and beliefs. He seems to have developed a system of thought that both explained and evolved into a life-worth-living.

*Sections of this article will appear in a forthcoming issue of* ***Vita Scholastica.***

1. George Hackenschmldt, ***The Russian Lion.*** (Unpublished typescript, n.d.), Hackenschmidt Papers. The Todd-McLean Collection, The University of Texas at Austin.
2. George Hackenschmidt, *The Way to Live: Health and Physical Fitness* (Milo Publishing Company, n.d.) It is believed that this work was published in 1909.
3. Ibid., 15.
4. Ibid., 29.
5. Ibid., 30-31.
6. Ibid., 39.
7. George Hackenschmidt, ***The Three Memories and Forgetfulness: Acquisitions From Without; Life's Opposition From Within.*** (London: Thorson Publishers Ltd., 1937).
8. Ibid., 144-149.
9. Ibid., 153.
10. Ibid.. 154.
11. Hackenschmidt, ***The Way to Live,*** 143.
12. George Hackenschmidt. ***Self-Improvement.*** Edited by Harold Kelly. (London: published by the author, 1937), v.
13. Ibid., 14.
14. Ibid., 28. See also: George Hackenschmidt, ***Attitudes & Their Relation To Human Manifestations.*** Edited by Harold Kelly.(London: published by the author, 1937) for other aspects of Hackenschmidt's views on attitudes.
15. Ibid., 41.
16. Ibld., 52.
17. Ibid., 52-53.
18. Ibid.. 53-54.
19. Scrapbook, Hackenschmidt Papers, Todd-McLean Collection, The University of Texas at Austin.

## Gyms of the Past

Remember the enchantment of walking into a gym 20 or more years ago? There, in place, were barbells and dumbells that were incremented in reasonable poundages, lat machines made with professional parts, benches that did not wobble. And friendship.

In those days, gyms often held Grand Openings, but, of course, not Grand Closings. While the start of a new gym may have been announced in the muscle mags, the failures were not billboarded. Therefore, since the sources used to produce the following list of gyms were primarily drawn from the pages of various magazines in the field, only the startings of some gyms are recorded here. Endings have trailed into vagueness.

You can help us define the histories of these and other gyms. The list which follows is very incomplete, but with your help it can become more accurate and double or triple in length and substance. If you have any information about these or other gyms in North America during this century—any brochure, newspaper clipping, photo, or personal recollection—please share them with ***IGH*** and we will try to gather even more information about these other gyms. Again, please do not assume that we have information just because you have it. You may have a rare bit of documentation. Any help will be welcomed.

Study this list, and remember. Then remember to help us. . . **Joe Roark**

**American College of Modern Weightlifting**
212 Chittenden St., Akron, Ohio

**Harold Ansorge Health Studios**
2124 Plainfield Ave., N.E. &
141 28th Street S.E.
Grand Rapids, Michigan

**Henry Archambault, Holyoke Health Club**
301 Main St., Holyoke, Massachusetts

**Chuck Arenth Physical Culture Studio**
310 Franklin St., Tampa, Florida

**Dave Asnis**
3 Springfield Ave., Newark, New Jersey &
766 Springfield Ave., Irvington, New Jersey

**Lord Lonsdale: Athletic Institute**
England

**Prof. John Atkinson: Athletic Institute**
Knightsbridge, England

**Louis Attila**
Broadway, New York, New York

**Bob Backus Gym**
Pembroke, Massachusetts

**Jules Bacon Gym**
York, Pennsylvania

**Ed Ball's Gym**
285 Delaware Ave., Buffalo, New York

**Belleville Barbell Club**
**?**

**Professor Anthony Barker's Studio**
1235 6th Ave. New York. New York

**Al Berger's**
1314 Walnut St., Philadelphia, Pennsylvania

**Vern Bickel & Jim Booker: Mid-American Studio**
1313 E. 46th St., Kansas City, Missouri

**Vern Bickel's**
2510 E. 39th St. (new location after fire)
Kansas City, Missouri

**Doug Biller's Physical Culture Studio**
114 W. Salem Ave., Roanoke, Virginia

**Douglas Biller: Blue Ridge Barbell Club**
926 Colorado Street, Salem, Virginia

**Dave Bjorras: Dave's Gym**
710 N. Olive St., South Bend, Indiana

**Dave Bland's**
3041 Hamilton Ave., Baltimore, Maryland

**Jack Bloomfield**
Newark, New Jersey

**George Bothner's**
New York, New York

**Rudolf Bredemeyer**
(consolidated the German Athletic Clubs in Cologne, Germany-1880)

George **Bruce's Gym**
14436 Friar St., Van Nuys, California

**Jim Burch's Gym**
Los Angeles, California

**The "Cave": Tanny's 4th & Broadway Gym**
Santa Monica, California

**Robert Cayeux's Gym**
Paris, France

**Century Athletic Club**
709 N. 95th St., Seattle, Washington

**Al Christensen's**
2121 S. Andrews Ave., &
2026 N.E. 19th St., Ft. Lauderdale, Florida

**Barry Clark, George Turk, Alf Turk Hamilton Health & Barbell Club**
Hamilton, Ohio

**Earl Clark Health Club**
1228 3rd, Chula Vista, California

**Dave Collier: Colonial Health Studio**
3714 Ringgold Dr. , Chattanooga, Tennessee

**Ben Colt: Scientific Health Studio**
2169-71 86th St., Brooklyn, New York

**Bruce Conner's Gym**
10830 Santa Monica Blvd.,
West Los Angeles, California

**Jim Corea's Gym & Health Club**
Woodcrest Shopping Center,
Road and Browning Lane
Cherry Hill, New Jersey

**Phil Courtois: Phyical Culture Studio**
482 12th St., Oakland, California

**George & Beverly Crowle: North Park Athletic Club**
San Diego, California

**Denie's Gym (Harold Poole's former gym)**
719 Bergen Ave., Jersey City, New Jersey

**Deutscher Athletic Club**
Milwaukee, Wisconsin

**Don's Health Studio**
1541 Chester Pike, Folcroft, Pennsylvania

**Duncan Y.M.C.A.**
1515 W. Monroe St., Chicago, Illinois

**Roger Eall's Gym**
Columbus, Ohio

**George Eiferman's Gym**
1732 N. Cahuenga Blvd., Hollywood, Calif.

**John Farbotnik's Gym**
1106 E. Colorado St., Glendale, California

**Frank Findlay's**
Melbourne, Australia

**Irv Foss & Claude Williams:**
**Everett Health Studio**
1809 Broadway Ave., Everett, Washington

**Win Franklin Health Club & Gym**
515 Park Ave., Plainfield, New Jersey

**French Sporting Club**
New York, New York

**John Frietshe's**
3344 Germantown Ave. &
22-24 W. Chelton Ave., Philadelphia, Penna.

**Frye Institute (Rye Bell's employer)**
Chattanooga, Tennessee

**Arthur F. Gay**
32 South Ave.; 252 East Ave. (moved there in Spring of 1924)& 102-104 Broadway (moved there in 1944), Rochester, New York

**German American Athletic Club**
Chicago, Illinois

**Vince Gironda's**
Los Angeles, California

**Bert Goodrich**
6624 Hollywood Blvd., Hollywood, Calif.

**Gordon's Gym**
22206 Ford Road, Dearborn, Michigan

**George Greaves: Esquire Health Club**
424 Johnson St., Jenkinton, Pennsylvania

**Andy & Gladys Gropp's**
1601-3 S. Clinton Ave., Trenton, New Jersey

**Abe Goldberg: Empire Health & Studio**
Manhattan. New York

**Ed Hammitt's Health Studio**
3789 Warsaw Ave., Cincinnati, Ohio

**Hemmenway Gym**
Harvard University, Cambridge, Mass.

**Bobby Higgins**
143 E. Ohio St., & 239 E. Ohio St.
Indianapolis, Indiana

**Ireland's Phyical Culture Studio**
174-176 Newtownard's Road
Belfast, Northern Ireland

**Kolar V. Iyer**
Bangalore City, India

**Bob Jani "Club Milo"**
Insurgentes 360, Mexico City 6, D.F.

**Gene Jantzen Resort**
Bartelson, Illinois

**Irvin Johnson's Gym**
22 East Van Buren St., Chicago, Illinois

**Johnnie & Kay Johnson's Gym**
2714 N.E. Broadway, Portland, Oregon

**Bowman Jones House of Health**
4945 A. Delmar Blvd., St. Louis, Missouri

**Ed Jubinville & Henry Archbault:**
**Holyoke Health Studio**
434 High St., Holyoke, Massachusetts

**Keasbey Eagles**
?

**Ricardo Villar Kelly's**
Calle 6, No. 262 at Vedado, Havana, Cuba

**Glenn Kenton's Gym**
122 E. Sixth St., Cincinnati, Ohio

**Sig Klein's**
717 Seventh Ave., New York, New York

**Steve & Jim Klisanin's Gym**
329 South Topeka St., Wichita, Kansas

**Chris Koufas: Cambray H&S Studio**
1514 Frazer Ave., N.W., **Canton, Ohio**

**Jack Kress & George Johnson's**
**Weightlifting Gym**
Laguna, California

**Bert Kurland: Daytona Beach S&H Club**
Daytona, Florida

**Ron Lacy-manager: Health Spa**
Lexington, Kentucky

**Jack LaLanne**
377 17th St., Oakland, California &
Market St., San Francisco, California

**Larry Lanne & Ave Heaton's**
2249 Irvin St., San Francisco, California

**Santo Leone Studio**
787 Wyckoff Ave., Brooklyn, New York

**Timmy Leong's Phyical Culture Studio**
1076 South King St. & On the Mall
Union St., Honolulu, Hawaii

**Jack Lipsky's**
13 N. Eutaw St.; 218 N. Charles St. &
525 N. Howard St., Baltimore, Maryland

**Bob Lobe & Morris Nathan:**
**Bob & Morrie's Gym**
7761 W. Melrose Ave., Hollywood, Calif.

**Long Island Weightlifting Club**
611 Hicksville Road, Bethpage,
Long Island, New York

**Sam Loprinzi's Doorway to Health Studio**
414 S.E. Grand Ave.& 2414 S.E. 41st St.
Portland, Oregon

**Lucien Luki Marcel "Healthorium"**
Atlantic City, New Jersey

**John McWilliams Health Studio**
Denver, Colorado

**Norman A. Malick**
312 W. Bloom St., Louisville, Kentucky

**Walt Marcyan's**
1388-1398 Sunset Blvd., Los Angeles, Calif.

**John Marolaka's Olympic Health Studio**
14 Centre St., Newark, New Jersey

**Maxick's**
Buenos Aires, Argentina

**Alan P. Mead**
London, England

**Hal Miller's Muscle Mart**

**Tom Minichiello: Mid-City Gym**
Manhattan, New York

**Mits (Kawashima) & Mik Health Studio**
1215 S. King St.; 1302 S. King St. &
535 Ward Ave., Honolulu, Hawaii

**Norman Morin**
89 Park Ave., Webster, Massachusetts

**Moss's School of Physical Training**
Church Road, St. Leonards-on-Sea
England

**Leo Murdock: Austin Health Club**
605 W. 13th St. & 1206 Parkway
Austin. Texas

**Jimmy Ng**
Honolulu, Hawaii

**William Oliphant Barbell Academy**
648 Bloor St. West., Toronto, Canada

**Olympic Health Studio**
288 W. Genesee Ave., Saginaw, Michigan

**Frank Oshima's "Westside Gym"**
1775 W. Jefferson Blvd., Los Angeles, Calif.

**Phil Oudinot**
922 Robeson St., Reading, Pennsylvania

**Allan Paivio**
1426 Stanley St., Montreal, Canada

**Jim Park & Jim Murray's: Varsity Barbell Club**
115 W. Bridge St., Morrisville, Pennsylvania

**Val Pasqua's Gym**
3608 Bronx Blvd., Bronx, New York

**Bill Pearl**
1914 P Street, Sacramento, California

**Bill Piephoff's Gym**
101 Stafford Pl., Greensboro, North Carolina

**Harold Poole's Gym**
719 Bergen Ave., Jersey City, New Jersey

**Charlie Postl**
Chicago, Illinois

**W.A. Pullum**
5 Church St., Camberwell, England

**Rex Ravelle**
1138 Bishop St., Honolulu, Hawaii

**Joe Raymond**
669 E. 185th St., Euclid, Ohio &
788 E. 152nd St., Cleveland, Ohio

**George Redpath**
6122 Santa Monica Blvd., Hollywood, Calif.; 1943 West Manchester Ave., Los Angeles, Calif. & 8622 Troy St., Spring Valley, Calif.

**Steve Reeves**
6th at Alton Road, Ft. Lauderdale, Florida & a gym in Miami?

**Leo Robert**
Montreal, Canada

**Clarence Ross**
2306 Encinal Ave., Alameda, California

**Eugen Sandow School** (first name)
32A St. James St., Near Picadilly Circus
London, England

**Tony Sansone**
671 Third Ave., New York, New York

**Hy Schaffer: Adonis Health Institute**
1711 Pitkin Ave.& 1529 Pitkin Ave.
Brooklyn, New York

**Keith Schollander & Hugh McKenzie: McKenzie's All America Gym**
2010 Commerce St., Dallas, Texas

**Screwball Gym**
Revelry Blvd., Hollywood, California

**Dr. Harry Shafran's**
Lincoln Road, Brooklyn, New York

**Chuck Sipes**
Modesto, California

**Seth Smith's**
Knoxville, Tennessee

**Ben & Maxine Sorensen Health Studio**
205 Grand Ave. & 4131 E. 14th St.
Des Moines, Iowa

**Sparky's Gym**
Smith Road, Millville, New Jersey

**Babe Stansbury's**
10215 S. Vermont, Los Angeles, California

**Henry (Milo) Steinborn's**
2371 Grange St., Orlando, Florida

**Al Stephan**
414 1/2 Hennepin Ave.,Minneapolis, Minn.

**Leo Stern's**
3829 Granada Ave., San Diego, California &
714 National Ave., Culver City, California

**Pudgy & Les Stockton**
1392 Sunset Blvd.; 9323 West Pica Blvd. &
1774 East Colorado St., Los Angeles, Calif.

**Streamline Health Club**
412 Main St., Houston, Texas

**Studio Montreal**
1821 East Mont. Royal, Montreal, Canada

**Sundberg Gym**
543 W. Michigan Ave., Battle Creek, Mich.

**Armand Tanny's**
?

**Vic Tanny's**
Vermont Ave., & 85th St.Los Angeles, Calif.

**Chester Teegarden: Weightlifting Club at the University of Indiana**
111 N. Dunn St., Bloomington, Indiana

**John Terlazzo's**
New York, New York

**Tony Terlazzo's**
5911 Melrose Ave., Hollywood, Florida &
2204 W. Santa Barbara Ave.
Los Angeles, California

**Topeka Health Club**
1424 Lane St., Topeka, Kansas

**Trim Health Studio**
2304 Washington St., Newton, Massachusetts

**George Turner Gym**
6275 Delmar St., St. Louis, Missouri

**Ray Van Cleef's Gateway to Health**
1455 West San Carlos, San Jose, California

**John Van Herik, V & N Health Studio**
3212 N. Broadway, Chicago, Illinois

**Dr. Von Krajewki**
**St. Petersberg Amateur Weightlifting Club**
St. Petersberg, Russia

**Karo Whitfield: Atlanta Health Club**
Atlanta, Georgia

**Joe William's Health Studio**
2407 N. Broadway, Knoxville, Tennessee

**Norman Wright: Escondido Athletic Club**
Escondido, California

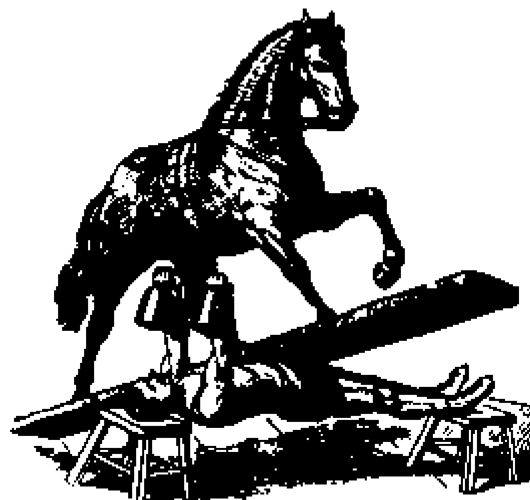
**Yaco's Gym**
40 W. Davenport & Taft Motel,
Detroit, Mich.

**Ed Yarick's**
3355 Foothill Blvd., Oakland, California

**York Athletic Club**
593 NW 62nd St., Miami, Florida

**York Barbell Club Gym**
North Broad Street & Ridge Ave.
York, Pennsylvania

**Bob Zuver's**
Southern California



**Dear *IGH,***

I have attended nine annual Olde Time Barbell and Strongmen reunions. Seven of these were exciting, interesting and fast moving because of the master of ceremonies with the incredible memory. That was Leo Murdock. He remembered everyone's name and knew the important details about each person's contributions to the Iron Game. I got to know Leo Murdock over the years of our reunions and I liked him for his sensitivity and his genuine caring about other people. If I wanted to be treated to priceless tales about the great and not so great in the Iron Game I telephoned Leo Murdock. If it ever happened in the world of weights Leo Murdock knew about it and could relate biographies, records and everything worth knowing in a way that was captivating. Leo telephoned me frequently to discuss topics as varied as music, drama, sports, radio, politics, travel and everything. He knew for instance about Latin music's great Tito Puente and knew that I played the piano with Puente. Leo was not a one dimensional person. He was multifaceted. I spoke with Leo shortly after I returned from London in March of this year. He wanted to know all about the goings on at the first annual Oscar Heidenstam Memorial Dinner. It was not a secret that Leo had been seriously ill for at least a couple of years. His voice sounded stronger during that last phone conversation than it had for about eighteen months. I urged him, as I frequently had in past conversations, to sit down with a tape recorder on and record his Iron Game recollections since they were really golden gems which have no price. On June 22, 1992 I received a telephone call which informed me that the voice of the Olde Timer's reunions was silenced forever. I will miss him.

Ken "Leo" Rosa, D.C.
Bronx, New York

**Dear *IGH,***

One of my clients just won his past due Oscar. Anthony Hopkins is a great person and great in his profession. He loves to work out. I'm enclosing an ad for a senior citizen's tape I just completed, actually three videos. I designed all the simple, flexibility exercises plus the basketball routine (remember the old medicine ball workout, I modified it for seniors). The video will be out in June. It's interesting how our profession has caught on. I remember when people laughed at me. Times change. Be well.

Terry Robinson
Los Angeles, California

*See Al Thomas' feature on Terry Robinson on page 7 of this issue of **IGH.** Those wishing information on his videos, entitled, **Senior Stretch,** may contact Terry at 11500 Olympic Boulevard, Suite 418, Los Angeles, CA, 90064. 213-473-7444.*

**Dear *IGH,***

Your April issue, aspecially Jan's piece on weight training for female athletes reminded me just how far strength training has come during this century. I smiled as you followed Bob Hoffman's maritial and extra-maritial arrangements via the pages of ***Strength & Health,*** but I delighted even more at Bob's dogged determination to prove the value of weight training for men and women. It becomes more and more clear every day that strength training deserves equal billing with aerobic exercise. The latest findings in the areas of health and longevity (***Biomarkers*** by Evans and Rosenberg) prove that Hoffman and the others were more correct than they realized.

Needless to say, the comments of Norman Komich in "The Iron Grapevine" about my efforts in the field were most appreciated. I know that I don't deserve to be included in the same paragraph with Bob Hoffman and Ken Cooper, but it made my day anyway. My thanks to Norm and to you. Keep up the great work.

Clarence Bass
Albuquerque, New Mexico

**Dear *IGH,***

***IGH*** is great—very professional and ethical. My old friend Dave Willoughby would have approved of it wholeheartedly. How about a feature article on Alan Calvert? There is so much mystery surrounding him. Also, how about an article on Vic Boff? Keep up the good work—I'm spreading the word.

Roger LaManna
Arleta, California

**Dear *IGH,***

I turned 80 April 25 which is what God said we could have by reason of strength. I am sending $25.00 for two more years of ***IGH.*** I feel so good, maybe God will let me read ***IGH*** two more years. I, like all "Ironmen," miss Peary. He will never be replaced. We were pen pals many years. I used my body to learn how long a man could gain strength and endurance. He published the results in ***Iron Man*** many years.

Two days before I was 80 I did 18 chin-ups. I hoped to do 19 or 20 on my birthday but it was too cold outside to do them. I would love to know how many chins our old timers four score years are able to do.

Our old timers are so precious. How wonderful to have ***IGH*** to keep them fresh in our minds. Latest from Harry Good is that, at age 89, he is having some health problems. Bill Good is to be 82 in May and is still super strong. At age 80 he lifted the Warren L. Travis Bell (2150 pounds). Walter is somewhere near 85 or 86 and is also having some ailments.

Life is short at its longest.

Curd Edmunds
Glasgow, Kentucky

*We'd also like to know about the strength and chinning feats of other senior Iron Gamers. If you know of any truly exceptional performances by senior athletes, please be sure to drop us a line at **Iron Game History,** Room 217, Gregory Gymnasium, The University of Texas, Austin, Texas 78712.*