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The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor: Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

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EDITOR'S STANDPOINT

THE CONSCIENCE CLAUSE TO VACCINATION

The Public Health Bill has become law. To the clause on enforcement of vaccination and inoculation an amendment was moved by Sri V. Venkatasubbaiya of Nellore, and accepted by the Government. This amendment purports to give to objectors the right to claim an exemption, by making a declaration before a Magistrate, empowered in this behalf; the latter may, after hearing the Health Officer or his Messenger, grant an exemption, subject to the condition of that the objector shall subject himself and family to 'isolation of such description and for such period, and to such further restrictions, if any, as may be directed by the Magistrate.' It is further provided that breach of the conditions is not only punishable, but shall entail forfeiture of the exemption' and ever that no exemption can be granted to any person who has been once convicted of such breach.

There is no reason for us to be jubilant over this amendment.

Not only is the obtaining of exemption made purposely difficult, but the exemption itself is subject to conditions which are difficult to fulfil, so that it is extremely easy for the enemies of liberty

to allege a breach of the conditions and thus cause the forfeiture of the exemption. *This kind of legislation is altogether novel, and shows how prone to despotic ways are these congress governments.* Isolation of actual cases of small-pox or other infectious disease is practised in many countries, but *nowhere do we find isolation imposed as a penalty for refusing these medical prescriptions, on persons who are quite well.*

The government have not only sought to meet the statement that these methods of gutter medicine have in too many instances proved fatal or injurious to health. That means that the present government does not recognise any kind of limit to its powers. No government can be allowed the right to kill its subjects whatever be its motives.

It appears that we who abhor this gutter medicine have now no option but to fight for the disestablishment and disendowment of this state system of medicine, which is so intolerant of dissent and incapable of understanding the principle of liberty.

The medical man is normally a servant whose services are accepted or rejected according to the patient's choice. But state medicine reserves this and enslaves the citizen, rarely for his good.

It seems that there is no halfway house possible between abject submission to this intolerable slavery and the utter abolition of the system; it may even be

necessary, in order to ensure respect for our natural liberties, to penalise the practice of the methods of gutter medicine.

Note:—We are giving in this issue a report of the proceedings of the Legislative Assembly so far as it relates to the so-called conscience clause. Our readers will see from it that the clause as it stands is by no means a sincere concession to sincere dissentient but a deliberate and highly responsible mockery.

PUBLIC HEALTH BILL

EXEMPTION FROM VACCINATION

The Madras Assembly made rapid progress with the Public Health Bill recently. The House finished consideration of the clauses. The hon. Dr. Rajan moved the third reading without a speech and the motion was carried.

The Government accepted an amendment moved by Mr. Venkatasubbayya exempting conscientious objectors from vaccination or inoculation in cases of notification of epidemics, provided they agree to isolate themselves by conforming to restrictions that might be imposed in this behalf. Any person who commits a breach of an undertaking given by him before a magistrate, in this respect, it is laid down, "shall be punished with imprisonment which may extend to three months or with fine, or with both."

Discussion was resumed on Clause 76 of the Bill which empowered the Government to take measures for the control of notified diseases. Inoculation and vaccination were some of the measures contemplated under this section.

Mr. V. VENKATASUBBAYYA moved the following amendment providing for exemption from inoculation and vaccination to conscientious objectors subject to certain conditions. The amendment was to insert the following sub-clause under the section:—

" (3) (a) If any person who or whose child is sought to be vaccinated or inoculated in pursuance of the power referred to in class (b) of sub-section (2) declares before a Magistrate specially empowered by the Government in this behalf that as a result of a careful inquiry into the subject he believes that such vaccination or inoculation will be injurious to his health or the health of his child, as the case may be, the Magistrate may, after giving notice to the Health Officer and hearing any representations made by him or on his behalf, exempt such person or child from vaccination or inoculation, on condition of the person aforesaid undertaking to subject himself and the members of his family to isolation of such description and for such period and to such further restrictions, if any, as may be directed by the Magistrate.

" Provided that any exemption granted under this clause shall cease to have effect after a conviction under clause (b) and no exemption shall be granted to any person who has been so convicted.

" (b) Any person who commits a breach of any undertaking given by him under clause (a) shall be punished with imprisonment which may extend to three months or with fine, or with both."

Mr. Venkatasubbayya said that the exemption sought to be given was circums-

cribed by many conditions, but it was essential that such exemption should be given in the case of those who, rightly or wrongly, took conscientious objection to inoculation and vaccination. The objection in some cases might be based on fear of the consequences; indeed, medical opinion was divided as to the efficacy of these methods as preventives. Further, there were those who objected to serum being administered through vaccination out of the sentiments they had towards cows and calves from which these sera were extracted. It was but fair these factors should be taken into account in making provision under the Bill for safeguarding public health.

Minister Accepts Amendment

The hon. Dr. T. S. S. RAJAN said that he was accepting the amendment. He was satisfied that in enforcing the regulations relating to this aspect of public health, the Government could control infection in spite of conscientious objectors. If conscientious objectors would submit to isolation such as might be necessary in the interests of public health and prefer it to vaccination, certainly he could find no objection to it. But there was this chance that the whole thing might be carried to an absurdity by anybody and everybody claiming to be a conscientious objector. The clause was therefore so worded that circumvention of the provision by non-objectors would be impossible. If the choice between exemption under these conditions and getting vaccinated should arise in his own case, he would certainly prefer vaccination or inoculation. But if conscientious objectors wanted liberty, by all means they could have it under the conditions prescribed.

Mr. T. T. KRISHNAMACHARI opposing the amendment said that he was little convinced by the plea put forward for exemption, notwithstanding the drafting ability revealed in the text of the amendment. The amendment as it stood was still "mischievous enough." Nor did Dr. Rajan's "half-hearted support" to the amendment carry much conviction. It was hardly charitable, the member suggested, to ask members to go and shut them-

selves up, as the amendment laid down they should in a sort of "self-imposed solitary confinement".

The SPEAKER: "After all, it might not be so rigorous as the hon. member seems to imagine."

Mr. KRISHNAMACHARI: "Then the amendment will be all the more mischievous and it ought not to be allowed."

The SPEAKER: "Is there a conscience clause in English Act?"

Mr. KRISHNAMACHARI: "I am not aware, Sir."

Dr. RAJAN: "There is such a clause, Sir."

Mr. KRISHNAMACHARI said that they need not have such a clause merely because there was one in the English Act.

Having regard to the conditions prevailing among the people in this country, Mr. Krishnamachari feared that the exemption clause would make the working of the Act very difficult. If they were to go on granting exemptions in this manner, they might as well give up the legislation altogether; for, he said, inoculation and vaccination were cardinal factors in Public Health work. The acceptance of the amendment, in his opinion, did great credit to the heart of the members of the Treasury Bench, but, he feared, it would be an unwise step.

Mr. APPADURAI PILLAI also opposed the amendment on the ground that exemptions had "an unhappy tendency to multiply". They should be chary of granting exemptions where the issue involved not individuals but the whole community.

Mr. D. V. RAMASWAMI supported the amendment and said that as one who had for nearly twenty-four years taken no medicine at all—indigenous or foreign—he could say that there were many like him who had serious objection to drugs. These were not a few and it was, he added, but just that exemption should be provided for them.

Mr. K. ABDUR RAHMAN KHAN, opposing the amendment, said that he found a sudden change in the attitude of the Government in the matter of vaccination and inoculation. He could not understand whether this change was due to conviction or due to 'orders' from outside. If vaccination was considered good, why should it be made optional in the case of some people? Mr. Abdur Rahman did not see any reason why a clause like the one proposed should be inserted. Should they accept it because it came from an outside agency? Even now it was better for the Government to drop the clause.

Mr. W. K. M. LANGLEY said that he could not claim the distinction of a previous speaker who said that he had not had any necessity for drugs or medicines. That member might have nothing to fear either from small-pox or anything else. But what surprised Mr. Langley was that anybody feeling so strongly like that gentleman should have still provided for vaccination "though in a curious round-about sort of way."

He would like to know, Mr. Langley continued, how the compromise originated. He strongly suspected a compromise following a secret party meeting. If, at the party meeting, the question of conscientious objection had not been discussed, he would be extremely surprised, "I also suspect," Mr. Langley added, "that the extremely cleverly worded amendment was not wormed out of the brain of the Prime Minister on the spot, but it represents a clever compromise discussed throughout the week!" (Laughter). Probably, Mr. Langley said, the compromise managed to keep the party together. Let them hope that it would continue.

"Class Legislation"

Mr. Langley proceeding said that he personally objected to the amendment very strongly, because to his mind, it was going to be class legislation of the very worst description. How was it possible for an individual in this country, who had nobody to speak for him, to go before a magistrate and make a declaration in the

manner prescribed. The man might detest and fear vaccination just as anybody else, but he might not be able to explain the reason therefor. The man might just fear vaccination. That was the attitude of conscientious objectors, except perhaps the gentleman who said that he did not believe in drugs or medicines of any kind. That gentleman was right so far as he was concerned. But others simply objected to vaccination as such and, considering some of the vaccinations done in this country, Mr. Langley remarked, he was not surprised at that. Nevertheless, vaccination had been accepted as a sound thing. Now the only way to avoid vaccination was by the system laid down in this amendment. A man who was able to do so could go along and say that as a result of careful enquiry into the subject, he was convinced that vaccination was injurious. But how could a poor cooly go along and say that as a result of careful study he claimed exemption from vaccination? The result would be that a cooly would not be believed and exempted, while his richer neighbour would get exemption. That was the reason why, Mr. Langley said, he called it a class legislation.

The alternative was, "isolation" known to everybody in England. As far as he was aware, the only town in England where isolation had been practised was Leicester. He believed that he was correct in stating that when there was an outbreak of small-pox, it was found difficult to have the system of isolation there. Now Leicester had adopted the system in other towns.

Concluding, Mr. Langley said that vaccination was a universally accepted system. Isolation had proved to be unsatisfactory. Mr. Langley confessed that he could not see how isolation could be carried out in a country like India in a satisfactory way. Perhaps the Health Minister might offer some explanation in respect of this also. The member however maintained that the system of isolation would not work. The arrangement whereby people were made to make a declaration was a class legislation as it would go against the poor people. Therefore the amendment should be opposed.

Premier's Reply to Criticism of Govt. Attitude

The PREMIER next spoke. "An explanation is necessary", he said. "as very serious charges have been made with reference to the origin of this amendment. The hon. member who spoke last, said that he would be very much surprised if he were told that this had not been hatched as a compromise at a secret party meeting sometime ago to save the party from a break-up. I am sorry, I have to give him that surprise, and tell him, that this was not hatched at any secret party meeting nor was this subject considered a danger and discussed at a party meeting, secret or otherwise."

Continuing, the Premier said that they had asked just now for time to have the amendment put in shape and typed and that fact must be an ocular demonstration to prove that this was not hatched at a secret party meeting as a compromise. "I don't know," he said, "whether I am answering a humorous remark or a serious suspicion. Even otherwise there is nothing wrong in our taking into consideration objections raised from any part of the House. I don't think, the hon. member who spoke last, has forgotten that my brain, adequate or otherwise, has been tapped in order to produce compromises on some previous occasions of the same sort in analogous and allied circumstances. I think the conscientious objector has a right to be heard and therefore the Government are right in taking into account his objections and providing facilities for working out those objections. It is quite true that this amended clause looks cumbersome and clumsy, but certainly it is not class-legislation. I think the hon. member who spoke last, has 'class' too much in his brain. It is excusable because we are suffering a little too much from this class idea."

The fear that this was class legislation, the Premier said, was based on the reasoning that magistrates might always be suspected of going wrong, of being partial, and of favouring one class against another class. Excepting for that sort of argument,

he did not see any reason or ground for imagining that this was class legislation. If they provided that defence counsel might appear in Health prosecutions, it might be argued that persons who could afford to employ lawyers would have an advantage over those who could not do so. There would be no end to such arguments. He might admit that a man who could afford to put a case before a court had an advantage and the man who could not, had a disadvantage. But it was essentially a bane of modern systems and procedures. They could not help it. He would like the hon. Members, who spoke as if what the conscientious objectors claimed was something wrong and unworthy, to analyse the position a little more correctly. "He might at once say", the Premier added that "my argument has not been spoiled, that my grasp of the question has not been spoiled by any bias in this matter in favour of the conscientious objector. I myself believe thoroughly in inoculation and vaccination. I have myself used the persuasive powers in me to turn many anti-vaccinators from their path and make them agree to vaccination or inoculation. In fact I have actually succeeded in a good number of cases. I have succeeded in such persuasion in a case even last week. So, my support to this amendment on behalf of the Government is not because we happen personally to be conscientious objectors of this kind."

There was no clause in the Bill, or any other law the Premier stated further, which enabled a police inspector or a sanitary inspector to get hold of a person who objected and have him vaccinated or inoculated by force. There was no law which empowered an assault of that kind. The only thing the law permitted was that the Government could put a man in prison if he refused to be inoculated or vaccinated. The position was that a man who was a conscientious objector, would have had to go through a process of civil disobedience and isolate himself or go through procedure devised for giving an undertaking before a magistrate to isolate himself and put himself under restrictions to respect the fears and convictions of the rest of society. The amendment which had been accepted

placed the law on a better footing than it would have been without this amendment. In no case could we forcibly inoculate a person. They should not be surprised therefore at the Government accepting this amendment.

Mr. AHMED BATCHA said that the conscience clause could not be applied entirely to this country on the lines it was being applied in England. During the general debate on the Bill, the Minister for Public Health stated that the school of thought raised, conscientious objection was a danger to the public. The member was of the opinion that there must have been some secret understanding behind this amendment. He, however, did not see how it was going to work in practice. He could not understand who was to judge whether there had been a careful enquiry or not. How was the Magistrate to be convinced that the man had really got a conscientious objection? It would lead to a good deal of confusion in the administration of this clause.

Mr. P.T. VENKATACHARI supported the amendment. He said that there were persons who really felt that diseases could be cured without taking a grain of medicine. He knew of cases of diseases cured without any medicine. A person might not like to get his body injected with all kinds of drugs. If such a person had conscientious objection to inoculation or vaccination, his feelings should be respected.

Mr. D. RAMALINGA REDDI asked what would be the position of those persons who wanted to get admission to educational institutions or services and who

were asked to produce vaccination certificates.

The MINISTER FOR PUBLIC HEALTH said that his attention had been drawn to the work of the Committee in England carrying on a movement on this subject. He knew also the leader associated with this movement. In England, however, there were effective provisions of the law to segregate patients. Here there were no such effective methods. He had not changed his view on the subject and he believed fully in vaccination. But at the same time he felt that there should be a conscience clause. The clause merely stated that the person must go before a Magistrate and satisfy him that he had a conscientious objection.

As regards the point raised by Mr. Ramalinga Reddi, the Minister stated that vaccination certificates would be necessary.

The amendment was then put to vote and carried, and clause 76 as amended was then passed.

All clauses of the Bill having been passed, the preamble was next put and carried.

The Minister for Public Health then moved without a speech that the Bill as amended be passed into law.

The motion was duly seconded and carried.

The Speaker declared that the motion that the Madras Public Health Bill be passed into law was carried.

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Wanton and Callous conduct of A Health Officer

What compulsory Vaccination means in Actual Practice

By the Editor

Mr. V. Aravamuda Aiyanger, B. A. L. T., managing editor of the Indian Educator, who resides at 398 North Masi Street, Madura had a child vaccinated on the 25th November 1937, and from that date this victim of governmental tyranny began to suffer. The gentleman did not then know that vaccination is itself an evil thing; therefore he supposed that the effect was due to "some negligence in vaccination." He addressed a series of letters to the authorities. The following are extracts taken from them, with his permission.

In his first letter—addressed to the Municipal Commissioner of Madura, with a copy to the Health Minister—he wrote that the child "has developed septic poison which has corroded the left side of the child from shoulder to hip region." He further stated that "the child has been struggling for life from December 3, and there is no knowing whether it would survive at all. The family has been passing for the last 20 days anxious and sleepless nights." In the same letter—which was written because of the notice to vaccinate a grand child—he complained that in spite of information the Health Officer did not care to investigate the case and find out why the vaccination proved dangerous. For these reasons he wrote: "Owing to the callous indifference on the part of the (ill) health staff, I have no confidence in the health staff of the municipality and I am not prepared to risk another child's life."

He next wrote to the Director of Public (ill) Health, Madras, giving

details of the case, and of the highly reprehensible conduct of the local Health Officer. In this letter he justly characterises the 'health' staff as irresponsible.

He then made a death report (2-1-1938) to the Director of Public 'Health', with a copy to the Minister. He writes that "The child died at 10 p. m. on 30-12-1937 after suffering protracted agony and serious complications, causing a lot of mental worry and heavy expense to the whole family lasting for nearly a month." He concludes this report thus: "I am not now concerned so much with the cause of the death or even with the loss of my child, as with the question of the serious dereliction of duty of the Health Staff, which is a serious menace to public safety." Under the caption "The Health Officer's indictiveness" the aggrieved gentleman writes as follows.

"The Health Officer has instructed the Registrar of Deaths concerned not to register the death of the child until and unless a Doctor's certificate from Dr. Devadoss, who attended on the child, was produced. Rules do not require this, and further it was the Health Officer's duty to have ascertained the cause of death in time. When Dr. Devadoss was approached he actually funked, openly stating that he would be courting trouble by frankly giving out the actual cause of the death. He also said that he had met the Health Officer. Evidently the Health Officer had colluded with him.

"In the meantime I was making certain improvements in my new

house, for which the Health Officers' approval was sought as per rules. The improvements were first approved by the Municipal Engineer, and finding wanton delay, I got through the Municipal Engineer, who was my collegemate, oral permission to carry out the improvements to the house. The Health Officer one day turned up to inspect the house, and immediately prosecution summons to me questioning my construction. On my personal representation to the then acting Commissioner. Sri N. M. R. Subbaraman influenced by a few municipal councillors who were either my collegemates or students, I got the prosecution withdrawn, convincing the chairman that I had acted on permission through the Municipal Engineer."

The gentleman explains that before he approached Subbaraman

he was tempted by the guilty man to withdraw from the death report the word 'vaccination' as the cause of death, as the price of withdrawal of the prosecution. But he did not yield.

Still the Health department was so sternly against set allowing the truth about vaccination to be recorded, that he fined the watchman of the burial ground for having allowed his son-in-law to enter vaccination as the cause of death.

The writer goes on to state that there have been other cases of vaccination-disasters, of which he has come to know in consequence of his agitation. He concludes with the opinion that unless Government has reliable means to avert the dangers of vaccination, pressure should not be brought on unwilling people.

PALMING (Eye-Exercise)

By Dr. R. S. AGARWAL, Eye Specialist, Delhi

(Contd. from the Jan. '39 issue)

Practice of Palming with the chart

Keep the Snellen's eye-testing chart at ten feet distance. If you are unable to see any letter of the chart at this distance then reduce it. Now test your sight and read as much as you can.

Sit in a comfortable chair, rest your feet and legs on a stool, which is as high as the seat of your chair, and tuck a pillow under each elbow. Gently close the eyes and palm. Have a pleasant thought for five minutes.

Then remove the hands, raise the chin, keep the lids downwards. Now open the eyes, blink, read the letters. Note that the letters become

blacker and more letters can be read. When this clear vision begins to become dim, close the eyes again in the same way. Again open them and read the chart letters, blinking on each letter. Keep this practice for half an hour or more. Practise both morning and evening. Bad cases require practising four or five times a day. Do not practise palming while standing.

2. Palm comfortably for five minutes or more. Close the eyes for a second or more after reading each letter.

3. After palming open the eyes and look at the background at the left side of the letter and note its appearance; in the same manner

look at the right side of the letter, then read the letter.

4. If one eye has good sight and the other defective, after palming first read with the better eye and again palm. Then read the test card with your worse eye and then palm. If both the eyes are defective practise with both eyes open.

5. Before palming, have sun treatment then come in the shadow and palm for five minutes or longer. Then read the chart letters.

6. Sit on a chair, palm and rest the elbows on the table. Or lie down, palm and tuck the pillow below the elbows. Then practise on the chart. While reading the letters see white background of the letter and note the black portion, the letter will become blacker itself. Read each letter in the same way.

7. Practise in the same way on the reading test card if the near sight is defective.

Time for Palming

Palming may be practised at any time. To improve the vision morning time is the best; but practise palming four or five times in the course of the day whether with the chart or without it. It will give you relaxation for the whole of the day. Bad cases require the practice of palming five to ten times a day. Palming before going to bed induces sound sleep. Whenever you feel your eyes tired or you are excited or feel headache or want to remember something just palm for a few minutes. One should not practise palming with the chart to improve his sight when there is any disturbance of the mind or the body, such as fatigue, noise, hunger, anger, worry, or depression.

These conditions make successful palming difficult.

Children should practise before going to school, or at the beginning of the school work. This will keep their mind at rest and they will be able to follow the lessons easily.

Longer you palm, the greater the benefit to your vision. Palm for two minutes, then for four minutes, six and so on, until you have palmed for fifteen minutes. Notice! the improvement gained in fifteen minutes, has been greater than that in four minutes.

Demonstrations:-

Palming improves the sight.

When both eyes are closed and covered with both hands in such a way as to exclude all light one does not see red, blue, green or any other colour. In short, when palming is successful one does not see anything but black, and when the eyes are open, the vision is always improved.

2. The imperfect memory prevents perfect palming and the vision is lowered. Remember a letter "O" imperfectly, a letter "O" which has no white centre and is covered by a grey cloud. It takes time; the effort is considerable and in spite of all that is done, the memory of the imperfect "O" is lost or forgotten for a time. The whole field is a shade of grey or of some other colour, and when the hands are removed from the eyes, the vision is lowered.

3. When a perfect letter "O" is remembered, palming is practised properly, continuously and easily and the sight is always benefited.

4. When the imagination is not natural and perfect and an effort is

made to improve the imagination the eyes are staring, straining, trying to see. When no effort is made the palming becomes successful and the vision is benefited.

Practise with ॐ chart

1. Place the chart at five feet distance or from where you can see it best. Sit comfortably and palm. Imagine the circle around ॐ and at the same time drift your mind from one part of the circle to another. While remembering the circle in this way you will notice that as you move your vision in a circle ॐ also appears moving. Do not make any effort to visualise ॐ. Let the imagination of ॐ come itself, without any effort.

2. On ॐ there is a small arc,

above which there is a circular dot ☉ shift your attention from one corner of the arc to the other. When you will shift the attention to the right corner, the circular dot will be imagined to be moving to the left and vice versa. Do not try to see the arc as a whole and at a time. Let your mind drift from one corner to another.

Practise in this way for ten to fifteen minutes and then notice that your sight improves, your eyes feel restful and relieved. All pain has subsided. But if you feel any heaviness in the hand or the eyeballs while palming and practising the above methods then it is a definite proof that you are straining unconsciously and consequently not practising properly. You may give up the practice at that moment and try at some other time.

RAW MILK

Raw Milk Alone is Milk

The delicate balance of the valuable organic salts and vitamins of milk is destroyed by the stupid method called pasteurisation. That this is so is evident enough to our sense of taste, and no further research ought to be necessary. But scientifically minded people generally prefer to recognise the truth only after going wrong and finding out the consequences. To such, the following article from the British magazine, Health For All, which is entitled 'The Milk Muddle,' by G. H. Wodehouse, N. D., must prove convincing.

"The new Milk Bill recently presented to Parliament, caused a great deal of controversy and opposition in all parts of the country on

many of its aspects. The chief clause that concerns Diet Reformers and Nature-cure advocates, however, is that which would give powers for the compulsory pasteurization of milk. This must never be allowed to become law, because, as we have so often explained in these columns, the pasteurization of milk, based on a fallacy, is a "ramp" conducted chiefly in the interests of milk distributors.

"The London *Daily Express*, in its issue of November 28, 1938 had the following reference to the new Milk Bill".

M. O. H. to 8,000 children scorns pasteurization.

Raw Milk is Best for You

"Dr. A. H. Macdonald, Chief Medical Officer to the 8,000 children

in Dr. Barnardo's Homes, fears that the new Milk Bill may force him to withhold fresh milk from the children.

"Every day they drink half a pint of raw, cold milk. "They flourish on it," says Dr. Macdonald.

"But the Bill may stop that. It gives powers for pasteurization to be made compulsory throughout the country.

"Money could not be spared to pay the extra charge that would be put on raw milk. The children would have to be given the part-boiled pasteurized milk."

"Dr. Macdonald said to me we have found that pasteurized milk lowers the children's resistance to tuberculosis. In most of our homes the children are given raw milk, and tuberculosis is practically non-existent."

"Giving them pasteurized milk is like bringing them up in a hot-house. When they meet a germ they succumb to it. On raw milk they are strengthened against it."

"Professor Sprawson, our dental expert, has found that the children's teeth tend to decay with pasteurized milk."

"A storm has broken out over the pasteurization clause in the Bill. Here are some of the points argued for and against the process.

For

1 Tuberculosis, fever, and other germs in the milk are killed.

2 The vitamins destroyed can all be replaced by adding orange juice.

3 40% of milk producing cattle in this country are tubercular.

4 In Toronto, where all milk is pasteurized, bovine tuberculosis is virtually unknown.

5 The British Medical Association including Lord Dawson of Penn and Lord Horder, are officially in favour of pasteurization.

Against

1 Pasteurization does not clean milk.

2 It enables stale milk to be kept for three days and sold as fresh.

3 Pasteurized milk does not sour—it putrefies.

4 Experts who contradict the B. M. A. include Dr. Macdonald, Dr. Chalmers Watson, Senior Physician at Edinburgh Royal Infirmary, Professor Henry E. Armstrong, a chemist, and Dr. J. A. Goodfellow, Medical Officer of Health for Chesterfield.

5 Pasteurization would put out of work thousands of small dairy-men and producer-retailers. If central pasteurization plants were put up the public would have to pay the cost of carrying the milk there and back to the retailer.

6 It would cause carelessness in the production of milk. The present drive for clean milk would lose effect.

7 Inquiries by a research institute and Sir Weldon Dalrymple-Champneys, Minister of Health expert, show that pasteurization is often carelessly done. From five out of eighteen Scottish plants, infected milk was being sent out.

8 Tuberculosis in children is not caused by milk but by bad feeding and surroundings.

"Dr. Macdonald's remarks speak for themselves; but the points quoted in favour of the Bill need demolishing.

(1) "If a *clean* milk supply is assured, the question of germs need bother no one, apart from any question as to whether or not any disease has ever been transmitted via milk."

(2) "Many people, to whom milk is an invaluable food, may not be able to afford to buy milk *and* oranges. After all, why should a food be impoverished in order to benefit the pockets of a few.

(3) "The shortcomings of the Bill are well illustrated by the entire lack of attention given to dealing with the problem of the high percent-

age tubercular cattle. This is a problem which could be solved by regulating the *use* of cows. Tuberculosis in cows arises only because they are over milked. The poor beasts are milked to death.

(4) "What is *bovine* tuberculosis? And how different from human tuberculosis? We believe we are correct in stating that not a single case of *bovine* tuberculosis has ever been found in man!

(5) "The best answer to this is provided by Dr. Macdonald's evidence in the Daily Express report we have quoted. His opinions and results have been derived from experiments conducted on *human beings*, not rats!

A GREAT FRAUD OR THE TRUTH ABOUT 'PASTEUR'

By VISWAMITRA

What is Science? And how can we distinguish between true science and false?

True science is the knowledge that Nature reveals only to the patient investigator, who has no axe to grind, who never begins to theorise until he has explored all possible hypotheses by means of careful, varried and repeated experiments, often carried on throughout a life-time; in some cases Nature withholds Her secret for many generations and only reveals to the last of a long line of investigators. Any student of physics or chemistry will be able to tell us that.

In the objective sciences there is the clear advantage that the truth-seeker has no reasonable hope of

wordly profit; on the contrary he has to embrace knowingly a life of poverty; It is otherwise where the finding — whether right or wrong — can be applied to human life. Political economy, medicine have a human interest, and in them the effect of bias of all kinds is very great. There is the strongest possible temptation to rush prematurely to definite conclusions. Jenner, when his discovery was barely a few months old, did not scruple to assert that a single vaccination with only one month on one arm will surely make the person immune from small-pox for life.

It is here that character tells. The man of pure mind is not tempted by the hope of exploiting the ignorance of the masses. But the worldly-minded dabbler in science always

has an eye to the chances of personal gain; he knows that the power of patronage is in the hands of the uncritical, and he knows that if he gets their good-will, he can afford to set at naught the legitimate criticism of real scientists; he can always accuse them of envy and jealousy; most of these scientists are likely to be silenced, if the charlatan succeeds in becoming the idol of those that can make him great. Meanwhile the real scientist,—the man who was *born* to find great truths—is neglected and even hindered and persecuted; but he loves his work and is not discouraged; he goes on with his researches till the very end, and finds his reward is being the recipient of Nature's profoundest revelations.

Governments naturally tend to espouse a scientific fallacy, and where there is a state system of medicine, the natural effect of it is that this fallacy becomes the law of the land; he that would defend the truth against this fallacy has to contend against 'the traditional inertia that Governments are prone to display,' the quotation is from the *Hindu* of the 14th December 1938 writing on another subject. The condition is in fact worse; a weak ministry becomes the tool of a fanatical 'health' minister, and an obedient majority votes as it is told; and the truth is persecuted as if it were heresy; indeed this medical popedy is an infinitely more hateful thing than the religious popedy that is conceded to be bad.

Such are the thoughts that arise on a perusal of a recent book entitled "*Bechamp or Pasteur*" by Mr. Douglas Hume published by the C. W. Daniel Publishing Company, 46 Bernard Street, W. C. I. London. The book has about 300 pages and is priced at about six shillings. A chea-

per and shorter edition would be desirable for our country. This book shows how a plausible false theory gets the short of the actual truth, and gets so well entrenched in powder and prestige that the truth, when it arrives, gets not even a hearing. It also shows that public patronage does not as a rule help the progress of true science, but actually hinders it, and even causes it to be justly persecuted.

In the middle of the last century there lived two men; one of them a conscientious and persevering seeker of scientific truth, while the other was a mere dabbler, who never scrupled to steal what he could not find for himself, and knew how to get away with it by the arts of the worldly wise. The former was Professor Antoine Bechamp, and the latter Louis Pasteur.

It is generally thought that Pasteur was the discoverer of the relation of germs to disease; it is true that he fathered what is called the germ theory of disease and originated the system called sero-therapy. He did this by misappropriating the discoveries of Bechamp, and altering them to suit his own nefarious purposes. Every time he was in a fix, he resorted to the writings of the latter, from which he took just as much as suited him, and gave it out as his own discovery.

In 1857 Bechamp concluded a series of well-conceived experiments to find out the truth about fermentation of sugar-solutions. He discovered that air was the source of the power that brought about this change in the sugar. In the month of September of that year he submitted to the French Academy of sciences a memoir detailing some of these ex-

periments and his conclusions thereon; he declared that some living organisms came into existence, whenever air was not excluded, and formed moulds; as soon as these moulds were formed fermentation proceeded rapidly; some substances helped this process; a poisonous substance called creosote prevented the formation of moulds; but if the creosote was added after the formation of moulds, it had no effect; but he found that if *chalk* was added, along creosote, the latter substance did not prevent the formation of moulds and the consequent fermentation. Bechamp thought that this required further investigation; so he did not detail in his memoir the cases in which chalk had been used.

It was, at that time, considered to be a mysterious property of ferments like yeast, that a very small amount of it was able to transform a nutritive substance many times its own weight. Pasteur was among those that were unable to understand how this can be.

Bechamp explained it in a simple way. A number of men in a few days can eat, and digest tons of food, and excrete end-products totalling many times their own weight. And this does not excite surprise. The same, he says, is the case in fermentation; the minute living bodies called ferments eat the medium in which they find themselves, digest it, and excrete substances, which cause the change called fermentation.

Thus Pasteur had access to the record of the experiments that Bechamp had conducted. He could not understand what they really meant. He stole the facts without acknowledgement and proclaimed that he had discovered the cause of fermentation.

Pasteur had till then believed that the living bodies called ferments arose spontaneously. Now he knew that they came from the air. He assumed that these living beings actually existed as such in the air and simply entered the sweetened water and multiplied. This was not true. But how was the thief to know?

From this, Pasteur jumped to the conclusion that living germs inhabited the air and entered human, animal and plant bodies, and caused disease. As diseases are of many kinds he assumed that each had its own specific causative germ. On the analogy of Jenner's vaccination—which was a crude and mischievous application of the principle of homeopathy—he imagined that he could prevent or cure diseases by injecting disease-products into the living body.

It is not true that there are germs in the air as such; but there is something in the air from which germs can come into being. Bechamp knew this, and it occurred to him that until he had discovered what this something was, it would be premature for him to form any theory, still less to devise practical methods.

So Bechamp resumed his researches in 1862; he began to experiment with various samples of chalk. Chemically pure chalk, he found, did not promote fermentation of sweetened water; but chalk from certain geological deposits, which held the remains of animals of by-gone ages, had very great power to cause fermentation. By microscopic examination and other tests he found that in such chalk there were very minute bodies, which were at first motionless, but became active and generated living germs in a suitable medium. These

little bodies, the primal cause of germs, he named *microzymas*.

They were potentially alive, and could endure for millions of years, but were killed by being heated to a temperature of 572° F. *Microzymas* are also called microsomes.

Up to this time the theory of Virchow, that the *cell* is the smallest integral constituent of living matter, was accepted. Bechamp showed that both the cell and the free germs are built up from these *microzymas*; the latter are both builders and building material.

Those that held the view that germs can come into being spontaneously had shown that they did come into being in a dead body even if the air was completely excluded. Pasteur, who at one time had heeded their views, had become an opponent to them after he had learnt from Bechamp that the atmospheric air was a possible source for them. But he could not explain how in the absence of air, germs can arise. Bechamp explained it very simply.

The cells of a living being are made up of *microzymas*; when the being died the cells change and first become germs and then *microzymas*.

The fact that the ultimate particle of living matter disposes of the notion that diseases arise by invasion of germs from without. They can arise from within, *as if* spontaneously. That being the case the system of preventing or modifying diseases by the use of disease-matter is seen to be without reason.

Pasteur had succeeded in getting credit for the earlier discoveries of Bechamp. Later when he came to know of the *microzyman* theory, he wanted to steal that also, but in this he did not succeed.

The results achieved by Bechamp were prevented from getting accept-

ance from the scientific world because Pasteur had created a diversion which had become popular. But latter scientists, in ignorance of Bechamp's work, have made discoveries on the same lines, and thus confirmed the results obtained by Bechamp.

— Since both germs and healthy body-cells have a common origin, the whole of bacteriology goes into the melting pot, and the net result is that by obeying the laws of Nature in food and other things, we ensure that the *microzymas* of the food shall become cells; by disobeying them we cause them to become partly germs, thus accounting for the presence of a great variety of germs in healthy bodies; sometimes the cells themselves, being fed on bad food, are detached and become germs; these germs can go on multiplying only so long as suitable food is available; when this food is spent, they die and are reduced to *microzymas* again. So there is nothing to do in disease, but just to stop eating and promote elimination in natural ways, and wait for the disease to be wound up naturally. There is no work for the Doctor, but to wait on the patient and warn him against quacks and quackeries.

Of course, in so far as people begin to understand the truth about germs, there will be less need for doctors. And this fact may avail to prevent the majority of doctors from accepting the teachings of Bechamp; they will continue to glorify the thief and quack, Pasteur.

Readers will draw their own conclusions from the fact that while Pasteur killed himself off at the early age of forty five, Bechamp lived till he was ninety two, all the time fully occupied with his scientific work.

NEWS

Protest at Madura

On the 22nd January 1939 at a public meeting convened by the Swadesa Vaidya Sabha, Dr. Sarma K. Lakshman and Dr. Narayana Aiyangar spoke on compulsory Vaccination and Inoculation under the new law and the following resolution was unanimously passed. The meeting was presided over by Rao Saheb Sri N. Natesa Sastrigal B. A., B. L.,

"Whereas the practices known as vaccination and inoculation, belonging to an alien system of medicine, consist in the sowing of the seeds of disease, expecting quite without reason to reap a crop of health and longevity, whereas in actual experience *these methods undeniably result, in too many cases, in death or grossly impaired health*, whereas the manufacture of vaccines and serums involves the practice of cruelty to animals, contrary to the clear injunctions of Revelation whereas also it is the inviolable right of every citizen to choose for himself and family and dependants what particular medical prescriptions he shall accept or reject, and whereas the amendment recently accepted by the government and incorporated in the bill, prescribing a procedure for objectors to obtain exemption, and imposing conditions restricting the enjoyment of the exemption is inadequate to secure the rightful liberty of the subject, this public meeting of the citizens of Madura held under the auspices of the Swadesa Vaidya Sabha of Madura requests the Government to repeal the *whole* clause relating to enforcement of vaccination and inoculation at an early date."

Letter to the Editor.

Dear Editor,

"Your appreciation of Rao Bahadur Dr. L. N. Chowdhuri to which you gave expression in the issue for January, gave me great satisfaction and happiness.

I bought one of the doctor's, books named by you, entitled "The Ideal Diet for Perfect Health and Rejuvenation" when it first left the press in 1935 and since reading the book I have always been a fervent admirer of the good old doctor.

In his own person he is a living example of his teachings, and I hope and pray that God will spare his life to enable him to propagate the gospel of natural health to the rising generation,

Yours faithfully,

W. R. McCANN,

12-1-39. *Excise Inspector, Burma.*

Do not hurt by word, act or thought.

"All life is sacred, all life is one; no one has a right to question the sacredness of another; no one has a right to commit violence against another. The yogi who wants to find the unity of life should not break that unity. Thought, word, or deed, unconsciously willed may create misery. Men differ in temperament, character, environment, but they all stand on the one rock of self nad when man commits violence on man, he commits it on himself; he may know the law, but the law will claim him, if not here, certainly hereafter."

"Jaina Gazette"

The Indian Naturopathic Association, Bezwada

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tions, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-cure point of view (on the question dealt with, such as the germs, the white corpuscles and the spleen etc.) will not be accepted.

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Its objects are :

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.

4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.

6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books, journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of person desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living,

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

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