



FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

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

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# The Indian Naturopath, Bezwada

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## To Our Readers

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Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

*The Editor.*

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# Indian Naturopath

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## OUR STANDPOINT

### THE END DOES NOT JUSTIFY THE MEANS

The sage of Arunachala tells us :—

*“ Act not any how, in the belief that it is enough if the end thou hast in view is right. The means must be right, as well as the end.*

This disposes once for all the question whether the end can justify the means. The question itself is absurd and confusing, because there is no end which is not a means to something else, the terms are purely relative. There is no worldly end which is so desirable that it can be sought by means that are themselves unrighteous.

Besides, religion enjoins us to leave to God the fulfilment of our ends, and to concern ourselves with the means alone. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥ “Thy province is the action alone, never the fruits thereof”— says the Gita.

The doctrine that the end justifies the means was started by a Jesuit to justify the wickednesses that were committed by the self-appointed champions of the Roman Catholic sect of Christians. It was disowned even by the Roman Catholics.

Vivisection, vaccination, inoculations with serums, and even meat-eating offend against this principle.

Those that think that animals have no souls are not yet civilised. Neither parliaments, nor guns and aeroplanes are proofs of civilisation. True civilisation is that which brings out the natural virtue of human

beings, namely humanity. Anything that denies or restricts humanity is barbarism. On these points it is impossible for us to have doubts. The nations that are still unaware of the nature and extent of the law of humanity are certainly barbarians, more or less ; it is folly for us to give up our national virtues because these barbarians are for the time being masters of the world. So were the Asuras and Rakshasas at different times in the past. It is better to be exterminated by these barbarians, — if such be God's will—than that we should lose our souls.

Even among the meat-eating nations there are many that recognise the law of humanity. Dr. Westcott, Bishop of Durham, is cited by Miss Rosemary Bayly as saying : “ If he who made us made all other creatures also, and if they find a place in His providential plan, if His tender mercies reach them— and this, we Christians most certainly believe— then I find it absolutely inconceivable that He should have so arranged the avenues of knowledge, that we can attain to truths which it is His will that we should master, only through the unutterable agonies of beings which trust in us.”

We may aspire to know more and more ; but our right to win knowledge is not absolute. If we cannot win some particular knowledge without violating our humanity, we must take it that it is not God's will that we should win that know-

ledge. We see in fact that knowledge attained by immoral means is really ignorance. Such knowledge has led to a perversion of medical science, so that it is now rightly described as gutter medicine.

If an end is pursued by unlawful means, then the end itself becomes corrupted. Inoculations and vaccinations are sinful and cannot bring real health to the people on whom they are done.

There is a stupid notion among the Anglicised Indians—those who are really aliens in brown skins—that there is a line of demarcation between religion and the sciences. Truly all knowledge is one integral whole. What is wrong in religion is never right in hygiene. God has not so designed the human body that it can really thrive on sin. In the long run the sinful way is also the unhygienic way. The sinner

will always pay for his sin; if he dies before the fruition of his sin, he will be reborn as his own grandson or great grandson; so it is the sinner himself that pays.

The alien barbarism in which our 'health' departments are steeped, accounts for the gross errors and crimes against health, of which they are guilty. The worst element of that barbarism is their ignorance of the divine law that the end does not justify the means.

In this, as in many other matters, the agents of the congress in our province are guilty of violating the fundamental principles of that institution. The result will be that that institution will lose its soul.

*A pure heart is the first essential of health, as of holiness. May we remember this always.*

## Vivisection, its Past, Present and Future

By ROSEMARY BAYLY

(Continued from previous issue)

PART III

### VIVISECTION TODAY

"Wait! Time will reveal many facts connected with the question and it is only by continual experience and constant observations, carried on for a considerable time on hundreds of cases, that we shall be able to arrive at positive and definite results."

—Dr. G. H. Grant.

Before describing some of the most prominent experiments performed upon animals today it would be as well to disclose the all-important question of anæsthetics. Dr. Starling's verdict was that "a physiological experiment which is painful is thereby a bad experiment," and implied that total anæsthesia would be essential. But another physiologist stated: "I admit that I have done painful experiments, and I am not ashamed of admitting it." These are two opposing opinions.

Dr. Pembrey was proud of having performed painful experiments on animals that were entirely prevented from defending themselves. Vivisection today is rather different; in the first place the vivisectors, instead of being proud to perform experiments publicly, lock, bar and bolt the doors of their laboratories so that none can see the process of their experimentation. Why is all this secrecy necessary? Are they now ashamed of their own methods of torture? Or, do they suppose that they work better without a mass of controversy condemning them the while? If this should be the case it might well explain their desire for secrecy; but I fear their experiments are no more "successful" within closed doors than they were in the

days when Magendie cut his dogs open in public.

Secondly, they seem even more determined to make the public believe false statements; vivisectors will tell you that anaesthetics are always given, but they never add that the animal is seldom rendered quite unconscious. Dr. Thornley Stoker, addressing the Royal Academy of Medicine in Ireland, of which he was then the President, said: "I fear that, particularly in the case of dogs, anaesthesia is not always pushed to a sufficient extent, as these animals often die from the effects of the anaesthetics if given to a full extent... I am never sure, if I give a dog chloroform, that I will not kill it... The anaesthesia cannot be complete if the dog lives as long as is necessary for some of the experiments." On the other hand, Dr. Starling declared that "there is no difficulty in keeping an animal alive as long as you like." And Sir Victor Horsley affirmed that you could keep a dog under chloroform "for a week, if only you take the trouble."

It is therefore very difficult to reach any definite conclusion about the necessity and use of anaesthetics. But a few facts are known, as certain callous experimenters have not been afraid of displaying their indifference to the feelings of animals. Dr. Flint says: "When we have used anaesthetics we could never push the effects sufficiently to abolish the sensibility of the root of the nerve," and in certain experiments performed under anaesthesia "there were evidences of acute pain."

Sometimes curare is used as a substitute for ether or chloroform; this is the arrow-poison of the South American Indians, and was described

by Professor Holmgren as "the most cruel of poisons," since the animal changes instantly into a living corpse which hears and sees, and knows everything, but is unable to move a single muscle; and under its influence no creature can give the faintest indication of its hopeless condition." Another substitute is morphia which, "so far from suppressing sensibility completely," states Claude Bernard, "seems to exaggerate it." An animal under its influence "feels the pain, but has lost the idea of defending himself."

Thus is the public deluded by these insensitive vivisectors and made to believe that the animals are under anaesthetics and *therefore* feel no pain.

Some of the less prominent experiments performed upon dogs under this so-called anaesthesia are described by Dr. Leffingwell: The most sensitive parts of the body are crushed in various ways. The lungs are stabbed, or shot through; the intestines are lifted from the body and burned or placed in boiling water; the nerves are exposed and scraped; loops of intestine are manipulated or crushed; the ear is penetrated, the jaws are spread as far as the maximum normal separation, and then by extraordinary force separated still more; the paws are crushed and sometimes burnt by the application of a Bunsen flame, the stomach is dilated by pumping air and water into it till the stomach bursts; severe manipulation of the eye and tongue occurs; boiling water is poured into the abdominal cavity; flame is applied over the heart. Yet these are the less prominent experiments and least is known about them, because it is obvious even to those of lesser intelligence that medical

science can in no way benefit by them, and they are therefore of no interest outside the walls of the laboratories.

It seems unnecessary to describe numbers of experiments all of which are performed on similar animals to prove an already known fact, but it would be as well to know something of the futility of the experiments carried out over and over again by ignorant vivisectors who cannot even believe each other's results.

Here are a few out of hundreds of experiments to test the rise of blood-pressure caused through pain. It must be noted that anaesthetics cannot be given in sufficient quantity for the animals to lose their sensibility if the experiment is to be a success.

In the following case ether was said to be used, but the result alone shows its insufficiency. The victim was a young dog; it was laid out on the table, the artery in the neck was laid bare, and the instrument for measuring the blood-pressure carefully adjusted.

10.30 Sciatic nerve stimulated. Slow rise in blood-pressure.

10.35 Sciatic nerve stimulated! rise of blood-pressure.

10.51 Sciatic nerve stimulated; rise of blood-pressure.

11.30 Sciatic nerve stimulated; rise of blood-pressure, 13 m. m.

11.59 Sciatic nerve stimulated; rise of blood-pressure, 5 m. m.

From 12 till 2 p. m. the vivisector has his mid-day meal and the helpless dog is left in suspense.

1.55 Sciatic nerve stimulated; abrupt rise of blood-pressure, 7 m. m.

3.3 Sciatic nerve stimulated; rise of 13 m. m.

4.44 Sciatic nerve stimulated; rise of 2 m. m.

5.0 Dog dead.

Expt. 10.

4.26 On burning a paw under "light anaesthesia," there was a rise of pressure of 16 m. m.

10.16 On burning a paw there was a rise of pressure.

11.13 On burning a paw, there was a rise of pressure of 13 m. m.

1.42 On burning a paw, there was a rise of pressure of 13 m. m.

Expt. 33.

On burning a paw under light anaesthesia there was a rise of pressure of 19 m. m.

How much do these helpless dogs feel when under "light anaesthesia," and to what extent are they rendered senseless to the tortures that they undergo? Dr. Bigelow of Harvard University wrote:

"For every inch cut by one of these experimenters in the quivering tissues of the guinea-pig or rabbit, let him insert a lancet one-eighth of an inch into his own skin, and for every inch more he cuts let him advance the lancet another one-eighth of an inch, and whenever he seizes with jagged forceps a nerve or spinal marrow, or literally tears out nerves by the roots, let him cut only one-eighth of an inch further—and he may have some faint suggestion of the atrocity he is perpetrating when the guinea-pig shrieks, the poor dog yells, the noble horse groans and strains—the heartless vivisector perhaps resenting the struggle which annoys him."

Finally, an experiment from "Collected papers on Circulation and Respiration":—

Expt. 5. Dec 20. A large dog—a kind of blood hound, or a cross between that and a mastiff, was experi-

mented on. It took about 2 ozs. of chloroform, which was applied on a thick towel, before it was anaesthetized, though no doubt the greater part of this was lost in the application. ... I cut down and cleaned about 1½ or 2 inches of the jugular vein and tied it. 2.59. Dog quiet. 3.3 Dog whines loudly. 3.16. Dog struggling and crying. 3.18. Still crying louder than ever. 3.20. Continuous crying, 3.26, Dog crying. Iris is sensitive, slightly contracted. 3.29. Howling loudly as if suffering much. 3.32 Dog struggles, howls loudly, shakes his tail. 3.43. Deep groans. 3.48. Loud moans. 3.52. Pupils less contracted. Seems normal, sensitive. 3.52. Dog

groans. Long, deep howls. 4.15. Dog whines. 4.53. Dog dead.

Can it be true that a new era of health is really becoming concrete through the aid of these atrocious cruelties? Is this the new spirit which is building up the nations for peace? No!—it is impossible to build a world of love on the foundation stones of hate and cruelty. New foundations must be found—compassion and sympathy for the weak must be the master stones; and then will come the time, as Dr. Bigelow prophesied, "when the world will look back to modern vivisection in the name of Science, as they do now to burning at the stake in the name of Religion."

## HOW I GOT RELIEF FROM CHRONIC RHEUMATISM & ARCHITIS

BY Mr. V. K. RAJAGOPALA IYAR. B. A., L. T., PUDUKOTAH.

I am now forty. Twenty-five years ago, when I was a student in the college I had my first attack. When I was writing my Intermediate Examination in Arts, I experienced pains in my finger joint and was disabled from writing the examination. Little did I dream then that this disease would prove to be such a curse as it turned out to be. Even the first symptoms were annoying. Apart from the physical suffering it caused me, it put me to material loss by making me lose one year's study and the money spent for it.

From that time onwards the attack became a recurring affair. For the first three or four years it affected only my finger joints. Some called it gout; some said it was congenital rheumatism. Whatever it was, the pain it gave me was excruciating. The joint would become red and swollen and the pain would continue for two or three days. My mother used to ascribe it to evil eye and get persons to chant spells to give me relief from pain; the pain would disappear in three or four days and my mother would feel happy that the spells had cured me.

One or two years passed thus without my taking any serious notice of the disease. I took up work as a teacher and my friends advised me to consult a doctor. Meanwhile, the disease began to develop. The pain which had appeared at only one joint at a time began to spread to other joints and keep me suffering for a week or ten days each time. Soon major joints like the knee and the elbow got affected and medical help became absolutely necessary. The doctor prescribed a Soda Salicylis mixture and I took it every time I got the pain. Sometimes I continued it for months in the hope that I might get permanent relief. Thus I got on for a year or so. Once I had pain continuously for over a month, the disease spreading from one joint to another. I grew nervous. I consulted another doctor and he wanted me to take a series of injections. Unable to bear the pain, I took injections as advised and got temporary relief. I learnt later that they were iodine injections. They did not give the complete immunity which the doctor promised. Just at a time when the work was heavy and I could least afford to suffer from

disease. I would get the attack and be bed-ridden. I got terribly worried. I consulted my doctor friends one after another and they prescribed such medicines as they knew of. No month would pass without my getting a new patent medicine and the doctors sometimes learnt the action of the medicine by experimenting on my frail frame. I am unable to recall now the names of all the patent medicines I was advised to take; but Atophan, I cannot forget, as every corner of my house strewn with empty Atophan tubes would remind me of its extensive use once. The doctor friends did not stop with patent medicines. They tried injections after injections with a genuine desire to give me relief, but they were effective only in temporarily suppressing the disease. Iodine injections of own blood, rheumatic philacugens, and a lot of patent drugs were tried on me without any real success.

When Pudukotah could not give me relief, I thought that Madras could, and I ran to Madras to consult Dr. Guruswamy Mudaliar of the General Hospital. It was difficult to see him even, and through the introduction of friends I managed to consult him and get from him a new prescription. I took the medicine with religious zeal for some months, but found no relief. I was told that Ayurvedic physicians could be of more service to me and I went to the Venkataramana Dispensary, Madras to consult the Doctors there. Some *Arishtams* were placed in my hands with a bill and I was advised to continue them for some months. I quietly paid the bill and came with the medicine to Pudukotah. I took the Ayurvedic medicine for some months, leaving off all English medicine and injections, but did not find *any permanent relief*.

I got disgusted with life and medicine. I felt that life was not worth living with a disease of this type. I happened then to get hold of Dr. Sarma's "Nature Cure" and I read it once. It opened my eyes to the fact that all diseases have their origin in wrong dieting and could be overcome with a reformed diet. I was not a coffee drinker and I was a poor eater. I thought that so far as diet was concerned, I was

not much in the wrong. What then was my disease due to? This question began to agitate my mind. I knew I was overworking myself and not having the amount of rest needed for my system. I felt that overwork, medicines and defective dieting might, each have contributed in some degree to the persistence of my disease. Just at this time, when my mind was agitated thus, I got a very severe attack of rheumatism. It was in February 1938. Knee, elbow, ankle, and wrist became affected one after another and I was unable to leave my beds. My friends brought in an allopathic doctor as usual and I was about to be given an iodine injection. I told the doctor that I had had all these in plenty and I would be satisfied with some mixture. I had made up my mind to try Nature cure and it was simply for the sake of courtesy that I asked the doctor to prescribe a mixture. The doctor understood this and went away dissatisfied.

Dr. Sarma was in town and I requested him to come and see me when he was free. He was kind enough to visit me and offer advice. He put me on a diet of vegetables for a month and directed me to take one steam-bath followed by two hip-baths daily. I took the baths as advised, but regarding diet I found some difficulty to make the needed adjustment. Gradually I overcame the difficulty and even though I could not come up to the level of the ideal diet prescribed by him, I came very near to it—taking only positive food like hand pounded rice, vegetables, fruits and raw milk and reducing to a minimum such negative food as salt, chillie, tamarind and condiments. At the same time I observed also the *Law of Druglessness*.

This undoubtedly gave me relief. Mild pain I used to get occasionally but it never disabled me from attending to my normal work, I used to abhor the cold bath previously and I had been, on medical advice, using only hot water for bathing and drinking purposes for over ten years. Now I take cold baths any number of times a day without any fear of getting rheumatic pain. Though for the first one or

two months I felt weak on account of the change in diet I gained internal strength and began to feel more vigorous than before. Dr. Sarma and his son Dr. L. Kameswara Sarma had advised me often to give up my extra activities and take as much rest as possible for a year or two.

This part of their advice I did not very much heed. I thought that Nature Cure had entirely rid me of rheumatism and given extra vigour and strength. I did not in any way lessen my activities, but thinking too highly of my present powers of endurance, I did more work than before. I did not know that, by so doing, I was going against Nature. I forgot that my body was only made of flesh and blood and not of steel. The strain was too much for me. In May 1939 I got an attack of rheumatism in my finger joints. I saw Dr. Sarma. He told me that it was Nature's first warning against overwork and advised to take complete rest during the vacation keeping away the heat of summer by a number of spinal baths a day. But owing to circumstances beyond my control, I did not take rest as advised and I paid the penalty for it.

Nature is no doubt a kind mother, but a stern mistress. She can never tolerate disobedience of Her laws. When I went on doing more work than my system would permit, not heeding the warning Nature had given me, I got a severe attack of fever; at the time I was away from town, and I thought that one or two days of rest and fasting would make me all right. I had erred so much against Nature that she would not let me off so easily. I came to Pudukotah with fever and the temperature rose on account of exertion. Dr. Sarma was consulted and he said that till fever left me for good, I should fast, taking only cold water with lime juice drops. Meanwhile there was swelling in the scrotum and the pain became unbearable. Two or three days' fasting had reduced me greatly, and my people got nervous: They sent for

an Allopathic Doctor and asked him to examine me. He diagnosed my disease to be *Arthritis* and advised careful allopathic treatment though he said that my heart was sound and pulse good. My friends strongly advised me in the interest of my life to give up Nature treatment and put myself under the Allopathic Doctor. My one year's experience of Nature-treatment had fortified my faith in it and I told them that if I were destined to live, I would live by any treatment and that they need not be anxious about my life as I felt sure that this fever would not kill me. As I did not lose consciousness even when the temperature was high and was able to argue, they could not force me to take medicine. There was Dr. Sarma visiting me daily and strengthening my faith in Nature-treatment. I remained on mere cold water for ten days: Hot immersion baths, Spinal baths, Wet-packs, Gushing, and Fasting made me recover much faster than the doctors expected. The temperature became normal; after that for one week, I was put on orange juice, cocoanut water and sweet buttermilk. Next week I took only raw diet and the swelling in the scrotum completely disappeared. Though I was reduced to a skeleton I had internal strength. Though I look bony and apparently unfit to do any regular work, I feel strong enough to do my teaching work at school. Dr. Sarma has advised me to have less of intellectual work and more of physical exercise and I trust God will give me the strength of mind to follow the advice given and get the full benefit of Nature-treatment.

Sun, Air and Water are our best doctors and if we go to them with devotion and faith they will give us much better health than all the doctors can. Let us worship the Sun, Air and Water as our forefathers did, by practising Surya-namaskar, Prana-yama and Achamana and God is sure to bless us with health, strength and life and help us to do the work assigned by Him in a real optimistic spirit.

## MODERN MEDICINE

We hear much of scientific medicine, although healing is not a science but an art. Hence, we find that the illiterate, but observant medicine men of the wilds, and Western shepherds, peasants, etc., often effect cures with simple remedies where the scientific physicians have failed.

Medicine has not become "scientific" during the last few decades. It has merely been commercialised and has become mechanical. Huge chemical factories and combines provide both general practitioners and specialists with a smattering of so-called science and with the elements of so-called scientific treatment. Commercial travellers representing the manufacturers of scientific chemicals, serums, glandular extracts, and the great laboratories, visit the medical men. These travellers demonstrate to the doctors the latest innovations on behalf of their employers and provide the army of doctors with scraps of scientific knowledge, scientific arguments, scientific preparations, etc., and before all, with price-lists, discounts, etc. These men are the true teachers of "scientific" treatment to the doctors, not the university professors.

The medical press also has become commercialised. The great medical journals would be bankrupt did they not devote dozens of pages to the advertisement of proprietary and quack medicines, most of them of doubtful value or worthless. The wealthy advertisers have the medical press in their pocket. They determine the policy of the medical papers. The medical press is no longer independent. Hence it must countenance scientific quackery.

Not only treatment but diagnosis also has become commercialised and mechanised. The modern physician is invited by cunning purveyors of literature to economise his brains and powers of observation. One of the latest works pretending to teach the physician the art of diagnosing disease is the large volume: "Symptom Diagnosis, Regional and General," by Drs. M. Marton

and M. Yates (1927). It will enable ignorant physicians to diagnose disease almost at sight. The second paragraph of the preface actually states:

"The book is not designed for study, but for quick reference while the patient is being prepared for examination, or while he is dressing after the examination. It is not for the library but for the desk, and ward, always at hand for ready information."

In other words, the doctor is told: Undress your patient, get all the symptoms, look wise and sympathetic, then send him to the dressing-room to put on his clothes and, while he is dressing, look up the book, which will tell you that such and such symptoms stand for such and such a disease."

If the modern physician finds an enlargement of the liver, or of the spleen, he can, while the patient is dressing, look up the section "enlargement of the liver," or the section on "enlargement of the spleen" in the book mentioned. A brief description of the various symptoms will enable him, when the patient emerges from the dressing room, to say, "You suffer from Hypertrophic Biliary Cirrhosis," or "I am afraid you have Splenic Infarction, or "Your disease is Polycythemia Rubra Vera." The patient will undoubtedly be tremendously impressed by the rapidity and certainty of the diagnosis and the weird scientific name of the disease. Commercialism not only enables a stupid and ignorant doctor to diagnose at sight rare diseases which he has never seen, by means of the text-book named, and many similar, ones, but it has given him further tools which enable him to dispense with experience, knowledge and commonsense.

The great factories and combines which produce "scientific" chemicals, serums etc., and which make chemical analyses, thoughtfully provide all the medical men with hand books which bear scientific

titles such as "The Practitioners' Guide to Clinical Research." "Manual of Therapy," "Biological Therapy," etc. They are sent to all doctors and they are usually marked "For the use of the medical profession only," so that the patients should not learn how the trick is done. They are not obtainable by outsiders, not even if they wish to pay for them.

When the "scientific" doctor has diagnosed the disease of his patient by means of a *pons asinorum* of the usual kind and while the patient is putting on his collar and tie, a rapid glance at one of the glorified trade catalogues will show what laboratory tests can be made and will indicate a number of remedies manufactured and sold by the firms which send out the various handbooks. Hence, as soon as the patient emerges from the dressing-room, the "scientific" doctor will inform him also: "Send me a sample of your urine, stool, saliva, for analysis," and he may inform him that he will be treated with such and such a serum, with a certain glandular extract for a supposed deficiency, or with some highly scientific chemical of which the patient has never heard, such as Diamorphine, Hydrochloric, Acetanilide, Neo-Protosil, Physostigmine, Salicylate. The patient will, of course, be overwhelmed with a sense of the brain power and scientific eminence of the medical automaton who poses as a scientific physician. Such is modern scientific medicine. Medicine has indeed never been as "scientific" as it is now and the art of healing has never been at a lower ebb than it is at present. Commercialised science has destroyed it.

If the scientific physician has ascertained by the help of his diagnostic crib that his patient suffers, let us say, from encephalitis lethargica (sleepy sickness), he can turn to one of the glorified trade catalogues issued by the big chemical firms, which he can hide in his waistcoat pocket. In that book the diseases are alphabetically arranged. Under the heading

"Encephalitis Lethargica" he will find the following directions for treatment:

"Rest in bed till temperature is normal. Restricted diet. Stimulative and supportive measures. Intravenous injection, very slowly, if from 80 to 150 c. c. of 1.5 per cent solution of sodium chloride (p. 48). Influenza bacillus Vaccine (p. 66). Parathyroid Gland (p. 48). Inunction with Mercurrettes (p. 38), or injection with Mercury Salicylate (p. 112)- Nuclein Sol (p. 42) 1 c. c hypodermically. Hexamine (p. 214), or sodium Salicylate (p. 244) intravenously. Aspirin (p. 199) for pain and restlessness."

Any doctor, provided he has learned to read and can use the hypodermic syringe, can treat a case of encephalitis, which he has perhaps never seen, like a true master of scientific medicine, with intravenous injections, vaccines, glandular preparations, inunctions, hypo-dermal injections, etc., using the most "scientific" medicines, of which he has, perhaps, never heard. When he turns to the page numbers indicated in brackets he is told in another part of the book what is the cost of the various preparations recommended, how they are to be ordered, and how they are to be used.

This description makes it obvious that the patient is treated, not by the doctor who happens to attend him, but by the great chemical firm for which the doctor acts as agent and retailer. A Medical ignoramus is profoundly admired by the patient and his family and he can obtain substantial fees on account of his obviously tremendous "scientific" eminence.

"Modern scientific treatment is only too often quackery".—J. Ellis Barker in "Cancer Surgeon and Researcher" (John Murray).

(This article was kindly sent by Dr. J. W. Armstrong of Bradford, England.)

Ed.

# Ayurveda and The Germ Theory

BY THE EDITOR

In a report of a speech delivered by Pandit Shiv Sarma, an Ayurvedic Doctor, published in 'The New Health' we find the following sentences.

"Ayurveda does not care for a bacterial approach to therapeutic operations. Ayurveda found it of much lesser importance to pay heed to germs in the matter of treatment. For, Ayurveda does not regard germs as the principal causative factor of diseases. Germs must have a *field* to thrive in and gain strength to generate ailments. Take the instance of malaria. Allopathy may treat it with success with quinine. But the legacy of 'cynchonism' may be left, and insomnia may result. Then Bromide may have to be invoked to induce sleep. But a further trouble may arise in 'Bromidism'. Then some other remedy equally superficial and imperfect may have to be groped for. Thus there is an infinity of treatment in allopathy, which takes care of manifestation of the disease alone leaving the patient to his fate. It is not that quinine and such other remedies do harm only by its over dose. Even the normal dose or the under dose may bring on trouble.

"Germs are living beings, just as the human being is, who is no better than an enlarged germ. Whatever may be applied to kill living orga-

nism must be anti-vital affecting the system and producing subsequent troubles."

It is encouraging to note that Ayurvedic medicine is not likely to defile itself by adopting the unholy and unclean methods of gutter medicine. But it would seem that some heedless Ayurvedists may in the hope of removing the reproach of being unscientific adopt these methods and thereby defile the system. This evil can be avoided if the better minds among them would study the whole problem impartially in the light of the researches of Prof. Bechamp which have been suppressed by the political influence which the shallow pseudo scientists Pasteur was able to secure. Now the work of Bechamp which is now before the public through the labours of Dr. Montague R. Levenson of Baltimore, Mr. E. Douglas Hume, Dr. Beddow Bayly and others.

They will find in the records of of those researches an effective safe guard against that defilement. The germ theory as stated and acted upon by Western Allopathy is without any scientific foundation. While the microzyme theory provides the rail road track on which can be run a perfectly hygienic system of Hygiene and Healing.

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## REVIEWS

1 *Medicine and Dialectics.*

By Prof. Edmond Szeckely, published jointly by the Bureau of Cosmotherapy and The C. W. Daniel Company Limited. Priced 1 shilling.

"Professor Szeckely has coined a new name for our system of caring for health; he calls it 'Cosmotherapy,' perhaps for the reason that the living body is in integral relation to the whole, the cosmos, and is healthy in so far as that natural relationship is maintained. In this little book the writer seeks to explain the rational basis of true healing, as opposed to the empirical method called Allopathy. A detailed examination of the points discussed in this book is not possible here. The rationale of Nature-Cure differs necessarily according to the profounder beliefs of each individual thinker. But it will be instructive for us to study the intellectual approach of other thinkers.

On the whole the book is interesting and instructive. There are many loose ends in the book; for example the writer states the fact that a certain increase in quantity brings about a change in quality; he illustrates it by Napoleon's military tactics in Egypt; but he does not show how the principle is to be applied in healing.

It is very interesting to find the writer pointing out that "milk and eggs do not exist in the abstract; only this or that particular milk or egg exists." Generalisations based on the false assumptions, that the abstraction is a concrete reality must mislead. It occurs to me to state that in the same way there is no such

thing as science; there is only this man's science or that man's science; this demolishes the idol called 'science,' real science is just as bad as the real scientists, who are very often sub-human,—vivisectionists.

2. *Good Health For Beginners.*

by Florence Mahon, published by the same publishers; priced 4 d.

This is a neatly written little primer for beginners in natural living for the sake of better health. The writer says rightly: "Never eat before 12 midday. The morning hours are the best for elimination. Break-fast is a habit; once you get out of it you will never experience morning hunger." She does not bother to explain that in most cases morning hunger is not real hunger; but she clearly means it. The book is larger than its size would lead one to think.

3. *The child's Highway to Health.*

By Mira Louise, price 3 shillings and 6 pence, available from The Mira Louise Health Centre, Yorkshire House, 194 St. George's Terrace, Perth. W. A.

This book is a welcome addition to our literature; those that feel difficulty in the rearing of children will do well to get a copy. The author gives instruction on the psychological problems that mothers often have to face. It is pleasing to note that she appeals to the fact of reincarnation as a reason for respecting the specific individuality of the child. The book is practical and will be useful to parents. It can be recommended as being in harmony with our cherished principles.

4. *Glorious Radiant Health* by Phoebe Marie Holmes, price 1 s 7 d post free, available from Mary L. Nicholls, Box. 926 H, G. P. O., Adelaide, S. Australia.

This is a small book into which is compressed more dietetic sense than we find in some very big ones. It contains instructions for the feeding of pregnant women and children.

There are two points on which the writer may be said to be wrong. She says about body-cleansing food, that the more one eats, the better it will be; that seems to be a rash statement common salt and soda are recommended for cleansing the mouth, instead of herbal juice or powder. But there is an abundance of naturopathic wisdom, theoretical and practical in this small book.

## VAGARIES of VACCINATION

The Surgeon general of Madras reporting in May of this year on the working of the King Institute states that in the year under report the practice of making four vaccination incisions was resumed. The previous reduction to two was due to the known risks of encephalitis lethargica in addition to others. The enemies of health are still experimenting, because they do not definitely know anything.

The same report also contains an admission that the percentage of 'success'

in revaccinations fell, during five years, from 45.3 to 22. Readers may know that "success" means the vital reaction to the act of fouling of the blood, called vaccination. They know also that this reaction varies according to the internal purity of the body. It is supposed that successful vaccination alone "protects". The enemies of health cannot guarantee such success in even one out of four cases. Clearly we are to be treated as less than human, in order that the false prestige of a foreign profession may be saved.

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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.

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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 sanitarium 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.

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