

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL, MENTAL & SPIRITUAL

Editor : Dr. P. VENKATRAMAYYA, N. D., D. M.

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The Indian Naturopath

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Naturopathic Association

No. 1

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Yours faithfully,

P. VENKATRAMAYYA,

Secretary.

Indian Naturopathic Association, Bezwada, }

the Eighth Training Camp, 1940.

Andhra Naturopathic Association hold her annual training at Duddipatla from 1-4-40 to 4-4-40 inclusive.

Persons desirous of taking instruction in demonstrative classes, must be specially prescribed for the first, second and the third study. An entrance examination held in the beginning of the year that come out successful will be introduced into our demonstrative classes as the medium of instruction.

Participants should take uncooked food supplied free by the organisers. They are required to pay the cost of incidental expenses and university demands.

It is a well known fact that the Academy of Naturopathy holds a camp every year in the benefit of the poor. All those that are interested in the research are cordially invited to attend and help us with their kind suggestions in the observations.

Persons who do not know the Telugu language may also attend the camp and take instructions from Dr. Pucha as he will make short discourses every day in English for their benefit.

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The Official Organ and Gazette of The Indian Naturopathic Association

Vol. XI

BEZWADA — January, 1940

No. 1

EDITORIAL NOTES

The Doddipatla Nature Cure Home

WE are glad to inform our readers that a branch of the Andhra Naturopathic Academy is going to be opened at Doddipatla near Palakol, West Godavari Dt, South India, under the patronage of Mr Ch. Ramajogayya, one of the rich land-lords of the locality.

Mr Ch. Ramajogayya attended the fifth Nature Cure Camp held at Bezwada in the month of May 1937 and enlisted himself as a patient for the cure of his paralysis. He took instructions in the camp and faithfully followed nature cure for these two years and a half. He had considerably improved and with a zeal to spread the gospel of nature cure he had financed the seventh naturopathic training camp held at Doddipatla last year and promised to extend his patronage in the holding of the 8th naturopathic camp at Doddipatla this year also, in the month of April, 1940.

Besides these things he is now going to open a permanent nature cure home in his village for the benefit of the suffering brethren.

He requests all those interested in nature cure to attend the opening function of the nature cure home to be held at Doddipatla on 17-1-40 and bless its success.

The Eighth

Naturopathic Training Camp, 1940.

As usual the Andhra Naturopathic Academy is going to hold her annual training camp this year at Doddipatla from 1-4-40 to 21-4-40 both days inclusive.

Students desirous of taking instruction in the practical demonstrative classes, must study the books specially prescribed for the different courses for the first, second and the third years of their study. An entrance examination will be held in the beginning of the camp and those that come out successful will be admitted into our demonstrative classes. Of course the medium of instruction will be Telugu.

The students should take uncooked food that is supplied free by the organisers and must come prepared to pay the cost of their food if necessity demands.

It is a well known fact that the Academy is making researches every year in the benefits of uncooked food. All those that are interested in the research are cordially invited to attend and help us with their kind suggestions in the observations.

Those that do not know the Telugu language may also attend the camp and take instructions from Dr. Pucha as he will make short discourses every day in English for their benefit.

Andhra Desa Naturopathic Conference, Nellore

President: Dr. P. Venkatramayya, N. D., Editor: Prakriti

24-12-39

Rao Saheb O. Viswanadhara B.A.B.L., Vakil spoke at length about the excellence of the system of Naturopathy. Dr Swami Bhikshu of Saraswati Sangham of Madras then detailed about the need of adopting the Naturopathic system for curing diseases and thereafter the following resolutions were passed.

1. This Conference congratulates the Andhra Prakriti Dharma Parishat on the successful way in which it has been carrying on Nature-cure Propaganda these seven years and conducting camps.

2. This Conference feels that there is need for carrying on Naturopathic work on a still larger scale and for that purpose resolves to take the following steps immediately.

- i. The establishment of a College in Andhra Desa for imparting instruction in Naturopathy.
- ii. A Central Naturopathic Hospital.
- iii. A Naturopathic Hospital in every District.

3. This Conference is of opinion that the torturing of innocent animals for extracting vaccine is opposed to the doctrine of non-violence and has been condemned by leaders like Mahatma Gandhi that this serum is a tamasic product detrimental to the well being of human bodies and therefore requests the Government to abolish Vaccination altogether or in any event to abolish Compulsory Vaccination. This Conference is of opinion that as in the case of other diseases those who wish to undergo vaccination should go to the Hospitals to the Government Depot and exhort the Government not to spend Public funds for maintaining vaccination staff.

This conference calls upon the Govt. to maintain accounts to show the disease in. Gurudak of establishing a Naturopathic Hospital

produced by vaccination and the deaths arising from vaccination.

4. Sunlight, pure air & food which can purify blood are the chief agents for the prevention and cure of tuberculosis according to Naturopathy. This conference requests that contributions may be granted out of the Anti-tuberculosis fund to the Naturopathic Hospitals at Bezwada, Allahabad, Bheemavaram, Mortota and other Naturopathic Hospitals.

5. This Conference is of opinion that the holding of schools after 10 a. m. is contrary to the hygienic conditions of this country and calls upon the managements to have the classes in the morning hours instead.

6. This Conference requests the Government to recognise the Naturopathic physicians equally with doctors of other systems, in consideration of, the fact that Nature cure is easy, cheap, safe and entirely free from the use of any poisonous drugs whatever.

7. This conference calls upon the people and the Govt. to discourage the use of machine milled rice as it is prejudicial to public health and suggests that taxes may be levied upon milled rice except such rice as is intended for export to other countries. This conference calls upon the people and the Government to widely demonstrate the uses of the wooden grinding mill and to encourage the use of such rice.

8. This Conference requests the provincial Govt. to grow and to maintain public parks and gardens in order to promote public health in the villages and to take particular care to maintain communal gardens already in existence. This conference urges on the public of Nellore the need of establishing a Naturopathic Hospital

in the District and for this purpose calls upon the people to help the object with donations and in other ways.

To carry out this object the following gentlemen are constituted as a committee with power to add to their number.

1. Mr. V. Venkata Subbayya B. A. M. L. A. 2. Mr. Rao Saheb O. Viswanadha Rao B. A., B. L. 3. Mr. Ch. Viswana-

dham B. A., B. L., 4. Rebala Pattabhi Rami Reddi, Land Lord, 5. Mr. Ponnaluri Raghava Reddi, Land Lord. 6. Mr. B. Venkatakristna Reddi, Land Lord. 7. Mr. G. Narayana Rao M. A. L. T., 8: Mr. C. Kannaiah Setti, Merchant.

With a vote of thanks to the chair and the audience the conference came to a close.

2nd Andhra Provincial Anti-vaccination Conference, Nellore

24-12-39

Under the presidency of Dr. Swami Bhikshu (Madras)

RESOLUTIONS

1. This conference is of opinion that Vaccination is not only a failure but produces diseases and death, and prays that the Government may abolish compulsory vaccination.

2. This Conference prays that the Rules made under the Local Boards Act and the District Municipalities Act may be so amended as to limit proceedings taken for failure to vaccinate a child to a single prosecution only.

3. This Conference congratulates the Andhra Anti-Vaccination League on the splendid work it has turned out during the past year and requests the public to support the League with funds to enable it to

work more vigorously still in the coming year.

4. The following have been elected as office bearers for the ensuing year.

(1) V. Venkata Subbayya M. L. A. President. (2) Dr. Swami Bhikshu, Vice-President. (3) Dr. A. Lakshmipathi M. B. C. M. (4) D. V. Ramaswamy, M. L. A. Vizag. (5) C. R. Parthasaradhy Iyengar, M. L. A. Nellore. (6) Nadimpalli Subbaraju M. L. A. Amalapore. (7) Mote Narayana Rao, Zamindar, Ellore. (8) O. M. Subrahmanyam, Vakil, Ongole. (9) Dr. B. Sundara Gopala Rao, Rajahmundry, (10) and (11) Drs. P. Venkatramayya and A. V. Krishna Rao, Joint Secretaries.

STRIKING FACT ABOUT VACCINATION

In England and Wales in the 33 years ending December, 1937, only 118 children (under 5) died of small-pox, but 291 died of vaccination.

(From reply of Ministry of Health.

13th July 1938.)

The experiences of a sufferer who got relief from Nature Cure

I am now nearly sixty years old. Till I was forty years of age, I had various diseases and used to get temporary relief from medicines given by allopathic doctors. But I was able to do hard executive work and discharge other official duties satisfactorily while I was Tahsildar for two years about 20 years back. That was chiefly due to my frequent visits to villages and inspection of tank bunds, fields where I exposed myself to the sun, breathed pure air and often took natural foods. I had also facilities for taking fresh vegetables in plenty. I was often obliged to take my mid-day meal only after feeling hunger for some time. I was therefore following some of the principles of natural healing, without my knowledge thereof.

I was thereafter transferred to the Town as a special acquisition officer for acquiring lanes to the Municipality. My health was affected on account of my frequent inspection of backyard lanes. After a period of over one year, I was again transferred as Tahsildar of a Taluq, and I worked in that place for about two months. I was again transferred to the Chief Court Registrar's place in the Town. I had to work in that place for about three years. Within a few months of my transfer my health gradually weakened. I got pain in the stomach after meals. My feet became bloated if I sat on the chair and worked for two hours, stretching my legs down. I also frequently got shivering fever. I was under the treatment of allopathic doctors. I first took western medicine and then Ayurveda medicine for over six months. I did not get sufficient relief. As a last resort I adopted nature-cure. I first took steam-baths followed by hip-baths. As my constitution was unable to stand the strain, I took sun-baths every week followed by hip-baths or wet bandage. I took co.coanut or limewater alone during fever. I was also drinking water in achamana doses once in ten or fifteen minutes. As I was not able to take either steam bath or sun-bath during

fever, I sometimes plunged my feet in the tub containing hot water and covered my body with cloth and blanket. I sometimes lay down in the tub and had hot water poured on me in small quantities. The temperature of the water was gradually raised and subsequently lowered to that of ordinary water. That was followed by wet bandage. After the fever subsided, I first took vegetable diet and gradually substituted wheat or rice diet mixed with vegetables. I avoided completely tamarind and chillies. I was getting fever for about six months. I did not get it thereafter. My general strength improved gradually. I had to work as a sedentary officer for about 6 or 7 years and was given touring work there after. I have all along been careful to take morning and evening walks, to eat unstimulating diet alone with plenty of vegetables in the day time and to drink milk sweetened with plantain fruit chips in the night time. I take food sparingly only twice a day only when I was hungry and could masticate it well. After I took to nature cure, I have done hard work in various capacities without being obliged to take leave frequently on account of indisposition. The regulation of diet seems to me to be more important than the taking of the various baths. For the last four or five years I have not been taking the baths but I have been scrupulous about my diet and about my walks. I feel alright in health. I would therefore request all those interested in nature-cure to make free use of sun, air and water and to regulate their diet in such a manner as to conform as far as possible to the standards prescribed by trained naturopaths. I would also request them to resort to nature-cure for all their ailments under the guidance of a trained naturopath.

A Sympathiser.

(P. S. Vaidyanatha Aiyer, B.A., B.L.,)

(Retd. Dewan Peishkar, Pudukotah State)

RHEUMATISM and its Nature Cure

By Sarma K. Lakshman, B. A., B. L., N. D.

Diseases are either acute or chronic. And it is easy to distinguish the chronic from the acute. This is all the diagnosis needed in applying the methods of Nature; nothing more; the follower needs to know whether his case is acute or chronic; knowing that, he is at once able to decide for himself the treatment he needs. The innumerable names and forms, with descriptions of symptoms, and the varied and costly methods of so-called scientific diagnosis—by X-ray, by blood-test, by bacteriological analysis,—are not only vain, but positively mischievous.

He that understands that all diseases arise from the same cause, namely wrong living—especially wrong eating—and that cure consists in making amends for the wrong done, does not need to know what particular name will be given to his trouble by an allopathic or Ayurvedic doctor. On the other hand he that has *not* this saving and liberating knowledge needs to go to a doctor who will first diagnose his case, and then give him a special prescription supposed to be suited his case. Medical science has developed a great variety of diagnostic methods, some of which have been named above. Sometimes they inoculate a patient in order to see how he reacts, before coming to a decision. All this trouble, expense and risk are due to the fact that allopathic treatment is far from simple, and admittedly dangerous; it consists in using poisons which are harmful in any case, but which are potent enough to counteract for a time the symptoms of a disease if given discriminatingly. Very often the doctors disagree; surgeons diagnose something supposed to be curable by operation, while Physicians diagnose differently.

All this trouble is evaded by the follower of Nature-Cure. He need not use any poisonous remedy; in fact he ought to avoid them, and seek to help Nature to eliminate in a natural way the poisons that have been put into him previously in the days of his ignorance and bondage.

Rheumatism is a chronic disease, and as such it is specially native to cold countries, such as those in the far north, where the light of the Sun is weak and obstructed for the greater part of the year. On the other hand acute diseases are specially native to our climate. But with the advent of the civilisation brought to us by the white man, rheumatism and other chronic diseases have already become native to our homes. They even come to fairly young people.

An athlete who was taking vigorous and ample exercise for some time became rheumatic some time after he stopped regular exercising. He confessed that he kept on eating the same heavy breakfast, after he discontinued exercise, which he was eating with impunity while he was regularly exercising. This breakfast consisted of steamed cakes of rice and black gram dal; the rice and dal are soaked and ground in a mortar and mixed afterwards in the proportion of about three parts of rice to one part of gram. This is a soft, spongy cake which is very palatable if eaten with chutney or other appetiser, and is easy to overeat. It is the customary breakfast of the Tamil people. It is naturally heavy and tends to clog the bowel; those that lead an active life may be able to digest and assimilate it, and also to excrete the wastes arising out of it; in this way they escape the consequences of eating such heavy food.

The majority of people do not take any regular exercise. If their occupation is sedentary, their digestion is apt to be weak. But so long as they enjoy average health, they have an appetite for food, if the food be rendered palatable by means of chutneys or condiments, such as salt or sugar. Naturally they always eat a little more than their vital powers are able to dispose of. The waste products of the food are not eliminated completely and this leads to the wastes accumulating in the body and making it sickly.

Most people eat a substantial meal at night, and sleep upon it. Sleep, as was wisely remarked by Dr. Dewey, is not a hunger producer; only hard physical labour or exercise is such. But custom makes them eat some very substantial food in the morning. In the south the custom is to eat those steamed cakes or something else flavoured with salt. In the North milk is drunk and some sweets are eaten at the same time. Some eat poori and potato. This food is eaten at a time when they have no hunger, and when they ought to let their stomachs remain empty, so that they may be rested and recuperated. Most people excuse themselves saying that they get their dinner late, and that they cannot remain fasting all the time. These people should go to bed without taking a substantial supper, so as to be hungry early in the morning; even then they ought not to eat such heavy stuff; nor should they eat the very things they are eating; the food that is eaten should be *positive*, that is, self-eliminating. Fruit juice, or juice of herbs or raw tender vegetables, diluted with buttermilk, would be a healthful breakfast; the same may be taken once again if needed, before the dinner hour.

There is another cause for chronic diseases, namely the eating of a substantial meal before going to work; working on a loaded stomach is contrary to Natural Law, and causes a waste of vital power, and encumbrance of the vital organs with poisonous food wastes. The importance of this natural law is fully expounded in Practical Nature-Cure, which may be studied in this connection.

A third cause of chronic disease is the excessive eating of negative food and the neglect of foods of a positive nature. Positive foods are chiefly vegetables—especially raw and tender ones—herbs and greens, and fruits that are not sour. They are called positive because they assure positive health. Positive health is real health as distinguished from the mere non-appearance of disease in a sensible form, which is often mistaken for health. Rice, wheat and other food-grains are more or less negative, and if they are processed in

some way, so as to remove the bran, the germ and other substances that lie on their outside, they are still more negative. Bread made by bakers from refined flour (maida) biscuits of the same flour, and polished rice are therefore unwholesome. Negative foods are in the long run constipating; which are absorbed and carried to the brain, where they poison the nerve-centres they cause the stools to stagnate in the bowel and give off foul gases.

Even positive food would become negative if cooked and drained of their soluble essences. These and other rules are expounded in practical Nature-Cure.

There is one more cause of chronic disease, which needs to be mentioned namely the suppression of fevers and other acute troubles by means of drugs and other unnatural remedies.

There is no wonder therefore that drug treatment for chronic cases is always a failure. Real and radical cure of such cases is possible only by correcting the errors that have caused the diseased condition; there is no other way.

When foreign matter gets into the joints and causes pain, then it is called rheumatism. The foreign matter must be made to go away from the joints and get rid of backwards along the same path by which it came there. This can be done only by natural methods.

I shall give two examples, to show that Nature can cure even very bad cases, which have been found to be incurable by medical methods.

In 1920 I happened to be in Gonda, which is in the Tarai region, and was consulted by a school-teacher who was a confirmed rheumatic. His knee-joint had become stiff and bent at an angle, so that he was lame of that leg. By my advice he greatly reduced his food and altered it so that it was much more positive than before. He also took sun-baths, steam-baths, hip-baths and sitz-baths, and generally altered his habits. Within a month

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his lameness was gone and he was able to walk long distances with ease.

Recently a gentleman in Pudukottah, also a teacher, who had suffered for about twentyfive years from rheumatism, and tried all kinds of medical treatments without success, came to me for advice. He got enormous relief in a few months and became able to do his work with ease. After a year of his beginning the new treatment the disease came back in an *acute* form, along with another acute trouble, namely a painful inflammation and swelling of a testicle, which they call 'architis.' For about a week or more he fasted absolutely, taking warm and cooling baths, bandages for the pain, and sometimes steam-baths, and thus got over the pain and the swelling. Then he ate raw tender vegetables and some green herbs, and also took the water of tender co-coanuts or fruitjuice, and in a few weeks was completely cured.

I shall now describe the treatment in some detail. It may be understood by the reader that this treatment is not one peculiar to cases of rheumatism, but suitable in all chronic cases, whatever be the name by which it may be called, and whatever its symptoms.

The treatment of a chronic case is different from that of an acute one in two respects. In the latter the patient must begin the treatment with fasting, and must go on fasting until the disease abates considerably, just as in fever; afterwards he must renovate his general health by means of right diet and general obedience to the laws of health. Also in an acute case very frequent baths are as a rule necessary and useful. In both these respects chronic cases are different. A chronic must first renovate his constitution as far as possible by a reformed way of eating, and must take not more than two cooling baths daily.

But in the course of treatment a chronic case will usually change to an acute one. There will be severe pain and there may also be fever: sometimes painful inflammations, as in the second case men-

tioned, may set in. This change to an acute condition is a good thing for the patient. So he ought not to be discouraged or frightened. On the contrary he must welcome the change as a proof that Nature has *begun* to cure him of his chronic disease. Chronic diseases are made curable by being changed into acute ones: and *Nature-Cure alone can effect such a change.*

If such a change occurs, as it occurred in the case of the Pudukottah patient, then the treatment must be as for an acute case.

So there are two treatments to be understood and followed; (1) an initial treatment for the chronic stage, to be followed until the disease changes to an acute condition; (2) a later treatment for the acute stage.

In the chronic stage the patient must take only one meal a day. If he has work to do in the day, as a teacher or clerk, or lawyer, or judge or otherwise, he must take this meal at night, unless he can manage to have not less than two hours' rest after the meal. In case he has to postpone the meal to the night according to this rule, he may take some light repasts, of fruit-juice or medicinal food-drink, once or twice at suitable hours.

The medicinal food-drink that I would recommend is prepared as follows. Take some raw tender vegetable, cut it into small bits, crush it well in a stone mortar and squeeze the juice, add to it plain water or buttermilk or fruit-juice: a teacupful of this, or a little more, may be taken at about 9 a. m., and again at about, 2 p. m. or at other convenient hours. It may be taken thrice if necessary.

If sour fruits such as oranges are used, then the juice should be prepared by cutting the fruit into two, without taking off the skin, squeezing the halves, and washing the juice on the hand into the juice, so that the juice of the skin also may be mixed with the fruit-juice. The skin contains medicinal substances that are necessary for cure, and hence fruit-juice prepared in the

ordinary is not sufficiently medicinal. Raw milk of grazing cows, or of goats, may be sipped in the evening; to this herbal juice may be added.

The substantial meal must be as follows. Raw tender vegetables should be cut into small bits; to these should be added some sweet curd and co-coa-nut,—or some other nut, such as cashew, almond, walnut or pista—and this mixture may be flavoured with gree coriander leaves. No salt should be added; if needful, a little honey or brown sugar or powdered gur (jaggery) may be added, not enough to sweeten the mixture. No rice, nor wheaten food need be eaten with this. A single wheat chappatti, or boiled unpolished rice, may be eaten; but if it be eaten, the cure would be delayed.

Sun-baths, basking or walking in the Sun and exercise in a non-violent way are useful to all chronics. Steam-baths are useful also. Cooling baths should follow whenever the body is so warmed as to per-

spire well. These baths are described in detail in 'Practical Nature-Cure.'

In most chronic cases the bowel is slow, the stools of the food of each day passing out only on the third or fourth day; while the stools are in the bowel, foul gases are generated, which pass into the blood and thus poison the nerves and weaken the brain. This bowel-slowness is due to the eating of too many meals daily. People think that if their bowels move once a day it is all right; it is not so; the bowel must move as often as one eats. The chronic rheumatic must eat only one solid meal a day and must also use the enema regularly and thoroughly so as to clear out the bowel and prevent the fouling of the blood by the gases generated there.

In conclusion the patient must not assume that after an apparent cure he may return to his old ways of eating. He must on the contrary eat more modestly and eat only highly positive food always, so that he may not become diseased again.

Choose Your Diet By Color

BY LILLIAN R. CARQUE

(Contd. from the last issue)

In the course of our stumbling, cluttered and roughshod evolutionary journey, our subjective minds or the diviner portion of our natures struggle for the ascendancy, just as man's lower intellect is now combatting his emotions. Forthwith blue vibrations assert themselves, and commence to tinge the inner man; blue is the primary color of the subjective mind. When the higher intellect and intuition assume the offensive and threaten to overpower the passions and desires, a fierce battle begins to rage between the objective (lower) and subjective (higher) minds, and on this battlefield may be found most of the progressive men and women of today. Clairvoyants can see the auras changing in swift procession, advancing and retreating, oscillating from green to blue, with bombs bursting into flashes of red glare, and then

reverting back again to green, or perhaps to purple, a combination of blue and red.

It is not accidental that the blue color energies are a prolific source of phosphorus, for the brain and nervous system contain an appreciable amount of lecithin (phosphorus compounds), the gray matter of the brain enjoying seventeen percent of this substance. It is not surprising also, and very much in harmony with natural law to find that the blue group of foods is available to us mostly in our fruits, for their vibratory forces are of a higher grade in the school of evolution than are those occurring in the vegetable kingdom. Prunes and plums, black mission figs, some classes of berries, blue and purple grapes and raisins as well as currants are examples of foods that come within the

range of the blue classification. Here we have the occult explanation why the electrical cellular vibrations or vital electrical forces are most intense in fruits, and why this source of sustenance is actually sought and craved by those evolved souls of refined tastes and of nobler minds and morals.

In our upward and onward sweep towards evolutionary victory, the passions and desires ultimately lie irretrievably conquered, and are reduced to the role of submissive servants. The spiritual or nobler forces then assume front rank position, and propel the intuitions forward to their rightful commanding activity. Then the holier yellow, indigo and violet colors of spirituality reign supreme, interblended with blue. The ultra violet at the very extreme end of the sun's spectrum is of a very dark shade, which explains the deep color of so-called black berries and black mission figs, which are by no means black fruits.

Black symbolizes darkness, night, crime, evil and destruction. In manifestation and representation it is the very opposite power from that of white, which suggests angelic radiance, wholeness, perfection, divinity and holiness. Black is not, strictly speaking, a color, but includes all colors by absorption, impression, depression, compression or congestion. In striking contrast, white is the complete blender, composition and unity of all colors, their hues, shades, tints, tones and their

shadows. This explains why milk is white in color, as it is a complete food for the newborn human or calf. Note the scarcity of our deeper hued blue, indigo and violet fruits, in all probability due to our failure to attract or desire the higher vibrations, expressions of mind and soul.

Vital force, otherwise called "life," expresses itself as orange vibration, manifesting as a separate and distinct power on the subjective plane, fashioning and preserving the forms visible to our physical eyes. Its orange hue may be seen by the clairvoyant from the subjective side sweeping into everything, and giving vitality to all vehicles of consciousness, bodies or coats of flesh in nature.

All citrus fruits teeming in vitamins and minerals, many other summer fruits, sweet potatoes, squash, carrots and other red-orange, orange, yellow and yellow-green fruits and vegetables abound in this vital force. Indeed all green-leaf vegetation disclose it as their foundation building material when they become pale and etiolated. The corresponding minerals are calcium predominating, iron, sodium and magnesium. Calcium or lime, as we know, builds bones and teeth, and hence we can now see why its life giving orange and yellow color energies serve as the lime frame-work, skeleton or foundation building material for the temple of our soul. Might not the prevalence of rickets, flat foot and dental caries reflect in the bodies of the race a low degree of spirituality?

THE CHROMOPATHIC INSTITUTE, BEZWADA

We are glad to announce to our subscribers who have placed their orders with us for their copies of 'Human Culture & cure,' paying their post-publication prices, that the printing of the first three parts are over and the printing business will be over by the close of January 1940. The remaining preliminaries of binding etc. will be over by Feb. 1940 and the subscribers will have their copies by 1-3-40.

We are sorry, on account of world war conditions, we could not finish the work earlier, owing to the delayed receipt of our second consignment of antique paper specially ordered for the book from the producers. We crave the indulgence of our patrons.

I. V. RAMANAYYA,
Secretary.

Are Vegetarians Good Fighters ?

By MELVILLE DURANT

SHOULD vegetarians fight ?
Can they fight ?

Does a fleshless diet cause one to lose the fighting instinct, even under conditions of provocation that make self-defence imperative? The question has been raised in connection with the problem of universal military service. According to a recent article in the *New York Tribune*, vegetarians are said to be "conscientious" objectors not only to eating anything killed, but also to doing military service, for the reason that such service might compel them to kill.

We are not aware that vegetarians as a class are any less patriotic or less disposed to come to the defence of their country than any other group. Nevertheless, a certain anarchist who opposed conscription and was sentenced to a term of imprisonment at Atlanta, Georgia, declared that he was a vegetarian. The opinion has also been expressed by many writers that the warring tendencies of the dominant races of Europe and of the world were due largely to the eating of flesh, through some mystic and mysterious influence. What is the truth on the subject ?

In taking up a question of this kind, one must abandon fanciful and unfounded theories and stick to cold, hard facts. What are the facts? We want validity and not plausibility of argument.

The statement that the sheep is meek and mild-tempered, whereas the meat-eating tiger is fierce and combative, has plausibility. But the proposition requires analysis.

Is it true that non-flesh eating animals are not combative? Certainly not. Any one who knows anything about the bull moose knows that there is no more dangerous animal in the world. He is a vegetarian. Then there is the bull buffalo. Take even the deer, a pleasing

animal, apparently of a sweet disposition. Everyone knows that on occasion a couple of bucks will lock horns and fight to the death. The horse is essentially a working animal. But the male is castrated to tame his fiery nature.

Considering the carnivorous animals, the question arises. Is their combative tendency the result of the kind of food they eat, or the result of their being highly specialized creatures in a certain direction, namely, adapted to secure their food through killing? The truth probably is that they are physiologically adapted to fighting on this account. They are temperamentally predisposed toward fighting through instinct, for their living depends upon it. It is natural selection. And yet even the dog, a carnivorous animal, is usually a friendly and peaceful creature except on the rare occasions that precipitate fighting.

Pugnacity, upon analysis, appears to be the result of inherited temperament rather than of the character of one's food. Food has tremendous importance in the matter of health, but it is doubtful if it affects materially the temperament and inclinations of the consuming animal, unless it has some drug quality of an irritating, stimulating or narcotic nature. You have a certain temperament. You can change your diet ever so much and you remain the same person. Food, no matter what kind it may be, simply furnishes the material which you use in building up your tissues into the kind of an organism that you are. The same elements in the soil may be converted either into an onion or a potato, according to the nature of the consuming organism. Food elements likewise may be converted into a white man or a black man; a man with a fighting spirit or a man with a gentle, philosophical turn of mind, again according to the constitutional qualities of the consuming organism. As a matter of fact, among our associates we have known vegetarians of an exceedingly combative, quarrelsome

nature, and we have known meat-eaters who are as mild and gentle as the proverbial sheep. And there you are.

As a matter of human and historical experience, some of the greatest fighters in the world have been vegetarian. For instance, the army of Cyrus the great. The armies of Rome subsisted almost entirely on a frugal, meatless diet. In later periods of history we need only cite the Turks, Bedouins, Arabs and other Mohammedans. The Turks for centuries have been famous for their fighting spirit and ability. Even as recently as the Balkan War, press reports showed that the retreating Turks passed over areas in which abundant cattle were to be had for the taking, and yet they never touched this meat feeling better satisfied with their simple vegetarian fare.

The aggressive, dominant races of Europe and North America are courageous and combative, not because of the use of animal food but because they are strong and energetic through being well nourished and possessed of the advantage of a climate

which is invigorating and stimulating. Any environment which is conducive to vigor and the building up of a strong-willed type of humanity is predisposed to the production of men who are ready to contend with problems, difficulties and obstructions of every kind. When men of this type are faced with the problem of self-defence, protection of their homes and the maintenance of national integrity, such men will fight and fight hard, whether they eat meat or wheat, fish or flour, poultry or pumpkins, ham or hay. So long as they are well nourished, strong-willed and courageous they will fight when the occasion demands it. The use of raw meat would not make any one a better fighter, unless it made him stronger and healthier, which is not to be expected. Besides, even if meat produced a certain irritability of temperament which is a matter still open to argument, even then you must remember that mere irritability is not a quality necessarily predisposed to success in fighting. Strength, speed and endurance are the vital qualities, whether one is vegetarian or carnivorous.

Universal Uncooked Food

"The Hindu Out-Look" Delhi (in 2nd Sept '39 Issue) reviews thus:—

"Universal Uncooked Food" (For Human Health, Economy, Contentment and Racial Efficiency). A message of self-discipline and novel departure in healing without medicines, injections, operations and other methods, by Mr. B. S. Gopalarow, Nature Cure Advocate, Rajahmundry (1939, pages 221).

Back to Nature is the expert opinion of the day. The world of fashions is moving towards nudism; city people look to the country side for relief. Louis Kuhne's 'New Science of Healing' has revolutionised the medical sciences and nature is going to take the place of the doctor. The book under review is an attempt by Mr. Gopala Row to show how uncooked food can be made to serve human health and vitality and also to drive away the pest of diseases from the earth.

Mr. Gopala Row bases his experiments on Louis Kuhne's theory that all diseases are due to the presence in our system of foreign matter, wasteful poisonous matter requiring emergent expulsion from the body. This matter can be eliminated or controlled by adhering strictly to uncooked food. It is a well known fact that heat destroys life. In the case of vegetables, the moment they are detached they gradually lose vitality and finally decay and the fire destroys the little vitality that is remaining. The author also deals with the method of shifting man from the "Variegated cooked delicious dishes to the equally good and delicious uncooked food combinations gradually leading them to nature mono diet."

The book is the result of the author's experiments and experience. If sufficient attention is paid, it will reveal itself as a blessing to the suffering and a gem in the treasure house of medical literature.

Get a book, prevent diseases and save medical bills.

Gleanings

Look to the Sun

By Dr. Benedict Lust

Look to the sun for health and happiness! All creatures and plants—human, animal and vegetable life—thrive in the beneficent rays of this glorious orb. Only mushrooms raise their heads in dark, dank cellars but who wants to be a mushroom? The jungle animals, who have their being in the sunlight, are always well and strong. It is too bad that our modern civilization should have deprived many of us of the opportunity of living in the open, as children of nature and the sun; but we must not let this merchantistic age lock us away for ever from this life-giving element.

Sunlight on the bare skin is not only the best vitalizer known but it will relax and restore nerves that are tense and exhausted from pain and ill health. Don't forget, however, that the sun can also be very destructive if you are foolish. Take the sun in small doses, in the beginning, and more as your body becomes accustomed to it. A sane, sensible, rational regimen of sun-bathing will give you health and a measure of joy you've never known before.

Don't Worry

Passing along the streets one sees so many worried, worn, haggard faces. It shows in their walk and talk. Ten minutes conversation with one such person and you feel their troubles being communicated to you. Of all the emotions there is none that can create such havoc. Often there is real cause for worry—but in most instances it is all in the imagination. We have found that the best cure for worry is to cultivate a smile of confidence and a belief that everything will "come out in the wash." It is a mistake to harbor a worry secretly for any length of time. Tell your troubles to some one whom you love or

trust and get their viewpoint and advice—and sympathy. It will help to clear the cobwebs out of your brain, and relieve your pent-up feelings. Associate yourself with cheerful people, and for heaven's sake keep away from 'grouches' and pessimists. Most important of all however, is to make sure that your living habits are in tune with nature; that you are eating right, getting plenty of sleep, and spending every leisure moment out of doors. No healthy man can worry. In the Modern idiom we say to you, be a "builder-upper" all the time. You'll be the better for it.

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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.

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[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 therein and to bring them up in accordance with the principles of Natural Living.

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