

Uttarakhand - 6-80

ANNUAL SUBSCRIPTION Rs. 1-8-0.

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL, MENTAL & SPIRITUAL

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

CONTENTS

	page
Editorial	85
Real Education	86
Control of Tuberculosis	90
The Problems of The Sexual Life	91
Book Reviews	95



The Indian Naturopath, Bezwada

BUSINESS NOTICE.

No V. P. P System:— This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I.N.A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:— The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publica-

tion, unless and otherwise informed. Articles are subject to editorial alterations, 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 will not be accepted.

Correspondence:— Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self-addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezwada.

Annual Subscription for the Magazine Inland Rs. 1-8-0, Foreign Sh. 3 or \$ 1.

Annual Membership Subscription for the Indian Naturopathic Association. Inland Rs. 3—0—0 foreign Sh. 6, \$ 2: Magazine free to the members.

Marriage & Sexual Development

by Dr. E. D. BABBITT, M. D.,

An exhaustive treatise on the daily confronting marriage problems.

- Where does the real harmony in married life lie ?
- What is the principle of Temperamental harmony between man and woman ?
- How can you contribute to the building up of a superior human race ?
- What temperamental couple can lead a perfect happy life ?
- How can you modify the temperamental influences of a wrongly united couple ?
- What are the three fundamental methods of human up-building ?
- How can you remedy sexual waste ?
- How can you control the sex of your offspring ?

Price Re. 1 only (Excluding Postage)

Published by :

CHROMOPATHIC INSTITUTE (Regd.)

Andhra Grandhalaya Press Buildings Haridwar:

BEZWADA.

N. B.— Those who buy Human Culture & Cure need not go in for this book, as this is included in the same

Annual Subscription Rs. 1-8-0

THE

Foreign Sh. 3, or \$. 1

Indian Naturopath

The Official Organ and Gazette of The Indian Naturopathic Association

Vol. XI

BEZWADA — August, 1940

No. 8

EDITORIAL

Control of Tuberculosis

Elsewhere in this number you will find an extract of the broadcast message of Major General G. C. Jolly in his lecture on "Tuberculosis in India, an organised front against the menace". He suggests organised home treatment for facing the problem in the present condition of India in which she is unable to furnish the people with sufficient quality and quantity of sanitariums as in other countries.

To successfully carry out the scheme he puts forward 5 main items of procedure to be followed in accordance with the scheme. Number one is the establishment of well equipped and well staffed tuberculosis clinics. The second is the creation of facilities for selected patients for special operations in the clinics. The third is the cooperation of the private practitioners with the clinics. The fourth is the formation of care and after care committees which work in coordination with both the clinics and the private practitioners. The fifth is the establishment of colonies for T. B. ex-patients in connection with each large sanitarium.

As long as the cause of T. B. is a sealed mystery to the allopath and as long as he suspects the germ—the end product of the disease—as the cause of the disease such futile attempts to

fight out the disease cannot but be advanced, to fail.

Tuberculosis like all other fevers is the product of undigested, unoxygenated, uncombusted food material in the system. Owing to ignorance, indifference and indulgence, and owing to the poverty on one side and worry on the other, people are forced to take wrong and negative diet day in, day out.

Due to poverty, people are forced to live in almost slums where ventilation and sunlight are inadequately available. Due to the foreign domination, under which people are groaning we cannot expect better conditions in the health of the people. Until the health of the people forms the main look out of the rulers; until poverty is driven out of India,—India which is called Ratnagarbha and Vasugarbha, her people find the fruits of their toils themselves; until people of India find time, leisure and money to choose their health giving diet any amount of propaganda or any number of activities are sure to fail.

Proper education in the right direction regarding the details of health giving diet is immediately needed to the people.

An ounce of activity in that direction is better than pounds of movements in other directions in the real bringing down of the disease.

REAL EDUCATION

BY

PROFESSOR SHYAM SUNDAR GOSWAMI

Dean, Goswami Institute of Yoga and Physical Culture, Santipur, Bengal

It was a bright morning. I was in my study, reading a book on philosophy. My eyes were fixed on the book, but my mind was heavy and wandering. One thought after another came and passed by. I felt as if something were lacking in me—a feeling that left me unhappy. My body was still, but a storm was passing through my inner self.

Suddenly my father, rather unexpectedly, entered the room and saw me sitting there. Did he read my thoughts? I do not know. He too was still for a few seconds staring at me. Then he said, "My boy, philosophy of life is the best of all philosophies. One cannot enjoy life if the natural demands of the body are not met. Go out of doors. It is not the time to sit inside. Sadness can be conquered only by cheerfulness, and cheerfulness comes from healthful activities of the body."

He left the room. I have always been impressed by my father's personality. The joyous spirit is constantly expressed through his healthy and fit body. He is an example of plain living and high thinking.

I thought and thought I suddenly realized that pouring dead matter into the brain by reading books is no real education. To bear the burden of other men's thoughts, which sometimes are undigested thoughts, does not develop the inner powers of the mind. The unfoldment of powers occurs from within. This is real education. But this cannot take place unless a vital condi-

tion of the brain and the body as a whole is created by proper means. Our minds cannot be in tune with the Infinite if the molecular purity of the body is not maintained by right living. I put the book on the table and left the room. I looked at the sun. It was glittering in the blue sky.

I began to walk. I walked several miles. I was perspiring, but I had a pleasurable bodily sensation, a feeling of well-being, which I had not experienced for many years. I returned home and had my bath. Then, to my surprise, I felt hungry. This, too, was a new experience. For years I had taken my meals mechanically. I had entirely forgotten that there was such a thing as enjoyment in eating. But this time I enjoyed my meal immensely. I realized at once that physical culture might give me many other enjoyments. It would increase my love for life, and this love would help me, to free the many emotions within me which I wanted to express, thus making me a better man physically and mentally.

I commenced walking regularly. After a few days one of my friends came to me and advised me to purchase a pair of dumb-bells for exercise. He added that he had seen a pair in an old iron shop. We went to the shop together. I picked up one dumb-bell with one hand and raised it to my shoulder with some effort. It was impossible for me, however, to push it overhead. My friend was able to do it without much difficulty. It was only forty pounds and I was very

THE INDIAN NATUROPATH

much annoyed with myself. I couldn't believe I was so weak.

Of course, I knew that I had had a fragile constitution from childhood. But I did not realize the extent of my weakness. It clearly demonstrated the bad effects of neglecting the physical culture life. However, this humiliating incident aroused in me a determination to build a strong and vital body. It aroused in me a courage and power to turn failure into success. I was not prepared to surrender. I would not let myself believe that I was made of clay and rubbish. This was the beginning of my physical culture life.

I was twenty-seven years old at that time. I took my measurements. My chest girth was thirty-three inches and my upper arm measured about ten inches. Other parts of my body were equally undeveloped. I commenced exercise with light dumb-bells. I adopted the so-called conventional nourishing diet. I took four meals a day. I followed this plan of exercising and dieting for a year. Of course, I improved to some extent, but my improvement was not at all satisfactory. I made some alterations in my program. I added much more food to my daily diet with the wrong notion that I needed.

I continued with this program and my development proceeded at a slower rate. Then I reduced the amount of exercise and began to eat as much as I could. The result was that I began to put on fat. My brain became somewhat dulled, and a disinclination to physical activity developed. I realized then that something more than exercise was needed.

I commenced to study physical culture seriously. I studied various

theories, analyzed many systems, came in contact with many physical culturists and made experiments upon varied methods of exercising. Though I made greater improvement in my body, still it was unsatisfactory. I concluded that either there must be some intrinsic defect in my body or that physical culture systems lacked something which was essential for me. But I did not relax for a moment. I worked and worked. I had to mobilize all the resources at my command in my effort to turn failure into success.

One day a copy of PHYSICAL CULTURE Magazine reached my hands. I began to read it. To my surprise I found in it exactly what I really wanted. Mr. Macfadden's idea so appealed to me that I began to study his method more thoroughly. Then I introduced the essential principles of the Macfadden method into my training program. Fasting, fruit diet, milk and fruit diet, and milk diet were added. My improvement progressed at a very satisfactory rate.

My attention was specially drawn to two factors of the Macfadden method: blood purification and diet. I was thoroughly convinced that muscular exercise, if not combined with right diet, was inadequate to build vital vigor and promote normal tissue growth in a satisfactory manner. I found this to be true in my own case as well as in the cases of many of my pupils. I also came to the conclusion that when the cells are nourished by toxin-laden blood they cannot maintain a high degree of functional efficiency, nor can the muscles perform at maximum strength.

At last I felt I was physically fit to begin special training for making new weight-supporting records. Muscular

strength acquired by previous training gave me sufficient self confidence to attain success in anything. Physical strength develops not only an ability to work but excites a desire for work, both physical and mental. It helps the proper functioning of the brain, and organic strength depends to a great extent upon it. Strength building is one of the most important parts of man-making.

At the beginning of my special training I underwent a fast for a few days to cleanse my blood and my body as a whole. I broke the fast with a fruit diet and thereafter I adopted a milk diet for two weeks. The fast stimulated the vital activities of the cells to a maximum degree. This was shown by my increased muscular development which followed later when a normal diet was resumed.

I SELECTED only natural foods, because I thoroughly believed in the Macfadden principle, "Man can be properly nourished only by natural food." I strictly avoided denatured and refined foods because they had been robbed of their vital elements. I did not use flesh foods. Clean fresh raw milk, fresh cheese from whole milk, whole sour milk, butter, cream, nuts and a small quantity of whole-grain cereals, were my chief foods. I used plenty of greens and acid fruits. Seasoning the food with spices and condiments was avoided. Only very little salt was used. There was no tea, coffee, tobacco, or alcohol. Three meals were taken daily. I regulated the quantity of a meal in such a way that I had an appetite for the next meal. A fruit diet or a salad diet about twice a month and an occasional fasting were used.

I took special care about intestinal cleanliness. I realized that intestinal

toxemia not only lowered vital vigor but hindered normal muscular development. For maintaining a healthy and correct condition of the colon, I added sufficient quantities of antitoxic and laxative foods. Special abdominal exercise helped me in maintaining normal mobility of the colon. The exercise consisted of abdominal calisthenics, abdomino-concave, abdomino-cord, abdomino-short-quick-breathing, abdomino-push, reverse-trunk-on-scapula, reverse-trunk-on-head and reverse-trunk on neck. About two or three times a week I had colon lavage. Only a small quantity of cold water was used. This internal cold application strengthened and toned the internal musculature to a remarkable degree.

I had approximately eight hours sleep a day. I took cold baths twice a day, one after morning exercise and another after evening exercise. I also took sweat baths once a week. Cold air baths for prolonged periods and also sunbaths also formed part of my daily routine. In the morning I had my special Yogic exercises consisting of voluntary contraction and controlled movements of muscles, and various types of controlled breathing. The latter consisted of three types; the long, slow type; the short quick type; and retention. In the evening I took a vigorous form of muscle-strength exercise combined with Yogic dynamic exercise, three times a week. I had a brisk walk combined with a slow run on the three other evenings, with a thorough rest on Sunday.

As a result of this training I achieved the following measurements: Neck, 19 inches; normal chest, 47 inches, upper arm (contracted) 17½ inches, thigh 25 inches. My strength was also greatly increased. I was able to tear three packs of playing cards (each

THE INDIAN NATUROPATH

89

pack containing 52 cards), to bend a heavy steel rod, to break a heavy iron chain and to perform various other feats. Finally I was able to support six tons on my chest, and three-fourths of a ton on my throat—both great weight-supporting feats.

The principal object of my strength building was to show that every man can develop muscular strength to a great extent if he adopts the proper methods, and that this strength helps him to an extraordinary degree in maintaining not only a high degree of physical efficiency but also mental efficiency.

A high order of mental and spiritual life is possible only when health is established. Health is an indicator not only of the physical, but also of the mental and spiritual standard of the individual. I realized this truth by observing very carefully the influence of physical training on my mental and emotional life. I found that muscular efficiency played a prominent part in developing mental efficiency, for, the level of the fundamental muscular activity determines to a very great extent the level of the organic vigor, and this in turn influences the brain and the nervous system.

Those exercises in which balance, accuracy, concentration, control, co-ordination, attention and other mental factors are involved, should be incorporated in your program of keeping fit. Walking in the open air, for example, is an ideal exercise for improving thinking power.

I have also found that the gradual unfolding of one's mental capacity takes place when the scattered thoughts of the mind are controlled by the developing of mental concentration. This can be attained through a process in which the mind is trained to be in tune with particular types of vibrations produced by breath-control exercise.

By this process we can release brain

energy and allow a reasonable part of it to be conducted to the muscles, thus keeping the connecting parts between the whole psychic area and the whole motor area in free communication, and thus giving the brain cells a free and full chance of functional expansion. This results in maintaining the thought-machine in an excellent working condition. †

The full satisfaction of life cannot be attained if the spiritual thread of life is cut. The real strength of spiritual life lies in the right expression of emotion. The essence of spiritual improvement lies in allowing the immeasurable, incalculable and all power energies of the unconscious to express themselves normally and fully. If the atomic arrangements, which occur with the stirring of the unconscious, are not proper, the response of the reflex nerve centers to exciting causes is unhealthy, and the mode of discharge of power from them is also abnormal. I have found that without developing a clean blood condition, the nerve centers cannot be trained satisfactorily. The nerve centers will be educated to receive and react to only one kind of thought vibrations produced by a concentrated state of mind.

According to the Hatha Yoga, breath-control plays an essential part in making proper mental patterns. The level of activity of the medullary respiratory center is the measure of the level of the activity of the mind. Thus, by a specific alteration in breathing, we can influence the mind. The first step of the exercise is to build a mental attitude in which the inner self really believes that he has a healthy body. This thinking, in time, will be converted into sound conviction. After making one mental pattern perfect, proceed to make another. In this manner your whole mental and emotional make-up can be gradually altered.

CONTROL OF TUBERCULOSIS

'Organised' Home Treatment

Major-General G. C. Jolly's Broadcast

All over India anti tuberculosis schemes are being formed and tuberculosis institutions are springing up under the stimulus of the new movement. The Central Association, through its Medical Commissioner, is rendering technical help in the development of the various local projects, and is arranging that the experiences of each part of India become available to all others.

"The policy now advocated by the Association as a useful step that can be taken at the present stage of development, lays emphasis on the control of tuberculosis by *organised home treatment*. It is no use closing our eyes to the fact, until such time as India is able to build up and maintain tuberculosis institutions on the scale in which they are maintained in western countries, the treatment of the vast majority of tuberculosis patients must be carried out in the home and preventive measures should be taken. But it should be "organised" at home and preventive measures should especially be introduced in those homes in which there are open cases of tuberculosis. It is fully realised that this policy is not the ideal one but it is a policy based on the hard facts of necessity and the only one which from a practical point of view has any prospect of success for some time to come.

Not ordinary treatment.

"While the main feature of the

scheme proposed is the stress it lays on control of tuberculosis by organised home treatment, it cannot sufficiently be emphasised that what is advocated is not ordinary home treatment as usually understood, which has had very little effect in the past in combating the disease. But it is '*organised*' home treatment, organised from the point of the application of as much as possible of modern specialised treatment and prevention to thousands of homes, where at present patients are left alone without any treatment whatever and without any measures to prevent spread of infection.

"If this scheme of organised home treatment is to succeed, there are five main activities which must be carried out in association with it. The first is the establishment of modern well-equipped and well-staffed tuberculosis clinics. The second is the creation of facilities for the institutional treatment of selected patients who need special operations that cannot be performed in the clinics. Third, there must come into existence the closest possible co-operation between clinics and the great body of private practitioners, and fourthly, there is the formation of Care and after Care Committees linked with both the clinics and the private practitioners. Lastly, there require to be established colonies on settlements for tuberculous ex-patients in connection with each large sanatorium



THE PROBLEMS OF THE SEXUAL LIFE

Its Medical, Psychological, And Sociological Aspects

By Prof. Edmond Szekely

(Continued from page 74 of the Indian Naturopath for June 1940)

From a dialectical point of view the male organism represents 'thesis' the female organism represents 'anti-thesis' and their psycho-physiological union represents 'synthesis'

Everything in Nature and Society is developed through these different phases towards a higher synthesis which always represents a dynamic equilibrium.

Hence comes the following practical consequences:—The two most essential problems are knowledge of oneself and the choice of one's sexual partner. In order to achieve a balanced union to complete ourselves, we must first know ourselves from a psycho-physiological point of view so as to know who is the complete sexual partner we need and who is capable of completing us.

Here the most important thing is always an absolutely frank and objective analysis vis-a-vis ourselves and others based on all the realities of life. We must have a good knowledge and be conscious of what we can give and what we can receive.

And instead of forming ideals we must look at the other person in the light of the every-sided reality of life and instead of appearing such as we should like to be, we must show ourselves with the maximum possible frankness as we really are. In short, we must have objective and conscious frankness based on the realities of life.

From this point of view we must recognise that contact between the sexes to-day is more healthy and real than in past periods. But it is not yet sufficiently so.

We must realise that love is the most many-sided activity in life. It is a science, an art; it is at once reality and fantasy. It is based on the experience of all the senses and organs in form, colour, melody, perfume, feeling, thought and intuition. In short, love is an artistic creation which has its own laws in the same way that painting and music have. The first and most important of these laws is the law of individual development. Only that love relation can remain permanent and harmonious in which both individuals secure and realise the pre-conditions of individual development of both parties. Where these pre-conditions and possibilities are lacking love must die sooner or later. The law is equally valid even in relations of friendship, because evolution exists as a principal end not only in Nature and Society but also in individuals. Love is the most powerful means of realising individual evolution. So first and foremost it is always individuality and personality which count.

It is always this individuality that we love. The greatest document in proof of our thesis is that individuality and love appeared simultaneously in the history of humanity. During the prehistoric periods of primitive races when differentiation did not exist, love

did not exist either. All the men lived a sexual life with all the women - there was community of the sexes - in an exclusively physiological way. It was only later after the occurrence of individual differentiation that individual choice of a sexual partner appeared. So love is the most many-sided form of individual evolution through the harmonious completion of oneself.

The second principal law is *the law of activity*. Where one of the two partners does not change but remains passively always at the same psychological level, love cannot remain permanent. Static and unchangeable mechanisation are likewise fatal to love.

The relation of love must always be new as in a kaleidoscope where all the colours are continually changing with a constant and inexhaustible richness notwithstanding that the kaleidoscope always remains the same.

Reciprocal individual development within marriage can be permanent and harmonious only if both parties reflect all the wealth, all the nuances and all the values of human life and culture. In accordance with the psychological law, the more one gives within marriage, the more one receives.

We can therefore draw the final conclusion that sexual equilibrium and harmony in love are possible; but not easy of attainment.

It is very difficult to find them in ourselves and impossible to find them elsewhere, because what we receive depends on what we give. So in final analysis our happiness always depends much more on our inner qualities than on all other factors. This is so because sexual equilibrium can only exist

where there is general equilibrium in all aspects of our life.

And so harmony in love and in sexual life belongs and will always belong to a minority consisting of the aristocracy of will and intelligence, which has the capacity of consciously solving all the problems in life in their successive order of importance. Our greatest moral duty is to do all we can to make this minority always more and more numerous until it becomes a majority when harmony in life can belong in a higher society to the whole of humanity.

(1) What is your view about "free love" ?

According to dialectics free does not mean sexual chaos and irresponsibility. Love is an integral and concentrated activity and demands the totality of our energies; it does not tolerate dispersion.

From an exclusively physiological point of view it is perfectly possible for a man to live with several women simultaneously or vice versa. But the laws of psychology do not tolerate this dualism of the psychological energies and inevitably take their revenge in the form of various kinds of psycho-physiological disequilibrium.

The psycho-physiological constitution and mechanism of the man enjoins monogamy from the point of view of simultaneity. Naturally this does not mean that one cannot change one's sexual partner during life, as this would be anti-dialectical dogmatism and slavery. We are only forbidden polygamy *at one and the same time*, in other words to live sexually with several persons simultaneously. As far

as change of sexual partner is concerned the most decisive directive should be the assurance of the precondition of individual development and not external or secondary factors, because first and foremost sexual harmony is the greatest moral duty owed by the individual to himself. Naturally one cannot ignore other factors completely since they are not a negligible quantity in the dynamic totality. It is necessary to harmonise in a dialectical way with the greatest care individual evolution, sexual freedom and omni-lateral responsibility.

Freedom of love is not chaos and irresponsibility, but simply consists of the following truth: Love ought to be determined exclusively by its own internal factors and should be in no way influenced by external factors (economic factors, dogmas, prejudices).

(2) What are the psychological consequences of the difference in the erogenous zones of the two sexes ?

The most important consequence is the following:—Man who has physiologically a single central erogenous zone has psychologically a single important need "sexual possession and the certainty that he has the love of his sexual partner." The woman, on the other hand, who has superficially scattered erogenous zones, not only needs the certainty of her partner's love, but *also* needs always and everywhere a series of external manifestations of tenderness and affection on the part of her sexual partner.

This is also a very important psychological law and one unknown to the majority of men. Little details and superficial habits very often play a very important part in the relation of love and they can sometimes even

become decisive factors in their psychological consequences.

(3) Are there other important factors in the difference between the erogenous zones of the two sexes ?

There are many; we have only touched on the most important being limited in time and space. For instance, knowledge of the increasing and diminishing graphs of the intensity of feminine sexuality between two menstruations etc. is another of great importance.

(4) Can complete satisfaction of one person exist without satisfaction of the other ?

No. In the act of coitus the two psycho-physiological organisms become a single dynamism of the nerves and each privation of satisfaction in one person reacts also on the other.

(5) Is it a right conception that "love does not exist at all", being merely a fanciful creation of literature and the arts ?

This is like statements of deaf people about the Fugues of Bach. Incapacity for living or understanding something does not mean that the thing does not exist. Just as in society each fundamental material or economic activity has its ideological structure, so in life each human physiological activity has its psychological superstructure. So from a dialectical point of view love is the psychological superstructure of the physiological sexual union.

(6) Can sexual harmony exist without one's being conscious of all these psycho-physiological laws ?

The answer is a categorical No ! If we cast musical notes into the air haphazard, they cannot fall down in the musical order of a Beethoven.

Symphony, without the conscious and synthetic activity of a Beethoven.

In the same way sexual harmony cannot exist in the midst of the play of hazard, in the midst of the blind forces of sexuality. Instead of being dominated by these forces we must master them. This is only possible through conscious activity. These laws are as old as human individuality itself and have been applied more or less completely, but always consciously, through every period by all those who have achieved sexual harmony.

From this point of view we of the West lag rather far behind: the real many-sided masters of sexual harmony are already to be found in the past in East in possession of much dialectic, having for instance, a detailed knowledge of the influence of colours, sounds, perfumes, etc. on sexuality.

The lesson to be drawn from all this is that unconsciously, without knowledge of these laws one can only realise a momentary passing harmony doomed from the start to disappear, but not true permanent harmony. This question deserves to be reflected on as Dante says in his "Inferno":—"There is no greater sorrow than to remember happy times in misery."

(7) Can permanent equilibrium exist in spite of the fact that there is continual change in the factors of life?

Equilibrium must always be dynamic and never static. For instance, a statue has a static equilibrium which can be very easily upset - by an earthquake for example. Whereas a ship out at sea has a dynamic equilibrium and in spite of its never being in static equilibrium

dynamically it always preserves a tendency towards dynamic equilibrium, and never lets itself be overturned by wind and waves. We need the same dynamic equilibrium in life and particularly in sexual life. This is realisable with certainty but also with difficulty.

(8) What is the most recent psychological trend since Freud and Adler?

The most recent direction is dialectical psychology which regards life as the every-sided and dynamic unity of the organism and the consciousness in its adaptation to its triple environment:— nature, society and the individual self. In sexual life it is the third milieu - individuality - which plays the predominant part.

(9) What is the role and importance of environment?

In the relation of love, one partner represents the environment of the other and vice versa, that is to say in this way one represents for the other the whole of his or her sex as the case may be. There is therefore a great responsibility placed on them vis-a-vis themselves from a psycho-physiological point of view and vis-a-vis both sexes as a whole from a moral point of view.

(10) What is the role of psychological and social difference in sexual life?

Naturally the fundamental psychological differences between the two sexes and professional differences in social life etc. result in numerous laws of very great importance and consequences of very great importance in sexual life.

THE INDIAN NATUROPATH

95

We cannot here enumerate them or go into them in detail. Our precis does not claim to be complete. It is intended to make people think about the general problem and to serve as a guide for individual application.

(11) How can one apply concretely these general laws?

The work of applying them concretely belongs to a specialist in psychology with a many-sided practice and rich experience.

According to dialectics, there are no abstract verities, there are only concrete realities. It is only a specialist who can provide a concrete solution on the basis of concrete analyses.

(12) How can one realise this diagnosis and therapy without knowing personally a specialised psychologist?

Personal acquaintance is not important. The most essential thing is to attach importance to the acquisition of sexual balance, secondly frankness, thirdly to be without prejudices and lastly to have the intelligence to formulate all one's personal symptoms clearly and exactly. One must make

one's partner achieve the same thing and simply send the results to a specialist without knowing him personally and even, if one wishes, without giving one's name. If the specialist really possesses the dialectics of his speciality he will send concrete directions about cure and diagnosis. After that one only needs one thing - the will to carry out the instructions received.

(13) What importance has the solution of the sexual problem?

The importance is very great and many-sided. An unbalanced sexual life absorbs and paralyses all our energies and hinders us in all our activities - individual, professional, social and moral. So it is a permanent source of inharmony.

On the other hand, solution of the sexual problem liberates all our forces and energies, increases our every sided vitality and activity and serves us as a permanent source of harmony and energy. The young generation in sexual misery is an unbalancing factor incalculable and of no social value, while a new generation which has realised its sexual freedom and balance becomes the creative and dynamic basis of society.

BOOK REVIEWS

Vital Facts about Foods By the late Otto Carque. Published by his wife Mrs. Lilian Carque. Copies can be had of Carque Natural Brands, Glendale, Inc. California, U. S. A. Cloth cover \$ 1.50. Paper Price \$. 1.

There are numerous books now on the subject available in the market. Many attempts have been made by different authors to exhaust the subject; but failed. This is also a similar attempt but this author has aimed at a very vital part of the subject and so the name 'Vital Facts about Foods' is appropriate. He says that the organic mineral elements are the most important part of the food elements and that

the same are available in abundance in fruits and vegetables; and in the outer coatings of all cereals and legumes. The same slogan is preached through the columns of our journal over and over. The other important feature of the work is, he differentiates the acid-forming and acid-binding elements of which the acid-binding substances are said to be the most nutritive and health building substances,

while the former are destructive to a perfect health.

The language of the work is lucid and the lay public may very easily learn the vital facts about foods. We commend the work to our readers.

— **Vaccination Scourge Exposed:** by Dr. M. K. Pandurangam, Director, Yogic Cure, Health centre, Madras, etc.

Published by Bliss Cult Colony, Ambattur, R. S. near Madras

Cost As. 4.

The book contains 112 pages of solid matter based on up-to-date scientific knowledge, in the exposition of the scourge of Vaccination; besides an elaborate introduction of 12 pages by the author.

Dr. Bishagratna A. Lakshmi-pati, B. A., M. B & C M. has written a foreword in which he observed that he had evidence that death of a child was directly traced to vaccination. He cites cases, in which irreparable harm was the result of injections and condemns, in the end, the state being a party to these licensed murders.

The book contains very useful matter for those that have got any doubt as to the harmfulness of vaccination. The author views the subject from various view points and objects the same scientifically, politically and economically. We commend the little volume to our readers.

— **Baths:**—By S J. Singh, M. A., B. Sc., N. D. Principal, English Naturopathic College and Hospital, 57 Gwynne

Road, Lucknow. Published by 'The All India Nature Cure Association,' 57 Gwynne Road, Lucknow. Price. As. 12. Pages 90.

The author is a naturopath from a very long time. He has compiled almost all the hydropathic prescriptions in a single book. He has included in this book all the hot and cold water applications besides a few electrical applications. The book contains useful readable matter of scientific interest and we do not hesitate to recommend this book to every novice of nature cure.

Gems of Health, Part I. [Compiled and published by Dr. Jata Shankar Nandi N. D. (New York) N. D. (Bezwada etc.), Health Home, Sabarmati, Ahmedabad. Price As. 12. Pages 237.

This book contains the first half (500) of the 1001 Gems of health in this part. Readers of the Indian Naturopath were reading a series of health gems contributed by the author to the Journal. He had practically compiled a number of creamy sayings from many experienced health advisors and doctors of various systems of medicine.

The sayings are really gems as they contain the Principles of Health and Hygiene by following which one can lead a healthy robust life for a very long time.

An exhaustive analysed contents is appended at the end of the book. We strongly recommend this book to every one of our readers.

'UNIVERSAL UNCOOKED FOOD'

Price Rs. 4.

By B. S. GOPALA RAO, N. D.,
Rajamundry.

and Rs. 3-8 to Subscribers.

REVIEW FROM THE "MAHRATTA" dated 24-5-1940.

The cooked food has its own dangers. Vitamins that are found in their best conditions in a natural state, undergo a change when heat is applied to them.

The writer has considered the problem of uncooked food from all possible angles of vision. The quality of food more often induces character. Therefore the problem of food selection is indeed grave to make demands on our minutest attention. The exposition of the argument is simple and convincing. Barriers of jargon are not erected by the author to obstruct the path of the reader in following the argument.

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR
HEALTH PROPAGANDA

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.

For Particulars Apply to:— THE GENERAL SERETARY,

The Indian Naturopathic Association,

BEZWADA [S. India].

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 persons 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.

[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.

Do you Want to be a MEMBER

Annual Subscription Rs. 3 only.

Members will get copies of

INDIAN NATUROPATH FREE.

Regd. No. M. 2170

PRICE Rs. 20

JUST PUBLISHED

POSTAGE EXTRA

Human Culture & Cure

By

DR. E. D. BABBITT

WE are glad to announce

that the printing of the above book

is now complete, and the bound books

will be sent to the Subscribers of the

same on 15th August 1940

The pre-publication price of Rs. 10 is now withdrawn.

- | | |
|----------|--|
| Part I | Philosophy of Chromopathy and apparatus. |
| Part II | Sexualogy and Sociology. |
| Part III | Psychology and Mental Healing. |
| Part IV | Nervous system and Insanity. |
| Part V | Diseases of organs and Cure. |

578 Pages

150 Illustrations

Printed on heavy antique paper and bound in cloth.

*For detailed prospectus
apply to:—*

The Chromopathic Institute,
Andhra Grandhalaya Press Buildings, BEZWADA,