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THE INDIAN NATUROPATH

THE OFFICIAL ORGAN AND GAZETTE
— OF —

THE INDIAN NATUROPATHIC ASSOCIATION.

A Health Monthly expounding the Philosophy of
Naturism and the several Systems of Nature Cure.

Vo. I.

BEZWADA (INDIA)

AUGUST & SEPTEMBER 1926.

No. 2 & 3.

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As others see us.

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THE INDIAN NATUROPATH.

A HEALTH MAGAZINE.

TEACHING HOW TO MAINTAIN AND REGAIN HEALTH BY VARIOUS
NATURAL MEANS WITHOUT DRUGS AND OPERATIONS.

If you wish to enjoy the prime of health and immunity from all diseases to which the flesh is heir; if you wish to maintain or regain youthfulness, strength, endurance and beauty; if you wish to say good-bye to the drug and its after effects; if you wish to improve physically, mentally, morally and spiritually; then, you will deem it your imperative duty to make the **Indian Naturopath** your *constant companion*. There is no sane mind, no spiritual perfection, and no salvation of the soul without a healthy body. Every day we see hopeless, emaciated, obese, unnerved, paralysed, crippled, unsexed, demented, prematurely aged, and half dead specimens of humanity who are thus cursed for the rest of life to be a burden to themselves and to society, death reaping a rich harvest as well; all, because of ignorance of the precious knowledge which the valuable **Indian Naturopath** imparts.

Barring accidents, it is the destiny of every well-born human being to arrive at a happy vigorous sane old age without the decrepitude decline and disease so incidental to modern age; and when the allotted physical vitality is finally exhausted in a life of usefulness and progress, to pass in peace and painlessness to the realm of the unseen. A key to this consummation devoutly to be wished for, lies in following the precepts of the **Indian Naturopath** which promises to save many a valuable and promising life from the clutches of lingering diseases and dire death.

There is no modern system of the healing art which can compare favourably with Natural Therapeutics. Without practically any paraphernalia or heavy cost, it is the only System of Cure which has from times immemorial secured the greatest longevity with the highest physical efficiency and maximum brain power, and that too in the shortest period.

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THE COUNCIL OF
THE INDIAN NATUROPATHIC ASSOCIATION.

Regd. No. M. 2170.

Annual Subs. Rs. 3.

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THE OFFICIAL ORGAN AND GAZETTE
OF

THE INDIAN NATUROPATHIC ASSOCIATION.

Motto: यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ॥

From Whom is the emanation of beings, By Whom is all this pervaded,
Worshipping Him by his native action, Man attaineth unto perfection.

Bhagavad Gita, Ch. 18, V. 46

Vo. I.

BEZWADA (INDIA)
AUGUST & SEPTEMBER 1926.

No. 2, 3.

THE NATION-WIDE ENROLMENT.

(EDITORIAL)

We invite the special attention of our readers, particularly of all persons interested in the successful propagation of Naturopathy in this country, to the two letters addressed to the President of the Indian Naturopathic Association by Dr. Jatashanker I. Nandi, N. D., M. N. S. A., (America), of Mehsana, Baroda State, the full text whereof is published elsewhere in this issue. This gentleman is an American graduate in Naturopathy of nearly 15 years standing, who has devoted a large portion of his life to the propagation of Nature Cure in India. His natural zeal and high technical qualifications, coupled with his long and varied experience in a distinguished career involving great self-sacrifice, make him one of the foremost veterans in the field at the present day, whose opinions are entitled to the most respectful consideration. We perfectly endorse his view that "No attempt at popularisation of Naturopathy is better calculated to achieve its objects than the establishment of an All-India School of Naturopathy on the lines of the American Schools of Drugless Healing, which will be empowered to grant diplomas to the successful candidates." It is quite true that 'thus every year a batallion of earnest and energetic youthful Missionaries equipped with proper training will be added to the ranks, who would have a personal interest in popularising the Blessed Science.' The significance of the advent of these properly equipped Missionaries will be seen in its true perspective, if only we recall to our minds the

frequent experience that any propaganda carried on by untrained amateurs possessing more enthusiasm than technical skill, and not always equipped with the perfect self-confidence of a trained professional expert, does not generally make the desired impression on the public.

But, however, the creation of a central National Institution of the kind proposed, does itself pre-suppose the completion of a series of preliminary operations, which depend for their success no less upon the zeal, energy and co-operation of all the thinkers, workers and sympathisers of the movement scattered all over the country, than upon the favourable response received from the nation at large. These preliminary operations naturally fall into three successive stages which are discussed in full detail by the learned Doctor, who has incidentally thrown out many a practical hint in order to the thoroughly efficient performance of the work in each stage. Obviously, a standard National Institution of the type suggested requires for its creation substantial funds which can be procured only by a proper appeal to the nation, resulting in the desired response. This appeal, in order to be effective, must not only be accompanied by a carefully drawn up prospectus issued by the Academy of the national organisation and furnishing accurate plans, estimates and all other necessary details respecting the proposed Institution, but must proceed from a competent and respectable Committee wherein the public will place implicit confidence. Of course, such Committee shall include the technical experts of the Academy and other

personages commanding public recognition, respect and influence and duly elected by the members of the National Organisation.

Thus we see that the first and foremost thing to be accomplished is the work of congregating and consolidating on one platform the numerous thinkers, workers and sympathisers of the Naturistic Movement existing throughout the country, so as to form a national phalanx of immeasurable momentum capable of achieving without fail the lofty and blessed ideals of the National Organisation. Individual or local exertions, whatever their other merits, will only be like the surface ripples that rapidly vanish away in the immensity of the ocean, as has been the sorry experience of many an unaided amateur worker in the country upto now.

Those of our readers that have read the "Annual Report" of the Indian Naturopathic Association for the year 1925, published in the last issue of this journal, will know how many notable workers there are at present all over the country, who have spent large portions of their lives and made immense and untold sacrifices in the attempt to propagate and popularise Naturopathy in their respective localities; and how many thousands of followers of Naturopathy and sympathisers of the movement have consequently come into existence everywhere in the country. Undoubtedly there is an intense, spontaneous and universal craving in the minds of all these for a co-ordination and concentration of all their stray exertions, resulting in a mighty national propaganda worthy of achieving the vast

programme of the Naturistic movement.

The nation knows very well by this time how this universal craving has brought into existence a registered national society sworn for the propagation of Naturopathy, by name 'The Indian Naturopathic Association', whose objects, as stated in its Memorandum of Association, are printed elsewhere in this issue, and which is now hailed with delight by Naturopaths from all over the country as supplying the one supreme need of the moment. We cannot over-emphasize the paramount duty of every lover of Naturism who has the welfare of the country at his heart, in immediately enrolling himself as a member of the Association, and thus making his private and comparatively insignificant zeal and exertion an integral part of a mighty torrent with incalculable momentum, capable of over-coming all impediments and rushing unimpeded to its chosen destination.

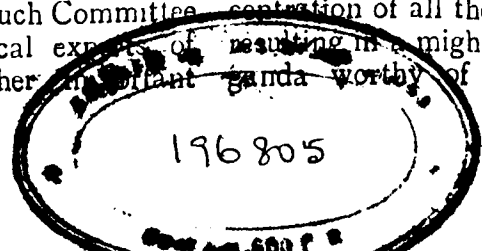
The two-fold initial benefit of this nation-wide enrolment is that it not only lays the foundation for all future operations by building up a strong body for the Association, but also incidentally puts it in possession of the funds so very badly needed at this stage for carrying on vigorous propaganda of any kind. It is estimated that with a minimum enrolment of 1,000 members and an annual income of Rs. 6,000 by way of subscriptions alone, the Association will fairly be able to enter upon further developments in its valuable work. There is every reason to expect that the Association will be able to accom-

plish this easily and in a very short time, having regard to the ripeness of the field and the numerous workers and sympathisers spread throughout this vast country.

At all events, this desired enrolment is expected to be spontaneous on the part of all intending members. As, however, any possible inadvertence or other casual impediment may very likely lead to a postponement or unintentional omission of the enrolment so very dear to the heart, we suggest that a vigorous canvassing effort may be made by all the well-wishers of the movement, so as to facilitate and expedite the completion of this initial work. As the Association is purely a scientific and philanthropic organisation, there will be no profiteering commercialism in any of its propaganda, and none of its funds will be improperly spent in that direction. This work of canvassing members will be quite an honorary service, prompted purely by a spirit of love and sacrifice in our workers.

In order to the speedy and successful performance of this fundamental item in our entire programme, our esteemed brethren in the different parts of the country may advantageously pay special attention to the following points:—

(i) Those prominent Naturopaths who, with so much devotion and sacrifice, have already done the pioneer work of popularising Naturopathy in their neighbourhood, and thus have made a mark on the people's mind, should kindly see that they first of all enroll themselves, before they take up the work of canvassing the membership of others. But, in no case, should



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their activities stop with their personal enrolment; and they should assiduously proceed with the work of enrolling as many members for the Association as lies in their power. They should never forget that they form the main pillars of the movement, and that the Association eagerly and confidently looks to their unremitting sympathy, enthusiasm and co-operation for any success that may possibly attend its activities.

(ii) Each member should, without leaving this huge work of national enrolment solely to the hands of the comparatively few leading workers referred to in the above para, exert himself to the best of his means and opportunities in securing the enrolment of at least a small number, say a minimum of half a dozen, of his knowledge or acquaintance, who may be interested in Naturopathy.

(iii) Having regard to the fact that already there exist in the country thousands of persons possessing sympathy for and even interested in, the cause of Nature Cure, our workers would be very wisely economising much time and effort by limiting their first approach to the aforesaid individuals. After practically completing this first class, and thus acquiring for the Association the steady foundation of extensive and sympathetic membership, and the initial funds necessary for more vigorous propaganda, it will be time for embarking upon the more ambitious and rather uphill work of proselytising absolute strangers to the blessed science or to the present movement for its propagation.

(iv) Having regard to the fact that the various systems of Yoga

constitute so many indigenous systems of Naturopathy commanding the unqualified faith and reverence of the entire Hindu race, and that these systems are generally in the practice or patronage particularly of Sannyasins, special efforts should be made to have as many such Yogins and Sannyasins as possible enrolled as Honorary Members of the Association. Such will doubtless constitute an invaluable asset to the Association, in as much as, being highly cultured and self-disciplined people with practically no selfish avocations, and universally held by the people in high esteem and reverence, they will be inherently the most potent and desirable propagandists of Naturism.

(v) Generally, however, all persons should as far as possible be induced to enrol themselves as Ordinary Members only, in view particularly of the funds that are of vital import to any work.

We have no doubt that every sincere soul who understands the true character and the fullest implications of Naturism, and the divine contributions it is capable of making to the culture and happiness of Humanity, will heartily respond to this *Trumpet Call of Duty* sent out by India's National Organisation, and immediately rally round its unfurled banner. They have a solemn and momentous responsibility resting on them, in as much as the success or failure of this blessed movement depends vitally on the kind of response received from them. We trust they will do their duty.

FOOD AND HEALTH.

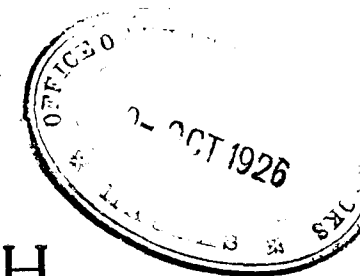
By Dr. P. DHANAKÖTI RAJU, M. D., M. R. A. S., Madras.

Everybody will and must admit that the subject of Food is very important and necessary to the well-being, progress and happiness of mankind; as also that of the proper selection, preparation and utilisation of it. All careful observers must have, more or less and at one time or other, recognised the fact that a man's temper and consequently most of his actions and character, depend on such an alternative as whether he habitually digests his food well or ill, and whether or not the meals which he eats are capable of being and are converted into healthy materials suitable for the ceaseless work of building up both muscle and brain, and for contributing to the proper and vigorous performance of their functions. But the truth of this important fact has never been generally admitted to an extent at all proportionate to its great importance; and it does not produce any practical result upon the habits and conduct of men in any degree commensurate with the great concerns involved in it. For, if there could be an adequate and practical recognition of the value of sufficient and appropriate food to each individual in maintaining a high standard of health and in prolonging a healthy and vigorous life, and thereby largely promoting cheerful temper, prevalent character, and consequently improved moral tone to the individual, it is certain that such a recognition would soon bring about

a revolution in the habits and character of the community and lead to achievement of a great improvement in their conditions, viz. *physical, mental, moral and social*.

Do we not see, everywhere in this country, innumerable instances of the disastrous results of ignorance on the part of the great majority of the people, even among the so-called educated classes, with regard to the subject of food in its bearings upon the welfare of man. Certainly, no one can deny the fact that the majority of infants in this country are reared on imperfect and insufficient milk by weak and ill-fed mothers, and that consequently the signs of bad-health, feeble vitality and disease arising directly or indirectly from such malnutrition, are observed at a very early hereditary age and are apparent in symptoms of digestive disorder and ultimately even such dangerous disease as Tuberculosis, as also in the development of bad habits of body and mind as evidenced or seen in weakness of the physical, mental and moral faculties. Such badly nourished childhood generally leads to feeble and imperfect youth and manhood, and the defect generally manifests itself in muscular and nervous weakness, incapacity and disinclination for any hard work, a fretful disposition, and an ill and ungenerous nature.

Again, in the case of over-feeding, improper feeding, or complicated and



unsuitable forms of food, it produces, ^{Suitable} for infants and children, troubles and disorders which are no less grave and sad than in the case of ill and poorly-fed children.

A very large proportion of boys and girls in this country are usually ^{Over feeding,} very poorly nourished. They ^{under feeding,} take either too insufficient or too inappropriate food at the most critical period of their growth and development. This is not merely from want of means, though in some cases it is so; but it is very often from want of knowledge and proper understanding of the laws of nature on the part of parents and guardians. Under these circumstances, the youth of this country, in most cases and respects, are not what they ought to be and would be under a better system of diet. They are more or less miserable looking, weak, feeble, wanting in energy both physical and mental, and incapable of continued and vigorous exertion of any kind.

When a person takes food, defective either in *quality or quantity*, it very often happens that all his doings, his general usefulness and efficiency, and, in short, his whole condition and character, physical, mental, moral and social, are very greatly influenced by the defective diet. It is among such persons, who are badly nourished either from want of means or want of knowledge and understanding or from want of efficient digestive powers, and who are consequently more or less ill-developed and ill-conditioned, that we generally meet with most instances of persons who are wanting in energy, physical and mental; who seldom or never enter

upon or undertake any work heartily and spiritedly; who can put forth only feeble and interrupted efforts in anything they undertake; and who are easily discouraged by the smallest difficulties and obstacles and at once give up their undertakings and their aim and objects, thus betraying a sad want of firmness, resolution and perseverance, which are indispensable antecedents to success and progress in any undertaking. Such people, we see, never accomplish anything important and useful, but almost always meet with sad failures and disappointments in the perpetual business in spite of sincere efforts and struggles in life. When we meet with such cases, we generally lose sight of, or are led to mistake, the primary and potent cause of the mischief, and are too apt to attribute the evil, not to the defective diet or defective power of digestion, but perhaps to perverseness of disposition and temper, to laziness unwillingness or carelessness to work, or to any such things in the individuals which may have been developed secondarily from the weak and feeble condition of the body and mind which were primarily caused by the defective diet. Therefore, this is a serious and sad blunder we very often make in our estimate or judgment of the working powers and efficiency of man. Again, do we not see everywhere the sad results of various kinds of errors and irregularities in diet which, though appearing at first sight quite trifling and insignificant, lead ultimately to and terminate in more or less permanent and troublesome digestive derangements, disasters and disorders? Sick headaches, bilious attacks, and innumerable forms and types of abnormal, annoying, and often

painful digestion or dyspepsia, pursue their victim through a considerable part of a life-time, to be perhaps exchanged for or added to some worse disease, such as diabetes, at a later stage of life. Nowadays, do we not see many a patient of this kind fall an easy prey to that dreadful and fatal disease, Consumption, which is rightly named a "Black Plague" by that famous Tuberculosis Specialist, Dr. C. Muthu, M. D., of the Mendip Hill Sanitarium. And, so common are these evils that they are regarded by people in general as a necessary appendage of poor "humanity." But there can be no notion more erroneous than this, since it is absolutely true that the complaints referred to are self-generated and self-inflicted, and form no necessary part of our physical nature and depend for their existence almost entirely on one's ignorant or vicious habits in relation to food and drink. Of course, except those cases in which hereditary tendencies are so strong as to produce these evils despite some care on the part of the unfortunate victims of an ancestor's self-indulgence and errors in diet, inappropriateness in quality and in quantity or irregularity in the mode of taking, must have been the cause of disease, but not, as is wrongly supposed, the physical nature of man.

And again, with many people, the true aim and object of eating and drinking are entirely lost sight of. Unfortunately, irregular habits of eating and drinking are acquired, and the gratification of an acquired taste usurps the function of that test which healthy appetite produces, and the principle that the food should be

adopted to the physical needs of the body and the healthy action of the mind, forgot ten altogether. So it often comes to pass as a result that, at middle age when man finds himself in the full current of life's occupation struggling for pre-eminence with his fellows, indigestion has become persistent in some of its numerous and various forms, shortens his "staying power" and spoils his right temper, judgment and prospects. And, besides all this, how true it is that few causes are more potent than an incompetent stomach to engender habits of selfishness and egotism! A constant care to provide little personal wants of various kinds thus rendered necessary, develops the growth of these sentiments, and they influence the man's whole character in consequence.

On the other hand, the poor man advancing in years, shows signs of damage and decay to his constitution from continuous toil with inadequate food, the supply of which is often diminished by his expenditures which are more or less unnecessary in themselves, but which are rendered almost unavoidable by the peculiar social institutions and customs of the country, such as expenses on occasions of marriage and death, and expenses undergone for purchasing unnecessary but expensive jewels for their women and children. It is a pity that many of this class of people are permanently crippled by some disease or other, and become permanently a burden and curse to themselves and others.

Thus it will be seen how highly important is the subject of Food in relation to Health, and how closely connected it is with the welfare and

happiness of man, and what great evils and disasters arise from ignorance and negligence or errors in the simple matter of Diet.

Hence, the Diet question is at the root of all diseases. Pure blood could only be made from proper and pure food. Proper attention to diet would undoubtedly save or reduce the rate

of infant mortality in Indian households, and remove by far the greater majority of digestive complaints and diseases in general.

And, if the drink of a nation or people were free from stimulating qualities or spirituous liquors, and the food also pure, the result would invariably be pure Health and Happiness.

THE LAW OF DRUGLESSNESS.

By Mr. K. L. SARMA, B. A., B. L., Nature-Healer, Pondicherry.

I have explained elsewhere that Nature Cure is the only genuine and eternal Ayur-veda, and not the heterogeneous and mischievous system, now parading under that trade-name. I have made it clear that the last-named is simply Allopathy in its primary, eastern form. To make this point clearer still, I shall now furnish a simple, homogeneous and rational explanation of the one fundamental difference between the Nature Cure and all others. This difference, as I have pointed out before, is about the use or non-use of *drugs*. The Nature Cure strictly observes the Law of Druglessness. Allopathy pins its faith to the regular and enormous consumption of drugs. In this respect, the *false* Ayurveda, whose pretensions I have exposed, and shall still further expose, is just in the same boat with its Western descendant which prides itself on being a 'scientific' system.

The light of knowledge has already illumined the lofty summits of

human thought, though darkness and disbelief still hang heavy over the minds of the rank and file, even in the Medical Profession. Dr. Oliver Wendell Holmes, the great writer, has expressed his conviction of the validity of this Law in his own forceful style, as follows: "If all drugs are thrown into the sea, it will be so much the better for men; but it is bad for the fishes." Now, Holmes had the temerity to retain his common sense, his God-given faculty of discovering the truth, while burdening his brain with the learning of the medical schools. Otherwise, there is no reason to discredit his words. Still, it may be necessary to corroborate him from more "authoritative" sources. There is ample testimony of this kind now available to the lay public. As a sample of the whole lot, I select the following pithy saying of Sir William Osler, M. D., a great authority among the Allopaths, which runs thus; "We put drugs, of which we

know little, into bodies, of which we know less."

To assume that anything not being our natural food may be legitimately used as medicine, is to forget that non-food substance, such as salt, destroys the health of those who are healthy. Those who defend the use of drugs must, if they are consistent, maintain that "what ruins health must cure disease." In fact, this is just the *reductio ad absurdum* of Allopathy.

I quote below from a competent critic of Medical 'Science.'

Dr. Robert Walter, in his 'Vital Science,' writes:—"For ages man has continued to believe in the curative powers of morbidic agents—of deadly poisons—of anything and everything that experience has proven to be destructive to life and health. It seems strange that imagination has never clothed healthful agencies with this mysterious virtue."

"If the reader should hesitate, under a vague feeling that after all it is not practicable to dispense with drugs entirely, I shall here point out the huge fact, which stares us in the face, that a powerful School of Medicine, comparatively recently founded, namely *Homeopathy*, continues to exist and enjoy a fair share of the patronage of the public, while its acknowledged rule is to employ drugs of such minute dosage that even chemical analysis fails to detect them. Practically, therefore, Homeopathy is a system of Druglessness, and its success is a practical demonstration that drugs are not necessary

for cure of disease. This has been pointed out for cure of disease. This has been pointed out by Dr. Holmes and other authors.

The rational basis of this Law is as follows. The evolution of living matter, such as that of which animal bodies are composed, sets a limit to the field within which medicines must be sought. And this evolution has been so well stated in the Vedas, that it will be superfluous to cite other authorities. The Vedas give the various steps of the evolution of Life as follows:—*Akasad Vayuh, Vayor Agnih Agner Apah, Ad-bhyah Prithivi, Prithivya Oshadhi-ayah, Oshadhibhyonnam. Annad Bhutani*. The five states of matter are all evolutions of the subtle substance called *Akasa*, which is translated as Ether. From Ether came Gas or Air. From Air came Liquid or water. From this came Earth. From Earth came the members of the Vegetable Kingdom. From this last came Food. From food came the bodies of animals.

This means that the Animal Kingdom normally subsists upon the products elaborated into food by the plants. These, in turn, derive substance from the inorganic matter of the Earth. Recently, Science has at last come round to this teaching, after long groping in error. It is now definitely admitted that plants alone have the faculty of subsisting directly upon earthy, inorganic matter, while animals can subsist upon such matter only indirectly. That is, animals can and ought to subsist upon the parts of plant-bodies, such as leaves, fruits, stems and roots,

but cannot subsist upon inorganic earthy substances. In so far as these are allowed to enter into the animal body, there is an effect of poisoning. This effect is clearly and promptly seen in the case of substances not commonly consumed. But, in the case of common salt and the like, there is a little difficulty in tracing the mischief to its cause, so that few people know the harmful nature of salt, when used as a regular article of food. In this connection, I would invite the reader to study for himself the question of salt, in the excellent summary of the subject, published by the Theosophical Publishing House, Adyar, Madras, under the title '*Salt:—A Superstition*'.

Now, it stands to reason that repairs in the animal body must be effected with the same materials, out of which its original structure was created. Hence, in disease, the needful remedial processes, which alone are necessary, can and ought to be supported by the supply of food-substance. Substance of non-food nature cannot and ought not to be permitted to approach at all. Such substances are called *drugs*. Hence, all purely earthy, inorganic substances, such as mineral salts, and all metals and metallic products, as well as all poisonous vegetable products, are outside the field for selection of medicinal agents. Of course, if these latter are used, occasionally, in genuine Homeopathic doses, the life-powers will be able to eliminate the foreign matter, rapidly enough to prevent evil. In this connection, I have to assert that Nature has made no provision for the regular and easy elimination of metallic and

other inorganic matter, if such is put inside the animal body in appreciably large doses; and hence extraordinary processes become necessary, which take the form of diseases or illnesses. On the other hand, organic substance, even if poisonous, is far more easily got out, provided its intake is occasional and sparing. Hence it is that opium, tobacco and other indulgences do not wreck human bodies, to the same extent, or by the same horrifying forms of disease, as mercury, iodine, arsenic and the like, which are inorganic, and hence more alien to life.

Dr. Lindlahr, an eminent authority, with an extensive practical experience and encyclopedic learning, said: "With every additional year of practice and observation, my conviction is strengthened, that drug-poisoning is the most fruitful source of chronic and hereditary disease.....Three-fourths of the most dreadful cases of chronic disease, coming to us for treatment, are caused by the suppression of Nature's acute healing efforts, and by the destructive effects of poisonous drugs, vaccines, serums, anti-toxins, and of uncalled for surgical operations. Locomotor ataxia, paralysis agitans, and paresis (idiocy), are man-made. Nature never punishes and curses Her children in this dreadful manner." These words convey somewhat of the great depth of the Doctor's conviction, that drugs are the chief cause of these and other equally terrible scourges that embitter life and cut it short for an increasing number of sufferers.

It is thus seen that food and medicine must both come from within the same field of selection, namely non-poisonous vegetable products. But herein is a further source of error. It is not meant that, by just taking food indiscriminately, it is possible to help the life back to Health. On the other hand, it must be clearly grasped, that there is a vital difference between the use of plant-substance as food, and its use as medicine.

To understand this difference, we must distinguish between the nourishing and the eliminative elements, both of which are supplied by food. Some foods furnish more of the former kind of elements, and others more of the latter. The economy of Health is maintained by a correct balance between these two. An excess of the nutritive elements, with a deficiency of the eliminative ones, is the primary and necessary cause of disease, and one of the conditions needing to be remedied, for restoring Health.

The elements which nourish the body, which become raw material for making blood, nerve, flesh, skin, hair, nails, and bones, are, according to science, four; namely, proteids, starches, fats and sugars. These, when broken up in the course of

vital processes inside, form acid products, such as uric, sulphuric, phosphoric, carbonic and other acids. These are naturally and easily eliminated, if the food has always been rich in the eliminative elements, which consist chiefly of the *organic* salts or plant-salts, which have been manufactured by the plant in the course of its growth. These salts, unlike inorganic ones, are useful for neutralising, and reducing to eliminable form, the acid-poisons mentioned above. As men have regularly been subsisting on food, which has been recklessly dealt with by polishing, washing, straining, frying, and other operations, and thus made hopelessly poor in its content of eliminative plant-salts, the proper remedy in disease is to restore the balance by eschewing entirely those foods which are mainly nutritive, and taking more freely those which are rich in these salts and poor in proteids and the like. Hence medicine in diseases as a necessary preparation for fasting for better health or for cure, must consist chiefly of cold extracts of *rice-bran*, juices of raw and tender edible vegetables, neutral-tasting green leaves, such as the *bilva*, *manattakkali* (*Kanarese*, *Kache Soppu*), *tooduvelei* and the like, and fruit-juices, the last being freely diluted with cold water.

Health is natural, disease is abnormal. To introduce disease into a healthy body under the plea that you are fortifying the individual against disease, is the very acme of scientific stupidity.

—*Elbert Hubbard.*

The highest aim in life should be: To relieve suffering humanity, to bring sunshine where there is darkness, and to cause health and joy where sickness and sorrow reigns.

—*Herald of Health.*

NATURE CURE EXPLAINED.

By Dr. Gangaram Parmanand, D. P., D. O., (U. S. A.) Karachi.

Medicine, no doubt, has its place; but it is over-used, nay, grossly abused. When a person is suffering from an acute disease, with great pain or very uncomfortable symptoms, a little harmless medicine given by an experienced physician may be the means of saving his life.

But laymen do not seem to realise that most of the Allopathic medicines (which are popular and largely used) are rank poisons, and that even physicians use them with great care. Only young doctors, just passed out of Medical Schools or Colleges and having little or no practical experience, put much faith in their medicines; but, as they grow older and more experienced, they find out their delusion that their Shots (Medicines), meant for the monster disease, not unoften shoot out the patients from life, instead of their diseases.

There have been numerous, very renowned physicians in the world, from time to time, who have altogether abandoned the use of Medicines after practising the same for ten, twenty or more years; and then resorted to drugless methods of healing, such as fasting, fruit-cure, milk-cure, special diets, rest-cure, water-cure, electricity, osteopathy, chiropractic, mental therapeutics, herbal and homeopathic remedies, etc., etc.

Nature Cure or Naturopathy embraces all the above mentioned drugless methods. In other words, a Naturopath is broad-minded to use

one or many of these methods as may be necessary for the benefit of his patient.

It must be understood that neither fasting alone, nor diet alone, nor exercise alone, nor medicine alone, or anything alone, will cure all patients. A man is a complex being, and as there are multifarious causes of disease, unless the real cause is found and the appropriate remedy given, the patient will not get well.

For instance, indigestion is caused by over-eating, improper food combinations, worry, lack of exercise and fresh air, or nervous debility, etc. Now, what is the good of treating a dyspeptic with medicine, who is sick on account of one or more of the above mentioned causes? Will medicine cure worry? Or will it cure the patient of his improper habits of eating? Or again, will it cure him of his sensual habits which cause his enervation?

A Nature Cure physician, therefore, goes minutely into the habits of the patient and finds out the cause of his ailment and applies the appropriate remedy. The cause of the disease being removed, the patient automatically gets well; often, without taking a drop of medicine but merely by following the advice of his physician.

There is a wrong idea ingrained in the minds of the people that one cannot get well without taking some kind of medicine. This false idea is thousands of years old and is very

hard to drive away from the minds of men. But the fact is that this universe is ruled by law and order; there is no chaos. There are certain laws of Nature, which we can never safely violate. Our diseases are due to the violation of Nature's laws. Disease may be compared to a shadow; and as a shadow can easily be driven away merely by bringing in light and in no other way,—in the same way disease will at once disappear as soon as we have stopped violating the laws of Nature;—and no medicine is ever necessary except in *very rare* instances to give the patient *temporary relief* from pain or great discomfort. But there is a difference between Relief and Cure. Curing is in the province of Nature and no drug or doctor can cure anything. Medicine only suppresses disagreeable Symptoms, till nature has done the healing—the real cure.

But the little benefit that humanity has derived from the use of medicine has been out-weighed thousands of times by the harm it has done to mankind. Is it necessary for me to prove this? There have been very eminent physicians who, after practicing medicine for scores of years, have said: "If all the medicines in the world were thrown into the sea, it would be a calamity for the fishes and a blessing to mankind."

If medicine could give health as the average man thinks,—can anyone, pray, tell me why there are thousands of sick people in every city who are not getting well? They have taken medicines for years and years and have gotten worse and pronounced incurable by their doctors.

Then again medicines cannot always be relied upon to cure (give relief). A medicine which may do you good to-day, may not act or it may even do you harm next time. Have you not noticed this? Medical Science is called a Science, but it is usually guess work. Different Doctors will give different medicines for the same disease. Reader, try this if you like. Go to different doctors and relate them all your symptoms and you will find that they will invariably give you different medicines,—and perhaps even different names (diagnosis) to your disease. And once again, have you not noticed in the papers, that after every little while it is very loudly proclaimed that such and such new remedy has been discovered for a certain disease (consumption, for instance), which works like a miracle and is a sure cure for the disease; and all previous medicines which were once praised in the same way are spoken lightly about; and last, but not the least, this habit of relying upon medicines drives the patient farther and farther away from health till he becomes either a chronic invalid or dies prematurely. To make my meaning clear: A man suffers from constipation or indigestion or cough or any other disease; and these diseases, as said above, may be due to many causes invariably due to sensual habits and consequent enervation; and the patient does not reform his habits but goes on getting temporary relief from medicines; naturally, time will come, sooner or later as may depend upon his vitality, when he will no more react to those medicines and thus become a chronic invalid or die of some acute disease. On the other hand, if there were no such things as medicines, the

patient would have been obliged to seek health knowledge—would have tried to find out the cause of his ill-health and removed that cause and automatically got well.

Now, reader, please do not misunderstand-me and think that I am running down drugs and doctors. Not a bit of it. I am not so narrow-minded as that. I have already said, in the beginning of this article, that sometimes medicine wisely used by an experienced physician may be the means of saving life. My only object in speaking against medicines is to point out to people who care to listen to good advice, that they are making a great mistake in counting upon medicines to cure them or give them health; and that there are better and harmless natural methods to get well and keep in good health without running the risk involved in taking medicines. But I know too well that people are yet not ready to eschew medicine; that they want quick cure (relief) when they feel bad (sick), while this can be had only by taking medicines (which are usually either stimulants or narcotics); and that they do not want to leave their pleasure seeking habits. This article therefore, like all teachings of reformers, will mostly fall on deaf ears, but I do not mind it; and if, so to say, my cry in the wilderness will be heard by only a few men, I shall feel my mission fulfilled.

I myself, in the beginning, was sceptical about Nature Cure methods and had tried all kinds of drugs and doctors before I became interested in Naturopathy. I inherited a weak, neurotic constitution and was always ailing from something or another, and

taking medicines for a number of years,—and was finally given up as incurable and to die of consumption very soon. In 1910, I happened to come across an American Nature-Cure Magazine, which was very interesting and convincing, and I at once subscribed for same and sent for about a hundred rupees worth of books on Nature Cure. In 1914, I had learnt a good deal about their methods, especially about "Diet-cure"; and got a silver medal and about Rs. 45 cash prize for my essay on "vegetarianism" from the Humanitarian Society of Bombay. My health was also improving bit by bit, which encouraged me to pursue in my hobby. In this year 1914, I also happened to meet the two pioneer Naturopaths and charming persons, Dr. Mahadev Prasad of Bombay and Dr. B. P. Madon of Santacruz, who were delighted with my knowledge of Naturopathy and encouraged me to make a speciality of it and go to America. At this stage, I made the blunder of experimenting in fasting and different diets on my own person, and evidently went to excess, with the result that I broke down very badly in health again and took a long time to recoup. In 1918, I went to America to join B. Macfadden's College of Nature Cure, and in due time passed out as a regular "D. P." (N. D.). During my stay in America, I also visited almost all the up-to-date Nature Cure Sanitariums and met with eminent Doctors like B. Lust, Macfadden, Lindlahr, Tilden, Kellogg and others. To get first hand practical knowledge and for my health, for about three months I also joined as an indoor patient in the Sanatoriums of Dr. Lust, Macfadden and Tilden,

I hope the reader will excuse this digression, but my object was to say that generally people pay any attention to Naturopathy only when they are absolutely obliged to do so for their own health's sake. This was also the case with Drs. Lust, Lindlahr, Macfadden, H. E. Brooks, Kuhne, A. Just and other pioneer Natural Healers. They were once very sick people and pronounced as incurable by regular doctors. Then they tried Naturopathy; and, when they got well, they became so enthusiastic about this Supreme Science and Art of Healing that they gave up their old lucrative businesses, and took up this line. They suffered a good deal by way of criticism, persecution, ostracism, court cases and even jail. Today they have several millions of followers all over the world. In America alone, there are thousands of Nature Cure physicians.

In my next article I will show to the readers that Nature Cure is really

a Science, and not guess-work like medicine. Medical men merely, so to say, shoot at the symptoms, but not so the Nature Cure physician. He, while allaying the painful symptoms by mild water-treatments etc., aims at curing the patient of the root cause of all diseases, which is one and the same. Kuhne, many many years ago, called it "Foreign matter", and other Natural Healers called it "Self-Poisoning" "Toxemia" etc. And now, Medical Science calls it "Auto-intoxication". There is but one disease viz., Self-Poisoning or Auto-intoxication or Impure Blood; names do not make much difference; all other so-called diseases are only names given to affections by the doctors according to the medical nomenclature. Auto-intoxication may be compared to a string and the names of diseases to beads. Snap the string and the beads fall down. Cure Auto-intoxication, purify the blood, and all diseases disappear.

(To be continued)

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"BUT I GO ON FOR EVER."

By Mr. Nerimal Chetterjee, B. L., Calcutta.

"Men may come and men may go,
But I go on for ever." —

So sings the rivulet—through the mouth-piece of the poet. The mellow murmuring RIVER doth 'chatter'—chatters as she flows 'to join the brimming river'. She has so long flowed in a sing-song manner—and assures so to flow on, for ever—and sing—"I go on for ever".

The EARTH, the giver of our birth, hath her round so far—and will

have it farther *for ever*. She will *for ever* present, her fertile plots—to grow the sweet 'forget-me-nots'—to be 'moved' by the flowing river—as she steals on—through the lawn—*for ever*. The earth sings not, but keeps silent—and gives a gentle nod of assent; sings or not,—her duty so to revolve on,—ever and anon,—is incumbent.

The GLORIOUS SUN, — the 'centre' and soul of the whole creation, will *for ever* pour on—his rays,

purple and vermillion—from his high 'pavilion'. He will *for ever* shine and never pine. Against the 'sandy shallows' of the river,—he will *for ever* 'dance'—as the river among 'her skimming swallows'—does 'slip' and 'slide' and 'glance'. The radiant way of the sun's ray—seems never to come to a stand-still and stay. We can't hear the sun sing—or say anything. He makes his motion through radiation,—of his intention so to keep on,—*forever* to his station, without cessation.

On high, the BEAUTIFUL BLUE SKY—will *for ever* ply. It seems nigh—but how high so ever you may fly,—it will have you *for ever* to vie. The blithe brook will *for ever* bear on her bosom, the sacred images—of the blue heaven—and its stars and moon,—as she 'slips between the ridges'. The sky keeps dumb to make you numb. Nevertheless it does implicate—the same secret—*never* to abdicate its right—to be on its height.

The BRACING AIR, by its omnipresence—keeps life *for ever* in existence. The air does grace the river's surface with 'foamy flake' as she travels 'with many a silvery waterbreak'. The sober server of all sounds blows on—but sings no song. But by the manner of its move, it makes a constant endeavour—to profess,—as also to let us guess, that on it will thus press—*for ever*.

Thus go on now and will go through all future,—the five elements of Nature. Goes on *for ever* the—Earth, goes on *for ever* the Water, goes on for all the days to come—the Sun, goes on *for ever* the Air,

and goes on *for ever* the Sky. But sings alone the River. She sings not for self alone,—she sings for all her companions. Full of mirth, she sings for the Earth. With no less emotion, she sings for the Sun. Of the Air, she has made a pair. The River's "I"—includes also the sky.

They all go on *for ever*. The only exception—is MAN,—who is more apt to deviation—than to conformation to Nature and—Nature's plan.

Such is man—

"He hangs between, in doubt to act or rest;
In doubt to deem himself a god or a beast;
In doubt his mind or body to prefer,
Born but to die, and reasoning but to err;
Alike in ignorance, his reason such,
Whether he thinks little or too much;
Chaos of passion, passions all confused,
Still by himself abused or disabused,
Created half to rise and half to fall,
Great lord of things, yet prey to all;
Sole judge of truth, in endless error hurled;
The glory, jest and riddle of all the world."

It is man's weakness—to embrace all this wretchedness and disgrace. It is man's peculiar pleasure—to incur Nature's displeasure by his fond love to increase—his wants and miseries. In his zeal—to woo weal, man has only to kneel down the devouring death and disease. He struggles night and day,—come what may,—to mend his peculiar way. Thus, long goes man,—to reach if he can—his longed for destination. He meets exhaustion, in the long run,—and over his physique, disease hath sway. To get the better, he consults his Doctor, as on bed he reposes. The man in agony cries,—his Doctor vainly tries—to cure him by different medicinal

doses. Worse as the patient grows,—the doctor becomes morose. He throws his 'prey' of the patient—to lament his lot and life—so mis-spent. Thus doomed to die,—man heaves a sigh to lose his confidence—to be ever in existence. So he longs for death—as for aught else he has not faith. The sin of unnatural living—has rendered man bereft of a life full to the brim. He cannot join nor ever hum with the brook—in her hymn,

"I go on ever—

To join the brimming river."

By a whole-hearted return,—by a whole-sale reversion and—by a complete give-over to Nature, man may

revive his right—to have his flight *for ever*—to the 'brimming river'—of eternal life and light.

Let us long for the day, when man will say—

"I would roll from peak to peak,
And roll from hill to hill,
Laughing, giggling, singing, prattling
I would clap the hands to time,
I would flow in rivulet's self,
Would flow and flow onward,
And speak and speak heart's longing out,
And sing and sing my songs"—

With the brook and with Nature
Ever—"forever"—"F O R E V E R"

"I GO ON FOR EVER"

IN TUNE WITH NATURE.

By His Holiness Sri Swami Shuddhananda Bharati, Gauama Nilayam,
Tiruvadamardur, S. India.

I

Brother Man, take hope! Eternal bliss absolute, greets you! Rekindle the divine spark within you! You are immortal! Your life is a mission! Your mortal coil is a temple of Divinity. They is no decay, there is no death unto you, death-proof soul! Disease, suffering, ailment and death are words with which Maya threatens humanity. Fear not these. The all-merciful *Prakriti Devi* is your mother. You cannot miss her merciful help. She takes you unawares to perfection! Purity itself, She is the purifier of your body and soul! She gave you this temple to live in. She made this temple out of herself. She

manifests herself in the five great elements—Ether, Air, Fire, Water, and Earth. She created *Akasha* first; from *Akasha* came the wind; from wind, fire; from fire water. Out of water sprang the earth. From the bosom of the earth sprang out plants. The plants produced the food of life. Food built the man and all animals. *Annam* is Brahman, from *Annam* came creatures. In it they live. Into it they merge. You live through the combination of the five elements. You die by their separation. You suffer disease by their decrease; your disease is nowhere, if you make up what is wanting of the five elements in you!

Away from Nature, you suffer ailment. In tune with Nature, you enjoy eternal health and happiness. Heaven and hell, health and ailment, are the cause and effect of your self. God never created sickness and sufferings. They are man's own creation. The real man has his being in *Ananda* (bliss absolute). He manifests himself from Ananda and mingles in Ananda. Disease is the operation of Mother Nature to cure the unnaturalness which you have caught, tempted by your senses. You are Her son. Whenever you go against her soothing simple ways, she brings you back to her bosom by force of what people call *disease*. She has deputed divine doctors to look to your health and cure your ailments. We are members belonging to the one great loving family of Nature. Who is our *family* doctor? She whose *chip* we are, she who has formed our *gunas*, the all-merciful *Prakriti Devi* herself, is our *divine Doctor*. Why seek ye the dying doctor of poisonous drugs upon earth? Why resort ye to book-worms of doctors, doctors of limited knowledge and little ability. Are they abler, are they wiser, and are they more loving than she who made you and fosters you with her gracious heart? The whole universe is her vast dispensary. Her curative means which people called "medicine" are not bottled up in narrow little phials. They are everywhere. They are free of cost. No waste of visiting fees, no cost of medicine, no doubt of its efficacy, no delusion of being played humbug, can you find in the universal Hospital of Mother Nature! You have nothing to search among many a thousand bottles labelled with all that the unnatural

doctor has crammed from his gigantic *materia medica*. Our great Healer is not a commission agent to foreign medicines, nor need she wander up and down hills and dales and plains in search of drugs. They are drugs who wander gasping after drugs while Nature holds unto them her sure remedies with a motherly heart. The remedies do not carry a long volume of Latin names, which take your breath away before cramming. There are simple well-known words. What are the remedies of Nature, which enables even Doctor Drug to breathe upon earth? There are pure air, cool water, the bright sun, the powerful fire that produces steam out of water, pure and simple diet, and such other simple things of great importance. Sufficient exposure to sun and air, proper baths in cool water, moderation, simplicity and purity of diet gives you perfect health. Love Nature. Bathe in her blessings. Keep your life in harmony with Nature. A little deviation will be taken to task by our Mother. She wants us to be perfect in purity. Anything done against her life-giving rules, any action beyond the limitations laid by her, any over-feeding, over-sleeping, over-laxations will meet with certain punishment which you call ailment. You are not '*heir to any disease*'. You are the progeny of Eternal Bliss. Ailment is a foreign body that has trespassed into a *mansion of Nature*. The trespasser takes advantage of your carelessness and want of wakefulness. Satan follows the trespassers in close heels and tempts them to the fatal hell of Doctor Drug. Be wary, never swerve an inch from our Mother Dear. Be in tune with Nature.

II

How loving is the Prakriti Devi! She has filled our sacred land with plenty. Her love finds expression in the warm climate, rich soil filled with corn and fruits and roots, green forests, sacred rivers, high mountains, and the luxuriant beauty of our divine land. The Vedas and Upanishads that are sacred to us, are the messages of Nature from the heart of her forests. It is life in nature that deified our ancient Rishis. They lived in the Nature's home of forests and high hills, garlanded by clear brooks. They didn't raise their standard against Nature by fortifying themselves in an artificial mansion. The whole soil was their carpet. The whole heaven was the pillarless dome of their grand Earthly home. Earth was their mother. What she gave with her ever-green hands, they ate with a limit. They ate only at the ardent call of hunger. They didn't *quench* hunger. They kept it just *satisfied*. They developed *fasting* as a great Shakti. Fast was more with their liking than feast. Fruits, nuts, roots and pure milk were all that they lived upon. Their *dress* was very simple, just enough to cover nakedness. They wore the bark of trees. Their drink was the crystal brook in which they bathed thrice a day. They considered water as Narayana. By sprinkling water on a patient, they cured diseases. They took sufficient quantity of water in and out to clean their body. Their alimentary canal was free from the clogged accumulation of the remains of over-eating. Disease is *abdomen-born*. Their motion was regular, their hunger proper, and their diet natural and moderate.

They lived in cool huts of leaves. They lived almost the whole day in the open, under shady trees. We have heard how *Yagnavalkya*, became a powerful Yogi in the company of the Sunlight. We have read how Bhagiratha, during his tapasya, ate dry leaves, pure air and even the sunlight for a number of years and got the power of bringing the Ganges from Heaven. Great is the power of the sunlight. It is the life of our lives. Clouds are the fabric spun out of the vapoury yarn which the rays of the great Sun draw up from the bosom of the mighty ocean. It is His Shakti that fills the world with life. His light and heat are the loving friends of Man's health. Our ancient brothers increased the power of their tapasya by constant exposure to the Sun's light. They worshipped them with soul-thrilling hymns thrice a day. They saw it with the naked eye in the noon and enhanced their vision. Our Surya Namaskaram, Sandhya *Madhyanhikam*, all show how closely our life is connected with *Water and Sunlight*. They show how harmonious was our life with Nature. Our sages of old lived in tune with Nature. Their body was strong shining and vigorous. Their soul was swimming in the ocean of absolute happiness. Their life was pure and noble. Their intellect was mighty and unsurpassed. Their word was Veda. Every sentence of the hymn that rose from the depth of their soul was a message to Humanity. Ah! that message deified and beatified our sacred land. Every utterance of theirs was an eternal truth that ennobled mankind. The boyhood of the ancient Indian was spent with such great sages in the divine forests. Nature it was that

ripened the sons of ancient Ind into divine heroes, grand poets, sacred sages and righteous rulers. Our Ramas, Krishnas, Arjunas and Buddhas were the products of Nature's training. Nature's home was the real home of heroes. Life in tune with nature was the tapasya that our sages made. They controlled their senses and strengthened the soul. By keeping the outer man perfectly pure, by drawing the five senses away from

the temptations into the self, they found the godly *inner man* within and lived one with his happiness. They were perfect in purity of body, mind and soul. Great was their power. They transmitted their happiness to humanity at large and prayed for their happiness. Emperors did them service and valued their blessings more than life and kingdom.

(To be continued)

LETTERS By Dr. J. I. NANDI,

N. D., M. N. S. A. (N. Y.)

of Mehsana Baroda State, addressed to the President, I. N. A.

I

Dear Sir,

I beg to acknowledge the receipt of your favour of the 29th ultimo and express my regret for not replying you earlier.

I thank you for the appreciative expressions used in re. my interest in Naturopathy.

I note with keen pleasure that every word of your letter breathes with earnest interest in Naturopathy.

From 1910 I am holding your sincere view that it is almost a sin for cultured and competent men to deny or even to delay to the country his whole-hearted services to the noble mission which we have the honour to take up even for short time.

So firmly impressed am I with this view that I have sacrificed my professional income as a lawyer at the altar of Naturopathic propaganda, travelling so far as Kashmere with

the mission—to an extent which would seem, I submit, creditable to any Naturopath, preferring poverty to riches for the betterment of the vast masses of ignorant humanity groping in hygienic darkness. I have written books and articles both in Vernacular and English with this view which we ardently share in common.

It is no wonder that your eloquent and persuasive letter may stir me up once more to unburthen my heart and hasten me to the trumpet call of duty.

I beg to call your attention to my letter of the 18—1—25.

I believe I am echoing the sentiments of many of us when I state that no attempt at popularization of Naturopathy is better calculated to achieve its objects than the establishment of an All India School of Naturopathy on the lines of the American Schools of Drugless Healing which

will be empowered to grant Diplomas to the successful candidates.

Thus every year a battalion of earnest and energetic youthful missionaries equipped with proper training will be added to our ranks, who would have a personal interest in popularising our Blessed Science.

May I earnestly therefore inquire if you concur in this view, and whether the present strength of our movement both pecuniary and numerical warrants the establishment of a Naturopathic College consistent with Rule 7 (a), to which may be attached some or all of the departments mentioned in § 91 of the Rules?

May I inquire whether this consummation devoutly to be wished for shall long remain a dream, or whether it is within the bounds of possible attainment within near vicinity of the present?

I repeat solemnly again that I shall offer my life-long service to the

College on self-denying conditions as to remuneration, and leave the legal profession for good.

May I suggest to start an 'Indian Naturopath' as an organ of our Association.

May I inquire what is the numerical strength of the members at present, and what is the present capital of the Association? Does your experience warrant that our appeal for funds shall receive an adequate response.

Please do take me in your confidence and write me a detailed letter on the subject. On hearing from you I shall let you know my proposals.

Thanking you in anticipation,

I remain,

MEHSANA (R.M.R.) } Ever Yours for
12—5—20. } Naturopathy,
J. I. NANDI, N. D.

II

Dear Sir,

I beg to acknowledge with thanks your learned letter of the 14th ultimo. On its perusal, I experienced the same encouraging pleasure as a valiant soldier would on seeing on his side a comrade worthy of his steel fighting for a common cause on a battle-field. I have no doubt that a band of heroes of your calibre and courage of conviction, would realize any object, however difficult of accomplishment, a fortiori—an object which aims at conferring health on man—God's creature made after His own image. If Heaven has so ordained, I shall be

proud of associating myself with you for a cause in which we have a community of philanthropic interest.

Every word of your letter testifies to your earnestness of purpose and maturity of thought. It is no wonder that I should have taken time to ponder over the constructive suggestions made by a learned colleague of mine who is every inch a Naturopath, in re. an object which we ardently share in common.

(i)

I entirely concur in the proposals made by you that there should be in the first place an exhaustive enrolment of

Members all over India. All the endeavours for the present should be focussed on this point till there is a minimum enrolment of 1000 Members to begin with. To attract Members special concessions may be advertised.

The Indian Naturopath should be an attractive one by itself, apart from its being an official organ of the I. N. A. The general public should find it a very valuable journal owing to its utility as being a natural *vade mecum* of both health and disease. A strong Editorial Committee of competent Naturopaths practising various drugless methods of healing should be formed, and these experts should contribute articles in their special branches. Physiology, Anatomy and other kindred subjects also may be treated. The treatment of all diseases may be taken up in each issue in an alphabetical order, under a natural system which will be the most practical and readily command public acceptance. As Naturopathy is the medium through which we have to popularise Naturopathy all over India, it should have all the features which shall command popular approval. The rate of subscription, Rs. 4, I submit, is rather high in view of the poverty of the majority of our people; and I would like to reduce it by Re. 1, specially as it is our advertising medium through which Naturopathy has to enter every home. Mr. Chatterjee, who has recently started Nature Healer, supplies it at Rs. 3 and Naturopathy need not be costlier. In fullness of time, poor people, libraries and deserving students may be given a further concession of Re. 1 (i. e.); they may

get at cost price, the main object in view being its publicity.

I promise to be a regular contributor on topics which you will deem necessary.

I herewith post you a draft of an attractive advertisement of our organ for your approval, which may be largely distributed among the public and published in the future issues of our Naturopath with any modifications you deem fit to make.

(ii)

After the minimum enrolment of 1000 Members, the Academy may be constituted under Reg. 70; and this Academy will draw up the prospectus of the curriculum of our Institute with special reference to our special requirements. As regards the courses of study, side by side our experts may be asked to write suitable text books in an easily intelligible form on various subjects. The Association should own the copy-right of these books whose price should be as *cheap* as circumstances would permit. I will make further proposals—when the Academy holds its sittings.

(iii) Appeal for Funds.

After the Academy makes an unanimous report regarding the location and design of the Institute, of the curriculum of subjects and the outlay required for its upkeep, it will be high time for an appeal for funds to issue in the various dailies and monthlies which are well-disposed towards Natural Healing methods, such as The Amrit Bazar Patrika &c.. There is every reason to believe that a generous response from the capital is in store.

There is great force in your valuable suggestion that, natural religious tendencies of the Hindu public are to be taken advantage of while enlisting their sympathy for any public object. This aspect in its proper perspective will be fully considered when we shall reach the third stage of our programme.

It seems doubtful that the founding of our institute can be a successful concern simply from a mercantile point of view, and no pains should be spared to diagnose this feature before we launch in it.

I heartily thank you for the appreciative and encouraging notice that you have taken of my efforts for the propagation of our blessed science, in the Naturopath.

So long ago as in 1912 Dr. Benedict Lust, having read my answer papers, observed in me germs of qualifications for a founder of an Indian School of Naturopathy and invited me to write articles in the American Naturopath and to attend a post graduate course there.

Who knows what Destiny has declared so far as my association with and service to the would-be Indian School of Naturopathy is concerned? May God grant that I may be able to realize what Dr. Lust predicted 14 years ago.

Suffice it to say that before I pass to the realm of the unseen I would be satisfied if our Institute has attained manhood.

The last sentence of your learned letter has touched me to the core. You have truly and emphatically said, with no more eloquence than truth, that I am unquestionably yours and my union with you cannot be conditional.

I may observe that when learned persons of our calibre, earnestness and perseverance, make a self-less common cause for the betterment both physical and mental of God's creatures, all the angels will be disposed to lend a helping hand; and then, what is left there to resist an absolute success?

As I value the honour conferred more than money, I have to request you to be so good as to propose my name for nomination to *Honorary Membership under Reg. 13 cl. (ii) and (iii)*, in the next meeting of the Assembly to be held on the 25th instant.

Thanking you in anticipation and expecting a constant communication,

I beg to remain,
Ever yours in the
sacred service of
Naturopathy.
J. I. NANDI.

MEHSANA,
(R. M. R.)
16-7-1926.)

Q:—Are ripe tomatoes in any form, harmful for one troubled with gas in the stomach?

Ans:—No. The tomato is one of the

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We heartily appreciate the "courage, generosity and philanthropy" of Dr. Kamalapur, and wish his institution every success. It is free institutions such as this, under the guidance of earnest and self-sacrificing souls, that go a great way in popularising Naturopathy in the land. We trust that the noble example of Dr. Kamalapur will not fail to inspire a large number of similar homes throughout the country.

"Natural Ways of Cure"

is the name of a hand-book in English on Nature Cure from the esteemed pen of Mr. G. A. Kikla, B. A., L. L. B., of the Nature Cure Dispensary, Kharadhur, Karachi (Sind), whereof a copy has been kindly sent to us. Though a lawyer by profession, this gentleman has such a high appreciation and zeal for Naturopathy that he not only made a thorough study of the literature on the subject, but has founded the "Nature Cure Dispensary" at Karachi where numerous patients undergo treatment. To him is due the credit of being the pioneer propagandist of Naturopathy in the Province, which he has been vigorously pushing on during the last two years. His book is a useful production. Till now, we have had only elaborate and scholarly treatises by various authors on one or the other system of Naturopathy; but not a convenient hand-book, digesting the fundamental principles and practices, giving a lucid, accurate, and brief yet detailed account of the several processes of treatment, and fit to be a constant companion to the patient

and practitioner alike. Mr. Kikla's book supplies the want in an unprecedented manner. We trust the book will have a large sale. It contains 520 pages of useful matter, and is sold at the moderate price of Rs. 6 per copy. We commend the same to all who may be interested in Nature Cure.

"Indians Abroad."

is a monthly in English edited by Mr. C. R. Naidu of Madras. The opposition and hardships which our fellow countrymen, residing in the several foreign countries, are nowadays undergoing, is common knowledge to all. Every true son of India will have a keen interest in watching the developments daily taking place in these eventful times. This Journal specialises in these topics, and is very popular. Annual Subscription Rs. 3.

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Acknowledgments.

We acknowledge, with thanks, the receipt of the following Exchanges:—The Scholar, Palghat; The Physical Culture Magazine, Bangalore; Indians Abroad, Madras; Light of the East, Calcutta; Back-bone, Calcutta; Social Service Quarterly, Bombay; Nature Healer, Calcutta; Health and Happiness, Calcutta.

ADMISSIONS TO MEMBERSHIP.

The following Admissions to the Membership of the Indian Naturopathic Association, are hereby notified:—

ORDINARY MEMBERS.

Name, description and residence of Member.	Date of Admission.	Class of Membership.
Mr. Yamarti Venkata Subba Rau, Typist, Sree Hanuman Type-writing Institute, Main Street, Bezwada	2-7-26	III
Mr. Devata Sriramamurti, B.A., Vakil, Rajahmundry	8-7-26	"
Mr. Jupudi Seshagiri Rao, Banker, Innespet, Rajahmundry	"	"
Mr. Kesiraju Satyanarayana, M. A., L. T., Lecturer, Government Arts College, Rajahmundry.	"	"
Mr. Chelikani Appa Row, Proprietor, Kambham Street, Rajahmundry	"	"
Dr. Vishnubhotla Avadhani, Naturopath & Homeopath, Innespet, Rajahmundry	"	"
Mr. P. Govindarajulu, Assistant Director of Survey, Berhampore, Ganjam Dt.	15-7-26	"
Mr. Pagolu Atchuta Ramaiah, Land-holder, Bezwada	23-7-26	"
Mr. C. Chandrasekhara Reddy, G. D. A., Auditor, Himalaya Mahal, Bezwada	26-7-26	{ III Life Member
Dr. Putcha Venkatramiah, Agraharamdar, Dantalur Agraharam, P. O. Kollipara, Guntur Dt.	3-8-26	"
Dr. K. Lakshmana Sarma, B.A., B.L., Nature Healer, Pondicherry	8-8-26	III
Mr. Goverdhandas Assanmal Kikla, B. A., L. L. B., Senior Vakil and Nature Cure Physician, Kharadhur, Karachi (Sind)	9-8-26	II
Dr. Jatashankar I. Nandi, N. D., M. N. S. A. [New York], Pleader, Mehsana (R.M.R.), Baroda State.	19-8-26	III
Mr. M. Hriday Narayan, Merchant, 32, La Touche Road, Lucknow	20-8-26	"
Mr. Divakaruni Lakshminarayana, B. A., B. L., Vakil, Brodiepet, Guntur	21-8-26	"
Dr. Raghavendra Venkatrao Kamalapur, Naturopath, 293 Shahapuri, Kolhapur State	3-9-26	"
Mr. Ram Saran Sinha, Vakil; Vice President, Bar Association; Fyzabad (Oudh)	15-9-26	"

HONORARY MEMBERS.

His Holiness Sri Swami Shuddhananda Bharati,
Gautama Nilayam, Tiruvadamardur (S. I. Ry.) 1—8—25
His Holiness Sri Swami Brahmananda Saraswati,
Sri Panchagangeswar Mutt, Sri Bindumadhav
Ghat, Benares City 21—8—26

HEAD OFFICE, I. N. ASSN.,
BEZWADA.
15th September 1926.

N. HANUMAYYA,
General Secretary.

PROCEEDINGS OF THE OFFICIAL BODIES.

Proceedings of the Ordinary Meeting of
the Council of the Indian Naturopathic
Association held at the Association's
Head Office at Bezwada
on 25—7—1926.

Present :—

1. Mr. K. W. Bhairavamurty, B. A.,
the President.
2. Mr. N. Hanumayya, the General
Secretary.
3. Mr. M. K. Veeresalingam, the
Personal Secretary to the
President.

The Proceedings commenced at
1—15 P. M. Mr. K. W. Bhairavamurty,
B. A., the President, was in the chair.
The following agenda were taken up;
namely,

I. Subject :—Admissions to Free
Membership under Reg. 11 (iv).

No resolution is necessary, as
there are no applications pending.

II. Subject :—Nominations to
Honorary Membership under Reg. 13.

Résolution. (No. 12). "That the
Council hereby nominates, under
Reg. 13, the following gentleman for
election by the Assembly to the Hono-
rary Membership of the Association;
namely,

His Holiness, Sri Swami Shuddha-
nanda Bharati, Gautama Nilayam,
Tiruvadamardur (S. I. Ry.)"

III. Subject:—Certificates of
Membership; and Forms for the same.

Resolution. (No. 13). "That the
consideration of this subject be post-
poned to the Ordinary Meeting of the
Council, to be held in the month of
August next."

IV. Subject:—Specification of the
material, design, and other particulars
of the Badge of the Association; and
recommendation to the Assembly to
adopt the same.

Resolution. (No. 14). "(a) That
having regard to the proposal submit-
ted by the General Secretary in obedi-
ence to the Council's Resolution
No. 8/1926, the Council hereby resolves
that the Badge of the Association
shall be identically of the same design

as that of the "Common Seal" described
in the Council's Resolution No. 9/1926,
but contained in a circle of one inch
in diameter, and made of Brass or
Silver, provided that the words "Com-
mon Seal" shall be omitted therefrom;
and (b) that the Council hereby recom-
mends the same for the consideration
of the Assembly at its next Ordinary
Meeting to be held today.

V. Subject :—Formation of a
Corps of Naturopathic Scouts.

Resolution. (No. 15). "That where-
as, having regard to clause (e) of
Object No. 7 in the Memorandum of
Association, and with a view to in-
creased efficiency in the Propaganda
and Social Service carried on by the
Association, the Council is of opinion
that the organisation of a Corps of
Scouts, owing allegiance to the Associ-
ation and specially trained in methods
of Nature Cure, is absolutely necessary,
the Council hereby recommends the
same for the consideration of the
Assembly at its next Ordinary
Meeting to be held today."

The Proceedings came to a close
at 2-45 P. M.

Head Office, } K. W. Bhairavamurty,
I. N. Assn., } Chairman.
Bezwada. } N. Hanumayya,
25-7-1926. } General Secretary.

Proceedings of the First Ordinary Meeting,
for the year, of the Assembly of the
Indian Naturopathic Association held
at the Association's Head Office
at Bezwada on 25—7—1926.

Present:—

(1) Mr. K. W. Bhairavamurty,
B. A., the President; (2) Mr. N. Hanu-
mayya, the General Secretary; (3) Mr.
M. K. Veeresalingam, the Personal

Secretary to the President; (4) Mr.
I. V. Ramanayya; (5) Dr. A. Bala-
mukund Das; (6) Mr. B. Seetaramiah;
(7) Mr. Y. Sreenivas; (8) Dr. Seetha-
ramavadhuta; (9) Mr. A. Govinda
Row; (13) Mr. G. Gopala Rao; (11)
Mr. P. Atchuta Ramaiah; and (12) Mr.
Y. V. Subba Rau.

The Proceedings commenced at
3-30 P. M.

Mr. K. W. Bhairavamurty, B. A.,
the President, was in the chair. The
following agenda were taken up;
namely,

I. Subject:—Elections to Hono-
rary Membership under Reg. 13.

Resolution. (No. 1). "That the
Assembly hereby elects, under Reg. 13,
the following gentlemen to the Hono-
rary Membership of the Association,
Viz., (1) His Holiness, Sri Swami
Brahmananda Saraswati, Sri Pancha-
gangeswar Mutt, Sri Bindumadhav
Ghat, Benares City.

(2) His Holiness, Sri Swami
Rama Tirtha, Harischandra Ghat,
Benares City.

(3) His Holiness, Sri Swami
Shuddhananda Bharati, Gautama Ni-
layam, Tiruvadamardur, (S. I. Ry.)."

II. Subject:—Creation of the
Office of Joint Secretary by an extra-
ordinary resolution under Reg. 42; and,
election of the Joint Secretary for the
current year 1926.

Resolution. (No. 2). "That, for the
more efficient performance of the
functions of the Secretariat, the As-
sembly hereby creates the Office of the
Joint Secretary under Reg. 42; and
elects Mr. A. Govinda Row of Bezwada
as Joint Secretary to hold office upto
the end of the current year."

Carried unanimously.

III. Subject:—Determination, by special resolution under Reg. 83, of the material, design and other particulars of the Badge of the Association.

Resolution. (No. 3). "That the Assembly, having regard to the recommendation of the Council embodied in its Resolution No. 14 dated 25-7-26, hereby lays down, under Reg. 83, that the Badge of the Association shall be in accordance with the particulars mentioned in the said Resolution, provided that the words "HEAD OFFICE: BEZWADA (INDIA)" shall also be omitted, and that Brass and Silver shall be used for the Badges of Members and Fellows respectively."

Carried unanimously.

IV. Subject:—Determination, by an extraordinary resolution under Reg. 98, of the material, design and other particulars of the Common Seal of the Association.

Resolution. (No. 4). "That the Assembly, in approval of the recommendation of the Council embodied in its Resolution No. 9 dated 30-5-26, hereby lays down, under Reg. 98, that the Common Seal of the Association shall be in strict accordance with the particulars mentioned in the said Resolution."

Carried unanimously.

V. Subject:—Constitution, by an extraordinary resolution under Reg. 90, of the Journal, the Propaganda, and the Social Service Departments; and election of the respective Departmental Secretaries.

Resolution. (No. 5). "(a) That the Assembly, after giving due consideration to the reasons stated and the recommendations made in the

Council's Resolution No. 10 dated 30-5-26, hereby resolves, under Reg. 90, upon the constitution of two Departments, by name the Propaganda Department and the Social Service Department; and that the Council is hereby directed to give effect to this resolution by organising the said Departments with the necessary activities and institutions pertaining thereto, and by providing for their due conduct and governance in accordance with the provisions in force. (b) That the Assembly hereby elects Mr. P. Achuta Ramaiah, Land-holder, Bezwada, and Mr. Y. Sreenivas, Physical Culture Instructor, Bezwada, as the respective Secretaries of the said Propaganda and Social Service Departments to hold office upto the end of the current year. (c) That the Assembly strongly approves of the Council's Resolution No. 15 dated 25-7-26 regarding the organisation of a Corps of Naturopathic Scouts whose presence and co-operation would be indispensable for the successful work of the above-mentioned Departments, and hereby exhorts the Council to take immediate steps for the formation and training of such a Corps."

Carried unanimously.

VI. Subject:—Appointment, under Reg. 102, of an Auditor for the Association.

Resolution. (No. 6). "That Mr. C. Chandrasekhara Reddy, G. D. A., of Bezwada, be the Auditor of the Association upto the end of the year 1927."

VII. Subject:—Empowering the Council, under Reg. 109, to borrow, in the name and on the credit of the Association, either in one loan or in a number of loans as may be

expedient, such sum of money as the Council may think fit, so as not to exceed in the aggregate the sum of Five Hundred Rupees only during the current year 1926, for the purposes of meeting such expenses or obligations as the Council may have power to incur, such as:—

- (a) Price of stationery and furniture;
- (b) Charges for printing the Official Organ and Gazette; and the tracts, pamphlets and other matter issued by the Association;
- (c) Expenses incidental to any Propaganda or Social Service; and,
- (d) Such other miscellaneous expenditure as the Council may think fit to incur.

Resolution. (No. 7). "That the Assembly hereby specifically empowers the Council, under Reg. 109, to make the debt for the purposes, in the manner, and under the conditions specified in the above agenda; that on the particular debt, required for the time, being resolved upon by the Council, the President, may, by and in pursuance of the said resolution of the Council, be empowered to execute for and on behalf of the Association a proper promote, bond, or other deed pledging the credit of the Association, and to deliver the same to the creditor advancing the debt."

The Proceedings came to a close at 6 P. M.

Head Office,
I. N. Assn., } K. W. Bhairavamurty,
Bezwada. } *Chairman.*
25-7-26. } N. Hanumayya,
General Secretary.

Proceedings of the Ordinary Meeting of the Council of the Indian Naturopathic Association held at the Association's Head Office at Bezwada on 31-8-1926.

Present:—

1. Mr. K. W. Bhairavamurty, B. A., the President.
2. Mr. N. Hanumayya, the General Secretary.
3. Mr. A. Govinda Row, the Joint Secretary.
4. Mr. P. Achuta Ramaiah, Secretary, Propaganda Department.
5. Mr. Y. Sreenivas, Secretary, Social Service Department.
6. Mr. M. K. Veerasalingam, Personal Secretary to the President.

The Proceedings commenced at 3-10 P. M. Mr. K. W. Bhairavamurty, B. A., the President was in the chair. The following agenda were taken up; namely,

I. Subject:—Admissions to Free Membership under Reg. 11 (iv).

No resolution is necessary, as there are no applications pending.

II. Subject:—Nominations to Honorary Membership under Reg. 13.

No resolution is necessary, as no names have been proposed.

III. Subject:—Certificates of Membership; and Forms for the same.

Resolution. (No. 16). "That the consideration of this subject be postponed to the Ordinary Meeting of the Council, to be held in the month of December next."

The Proceedings came to a close at 3-30 P. M.

Head Office, } K. W. Bhairavamurty,
I. N. Assn., } *Chairman.*
Bezwada. } N. Hanumayya,
31-8-1926 } General Secretary.

**Proceedings of the Special Meeting of
the Assembly of the Indian Naturopathic
Association held at the Association's
Head Office at Bezwada
on 31—8—1926.**

Present:—

(1) Mr. K. W. Bhairavamurty, B. A., the President; (2) Mr. N. Hanumayya, the General Secretary; (3) Mr. A. Govinda Row, the Joint Secretary; (4) Mr. P. Atchuta Ramaiah, Secretary, Propaganda Department; (5) Mr. Y. Sreenivas, Secretary, Social Service Department; (6) Mr. M. K. Veeresalingam, Personal Secretary to the President; (7) Dr. A. Balamukunda Dass; and (8) Mr. B. Seetharamiah.

The Proceedings commenced at 4-15 P. M.

Mr. K. W. Bhairavamurty, B. A., the President, was in the chair.

The following resolution was passed.

I. Subject:—Confirmation of the Extra-ordinary Resolution (No. 3 dated 25-7-26) of the Assembly, determining the material, design and other particulars of the Badge of the Association.

Resolution. (No. 8). "That this Special Meeting of the Assembly hereby confirms the Assembly's Extra-ordinary Resolution No. 3 dated 25-7-26, modifying the Council's Resolution No. 14 dated 25-7-26 and determining the material, design and other particulars of the Badge of the Association with reference to the said resolution of the Council."

Carried unanimously.

The Proceedings came to a close at 4-40 P. M.

Head Office, } K. W. Bhairavamurty,
I. N. Assn., } Chairman.
Bezwada, } N. Hanumayya,
31—8—26. } General Secretary.

AS OTHERS SEE US.

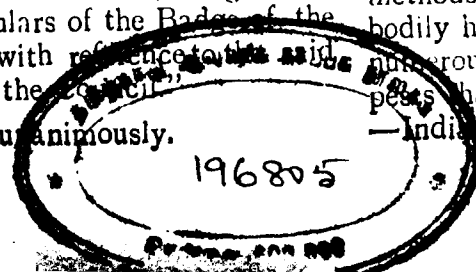
Indian Naturopath. The Official Organ and Gazette of the Indian Naturopathic Association, Bezwada. The Maiden (July 1926) number of this interesting Journal contains the annual report of the Association for 1925 and other particulars of this Institute of Nature Healing. This body is doing good propaganda work in different parts of India and has active members even in Bengal. Nature Healing has a charm of its own and we draw the attention of those interested to this useful periodical.

—The Light of the East (Calcutta).
July 1926.

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—Indians Abroad (Madras) Aug. 1926.



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