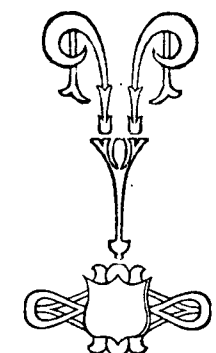
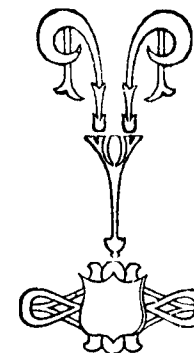


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BEZWADA
January
1936

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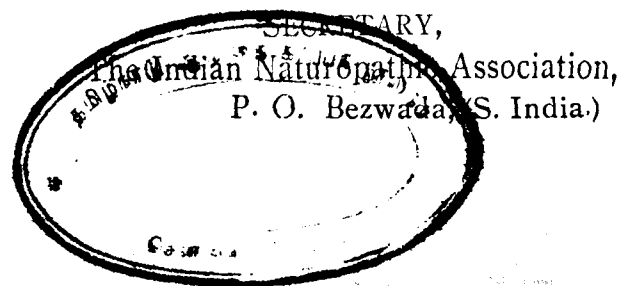
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Vol. VII

BEZWADA (India) January 1936

No. 1

I Sincerely Wish

A Happy New Year

TO

The numerous Readers, Friends

and Co-workers

TREADING the Path of Nature.



May the New Year dawn

upon you all

with Greater Sun-shine

Brighter health & Higher happiness!

With All Good Wishes,

THE EDITOR

Cold Water Plunge Bath

BY DR. C. BHANUMURTHI, B.A., L.T., N. D. Head Master, Board High School, Repalle.

It is well known that Hindus, as a class, are lovers of Plunge bath and that in flowing water. This accounts for most of the Brahmins settling down on river banks, though struggle for existence has now slowly been driving them to dingy towns and cities without rivers and canals.

The excellent effects, on health, of plunge baths, in flowing water can hardly be over estimated. 'Kartika Snamam' and 'Makha Snamam' before sunrise, has salubrious effect on our nervous system. Winter is the time for recouping our health and these two months fall in winter.

The readers of 'The Indian Naturopath' will be interested to read the following account of a batch of cold water bathers in flowing water of this place. Our bathing party began with barely three members and it has now swelled to nearly twenty five. It is no easy task to induce a friend—especially, an educated friend to take to cold water bath even in flowing water, in winter. Rolling in warm bed till seven in the morning is a pleasure which few can exchange for a plunge in cold water before sunrise. But it is a fact that though friends are very unwilling to march to the canal or river for the first dip in water, when once they taste that dreaded dip, the feeling of warmth and lightness which one experiences after the brisk swimming and splashing in the canal, they develop such an attraction for the dip that despite the biting cold of winter morning, they eagerly look forward to the morning dip with a love with which youngsters await their daily morning bread or biscuit. This is exactly how every member of our bathing party feels. One of my friends recently described me as a doctor drowning the intelligentsia of

Repalle in the Vuppudi canal—the canal is about a mile from Repalle and very near a village by name Vuppudi. Many of these gentlemen never got up before 6-30 A. M. and every one of these friends now gets up before 4-30 a. m. as if they hear the call of the canal at that hour, and march to the canal, gathering members on their way. Wearing langotees—to guard against possible accidents in swimming—for the canal is about six feet deep for over four yards in the middle—they jump into the water swimming and splashing, they forget that they have responsible duties to look to at home. They apply soft mud over their bodies from head to foot, exciting the curiosity of passers by and allow it to partially dry before jumping into water again. Some are even claiming a fairer hue to their skins as a result of this morning bath. Bodies acquire a rosy softness as a result of this invigorating bath. In fact as some friends have admitted, they are now understanding what real hunger means.

The members of this party have grown so enthusiastic about this 'Canal bath' and its healthful effects, that they miss the bath very keenly, if they have to be away from station even for a day. How I wish that every reader of this article tests the truth of what is written here, by taking to cold water plunge bath in flowing water and then see what a change it brings in our system.

It is this excellent practice of early morning plunge bath in flowing water, that contributes to the longevity of many a Brahmin living on the banks of rivers and religiously having a dip in the river, before sunrise. How I wish, we go back to this holy ancient practice!

(2)

The Power Behind Health and Cure

BY DR. SARMA K. LAKSHMAN B.A., B.L., N.D. PUDUKOTAH.

It is very much more difficult not to believe in God than to accept belief in Him; and yet, now, there are unbelievers. Men's minds have become filled with darkness and crookedness, because of their sinfulness. Civilisation is full of sin; especially modern civilisation.

It is wrongly supposed that the cause of this unbelief is the modern progress in science. That is not true; for it is not the province of science to find the truth of spiritual facts. Science has to do only with outside things, not with things that are inside. But even in regard to outside things, science is at fault, when it seeks to grasp the ultimate reality. Sir James Jeans, in his recent book, "The Mysterious Universe", tells us that "Science is not yet in contact with ultimate reality." The fact is, science is concerned with appearances alone, and not with the reality behind them. So long as it studies the former, it has great success; when it goes deeper, it fails, and must fail always. It is true that scientists as a class still hope to find the ultimate truth by their methods; men like Sir James Jeans are exceptional; but they alone are men—manavas, thinkers.

Mistakes about God and soul are made, also by believers in God. That is because they, or their guides, have sought Him outside of themselves. Outside of us, God exists in complete disguise, so that, even when we are face to face with Him, we cannot recognise Him; God exists everywhere; so we cannot miss Him, if we can penetrate His disguises; but we are not able to do so. On the other hand, God exists inside of us, in His true Nature; those that

have sought Him inside, in the right way, have never failed to find Him. The founders of great religions—Buddha, Jesus, and our own seers (rishis)—were men who had thus found Him.

Leave aside the wide world, and even your own body, which is only a part of that world; study to find the secret of your own being; the uttermost secret of it, the deepest, is He. If you are sincere and earnest, and if you cultivate the needful purity of heart, you will steadily know more and more of Him, until you know—at first hand—the uttermost secret of His Nature. This is the "knowledge that makes men free," spoken of by the holy books.

It is not needful here to explain all the proofs of God's existence; for one proof will be enough, if it is convincing. There is one proof, which is perfectly convincing; this proof is twofold, and yet it is only one; it is twofold in our description of it; in itself it is one, but having two sides or aspects. One aspect of this proof is the preservation of life and health; the other aspect is the cure of disease. Both these are the gifts of God. Neither can be enjoyed by us through our own knowledge and skill.

If we be the makers of health, and the healers of disease, we should know the whole process of life, both in health and in disease. We do not. There are profound secrets—mysteries—in the working of our bodies which are not known even to the wisest physicians.

Leave aside the raw young man, who has just obtained a diploma, after passing a medical examination;

he knows next to nothing; but he thinks that he knows everything. Take the intelligent doctor, who has had a lifetime of experience with the sick; he knows that all his medical skill is use-less, and that cure is the gift of a certain mysterious power, that is working from within, having perfect knowledge and control of every little particle of the body.

In the presence of a sick man, the inexperienced doctor is full of self-confidence; he thinks he knows how to cure the sick man; but the wise old physician says: "Let us wait and see what Nature will do." Of course, there are some old physicians, who are almost as blindly self-confident, as the young ones; these men are dangerous to their patients.

You see that the wise doctor believes that there is some mysterious Power inside. He calls it Nature. We call it God, because it is not a blind Power, but an intelligent One.

Some ten years ago, in a village in Mysore, a buffalo-calf was sick to death. The house-people had done all they could to cure it, and had made up their minds that nothing more could be done. The dying animal was untied and was let free. As soon as this was done, the little sufferer got up, turned to the open space where the sun was shining, and began to walk to it with tottering steps: the calf now basked in the sun for some time, and then returned to the shade and drank a little cold water, but took no food. This plan of self-treatment it followed for three days-basking, drinking cold water and fasting. On the fourth day it was quite cured and broke the fast. The buffalo calf, in this story, did not cure itself. Nor was it cured by any one else. God alone cured it; the calf did

nothing but obey the instinct that He gave.

Thus we see that *God is the Power behind Health and Cure*; to understand this, and all that follows from it, is to be a wise and useful physician.

Nature-cure also tells us that God cures disease in His own way, not according to our wishes or plans. And we can never know His way in its details. Hence we have not the privilege of actively co-operating with Him; we could co-operate, only if we know His plan before-hand. Therefore God *alone* is the Power behind health and cure. Even the wisest doctor can do nothing to help Him. Hence we must leave ourselves entirely to His grace—to practise self-surrender, atmasamarpana.

Something is left to us; we must cease to do evil; for by doing evil we have lost health; if we go on doing evil, we forfeit the good effects of His grace—we fail to be cured.

Medical men as a rule believe that they can 'help Nature'; but they fail in too many cases, in spite of the boasted progress of science. Nature-curers have far greater success; they even cure cases that have been given up as incurable by the doctors. That is enough to prove that man, however clever, cannot do the work of God—cannot help Him to make health or cure disease; he cannot actively co-operate with Him in His works of grace. He can, and ought to avoid doing wrong; but this is not active helping; it may be called passive help, if you like.

Get your diseases cured naturally, through the free and unhindered working of God's grace—not through unnatural means, such as doses or injections of 'medicine.' This is the first great law of Health-culture,

Old Age Made Beautiful

By DR. S. J. SINGH, M. A., B. SC., N. D. (LONDON).

Principal : English Naturopathic College, Editor : Medical Talk for the Home,
57, Gwynne Road, LUCKNOW.

A visit in the country brought us in contact with two old people. One, an old lady past seventy, and the other an old gentleman of about the same age. They were not relatives, lived many miles apart, knew nothing of each other. Their association in these remarks is simply to compare the difference in their lives.

The old lady had worked hard all her life, and had acquired the usual number of dry joints and rheumatic pains incident to old age. She was happily situated, living with her daughter. Her financial circumstances were such as to provide everything necessary for comfort and pleasure.

But this old lady would not sit down in the house and hold her hands. Nor was she content to do knitting and sewing. She had always led an active life, and had been more or less interested in outdoor work and now in her old age she did not propose to quit it.

Every morning, early, she was to be found in the garden pruning, hoeing, pulling weeds, or gathering fresh vegetables and flowers for the table. She also had a little wood pile, where with a hatchet she broke up sticks for the kitchen stove.

It was not necessity that compelled her to do these things. She did it for the love of the work.

During the heat of the day she spent most of her time looking at pictures, reading magazines, and sometimes doing a little plain sewing. At noon she took a long nap. She went to bed early, and was up with the sun. Her diet was frugal, con-

sisting largely of milk, eggs, bread, fruits and vegetables. She was cheerful and contented, and notwithstanding her infirmities, no one ever heard a word of complaint.

The chickens knew her step, and ran to meet her. The dog followed her every movement with interest and solicitude. The horse came up to the fence to have his nose patted by the genial old lady, who dispensed kindness and good cheer in every contact with life.

Now, let us turn our attention to the old gentleman. He, too, had been a hard-working citizen. In his latter years he had held some public offices, and had come in contact with what is known as politics. This seemed to have soured his disposition, and embittered his life.

He too was living with his own children, who were well able to take care for him during his last days.

Instead, however, of taking any interest in the garden and yard, instead of finding any pleasure in flowers or fruits, birds or domestic animals, he sat all day in his easy chair, recounting to those who would listen to him, the ills he had suffered, the pains he endured, and the shortcomings of other people. He was very exacting and fault-finding with those about him, also.

Every day, all day, he repeated the same dolorous programme—rising late in the morning, snarlings during breakfast, growling hour after hour until he went to bed again. Even the anecdotes of his early life were all tinged with caustic comments upon the comrades of his child-

hood, and upon the wickedness of the world in general. He, apparently, had no faith in any one. The whole world seemed to him a black discord. His whole conversation seemed tuned to the idea that man is born in sin and iniquity. We all have gone astray. There is none good, no not one.

Although his children and grandchildren tried to be good to him in every way possible, they unconsciously avoided his company as much as they could, without any seeming discourtesy. He was a shadow in the household, a chill to the domestic circle. His memories were like the pages of some book, full of horrible illustrations and sordid descriptions. His words depressed those who listened to him. His sentiments made the world seem a drear and doleful place.

These two old people were about equally infirm. One had no more to complain of than the other. Both had the same world to live in, surrounded by nearly identical environment.

The old lady, however, seemed to be living in paradise, while the old man was suffering the tortures of perdition. It was as if the veil that hides futurity had been pushed aside, and a glimpse obtained of future reward and retribution. It was as if we were witnessing the reward and punishment which follow a good and a bad life. Each one was simply reaping the reward of the life that he or she had spent. It was evident that he had been a hard, grasping, fault-finding man all his days. It was clearly as evident that she had been a wholesome, helpful, unselfish woman. Now, in their old age, in that long calm of winter that precedes dissolution, they were enjoying the fruits, enduring the results, of a life's work.

While the old man's knees grew stiffer, and his rheumatic pains more intense from his constant sitting all day, while his wrinkles grew deeper, and the pallor of his face greater, by constant scowling and ill-nature, the old lady kept her limbs supple by daily exercise, and her face sweet and handsome by her good humour and human sympathy.

This is not the place to discuss future rewards and punishments, but it is the place to discuss the rewards and punishments that come to us in this life, as the results of right living and wrong living.

These two old people fitly illustrate what is before every man and woman. Old age will come on gradually. Each one of us must face it. It will bring to us reward or punishment, whichever we deserve. Old age is made up of the echoes of past living. If we have been penurious and critical, hard-hearted and uncharitable, these things will torture and sting us during those last days, when life ought to be the sweetest.

If, however, our lives have been sweet and noble, true and tender, the meditations and reflections of old age will blend into a glorious symphony, beautifying their possessor, making the last days a peaceful melody which makes every one glad who hears it.

It is pitiful beyond words when grandfather or grandmother has so lived that children and grandchildren experience more relief than sorrow when their days are finally ended.

When death releases these two old people from their infirm bodies, a difference that cannot be hidden will give the result. In one case, a sigh of relief. In the other, a genuine bereavement, filled with tender memories.

Laughter As Tonic

HOW IT ACTS ON THE BODY

Good Functional Changes

The Good Book says, "A merry heart maketh a glad countenance." That is, if one has a smile in his heart, he is likely to have a smile on his face also, and the physiologists have in recent years found out that laughter works both ways. A smile on the face, in other words, will engender a smile in the heart, and when smiling, we are not worrying. One may laugh so heartily that the eyes overflow with tears, but they are tears of joy, not of sorrow, and there is no bitterness in an outburst of laughing tears.

According to the *Miroir du Monde* of Paris, quoted in the *Reader's Digest*, Dr. Pierre Vachet, a French physician, has started at the ~~Institute of Psychology~~ a course in "laughing therapeutics," and this is the way this new cure is carried on:

With the patients gathered in the hall of healing and the blinds tightly closed, the light is turned off and the Doctor says, "Now close your eyes and relax and listen well to what I am saying to you and repeat it after me. Now say, 'I am calm. I am strong. I am well.'" Sixty or seventy mouths silently

repeat the magic formula. Suddenly the litany is interrupted as the doctor shouts: "And now laugh!" A phonograph is put in motion. The record is infinitely stupid, nothing but a series of fits of roaring laughter succeeding each other at intervals of a few minutes. In one corner somebody laughs nervously. Instantly the whole audience echoes, in all gradations of laughter, together forming a gigantic symphony of hilarity. This collective crisis of tumultuous jubilation lasts for some time, stops for a second but is immediately taken up again. The phonograph goes on playing until the people ask for mercy.

"Light!" commands the doctor. The blinds are opened and so are the eyes. All faces are relaxed. Some people weep for joy. Everybody is happy, calm, and rested. The patients have forgotten nerves and indigestion, worries and troubles. The cure is ended for the day.

"Laughing," says Dr. Vachet, who is a member of the *Faculte de Medicine*, "releases tonic emotions which change the physiological reactions of the individual."—*Health*.



The Principles and Practice of Naturopathy

BY DR. T. M. SCHIPPELL.

One of the most stirring and scholarly addresses heard by the delegates to the 39th Annual A. N. A. Convention was delivered by Dr. T. M. Schippell, Naturopath of international fame, on June 13th.

NATUROPATHY, meaning natural healing or nature cure, has been given many definitions. Natural healing is essentially the agency that does the actual healing in any case, whatever the means used to that end may be. This being so, the system utilizing those means upon which life is dependent and all invoking the laws of life operative within the living organism comes to modern expression in a scientific system of healing, which recognizes that the healing mechanism operates within and through structural soundness and with all interferences removed from its functional processes. The scientific processes of healing and utilizing of such natural means is called "Naturopathy", the processes and usages that are found to work advantageously in aiding nature to effect its own recovery from a state of weakness or disease to a state of poise or normal health.

So to diagnose is not merely to ascertain the pathological state of any patient from the manifest symptoms, but to discover the cause of weakness, sickness or disease. The departure from physical soundness is manifest in distressing reactions which are to be definitely traced to the cause of such effects. The human body is indeed a machine, a vital mechanism, which inheres within fixed laws or placements of the bones, sinews, tissues, nerves and vital organs to each other, and are subject to repairs. So the human

body with its multiple processes of life is operative through its metabolism or lifecell activity. This activity is held or unified within the embrace of reciprocal organic forces, which proceed through electrical energy and etheric vibration, and this ongoing of life procedure is maintained by fixed laws under accurate physical placement of the bodily parts within the living organism.

The physiological and mechanical sciences of Naturopathy embrace not only a symmetrical system of physical exercises, which is designed to build up and perfect the muscular structure but such effective aids are used as exercising machines and manipulative methods of the practitioner, as will give compensatory poise and strength to extensor and reflex muscles, so that weakness is overcome, and to aid further physical soundness by giving due attention to the articular frame of the body. If the structural difficulties are not corrected, they may result in a crippled or diseased state of the body so affected.

The rectification of articular manipulation by such means removes the interference to the flow of the vital fluids and nerve supply. It is not only necessary to rectify the articular structure to build back to normal compensation but also the cramped and strained muscles or ligaments.

We are now logically brought to the consideration of living energy or sentient or motor life force, upon which the physical structure and vital functions of the human organism are dependent. The cosmic laws and energies are wrought within the organism of the human body of interfunction and temperate accommodation so that the laws in force the physical universe, within the organic focus of individual consciousness, stabilize interchange between the cosmic environment and its supporting life. The cosmic universe is spiritual in its origin and maintenance. The spirit of life that pervades all planes of cosmic and organic manifestation operates within the human body through the nervous system and reaches throughout the entire human structure to its physical ultimate in nerves, bones, tissues and vital functions.

It is of the first importance that the nervous system be kept intact and harmonious and have an unimpeded function. It is the province of natural healing to rectify and maintain structural soundness and the removal of interferences of the vital functioning processes through a well-ordered and harmonious nervous system. And this merges into healing through corrective processes of thought and restoration of the immotive state to a normal mental balance through instruction and education in all material pertaining to the health and well-being of the individual. Not only should the individual come to know himself, but he can really do so as he comes to know and obey the laws of life upon which his very existence depends. He should know that his own processes of thought and his actions determine

his mental and physical state or destiny.

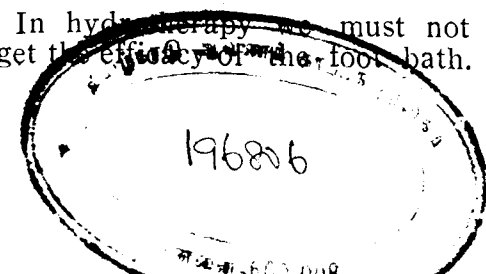
Having considered the natural aids to be given in the correction of the physical structure and in the restoration of its vital function of activity, and that a normalized nervous system and balance are necessary to physical life in its highest form, we come to the realization that scientific methods in natural healing are essential.

HYDROTHERAPY is known as 'water cure' and water is the fluidic agency of all organic life. No living function is performed without it. Natural healing gives distinctive use to the therapeutic use of water. The induction of the blood circulation and all secretions through scientific application of hot and cold packs, as the specific requirements of the case may demand, is a powerful agency in overcoming stasis, infections, congestions or fevers.

Another wonderful application for a condition of this kind even in an *acute attack of appendicitis*, is to use a lemon ground up, skin and all, and add to it two teaspoons of Epsom Salts, heated in a utensil that is not aluminum. Put this between two cloths and use as a poultice. It is a powerful agency in removing infection or any of the above mentioned congestions, and will immediately eliminate pain and bring the pus formation to the surface. In an emergency this is a very beneficial treatment. It can also be used for tooth-ache, tonsillitis, quincy, sore-throat and congestion of any kind. Regardless of where the pain may be, it brings immediate relief.

In hydrotherapy we must not forget the efficacy of the foot bath.

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By using one cup of Epsom Salts, putting the feet into the hot bath for ten minutes, you bring on better lung and kidney action and get instant relief in an attack of Angina pectoris or any so-called 'heart disease', which is only a symptom of a cause in some other part of the body, and by relieving the cause, the symptoms are automatically taken care of. For an S. O. S. call this is of vital importance to know.

Through the scientific uses of water the excessive wastes and toxic poisons of the body may be cleansed through the circulation of the blood stream. Much can be said about encouraging and aiding the vital powers and functions of nutrition, assimilation and digestion through the use of hydrotherapy.

Now, in the laws and operative, energies in organic life, the physical means and agencies are earth, air, sunlight and water, and every function of the human organism proceeds through an electrical impulse. It is positive and negative held within the magnetic embrace of the personality. All chemical reactions are electrically achieved. All cell life activity is electrically achieved, as well as the circulation of the blood and the processes of nutrition and elimination. All nerve functions are electrically achieved. The cerebro spinal nervous system is negative. Usually, the left side of the cerebrum is positive, and the right side is negative. The left side of the body is usually negative and the right side positive. The brain is itself positive in correlation to the body and negative in creative physical function.

So, electrotherapy, or healing through electricity is manifestly and

fundamentally a material means of healing. Its therapeutic value is well-known. Diathermy and sinusoidal, each have their scientific application in Naturopathic practice.

Then, Thermo-therapy, a healing through heat with infra red ray or the wonderful fever blanket of Dr. Henry Gross, and the oil bath cabinet. Three years ago, it was learned for the first time how to break up the molecules of the oil to form it into a mist fine enough to enter the dermal glands and dissolve the deposits there. And as our skin is the greatest organ we have and is the most neglected, through this the therapeutic treatment we can accomplish much in the organism by relieving the congestion in the lungs and in the kidneys by releasing the so-called 'brakes' and bringing on normal activity in these organs.

I cannot stress enough the value of the treatment through the infra red ray pads, the therapeutic value of this blanket of Dr. Gross, which creates a fever in the system, burns up the debris and oxygenizes the blood stream, and also this oil bath treatment.

The artificial sunlight is of vital importance, especially in the East in the winter time, when natural sunbaths are out of the question.

Then there is the Chromo-therapy through the color vibrations of the solar spectrum. The vibratory rate of each color has its own specific therapeutic value. And again in such use is the infra red ray and ultra violet ray, which are at the opposite ends of the spectrum.

Much can be said of Iridology diagnosis, how the iris of the eye

mirrors one's health and also locates the pathological condition of the patient, registering the past and present history of the patient's ill health, as well as that which will make the future pathological conditions in the body. I have used this method of diagnosis for many years. Also the Kuhne's facial diagnosis, but at present I am using the Homo-Vibra Ray diagnostic instrument.

RADIOTHERAPY or VIBRATHERAPY, which is also a branch of electrotherapy, realizing that all cosmic manifestations and organic life are maintained through the given specific vibratory rates of etheric and electrical energy. The functioning system of all the vital processes has its own vibratory rate. The condition of every gland, organ, the nervous system, functions of the blood stream, heart, and its circulation, and every function of the various parts of the organs, as well as the eyes and ears, can be ascertained. Knowing its vibratory rate, each part of the body can be systematically and accurately diagnosed to find out at what rate of vibration it is functioning, also getting the differential blood count and the urine analysis at the same time, and the various so-called 'disease rates' and their location in the body.

Too much stress cannot be laid on the value of this Homo-Vibra Ray diagnosis, and many here at the convention should become acquainted with this wonderful way of treating the patient with his own energies, realizing that this step-up system amplifies the energies and the personal rate of vibration in the system. Here again disease rates are only low rates of vibration, and each individual has his own personal rate of vibration with which he was born.

Through this method of treatment we can amplify that personal rate of vibration and heal the patient with his own energies by dissipating all the low rates of energy.

This is worth while investigating, as I can tell you of many clinical experiences where I thought it would be an impossibility to raise up the patient from his sick bed, as his spark of life was so low; and yet I am happy to state that many of them have been returned to healthy conditions. I could fill a book with these clinical experiences and many of them have only been diagnosed through a specimen of their blood, they being too far away and too sick to come. Many of them have also been treated through the broadcasting system. Investigate this.

THALAMO-THERAPY has its distinctive use in natural healing through various vibrations of the solar spectrum through the eye upon the optic thalamus. The optic thalamus is not only the organic instrument of light within the brain whereby there is sight and vision, but it is also a specific centre of nerve function, focal to the nervous system and which connects with all the parts of the bodily organism. The therapeutic application of a selective color of the spectrum upon the optic thalamus has its reaction upon the entire nervous system and thereby reaches and influences certain bodily functions in behalf of their restoration and health.

DIETETICS is also a scientific branch of natural healing. The foods taken into the body for its sustenance and renewal are all a cosmic product of its own laws and living energies transfused and prepared in organic form with perfect adaptation

to the needs of the living organism. Wisdom is to be exercised in the selection of these variously proportioned foods to produce normal functioning, and energy and normal efficiency.

We are all acquainted with the fact that the bony structure has a greater proportion of calcium and the brain and nerves have more phosphorous, and when there is an undue lack of proportion that makes up the differential of vital strength, there is a tendency to break down either the structure or the vital function. It is necessary to make up any such lack of the elements in the cell salts through such selection of foods as will repair the weakness and overcome the disturbance of the vital function.

This science of nutrition gives due attention to the maintenance of a full complement of vitamins and chemical production of the hormones. And as the entrance of the organic energies of food into the vital organism of the human body, illustrates the highest life feeding on life, so man when he reaches the highest plane feeds upon the knowledge of the Truth.

In 1912, I began the study of diets. Up to 1920 I had waded through thirty-three dietetics classes, and I practiced all the diets on my own body and found them all wanting. At that time I attended a class of six weeks, ten hours a day, including Sunday, and found that the body contained eighty-four elements and the blood stream sixteen, and in order to build a good, strong, health cell we needed all these elements at each meal, so the cells would not break down into disease rates. Then I realized that

the thirty-three diets I had been taught before were all pathological diet systems. They were for specific disease rates to eliminate disease. How to have a harmony health diet was another question. That which will make you well will keep you well, so since then I have been using the harmony diet with all my patients and in constructive health lectures, as well as on myself,—and this is it.

At every meal the fruits and vegetables have to be included, as well as honey, oil and protein food, together with a minimum of starch. So the diet I prescribe for every patient, as well as for my own table and myself, is to have the juice of two oranges and one lemon, a tablespoon of honey, either in the orange juice or some other way, at each meal. The proteins include the pulverized nuts, because when a patient begins to change his diet, the lacteal glands are no longer functioning and all other glands are so to speak 'fired down' so that they no longer have the power to thoroughly digest nuts in their original state, nor have the patients the grinders to chew them up, so in the pulverized state the nuts instantly dissolve and go into the blood stream. Otherwise, half of the vital part of the nut is lost in the elimination process. We use beans, peas, lentils, both in the fresh and the dried state, also cheese in the mild form. The yolk of an egg is permitted in the orange juice, and eggs, if the patient wants them at first in some other form. Some of you will say that eggs are hard on the kidneys, but remember that I said to take the juice of two oranges and one lemon, which alkalizes them or acts as a catalizer for your food, and therefore, is permissible for any so-called 'disease'. But I want to repeat that nuts in the

pulverized form is one of the best proteins. The patient finally gets acclimated to their use and starts out.

At first we use a gill of cream a day, but no milk, as the majority of you know of what milk consists. We are not analyzing foods but are giving you a harmony health diet. We permit one starch of the whole food grains, potato, baked or boiled in its jacket. We include the beet and parsnip, as well as egg plant in the starches. Also whole rice used in any form that may be desired. The smallest quantity of butter, possibly an inch square for the dinner, three vegetables of the succulent variety cooked in oil, steamed or baked, a raw vegetable salad, and I always stress the use of grated carrot and turnip in the salad for its great food value, as we know that under the skin of the turnip we have the vital processes for heart action and it relieves many heart conditions.

At each meal we have one dried fruit, such as raisins, figs or dates. At breakfast we always include celery for it is easy to have on hand.

I always claim that if you want to build a building or a cell in the body, you need workmen, plenty of them, and they are the fruits and vegetables. You need building material and that is the protein, honey and oil, as well as the cream. You need a minimum amount of cement, or starches. If you continue on a diet of this kind with all of your patients, you will have a harmony health diet which in time will do more for the body than anything else you can do. We have health or disease according to the food we eat. This builds up the metabolism.

If the patient is very weak and low we have all the wonderful vitamin foods. One teaspoon of these vitamins is equivalent to three pecks of vegetables in their raw state, and a patient could not eat fast enough or long enough to build up his body with his diet alone, so by including these vitamins with all three meals a day, look at the wonderful work you can do. I have had wonderful results and have been using them for fifteen years.

Then when we realize that the glands are the energizers in the body and the suprenal glands and thyroid glands are the most important and are the first to break down, and as the thyroid gland is the gate to the brain, we see what it means to the memory and mental faculties when this is not functioning. The suprenal glands working in conjunction with the thyroid, and the medulla or center of the suprenals, throw their hormones into the circulation of the blood and through the heart, and when they are too low in their activity, that is the origin of all the so-called 'heart trouble'. Then again cortex of the suprenal glands, or the exterior part, throw their hormones up to the brain and the sympathetic nervous system, forming a sheathing over the nerves, and this nervous system reaches out to the arms and limbs. We have many cases of paralysis and many of rheumatism and painful conditions due to the cortex of the suprenal glands not functioning properly or being low in function.

I am sure that you will hear at this convention some lectures on endocrinology, the glandular therapy. I have travelled through Germany and Switzerland in research work on this subject and I have found that the majority of these

gland foods were made synthetically and at the same time from domestic animals, and there are many reasons why I did not use this gland therapy. So I went further in my research work, because I found out that the run down conditions in human beings needed to be replenished more quickly than we could do with the ordinary diet alone. My results through the use of the gland foods were specific and remarkable after I found the reliable people with whom to work.

We also have the organic system which is the etheric organization in our bodies and is found in its essential nature in the plant world, which is represented in our herb-therapy. Here we use the non-toxic herb to replenish this etheric organization.

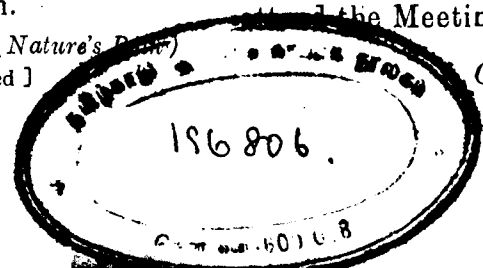
Likewise, the bio-chemical cell salts are very wonderful. They supply the ego organization, which is the mineral kingdom in the body and normalizes the heat and cold which must be supplied according to the knowledge of the condition. So, obeying the laws of nature holds good in the physical and spiritual world and we have the principles and practice of Naturopathy.

The old school of medicine is a system of treating symptoms only. Their method of treatment is to relieve the symptoms, but they do not eliminate the cause which makes the symptom. Naturopathy begins at the beginning, which is the cause back of the symptom, and we release the cause. It is a system of re-chemicalizing, re-mineralizing, re-juvenating, re-generating and house cleaning, which brings the body back to a normal healthy condition.

(Nature's Power)

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The annual General Meeting of the I. N. Association shall be held at Prakriti Karyalaya Trust Buildings Bezwada by 3 P. M. on 15th January 1936. The Election of the Office bearers and decision of the future Programme are the Principal intentions of the Meeting.

All Members are requested to
attend the Meeting.

General Secretary.

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 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.
- and the like, and, if possible by founding suitable colleges and other institutions of a standard type to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

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