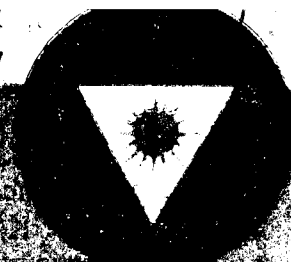


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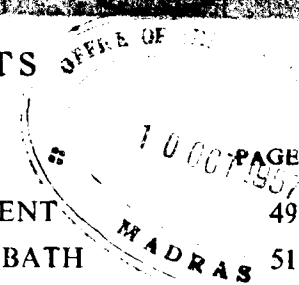
OCTOBER
1957

THE LIFE NATURAL



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Editor: **K. LAKSHMANA SARMA**

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The Vegetarian Movement

There has been at work all over the world an active movement for Food-reform initiated almost entirely by westerners, based on religious, ethical and hygienic motives. This is called the Vegetarian movement. It is true that in our country Vegetarianism has prevailed for perhaps many thousands of years, and this may make us indifferent to this movement originated from peoples who have been and still are non-vegetarians. This would be a superficial and mistaken view for the reason that whereas our vegetarianism is mostly static and mechanical, the movement from our western brethren is dynamic and motivated by a vital urge towards a higher level of character.

Also here we confine the principle to very narrow limits. Most of us are unaware that the principle called Vegetarianism has ramifications in various matters other than mere eating. And even in this we are oblivious of the basic ethical and religious principles that underlie the practice of it. The vegetarians of the West are fully alive to them.

Vegetarianism as a principle means and includes refraining from injury to animals in all possible ways. For example, the vegetarians of the west are against the practice of Vivisection, of all the medical procedures called 'preventive medicine,' namely vaccinations and inoculations, and also against the free use of chemical manures, miscalled fertilisers, because, far from fertilising

the soil, they poison it and within a short time destroy its fertility. This last topic has been dealt with in this magazine many times before.

Not alone all this, these vegetarians are interested in the True Science of Health, which is the Life Natural, whereas the vegetarians of our country are utterly indifferent to the subject as a whole. When sick they go to allopathic doctors, who, themselves being ignorant of Hygiene, do not treat them on hygienic lines, but only suppress symptoms by means of drug-poisons. To be a perfect vegetarian one must be interested in all these subjects.

The 15th World Vegetarian Congress is to meet in our country in November next at Bombay, Delhi, Banaras, Calcutta and Madras. Its proceedings are sure to be of profound interest to all of us. About a hundred delegates from foreign countries are expected to take part in it. The famous humanitarian, Dr. Albert Schweitzer, is also attending. We may expect lectures on all the aspects of Vegetarianism herein mentioned. So we appeal to all our readers who can conveniently attend and take part in the Congress at any of these places, to do so, and also try to get into personal contact with some of the foreign delegates, so as to imbibe from them a little of the spirit of the movement which actuates them. It will be a great gain to our own movement if we do so.

"I am prepared to maintain that there is no more important subject in relation to the health of our physical bodies than that of diet, of the food with which we nourish those bodies. It may be said, I think, even to take precedence of those other essential factors which form the basis of physical well-being, namely, fresh air, exercise, with its complementary necessity — relaxation (including sleep), and cleanliness."

"In spite of this it is a subject upon which at the present day we medical men are sent out into the world practically uninstructed."

M. BEDDOW BAYLY, M.R.C.S., L.R.C.P.

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More About The Spinal Bath

L. Ganesa Sarma, A-445, Defence Colony, New Delhi-3

THE SITZ BATH

The Sitz bath can be taken with or without a tub. Either way, the bather should sit on a seat of wood, so that no part other than the one that is to be bathed becomes wet. This bath has to be taken in the naked state and hence privacy is essential.

The foreskin of the penis is pulled out and gently rubbed with a dripping wet cloth, which is repeatedly dipped in cold water, or under water, as may be preferred.

It was already stated (in the first part of this article on the Spinal Bath) that each nerve branches off and spreads out and that in certain places they form a close network known as ganglia. One such ganglion is there at the end of the penis. The purpose of this bath is to cool that ganglion and thereby also the nervous system. As explained already, due to the difference in temperature between the bathed part and other parts of the body, and also the friction, a convection current is set up and a re-invigoration of the nervous system is thus possible.

Numerous people have derived, and are still deriving benefit by taking this bath. But the fact remains that there is no finality of knowledge. It is given to each and every follower to act on reason or intuition and discover newer and better methods. Humans as we are, we cannot claim finality to our discoveries. There are certain drawbacks and thereby they cause some difficulty to some of the followers. In an attempt to overcome such defects, it sometimes happens that Providence favours the follower with an absolutely new discovery. Such a one was the Spinal Bath.

Let us see the difficulties that the sitz bath confronts us with. [1] The bath has to be taken in a closed room, for it needs privacy which is not a factor conducive to health. It pricks the mind of the bather when he does it in a congested atmosphere, knowing full well that it is a mistake. [2] The patient, if he is a chronic patient, generally has chill extremities and does not feel it comfortable to keep both the hands in cold water. [3] A chronic patient, why, as a matter of fact, any patient feels weakness and does not feel strong enough to continue the bath sufficiently long. There is one more point which is not noticed until one feels the benefit of the Spinal bath, namely that this bath does not help the renovation of the nervous system so well as the Spinal bath does.

When I point out all the above facts the readers are not to mistake that I decry Louis Kuhne. I do praise him as one of the pioneers who has contributed very much to the improvement of the Science and art of Natural Healing. My father goes to the extent of believing that he must have been a Hindu and even a pious man in his earlier birth as he has exhibited a purely Vedantic way of thought and approach to the problems of Health. We must not also take it that whatever Louis Kuhne has said is final and that we are to think no further. In truth, it is paying homage to him and the other great pioneers whose torch we bear ahead to success Healthwards.

All the shortcomings explained above were felt by my father, who was himself a patient of Neurasthenic Dyspepsia before he started following Nature-Cure. 'Necessity is the mother of invention.' And now we have all the contributions to Nature-Cure added by him and we are all the better for them.

The Spinal bath can be taken in an open place; if the patient feels chill and has also fever, it is natural

that he feels it pleasant to have his legs in the sun. This is possible in the Spinal bath. The bather can have a kowpeenam or a langoti and absolute privacy is not necessary, nor does he need to confine himself in a congested atmosphere.

The extremities of the limbs are kept outside the water in the Spinal bath and the bather is not bothered by the chill water. As a matter of fact this bath is a corrective for the improper and irregular circulation making his limb-ends cold. The convection current set up by this spinal cooling heats up the portions outside the water and *it is essential to wash the head after the bath*, if a full bath cannot be taken. Such a wash or bath need not be for a long time. A short cooling bath or a wash is enough to remove the abnormal heat. The Spinal bath is intended for ideal relaxation which is most essential for people with a nervous breakdown. They can rest well in the tub and may sleep if sleep comes, making up the loss of energy through strain and tension, especially through the senses.

There is a note of warning in the '*Practical Nature-Cure*', that this and other methods are not to be blindly applied simply because they are told to be good. There is no doubt they are good. But there are patients and patients. Constitutions vary when they are not healthy. People who react adversely to these baths have to be treated with greater care. That is where we should remember my father's advice in one of his editorials about *going slow*. This caution of going slow has to be strictly applied in the case of weak and old patients as also those who treat themselves, having themselves very little knowledge of the Science of Healing and who are surrounded by people who have an antagonistic feeling towards any system of treatment without resort to the Devil—the drugs and their doctors. If there be an unpleasant reaction, which might, in fact, be a good

sign of progress, the people around are sure to discourage the patient and advise him to take to medical treatment (which was actually responsible in reducing him to that state of ill-health) or start it even in spite of him and hasten his death, though they mean well; it is because of ignorance. Satan has a strong hold on men.

Recently I was asked to advise treatment for a patient suffering from flatulence, nervous weakness, emaciation, false hunger, pain in the belly, palpitation, short breath and so on. The diagnoses were different with different doctors. I may here remind the readers of the analogy of the seven blind men who went to see an elephant and took the particular part which each one felt to be the whole elephant. One of those who diagnosed the lady went to the extent of saying that the 30 year old lady, who is a mother of four children, was suffering from hysteria.

This lady was advised to be given a spinal bath for three minutes, though normally we advise it to be taken for about 15 or 20 minutes. But even this caused a severe pain all over her body, especially the back. There were other difficulties as well, but I do not want space to take up under this article, as a full report of that case might appear later when the lady is sufficiently recovered. The spinal bath was stopped for some time. Hot water foot bath was given about thrice in the day. Even ash-gourd (petha) juice caused severe trouble in the belly. In short anything cold was causing her trouble. It was a clear sign that it was not normal. But she had to be brought round slowly. Honey was added to the highly diluted juice. These modifications brought her round gradually. She felt her body warmer and started reducing the honey in the ash-gourd juice and also started taking the spinal bath along with a hot-water foot bath. After a period of about two weeks, she was able to stand plain ash-gourd

juice as also Spinal bath without hot water foot-bath. Therefore, followers must have this caution in mind when they advise people to follow Nature-Cure. It is better that there is a slow progress, instead of driving them back again to the allopaths. Non-violence is safe.

A few words about the tub. The Spinal bath, as I have said, solves a number of problems that were there earlier. And the Spinal bath tub serves in multiple ways.

It is useful for taking Spinal bath. That needs no saying, for it is designed for that particular use. It serves as a hip-bath tub far better than the oval tub with the high back, after Louis Kuhne's design. In the latter, while taking the hip-bath, the elbow hits against the side of the tub as it moves forward and backward in the process of rubbing the belly. This compels the bather to raise his elbow which is a severe strain. But in the Spinal bath tub, this trouble is eliminated. Place the tub with its long side adjacent to a wall and sit across it with the tub to the wall, leaving more space on the right side. (If the bather is a left hander he must have the head side of the tub on his left and must sit leaving more space on the left.) Now the movement of the elbow will be free and unhindered. The bather can also lean against the wall and have comfort. This tub can also be used for sitz-bath, if at all it is to be taken, by placing a seat of wood within the tub. Here again he will find greater ease than in Kuhne's tub. Even immersion bath with hot water can also be taken in this tub by keeping the legs folded in. Of course the knees will be above the surface of the water. But it does not matter much, as the feet will be in the hot water. The knees can be warmed up by pouring hot water over it, with a tumbler or other suitable vessel.

There is one more problem. And there is a solution too. In a family there will be children and adults. It is almost impossible to keep tubs of different sizes for people who live in cities. Along the length of the tub, near the leg-side, a support is fixed on either side for placing a plank of wood within the tub at a height of five or six inches. Children can keep their feet on this plank and take the spinal bath. As for other baths being taken by them: hip-bath can be taken even without a tub and immersion bath can be taken even better in this tub.

So make it a point to own a tub. Some of you may rush to reply that you are not patients. Excuse me, perfect health is rare, even if I should not say it is non-existent. Only we vary in the degree of health we keep. Work we do, tension is there and strain we get. We require to make up for plenty of such defects. And these applications are not intended only for the sick. This is the fundamental principle of the science of Natural Hygiene, that that which is good for the sickly is equally good for the healthy. And the spinal bath is not alone a curative measure, but is also a tonic for the general health.

Avoid Worry, Hurry and Curry: NO MEDICINES

An important Indian visitor to the United States, just back in Delhi, took advantage of his visit to Boston to have a thorough medical check-up. The doctors who examined him found that he was suffering from nervous tension and indigestion. Two days later he received a sealed envelope containing the medical report. The two-line report read: "Avoid worry, hurry and curry. No more medicines needed." The fee: 125 dollars.

— "Pollux" in the weekly feature "Merry Go Round" in "The Times of India" dated 15th September '57.

Anaemia — Its Cause And Cure

S. Swaminathan, No. 1. Shivaji Place, New Delhi

INTRODUCTORY

Before we discuss the problem of anaemia in all its aspects, it would be necessary to know a few vital facts about the blood, for the condition known as anaemia is only indicative of a defective blood supply (in quality and/or quantity) to the cells and tissues in the organism. There are various forms of anaemia and though an attempt would be made to explain them in as non-technical a manner as possible, I would like to assure the reader that the basic cause underlying all of them is one and the same. It is not my purpose to suggest any kind of symptomatic treatment for 'curing' this condition (for symptomatic treatment never effects a radical cure), but I would like to explain the basic cause underlying the anaemic condition, as real recovery of health is possible (in such cases) only by giving up such habits as have a debilitating influence upon the organism and by following hygienic habits in the day-to-day living.

THE BLOOD

The blood is the vehicle for the transportation of nutrition and the much-needed oxygen to all the tissues and organs of the body; it is also the channel of elimination of various types of waste materials and carbon-dioxide, which are ultimately discharged through the appropriate organs of elimination.

PLASMA

The liquid part of the blood, called *plasma*, is composed of water (90%); sodium chloride, salts of calcium, phosphorus, magnesium, iron, etc. (about 1%), proteins (7%) and traces of many other substances which are necessary for the cells, or which constitute the end-products of their activity.

ERYTHROCYTES AND THEIR VITAL FUNCTION

The red cells, or erythrocytes, as they are called, give the colour to the blood. They are microscopic circular discs ($\frac{1}{3200}$ th of an inch in diameter). We have a staggering number of these red corpuscles in the blood; it is estimated that there are 25,000,000,000,000 (twentyfive million million) of them in the blood.

The erythrocytes are oxygen-carriers. They contain an exceedingly complex substance, known as haemoglobin, a compound of protein and a pigment (haematin) rich in iron. It has an affinity for oxygen. When the blood flows through the lungs, the oxygen combines with the haemoglobin of the erythrocytes. When the blood flows through the various organs, the haemoglobin readily gives up its oxygen to the cells which need it.

The erythrocytes of man are relatively short-lived; the average life of a red cell is said to be about 100 days. After a short, but very useful, life the cells wear out and disintegrate. Such worn-out erythrocytes are taken to the spleen, or the liver, where their stroma (outer covering) is destroyed. The haemoglobin liberated from them is utilised again in the manufacture of fresh red cells.

As the corpuscles wear out and disintegrate, new ones are being produced in the organism to replace the old ones. They are manufactured in the bone marrow, especially in that of the short, flat and irregular bones, in the cancellous tissue at the ends of the long bones and in the marrow of the shafts of the ribs. (Some white corpuscles, known as lymphocytes, are developed elsewhere, in the lymph glands, spleen, liver, etc.)

What haemoglobin is, has already been described. The ideal amount of haemoglobin is said to be 15 grammes in 100 cubic centimetres of blood. So long as there is sufficient haemoglobin to cope with the oxygen requirements of the body, anaemia is impossible.

PLATELETS

Besides the red cells or erythrocytes, the blood contains two kinds of cells, known as leucocytes or white cells and platelets or thrombocytes.

The platelets are mere tiny particles of protoplasm, considerably more minute than the red corpuscles or white corpuscles. Each cubic millimeter of blood contains an average of about 300,000 platelets. These are thought to be concerned in the clotting of the blood.

LEUCOCYTES

The white cells, or leucocytes, are larger in size and fewer in number. These are irregular in shape and are capable of changing their form. It is believed that the number of these cells is in the region of 50,000,000,000—one for every 500 red cells.

Leucocytes increase in number immediately after a meal. Certain white cells, known as phagocytes (*phago*=I eat, *cytos*=a cell), are said to feed upon pathogenic matter, as also the bacteria that are contained in them. For this reason, many physiologists have been, and are, styling them as the "body's fighting army." Recently, the writer happened to see an educative (?) film entitled "Aakraman Se Raksha" (Protection from Attack). It depicted the 'attack' of the leucocytes (assisted by the foul matter—known as the antibodies—produced in the body by filth-medication) upon the germs. Finally, the "defenders of the body" win! A fine piece of propagating the germ theory of disease!

That the leucocytes have an affinity towards the pathogenic matter is itself a proof that they cannot be the "defenders of the body". Prof. Arnold Ehret, who did so much to propagate the Message of Health, in his famous book "Mucusless-Diet Healing System", raises this question and, in the writer's view, gives the right answer:

“The problem is this: Are the white corpuscles living cells of vital importance to protect and maintain life, to destroy germs of disease, and to immunize the body against fever, infection, etc., as the standard doctrines of physiology and pathology teach?”

“Or are they just the opposite—waste, decayed, undigested, unusable food substances, mucus or pathogen, as Dr. Thos. Powell calls them? Indigestible by the human body, unnatural and therefore not assimilated at all? Are they, in fact, the waste from high protein and starchy foods which the average mixed eater of western civilization stuffs in his stomach three times a day? What I call ‘mucus’ as the foundational cause of all diseases?”

“Pathology proves that itself, saying that the white corpuscles are increased in case of disease, and physiology says they increase during digestion in the healthy body, and that they are derived from high protein foods.

“This teaching is absolutely correct, and the logical consequence of the error of high protein foods.”

In an interesting *article entitled “The Germ Theory of Disease (Bacteriological Evidence in support of the Nature-Curists’ Stand)” Sri L. Kamesvara Sarma forcefully put forward the view, duly supported by logical arguments and facts, that bacteria arise from the disintegration of leucocytes (or pus cells). The facts that the leucocytes increase in number beyond a certain degree in disease and that they are the very cells which, on disintegration, transform into bacilli prove that they are not the so-called “defenders.” Disease cannot be got rid of by increasing these “defenders”; if their number increases, it means that the person has become diseased. They might have a vital function to do in the body, but that is certainly not “Aakraman Se Raksha.” Their function seems to be to keep the blood and tissues clean by transforming themselves into germs and bacilli, when need may arise, to do the vital work

* Pages 244-257 of Vol. I of *The Life Natural* (February, 1942)

of clearing the filthy matter from the body. Where the body is enervated—by persistent violation of the Law of Vital Economy—this becomes possible only in a limited degree. Certainly, they do not fight the germs, as claimed by those that authoritatively (?) speak!

— (To be continued)

Hardening of Arteries

Mr. Robert K. Plumb, writing under the feature “Science in Review” in “The New York Times Weekly Review — International Edition” dated the 15th September, 1957, says:

“.....studies reported by Abbot Laboratories of Chicago revealed that when rabbits are fed saturated fats, such as hydrogenated coconut oil, the animals do experience narrowing and hardening of the major arteries. Such an effect is not noted when identical animals are kept on unsaturated fats such as safflower oil, they said.

“Saturated fats [hydrogen-rich, generally solid at room temperature] and unsaturated fats [largely liquid at room temperature] are believed by some to be the crux of the problem of dietary fat and artery hardening. One theory is that saturated fats do contribute to artery-hardening and unsaturated fats do not. This was indicated in the Abbott tests on rabbits. And Dr. Douglas V. Frost, reporting the results, suggested that ‘human beings appear to react to fats in the diet in the same manner as rabbits.’”

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Pudukkottai, S. Ry.

Insomnia or Sleeplessness

by M. M. Bhamgara, F. I. I. N. T., M. S. S. Ch (Eng.)
Director: Arogya Niketan, Surat.

The third factor, mental tranquility, is too vast a subject to deal with even briefly in a short article. Such tranquility to be really profound and lasting should be born of a deep faith in God, joy in living and in life, and satisfaction with one's lot. It is, of course, true that without being dissatisfied with one's lot, one does not make any headway in this world, and that dissatisfaction is mother of progress; however, satisfaction of a certain kind is absolutely necessary. Being dissatisfied with one's present state of affairs, one may strive hard for upliftment on all planes, physical, mental and spiritual; but the effort should not become a task or boredom.

As is said in Gitaji, "For you it is ordained only to do the 'karma,' not to expect the fruits thereof." This state of renunciation, leave-it-to-God attitude, is of course difficult to achieve, but there is no lasting inward peace without it. Gandhiji's 'Ramanama', Ralph W. Trine's 'In Tune with the Infinite,' and works of/on such Indian sages as Raman Maharshi, Swami Vivekananda and Sri Aurobindo, are the real food for one who aspires to a state of eternal bliss. Sleeplessness is usually no problem to one who has reached this state.

SPINAL BATH AND RELAXATION

About relaxation and spinal bath much has been written in this journal. (This topic was discussed latest in August issue, article 'The Spinal Bath' by L. Ganesa Sarma). Dr. E. Jacobson M. D. in his book 'You Must Relax' gives us a universal truth in a few words: "It is physically impossible to be nervous in any part of your body, if, in that part you are completely relaxed."

If a muscle is completely relaxed, there is total absence of any contraction or tension in the same. In relaxation there is no movement save of the essential organs: heart, lungs, capillaries etc., and some of the systems such as digestive or eliminative. Movements of heart and lungs are slowed down during sleep or voluntary relaxation; the digestive, urinary, intestinal and other organic functions may go on during rest or sleep; but, for the benefit to be complete, these functions should be at a very slow pace. Easiest way to achieve this is to make the food eaten during the day, and especially the last meal, very light and of positive kind. **NO AMOUNT OF VOLUNTARY RELAXATION CAN HELP THE SUFFERER FROM INSOMNIA IF HE DOES NOT UNDERSTAND THE GREAT PRINCIPLES OF VITAL ECONOMY, POSITIVE NUTRITION, AND NON-VIOLENCE IN MATTERS, PHYSICAL AND PSYCHOLOGICAL.** Again, it should be borne in mind that, relaxation being something negative, one should not "try hard to relax". Otherwise, as in that joke, the sufferer may say, "Well, sir, I tried so hard to relax my calf muscle, I broke the tendon connected to the heel!!"

During good relaxation or profound sleep, even certain involuntary movements are absent. For example, if a sudden noise is made, the well-relaxed person will show no start, but a tensed person will wake up even from an apparently deep sleep.

Voluntary relaxation techniques are many; but the easiest would be to learn relaxing in a spinal bath tub. In Sarma's specially constructed spinal bath tub, relaxation is very easy to achieve, because all parts of the trunk, head and limbs succumb to gravity without any effort on part of the bather. About the mode of lying in the tub, I am of the opinion that the insomniac should keep his hands folded on the chest and not inside water,

unless he gets better relaxation otherwise. Moreover, unless the weather won't allow it, it is also advisable for the 'sleepless' patient to cover himself with a blanket that is not too warm. Hot foot bath may be tried simultaneously, as also a cold pack on forehead and scalp.

Sufferers from cardiac trouble and high blood pressure benefit greatly by spinal bath and relaxation techniques. Pressures as high as 190/140 have been brought down to normal range (appx. 120/80) by spinal bath and positive dieting; and the results are permanent. This is mentioned only in passing; our interest is in the insomnia patient.

According to Eeman, Jacobson, Alexander and others who have studied problems of relaxation, rest and sleep from all angles, the level of tension gets lower after certain fatigue products (kenotoxins, such as uric, lactic, carbonic and butyric acids) are generated in the body; and this occurs usually following some sort of moderate exercise. Hence exercise is a best help to insomnia sufferers. Above-mentioned observers have also noted that when the muscles of eye-lids, eye balls, tongue and throat are sufficiently relaxed, sleep comes in seconds. This discovery has led them to evolve techniques in which more attention is paid to relaxing these particular regions rather than the limbs or skeletal muscles. This is said to be the explanation of how soldiers when on march though exhausted, continue walking even if actually asleep.

FOOD AND SLEEP

It may be noted here that heavy food intake can have either effect: insomnia on one hand or too much sleep on the other. Generally speaking, most people suffer from the latter effect, and sleep for nine, ten, or more hours daily. Such should realise that even when one sleeps eight hours out of every twenty-four, one is sleeping away one-third of his life-time; that means, if

he were to live seventy-five years, he would have remained in bed for twenty-five years! This may be necessary in some individuals, or for all of us in some circumstances, but any length of time beyond this, should be construed as criminal waste of something precious. Such over-sleepers, if they are over-eaters, should rectify their feeding habits to derive the benefits of less sleep and more time devoted to work during waking hours, besides a wonderful feeling of vim, vigour and freshness, these being the outcome of superlative health.

SUNDRY QUESTIONS

What are dreams? Do all of us dream? Do dreams help sleep? What is somnambulism? What is meant by conscious, subconscious, unconscious, and other 'minds'? What is the subconscious doing during sleep? Such and other questions are not discussed here, but will be taken up in a future article.

Sarma's Nature-Cure Sanatorium

Ganeshnagar, Pudukkottai, S. Ry.

Director: K. LAKSHMANA SARMA

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SELF-ABUSE

AN UGLY HABIT WHICH IS EATING INTO THE
LIVES OF MANY YOUNG MEN AND WOMEN

L. Ramachandra Sarma, M. Sc.

(Reprinted from *The Life Natural*, August, 1948)

Dear Mr.

You have expressed regret that we should have all along kept silent over certain very vital topics concerning the health of our young men and women. You want to know if it is true that the subject of sex is taboo in the *Life Natural*. We do not know how you formed the notion that we have been deliberately avoiding a discussion of matters relating to sex. We have never done so and shall never do so. But it is true that we have always been wary of writing on a very difficult subject, where unless one is very careful, one is apt to achieve just the reverse of what one intends to achieve.

A very large number of books have been written on the subject of sex, many deliberately catering to the vilest cravings in man, some few written with the genuine intention of providing our young men and women with an adequate knowledge of sex, so that they will turn out to be better husbands and wives, better fathers and mothers. But even amongst the books of the latter kind, with all the good intentions of their authors, a good many have only succeeded in doing more harm than good.

We need not go very far. Let us take your own example: Your own experience will bear ample testimony to what I have stated above. At an impressionable age, you made up your mind to make an exhaustive study of sex. Very possibly it was due to some sexual craving within you, but you succeeded in convincing yourself (or shall I say deceiving yourself)

that your desire was born out of a purely scientific curiosity. You then became a voracious reader of books on sex. You read lots of them—from pamphlets of the Amritsar brand to Vatsyayana and Havelock Ellis. Well, the result was that you have come very near to ruining yourself. Perhaps you had not begun with the right type of books; it may also be true that it is next to impossible for most human beings to make a strictly objective, that is, impersonal or scientific, study of sex. Whatever that may be, you made a very bad job of it. Let me not be misunderstood; I do not say that we should keep our boys and girls entirely ignorant of sex, but I do say that the way sex knowledge is sought to be given in most books is more likely to do harm than good.

I should like to point out a fundamental point of difference between our approach to the question of sex, and that of the so-called sexologists of the present day. We Naturopaths are keenly alive to the need for conserving vital power, because we realise that it is NOT derived from food. Therefore, we fully appreciate the danger involved in any type of indulgence. In the sexual act, whether it be an intercourse with a member of the opposite sex, or just masturbation, the loss is twofold—material as well as vital. The unique sense of excitement, experienced all over the body at the time of the orgasm, is just an outward indication of the enormous amount of vital current which gets discharged through the nerves. Provided there is sufficient vitality left, the material loss can be made good, but the vital power which is lost can, if at all, be made good only with very great difficulty. This is a fundamental consideration where most of the so-called experts do not see eye to eye with us. But let me add here, lest there should be any misunderstanding that we do not condemn the sexual act as such. We only say that

indulgence in sex should be consistent with the need for economising one's vitality. I shall come to this point again later.

Books on sex are very very large in number, but amongst them those which are in fundamental agreement with our ideas are just a handful. Apart from the danger of contracting V. D., these books give us the impression that there is no other risk involved in promiscuous intercourse. But the fact is that venereal diseases as such, provided the victim has not already exhausted all his Vital Reserve by excessive indulgence, and provided also that he has not already doped himself with drugs and nostrums, are fairly easily curable by simple Nature-Cure methods. Secondary and tertiary syphilis and other incurable disease-conditions are generally the result of drugging, particularly with mercury, arsenic, penicillin and other drugs.

Now to come to your personal problem: I may tell you at the outset that your letter is just one from a pile of similar letters received from many young men like you, all telling the same story, the same tale of woe in the same strain of despair. So it is not for your sake only that I am writing this letter; the same letter may be considered to have been written to any one of the other unfortunate victims of an unnatural habit which has been eating into their lives.

In the beginning, you write, you thought that you had hit upon an excellent means of enjoyment. Books there were, of course, written by big, big authorities on the subject of sex, which told you that masturbation, practised occasionally, was not after all a vice, that the popular notion that it is ruinous to health is unfounded, that sometimes it may even do good to let the semen out once in a way, and all the rest of it.

When I found allopathic doctors advising people to take coffee and tea, I was surprised; when I learnt that

they recommend smoking for stomach troubles I was shocked; but now I know what to expect of them. Recently when I had reliable information that an allopath had sincerely advised a patient suffering from high blood pressure to resort to masturbation, I was just amused. They are God's own chosen men, at least that is what they seem to think, and you and I cannot therefore set a limit to their impudence.

Well, let me not digress. At first you only felt sorry that you had not come to know of this means of enjoyment earlier. Then came the next stage; how soon it came! The excitement which you derived from this practice began to grow less; it had lost its edge. But strangely enough, you say, instead of giving it up, you began to indulge in it more frequently. But that was indeed only natural. The feeling of dissatisfaction at the end would only make you indulge in the abuse again and again in order to obtain the full satisfaction. But the full satisfaction never came, but you continued.

More than a year passed, but in the meanwhile people around you began to observe some changes in you, in your appearance and in your behaviour in the class room, in the sports field, in the company of friends and last but not the least in the dining hall. 'You are not what you used to be,' they began to say. You seemed to be bored with everybody; your teachers bored you, your friends bored you, your hostel food bored you. In fact, boredom was written on your face.

More than anything, at this stage, it was lack of appetite, indigestion and stomach troubles you at this stage; frequent attacks of head-aches were also there. The doctor told you that you were growing weak; that was no information to you; you knew it yourself without the doctor's telling you. But it was the doctor's advice which drove you to desperation; he wanted you to eat more. 'You have been starving yourself, you should

eat plenty of nourishing food', he had said. But how could you!

However, you religiously carried out the doctor's instructions and ate and ate and ate—milk, cream, cheese, butter, eggs, meat, wheat, grams, rice etc., etc.. Some one told you that sprouted grams taken early in the morning were excellent. You ate that too. And the tonics you consumed at the doctors' advice!

Still, the conditions grew worse. Slowly it dawned upon you that it was the practice of self-abuse which was the cause of the whole trouble. One day, you solemnly resolved to give it up completely, but then you were shocked to find that you could not give it up. Every time you gave way to temptation, you just told yourself that that was the last time and that you would not do it again. But the last time never came.

Another year passed, but by this time other symptoms began to make their appearance. You began to feel a sense of heaviness in the head all the twenty-four hours. Your bodily and mental faculties were waning.

In the class room you felt sleepy, but in the night it was difficult to get sleep. At first, the only way of getting sleep was to indulge in self-abuse. After that you would feel thoroughly exhausted and then go to sleep. But next morning you would get up with a very heavy feeling, as though you have not had a wink of sleep. But before long you found that this kind of sleep also was denied to you. You would be tossing in bed restlessly; in that condition it would be impossible for you to resist temptation; but after yielding to temptation, instead of getting sleep, you would feel even more restless.

That is where you are now. Physically and mentally, you admit yourself a wreck. All your ambitions are shattered. You had an excellent body,

and had always been striving to build a strong, muscular frame. In fact, you had already achieved your ambition in this direction. There was a time when people just liked to be looking at you, but now?

You now despair if those days will come again when you always used to top the class effortlessly. Even your teachers used to respect you for your learning. Memory and concentration were your strong points. But now? You just do not know what is wrong with yourself. You seem to have lost your mental faculties completely. Even for one minute you are not able to concentrate on anything, either in the lecture class, or in your study hours. Not only that, your memory has become very weak.

You had ambitions of becoming an author; the early successes which you achieved as a writer, had marked you out for authorship. But now where have all those faculties gone?

You end your letter with a note of despair, and then pathetically appeal to me to come to your help.

Well, that is the sum and substance of your very long letter. I have only presented everything in the proper sequence; here and there I have filled up certain gaps that you had left; certain points which you had made much of, I have omitted; certain others which you had barely mentioned, I have tried to bring out in bold relief, so that you may realise their importance. Now you will see the purpose of my having repeated to you your own story. I want you to know where exactly you stand and how you have come to this stage.

I shall not try to minimise the seriousness of your condition; but that is no reason why you should take up a pessimistic view of your future. You might have noted that earlier I observed that you have very nearly ruined yourself. Though you seem to be inclined to the view that you are past all scope of redemption, even now

there is hope for you, if only you are earnest about coming into your own once again. Even people who have been worse off than you have saved themselves.

Mark it. I said, saved themselves. Yes, you alone can save yourself and no one else can. This is a point I never get tired of impressing upon my consultants. You have come to this state by your own sinful ways of life. If you are one of those who claim to be non-believers in God and sin, call it wrongful living; to me the two mean the same. However, you have yourself to thank for your present state. You have got what you deserved to get by your own conduct. Now if you want your health back, you must deserve it. You are what you have made of yourself; you will be what you will be making of yourself in the future.

Health is the most precious possession of life. The wise man guards it as the apple of his eye; the fool abuses it through ignorance. The millionaire who has lost it in piling up his fortune would, if he were wise, be ready to part with his millions for getting back his health; but it cannot be had for money. It is not, as many interested persons and institutions are trying to make you believe, a thing which can be packed in bottles or beautifully sealed tins and sent to you by V. P. P. If you want health you should deserve it.

This is a truth which is inescapable; there is in this truth both a warning and a promise for the future.

So if you deserve health you will get it. You have only to bid good bye to your wrong ways of life and take to a new way of life, and health will be yours. Of course there will be several hurdles you will have to jump over. But you have only to remember that everyone of these hurdles will take you nearer to your goal and that conviction alone will suffice to sustain you through those critical periods.

(To be continued)

ACTIVITIES IN DELHI

The Thirty-Second Basic Nature-Cure Study Group, which commenced its sittings on the 2nd August, 1957, continued to sit regularly throughout September, 1957. It is meeting regularly at 6 a. m. daily at the grounds in front of Kotla Ferozshah. The discussions are held in English and the Group is expected to conclude its sittings by the 8th October, 1957.

A short course of lectures in Hindustani was arranged at the Ajmal Khan Park, Karol Bagh, from the 10th September, 1957, to the 30th September, 1957. This used to be held from 8 p. m. and 9 p. m. and was very well attended. The basic principles of Nature-Cure were explained during the course of these meetings by Sri S. Swaminathan.

The Thirty-third Basic Nature-Cure Study Group is scheduled to be held at the Arya Samaj, Bazaar Sita Ram, Delhi, from the 5th October, 1957. The discussions will be held in English and the Group is expected to sit for a period of 10 weeks, daily from 8 p. m. to 9 p. m.

During the month of September, 1957, Sri S. Swaminathan delivered the following lectures under the auspices of the Delhi Public Library (Natural Hygiene Group):

- 2—9—1957 Rheumatism can be radically cured.
- 9—9—1957 Bronchitis—Its Causes & Cure.
- 16—9—1957 Vegetarianism for Health
- 23—9—1957 Overcoming Hyperacidity the Natural Way
- 30—9—1957 Mental Factors in Nutrition

It is heartening to note that the Message of Natural Hygiene is fast spreading in the Capital. The number of persons attending the Basic Nature-Cure Study Groups is increasing. The keen interest shown by the participants in the Groups, as also the large number of persons who take to Nature-Cure methods for curing chronic ailments, is certainly a welcome development.

When Vegetarian Eats Flesh

When a true vegetarian turns to flesheating the following things happen:

1. The type of intestinal flora is changed from fermentative to putrefactive bacteria, yet the long bowel is retained which is specially adapted for the former. Poison elements are therefore absorbed into the bloodstream to the detriment of health.

2. In a vegetarian animal Vitamin B₁₂ is mostly synthesized during digestive processes, though some is found in plant foods. Meat toxins inhibit this natural development and cause anaemia. They also tend to pervert the metabolism of carbohydrates and cause diabetes.

3. Although we do not deny that some second-hand protein may be obtained from flesh it comes to us with other substances, which under no circumstances can be called nutritive.

(a) The toxic wastes of spent energy from the animal's bloodstream.

(b) Fear poisons released in the animal's bloodstream immediately before slaughter (this is nature's way of guarding against the effects of shock and pain).

(c) As soon as an animal dies putrefactive decomposition commences with bacterial organisms proliferating every 15 minutes, or quicker. Over 90 per cent of cases of food poisoning are caused by these germs, many of these are not destroyed in cooking processes and those which are leave their toxic bodies behind. Over 50 per cent of beef is germ laden water.

(d) Domesticated animals suffer from a long list of diseases through unnatural living, forced feeding causing fatty degeneration of all the organs, endocrine interference by castration, exploitation of

sex functions, and rapid breeding. These include contagious abortion, swine fever, foot and mouth disease, cancer, tuberculosis, mastitis, general catarrhal conditions, etc. In Britain up to 60 per cent of carcasses are sometimes condemned from a very cursory examination and many diseases cannot be detected except by a careful post mortem.

4. The presence of greasy animal fats lining the human gut tends to inhibit calcium intake, and although calcium is present in appreciable quantities in most foodstuffs, calcium deficiency is widespread—leading to faulty bones, teeth and general inefficiency.

5. Animal fats also contain cholesterol which is now known to be the chief cause of coronary diseases of the heart—which are increasing among “civilized” people.

We think the foregoing facts make it clear that fleshfoods are not a good source of protein, the main item for which flesh is eaten. The terms first and second class protein, we read in *The extra Pharmacopoeia* (the leading medical authority), came into being during the first World War and were based on “incomplete analyses of pure protein and on inadequate experiments on rats.....the terms have now become *meaningless and should be discarded*”

Furthermore, amino acids, which are the components of protein, can be changed during digestion from one kind to another. So the quasi-scientific argument sometimes put forward that a vegetarian diet might not provide the right kinds of amino acids has no foundation. Creatures of great strength and endurance obtain all their nourishment from a few simple herbs and leaves.

So here again we find that ordinary commonsense should lead us to either become or remain vegetarian.

World Forum, London

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The Sun Vikings Show The Way

By J. T. EGERTON

In previous articles we have reported the findings of two nutritional experts, Doctors Weston Price and Sir Robert McCarrison, who have proved beyond the shadow of doubt that proper food is the basis of health, and that improper food or, as it has been called, "civilised diet" is the cause of physical degeneration. Let us now tell you the story of "The Sun Vikings".

The story begins more than fifty years ago when a young man at the University of Uppsala, Sweden, broke down in health so seriously that his whole career was threatened with failure because he was unable to go on with his studies. Not being of the type to be easily beaten, and finding that all the doctors he consulted were unable to help him, he decided to go in search of health himself. His absorbing interest was the study of philosophy but he, very practically, reasoned that without health all the wisdom of the ages would be of little use or pleasure, so he abandoned philosophy for medicine, without, however, having any intention of qualifying as a physician. Instead of the usual medical studies he set himself the task of discovering, first of all, what the object of his quest really was, since he could find no satisfying definition of "health" in any book, and none of his many doctors seemed to know.

So at the age of twenty-five, Are Waerland began the research which turned him from a weakling into a strong athletic man who, in his seventies, became the leader of a unique movement to which has been given the name "Sun Vikings". This movement has spread to all parts of Sweden, and has aroused interest in Denmark, Finland, Iceland, Norway, Switzerland, and America. The striking thing about the early stages of the Waerland movement in Sweden was that the people

Vegetarian Special Number

DECEMBER, 1957

As announced in the last issue, the Special Number of *The Life Natural* will be published in the first week of December, 1957.

It will contain about 100 pages and plenty of pictures printed on Art paper.

In addition to articles from our usual contributors there will be special articles from Dr. Jesse Mercer Gehman, President, Vegetarian Union of America, Mrs. Eva Westacott, author of *Century of Vivisection and Anti-Vivisection*, Miss Lily Loat, Honorary Secretary, National Anti-Vaccination League, England. Sri A. S. R. Chari, Retd. High Court Judge and President Buddhist Society, Bangalore and Sri D. C. Desai, I. R. S. E. Govt. Inspector of Rlys, Bombay. Reports of the proceedings of the sessions of the Vegetarian Congress and resolutions passed and important speeches delivered on them will be published in the Special Number. The Number will prove a permanent record for our readers.

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School master Th. Ramananda Singh is a great friend of mine. He wants to become a complete follower of Nature-Cure avoiding the medical systems. One day talking casually on the road I suggested abdominal wet pack for belly ache or colic pain. Next day he complained "Your Nature-Cure could not give relief to my wife last night when I applied water for colic pain." When questioned he said he applied cold water. I had also done the same mistake in treating my wife after reading 'Swadhina Swasthya Maha Vidya' once. After I read the book again I came to know that to give relief from pain hot water should be applied before cold water.

दर्द जहाँ है, वहाँ प्रायः ताप (गरमी) भी होगा, और जब ताप शीत पानी से शांत होता है, दर्द भी उसके साथ शांत होगा। कुछ समय दर्द की शांति के लिये इस प्रयोग के पहले गरम पानी का प्रयोग आवश्यक होगा ॥

My sister Suniti Devi is a follower of Nature-Cure having read *Swadhina Swasthya Maha Vidya*. She has fully understood the principle that Life alone cures all illnesses. One night after taking her meal she asked me if she could take a spinal bath. I said yes but after some time she complained of heat in the brain. I advised her to apply a wet cloth over the head including the forehead. She followed the instructions and felt all right. She thought it might be wrong to take the spinal bath after the meal. It is not so. Hipbath alone should not be taken after the meal, but spinal bath can be taken.

One day when I was a beginner I remained in the spinal bath for one hour. After the bath I felt cold. Then when I read Shri Janki Saran Varma's 'Rogonki Achook Chikitsa' and Sarmaji's 'Practical Nature-Cure' I realised that I ought to have gone slowly.

A clerk in the Munsiff's Court who had periodical fever and neurasthenia due to the long allopathic drugging, took hot water foot bath to get relief from fever. But the next day he asked me how I was always saying 'hot foot bath' acted as Ramaban in all acute cases while in his case it had brought on headache. On enquiry I found he had not the wet pack for the head. Then he realised his mistake. Another Flu patient took the hot foot bath covering all his body including the head with a blanket. He got severe headache as a result. He was also pointed out the mistake.

These are a few examples to show that experience is quite necessary. Mere book learning will not do and we should not also take things lightly. We should be serious in following the instructions given in the book or by letter by the Naturopath. I finish this article with one more incident. Sri L. Tyagaraja Sarma had advised me to observe one day's fast in a week and to take a cup of fruit juice or vegetable soup on breaking the fast. I observed the fast and took the vegetable soup on breaking the fast and immediately after my substantial meal. As a result I felt weak the next morning. Then I realised my mistake. I ought to have stopped with the soup for that meal, I had disobeyed the Law of Vital Economy which is the LIFE of the book 'Practical Nature-Cure'.

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it attracted were not invalids or the delicate or middle-aged, although these came in later, but the athletes. Prior to the formation of the Sun Vikings many of the athletes of Sweden had organised themselves into an association of "Frisksporters"—meaning sport for health and fitness. Their slogans were "OUR SPORT IS FOR HEALTH AND FITNESS" and "MAKE YOURSELF FIT THROUGH FRISKSPORT".

In 1935 they were wide awake to the implications of their objects but not satisfied that they were on right lines. There were still some among them who were not "fit", or who broke down in spite of careful training, exercise, and all the rules of hygiene, while some, already delicate, did not improve as they should. The Frisksporters began to ask: "What is wrong? What is health?" and at this point they discovered Are Waerland who, only a few months previously, had published in England the results of his thirty-five years of health research. His conclusion that "In the last analysis it is not with diseases, but mistakes in living, that we must deal; if we correct the mistakes the diseases will disappear of their own accord", attracted the interest of the Frisksporters, and Waerland was asked to contribute articles to the Friskporter magazine, which became sensational reading as reports appeared on case after case of health regained and of higher achievements on the Waerlandkost (kost=diet). The experts—the "big noises" in the athletic world—began to be attracted, and they also reported wonderful improvement in health, and finally the good news spread to the general public. The fathers and mothers of the Frisksporters "tried it" and they, too, reported favourably.

On the 13th October, 1936, a "call up" appeared in the Friskporter magazine. It was headed "THE GREAT FRISKPORTER NUTRITION EXPERIMENT: THE SUN VIKINGS SET SAIL". The

organisers of the experiment, on the advice of Waerland, suggested that all who took part in it should bear the name of "Sun Viking". After faithfully following the rules for three months they would be entitled to wear a badge, and after three years—the full period of the test—a special ring would bind together a natural association of men and women having a particular experience in common. The ring was to bear the maxim which Are Waerland had kept before him during his search for the secret health, namely, "For the grandeur and beauty of life". Enrolments came from all over Sweden; from lumber-men in the northern forests of the Gulf of Bothnia; from farmers in the south; from the great iron works and other industries and, of course, from Frisksporters and other athletically interested men and women. Civil engineers, chauffeurs, policemen, military and naval officers, engine drivers, dentists, clergy and lawyers were also represented. The Sun Vikings had arrived. The tales of their adventures were many and inspiring.

One of the most interesting was that of Harey Eklund, champion boxer of Sweden. He had proved to be unbeatable in the ring, but was finally knocked out by the "civilised" diet on which he lived. He developed gastric catarrh with a tendency to arthritis which confined him to bed for periods during which he was treated by doctors without success. Being a Friskporter, however, he had read all Waerland's articles on nutrition and when the "call up" was announced he decided to enrol, and he resolutely altered his diet according to the prescribed rules. After three months his catarrh had vanished. At the end of six months he resumed his training, and within another six months he was back in the ring, where his skill and strength was greater than ever, beating all his opponents to the great discomfiture of all who had derided him for his peculiar diet. He has remained a faithful Sun Viking ever since and, even

during his military service, he never departed from his new way of living, thereby winning the respect of both officers and men. In the winter of 1941—42, which was the coldest within living memory in northern Sweden, he was the only one at his army camp north of the arctic circle who slept out of doors in his tent when the mercury was 35 degrees below zero, and he was the only man in the camp who got through the winter without any sign of a cold or other ailment.

Another outstanding case was that of Karl Widmark a barber by trade and a keen athlete and Frisksporter. He went in for gymnastics, ski-ing, and canoeing, and finally became a member of Sweden's most famous gymnastic and athletic team. He won several championships, but in 1934 his health failed him and, in spite of persistent efforts, he became a physical and nervous wreck, the doctors diagnosing a complete breakdown of the nervous system, incurable heart disease, and goitre. After a year of all kinds of orthodox medical treatments including X-ray, drugs, injections, etc., he was no better and was so depressed that he contemplated suicide. In the summer of 1936, when his case seemed hopeless, Are Waerland came within his orbit, and the story of how Waerland had transformed himself from a human wreck into a strong man gave Widmark fresh hope. It was a completely new idea to him that his troubles might have been caused by mistakes in living and diet. Not one of his doctors had asked any questions as to how he lived, what he ate and drank, whether he smoked or took alcoholic beverages. Apparently these things had nothing to do with his case. And now, here was a layman saying that practically all disease and ill health were due to nothing less than perverted ways of living, eating and drinking. He had proved this to be so, first in his own case and later in a large number of others. Widmark thought he "might try it", and he enrolled in the ranks of the great experiment.

As in the case of Eklund, Widmark was able to resume his training after three months. During the next winter he took part in ski-ing and tracking competitions, steadily improving in health all the time. After a year he was as strong as ever he had been, and he trained intensively two hours every morning before going to his work. Thus, trained to highest pitch, he met the great international stars in competition for the world championship in paddling at Vaxholm in August 1938. He won both races—the one kilometre and the ten kilometres—thus becoming double world champion.

Let us now tell you something about the Waerland diet which has made weak men strong and strong men stronger. The only foods from the animal kingdom that are allowed are milk, butter, and cheese—no eggs. Widmark, for instance, made his breakfast of sour milk or yoghurt sprinkled with bran, linseed, and milk sugar. For lunch he had "Kruska" with milk and stewed apples, and for supper a vegetable meal, mainly raw, consisting of potatoes boiled in their jackets, plenty of raw cabbage, grated carrots and beetroot, raw onions, with the addition in season of fresh radishes (leaves and all), fresh raw spinach, tomatoes, cucumber, large quantities of fresh lettuce, spring onions, parsley, dill and other salads. He also had wholemeal bread with butter and goat cheese, soup made with vegetables, wild herbs (nettles, rose hips, etc.) or a special dish, "filbunke"—a kind of junket, made of coagulated milk, flavoured and sweetened with ginger and sugar. The "kruska" dish mentioned above is the main dish of the Sun Vikings. It is made as follows: one pint of water, four tablespoons (or less) of raisins, four good tablespoons of coarse cut barley (for delicate constitutions) or ditto coarse oatmeal (if stronger), four tablespoons (approximately) of bran, to which is added minced orange or lemon peel, and a small piece of raw

potato. These ingredients are soaked overnight, and in the morning are brought to the boil for five or ten minutes. The above quantities are for one manual worker or two sedentary workers.

Whatever one may think of the Sun Vikings' way of life there can be no doubt that they have made nonsense of the claim that vivisection is the way to health and strength.

The Anti-Vivisectionist, London

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C. Bhanumurti, B. A., L. T., N. D., Kakinada

“ Do you want to live to be a healthy centenarian? Many scientists believe that despite the nervous strain of modern life, man can put many years on his age,” observes Donald Smithson in the ‘ Sunday Standard ’

Hindus believe in the law of Karma which says that certain good or bad actions in our past lives are the cause of happiness or misery in this life. But according to a scientific and rational explanation of Karma, though the effects of your actions in past lives are inevitable, you can, by your good actions in this life, overcome, to a very great extent, the evil effects of your bad Karma of your past lives.

Thus, destined, as you may be, to die on a certain day, you can prolong your life, much beyond the ‘ fatal ’ day, by leading a *pure, rigid, hygienic* life, *here and now*, of course barring all unforeseen accidents. If this were not so, intelligent people will trot out the argument that, despite what they eat or drink, they cannot survive the day on which they are destined ‘ to go ’; and so, why, on earth, should they deny themselves, the sweet pleasures of life? So, let us eat, drink, and be merry, without bothering ourselves with the ‘ Doom’s Day ’

Such spurious logic makes man, ‘ the lord of the creation ’, a mere automaton, no more than a dumb innocent and helpless animal.

When *man* could invent an ‘ Atom Bomb ’ that can annihilate the world in a trice, *that man* can, surely, find ways and means of living a healthy and useful life.

far beyond the Biblical limit of 'three score and ten'. Markandeya, son of Sage Mrukandu, and Satyavan husband of Savitri, famous in our own country, successfully fought with fates which destined them to premature deaths, and lived long and glorious lives. Recently, in the sixteenth century, Louis Cornaro of Italy lived a highly regulated and hygienic life, remaining a Tee-totaller for life, in an age when wine drinking and profligacy were not uncommon, and lived not only far beyond the biblical limit, but crossed the century limit, seeing many profligates and drunkards die prematurely before his very eyes.

In our own age, we know how Mahatma Gandhi lived a highly abstemious and pure life, and maintained good health at high level and would easily have reached the hundred and twenty-fifth mile stone, the target which he fixed for his life—had not the assassin's hand cut short his very busy and useful life.

One of the greatest sons of India, Bharata Ratna Sir M. Visvesvarayya of Mysore, world renowned hard-working engineer and astute statesman of our age, at his present ripe age of 97, is many times healthier and busier than men of half his age. A notable example of a strictly well-regulated life, with necessary daily physical exercise, and rigid diet, with plenty of cow's buttermilk is Sri Bhishagratna Dr. A. Lakshmipathi, now Honorary Principal directing research work in the Ayurvedic College, in Trivandrum. He is 77 and maintains uniform weight for nearly thirty years now; and he attributes his health and longevity to (1) his daily oil bath (2) regular exercise (3) taking plenty of buttermilk (4) last but not least, his living for an ideal, viz: Research in Ayurveda. Bulgaria is reputed to have the largest number of centenarians in Europe, and investigations by scientists attribute this, to their drinking buttermilk liberally. Surely these centenarians

should be observing some well-defined hygienic rules and their diet should be not only 'choice' but also 'sparing' to enable them to maintain both intellectual and physical vigour, even in their 'nineties.'

The *hurry and worry* characteristic of these days of 'high speed' must have their evil effects, on the nervous and circulatory system of people, born in this country, and this must account for the unusually large number of premature deaths due to 'heart attacks' and 'paralytic strokes', we see in the obituary columns of newspapers.

"Dr. Jose Mascarenhas, a 70 year old Brazilian Professor, believes that life till '120' is possible by 'planned living' with an exact—mostly raw, vegetarian—diet, and plenty of exercise. He recommends that everything should be chewed "*at least 32 times*" and that drinks should be confined to *water, lemon-juice in water, or sugar-cane juice*" says Smithson. In this connection, it is pertinent to state that 'Hindu' astrology divides human life into nine periods based on nine grahas (planets) and the sum total of all these periods, comes exactly to 120 years.—longevity prescribed for all humans. Of course, Rishis and Yogis, there were, and there are, both in the plains and on the Himalayas who lived and live much longer than the 120 year limit.

"Would-be centenarians, following the regime of Dr. Mascarenhas, should get plenty of sunshine, let lashings of fresh air into their homes, wear light clothing, do gymnastics,—and take alternate hot and cold showers."

An element in this regime is "do your work happily". *The International Congress of Longevity*, however, has put 'happiness' right at the front here. They say that people with a happy family life stand to beat the bachelor every time in the *longevity stakes*. They stress the *Value of 'Work'*. Their experts say,

"As long as you possess an interest in the future, you have something to live for; once that interest dies, so does the urge to live."

And echoing all medical opinion, they say "Do not worry". The late Lord Horder, one of Britain's most eminent doctors, put it this way: "It is how happily and healthily you live, that counts." He took a poor view of the long-life chances of the worriers. He says that many visit him not to get expert advice regarding health, but only to tell him about what is wrong with them. Lord Horder further says, "They are certainly not the people who will achieve longevity. They will worry themselves into premature graves".

Some experts attribute physical aging to the piling up of poisons in the body, mostly derived from food. These poisons are neutralized by the bodily mechanism in youth, but in later years the system's defences are weakened, thereby lowering the body's resistance to disease. 'Longevity' experts are looking for a substance to clear away these accumulated poisons. 'But one possible line of attack', Smithson says, 'may be a new system of diet, free from the foods found to be particularly dangerous for the over 50's—a diet from which 'fat' is excluded.' Lucien Brull a Belgian professor, whole-heartedly endorses this view of Lord Horder.

"The more we eat, the more poisons we set free, in our systems. The obvious precaution to ward off old age, until we know more, is 'to eat less'" says 77 year-old Dr. Vladimir Korenchevsky of London.

The Soviet Union claims 49000 people aged 90 and over of whom 2700 centenarians are found in Ukraine alone. Of these 2700, contemporaries of Napoleon, aged 148 and 143, have also been reported in the news, in recent years. Their longevity is supposed by experts to be due to a blood-detergent on the membranes of the red corpuscles of the blood. A one percent solution of

soda would make the membranes younger. Regular 'soda' baths were also found to stimulate the bodily mechanism. England's famous 'old Parr' who died in 1635, aged 152 and who was killed as a result of moving from the country-side to smoky London, was living mostly on green cheese and onion.

The "never-touch-tobacco-or alcohol" class of centenarians, had a champion in the famous Turk Zaro-Agha, the oldest man of our time, who died in 1934, reputed variously to be aged 157 and 164 and who, it appears, went into a decline when radiologists declared that he could not be more than 120! says Smithson. "He neither drank alcohol, nor smoked, and was to a great extent a vegetarian, with a preference to sweet dishes. He first tasted meat at 100! Many marriages did not shorten his life. He was said to have been married twelve times and remembered at least 36 children. The only rival to this century and a half old Turk was Li-Chiang-Yien reported, in 1931, to be living at the ripe old age of 252, at the town of Kalthoien in Szechwan. This Chinese gentleman, it was said, survived 23 marriages,—on a diet of herbs."

Among animals, the herbivorous elephant, we know, lives up to 206 years, while the carnivorous Lion and Tiger do not cross the twentieth mile-stone. We do not know how long other herbivorous animals, like the cow, will live, if they are allowed to live in a 'Sanctuary' free from all molestation and human contact. Doctors are of the view that meat-eaters are more prone to cancer-attacks than strict vegetarians—other factors remaining the same. More meat eaters have artificial teeth than pure vegetarians—according to statistics from U. S. A. Orthodox Hindus who live an abstemious life and who are strict vegetarians, taking 'nothing', between meal and meal, are free from

epidemic attacks and live to a green old-age; while their own children and grand children, who are affected by modern civilization, are unable to maintain either the good health of their parents and grand parents, nor can they hope to attain their longevity.

Louis Kuhne the father of water cure, was a T. B. patient before he discovered 'Water Cure'. His was a T. B. affected family and some of his ancestors were victims to T. B; doctors doubted his escape from the hereditary taint. He resolved 'to live' and after giving much thought to the etiology of disease, elaborated the theory of hydrotherapy, which quickly spread over all the continents. He himself lived to a ripe old age, having effected wonderful cures of many obstinate diseases, setting at naught the selfish and prejudiced criticism of orthodox medicos. Instances of the 'will to live long' eventually leading to 'Longevity' are many.

'Sound teeth' play not an insignificant part in contributing to good health and longevity. Gladstone, famous prime-minister of England, one of the many Englishmen who crossed the Biblical limit of 70, was known to have hewn wood regularly for exercise, and to have been religiously chewing each morsel of bread not less than '32' times. His good health and longevity were attributed to these two factors. None can be busier than the Prime-minister of England; and Gladstone's Prime-ministership was the troublesome period when the Irish were fighting for 'Home Rule'. What excuse can any one, of these days have for pleading 'want of time' for thoroughly masticating his or her food, knowing as he or she does, that unmasticated food, put a great strain on the stomach, for pulverising the same, thus gradually weakening its efficiency. Keeping teeth in 'good condition' is an art to which most moderns are strangers. Brush and Paste do greater

havoc to the teeth than people are aware of. There are quite a number of methods of keeping our teeth sound. Readers are referred to Sri K. L. Sarma's Practical Nature Cure for detailed information on this point. Eighty year old men, with all the 32 teeth in tact, are not rare, while many, below forty, have artificial teeth for reasons best known to them.

The Editor of this journal passed through critical years, under various kinds of treatment, till he was well over 35 years, when his attention was drawn to "Nature Cure" which he followed with scrupulous care and perseverance; which it is that keeps him healthy and active at his present age, 78, and enabled him to write a classic work on 'Nature Cure' which is considered an 'authority' on 'Naturopathy,' not only in India but in all the English knowing countries in the world. Whoever goes through his book now running the ninth edition,—cannot but understand how one can fight against disease and prolong his life.

To sum up, To lead a healthy and long life, we must

- (1) take to vegetarian diet.
- (2) take to simple diet.
- (3) allow plenty of air and sun to play on our bodies.
- (4) take plenty of physical exercises.
- (5) wear light clothing.
- (6) take alternate hot and cold showers
- (7) occasionally, take soda baths (in water in a tub, in which a few ounces of soda, are dissolved)
- (8) Avoid stimulants like Alcohol, Coffee, Tea
- (9) Eat less and less of 'fat' and preferably, avoid it after '50'
- (10) Eat less and less as we grow older.
- (11) not 'worry' over anything.

- (12) Eat as many raw vegetables as we can, with a liberal quantity of fruit.
- (13) Lead a well-regulated married life.
- (14) Live and work for an ideal in Life.
- (15) *Last, but not least*

Chew our food, thoroughly; masticating each morsel not less than 32 times, without imposing any extra work on the already overworked stomach—the main laboratory of our body. Let us, in conclusion, remember that centenarians may, or may not be '*born*' but they are *certainly* '*made*,' provided we have the '*will to be centenarians.*' What better examples of this proposition, are required than those of '*Louis Kuhne*'—the father of Hydrotherapy and '*K. L. Sarma*' the talented author of '*Practical Nature-Cure*' and the Editor of this only English monthly in India, on Naturopathy, which both are known, beyond the '*Seas*' also. [Some of the points in the above article, are adapted from Donald Smithson's remarks in '*Sunday Standard*' with all of which we may not agree]

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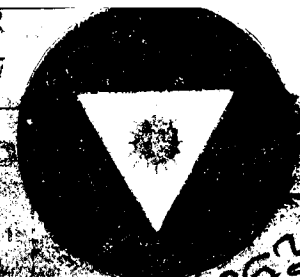
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1957

THE LIFE NATURAL



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Accountability

At the annual meeting of the National Anti-Vaccination League held this year in London, Dr. Bertrand Allinson, who presided, referred in his speech to a recent decision by a French Court in Bordeaux, which is of vital importance to our medical freedom struggle. This is what he said:

"The most important occurrence there (in France) is a court decision in Bordeaux, after seven years' deliberation, that an individual injured by compulsory vaccination was entitled to compensation."

This is in striking contrast to the decision given by the Supreme Court of West Germany, to the effect that, notwithstanding injuries and deaths caused by medical preventive treatments, the laws imposing compulsion are valid and cannot be challenged in a court of law. In Germany the theory seems to be that the individual does not belong to himself, but belongs to the State, however bad it may be.

Dr. Allinson further said:

"Although in this country (meaning England), these vaccinations and inoculations were quasi-optional, they were backed by dishonest official propaganda. The anti-vaccination movement in this country might also endeavour to establish the principle of compensation when damage was done, when people were misled by statements of the Government or medical officers of health to the effect that procedures such as vaccination

against smallpox, B. C. G. inoculation, antidiphtheritic immunisation, or polio vaccines were both effective and and harmless."

Dr. Allinson referred to the misleading diphtheria immunisation posters, the propaganda for B. C. G. in schools and Mr. Chapman Pincher's propaganda for anti-polio vaccine in the *Daily Express*. "If our Ministry persists in asserting the harmlessness of small-pox, diphtheria, polio, and tuberculosis immunisations, surely they too must accept responsibility for "accidents," fatal or chronic, that may ensue. It has been the custom to refer to these complications as "accidents"—but this is an euphemism—an accident is an unforeseen and unforeseeable occurrence, whereas a certain proportion of injuries is certain—what is not certain, of course, is upon whom they will fall."

In 1938, when there was a Congress Ministry in office at Madras I raised this question of guarantee in a challenge which I sent to the Chief Minister, Sri C. Rajagopalachariar. That great man did not deign to reply! He thought that we humble wretches were entitled to no share in the rights of citizenship. Now he is a champion of fundamental right, but only in respect of B.C.G.! Knowledge and goodwill are wanting.

That the vaccines and serums, or whatever else they be called, are inimical to health and dangerous to life need not here be explained in detail here. The wise G. B. Shaw remarked in his article on Jenner in 1923 that admittedly one child was KILLED every week by vaccination. In Practical Nature-Cure, Chapter III, more than enough evidence is given, to convince the most sceptical, that these are filthy and deadly poisons. They are the products of dead, rotten tissue, of animals made thoroughly sick for the purpose.

Prophecies Regarding Vaccination

➤ In the history of Vaccination, there have been uttered three distinct prophecies. The first of these was the one uttered by Dr. Charles Creighton; he said that small-pox, being essentially a disease of the tropics, but prevalent in countries like England only because of insanitary conditions being tolerated, would vanish of itself as soon as sanitation came to be maintained. This prophecy was literally fulfilled in England and other countries where sanitation work was started and maintained.

The other two prophecies were uttered by pro-vaccinist doctors. One was uttered in the form of a curse on the city of Leicester when it abandoned vaccination, putting its faith in sanitation. The other was uttered in the same terms against the whole people of Britain, when the Conscience Clause was passed. These were to the effect that small-pox epidemics would arise and the people would be massacred by the disease. These two prophecies were not at all fulfilled. On the other hand the problem of small-pox disappeared; genuine small-pox ceased and in its place an insignificant indisposition, called 'alastrim,' which could not easily prove fatal, appeared, and the people preferred this to being vaccinated.

➤ Now the doctors keep mum over the fate of these two prophecies. The people must demand of them that they should honorably acknowledge their defeat and cease their false propaganda to boost vaccination, which is undeniably injurious to health of mind and body and dangerous to life.

SELF-ABUSE

AN UGLY HABIT WHICH IS EATING INTO THE
LIVES OF MANY YOUNG MEN AND WOMEN

L. Ramachandra Sarma, M. Sc.

(Reprinted from *The Life Natural*, September, 1948)

I have received your reply to my last letter. I can easily understand your impatience. Evidently you only want me to tell you briefly: do this, do that, eat this, eat that, drink this, etc. That means you are still under the impression that the responsibility of setting you on your legs again is my job entirely and not yours. I cannot, and should not do so. Do you know why disease is so widely prevalent in the world to-day? Disease dug its roots deep into human society since man got the queer notion that the job of looking after oneself was not one's own but that of a profession.

Well, let me not digress; I just want you to realise that you should take care of yourself because no one else can. Your cure does not consist in a single prescription or formula. Now you must have realised that much at least. What you need is a complete break with the past and the adoption of a new way of life. You must first of all be convinced of the principles and practice of this New Science of Health; and conviction should always be preceded by understanding.

Now you know where I come in; I just enable you to understand and the rest lies in your hands. In this New Science, everyone is one's own doctor. There are therefore no doctors and no patients, in the popular sense of the terms; there are only teachers and pupils; guides and followers.

I am glad to note that my last letter has to a large degree restored your self-confidence. From the way

Self-Abuse

I have analysed your case, you write, you are convinced that you have at last come to the right man who will be able to take you out of this muddle. This has restored your selfconfidence and faith in the future; you are now able to exercise a greater control over yourself. Your lapses this week have been fewer than usual. So far so good.

Your physical condition, you write, remains as before; night emissions continue to sap your vitality as before; every now and then you feel giddy; all the time there is a peculiar feeling of restlessness; you feel tired and want to sleep, but you rarely get sleep.

Your present condition is mainly the result of the horrid habit to which you have fallen a victim. But there is another truth which you seem to have ignored. Your physical weakness leads you to further lapses. "A sound mind in a sound body," says the proverb; as a corollary to the same one might add. "A frail mind in a frail body." It is thus a vicious circle. You must break it. There is only one way of doing it and that is to change over to a new way of life.

You have raised the question in your letter whether it is proper to make abrupt changes in your ways of living and eating. I should say that the change should be a rather abrupt one, at least with regard to the renouncing of bad or wrong habits. It is far more easy to give up a bad habit all on a sudden than to give it up slowly and gradually.

You say that you have already made some changes in your habits on your doctor's advice. You have given up your morning coffee and instead you now take a pound of well-boiled milk with the contents of two or three eggs stirred in. In the place of the evening tea, you are now having Ovaltine with plenty of milk in it and cream biscuits. At night again, you have one

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pound of hot milk. Besides you have been religiously obeying your doctor, eating as much as you can at the time of meals, even though you never had any real appetite. "What more do you expect of me? Do you mean to say that I should eat still more?" you ask me in despair. "I have been eating every kind of food prescribed by my doctor, still I am only growing weaker. I have had enough of this eating and eating; the very sight of food is nauseating to me."

Let me reassure you, I do not want you to eat more; I want you to eat very much less because in my opinion, you have been eating several times more than what you should.

Firstly, you must give up your morning milk and eggs. I mean you must adopt the *No-Breakfast Plan*. Sleep can only restore your energy, but it does not give you hunger. The morning time is meant for work, provided of course, that the work is suited to your physical condition. You do not sleep soundly at night and hence you get up late in the morning with a drowsy feeling. It is particularly essential therefore that you should not eat anything in the morning. But you may with advantage chew a few leaves of Bel (bilva used for worship of Siva) and Tulsi and drink a glass of water.

Bowel cleanliness is very important. But don't take any purgatives for that purpose. The enema is the least unnatural remedy and therefore the best. But in using the enema you must be careful. The *Tonic Enema*, described in the *Practical Nature-Cure* is the most nonviolent and least habit-forming way of using the enema.

The stimulating or tonic wet bandage* will be very useful in your case. You may have one before you go to bed and another for about an hour in the morning.

* *Practical Nature-Cure*, 9th edn., Page 323

The spinal bath will be ideal for you. You may take it once or twice in the day in the afternoon.

Practise Pranayama for about 20 minutes both in the morning and evening. Morning and evening walks in the open will do you immense good. Try to spend most of your time in the open in the cooler hours, and under the shade of trees when the sun is hot. At night also sleep in the open. If you feel chill, cover yourself with a blanket; but the face should always remain open. It is always good to breathe cool fresh air. Have you ever experienced the sense of relief one feels when one steps out into the open from a hot room? You might have seen or at least heard of people fainting due to suffocation in crowded places. The suffocation is not alone because of the foulness of the atmosphere; it is also because of the air being hot. Of course I do not mean to say you should get yourself drenched with dew in winter. Whenever there is dew falling, sleep in the veranda, or in a well-ventilated room.

I may just put in here a few points about sleep. Sleep may be disturbed by two factors—mental and physical. If you are able to sleep soundly, it will be a very great step towards your cure. Sleeplessness was the result of your bad habits, and now it is because of sleeplessness that you continue to be a victim of this bad habit.

Supposing at any time you find it difficult to get sleep or you wake up in the middle of the night and do not get sleep again, get out of bed and take a stroll in the open. You will find it very difficult to resist temptations when you are tossing in bed without getting sleep. Or, if you have the facilities, take a spinal bath with a hot water foot bath. You will be able to sleep better then.

Speaking of sleeplessness, I feel I should sound a note of warning. Do not resort to any kind of drugs

for getting sleep. These drugs are nervine poisons; they only paralyse the brain and other nervous centres, and as a consequence you become unconscious. Sleep is by no means merely losing consciousness; it is a process of bodily and mental relaxation and recuperation. The test of sound sleep is that one should have a feeling of freshness while rising. What you get by the use of drugs is not sleep. I would rather pass a hundred sleepless nights than snatch a few hours of sleep with the help of a drug.

Sleep may be disturbed due to mental or physical factors. Though it will not do to minimise the importance of the mental factors, it is often found that mental disturbances themselves have some physical disturbances as their background. Mental worry does by itself cause sleeplessness; but its effect becomes far more pronounced if there is a physical disturbance as well.

The mischief wrought by sleeplessness is more due to the panic which arises in the mind of the patient, than to sleeplessness itself. So don't worry yourself about it and make conditions worse.

Two things are essential—a calm care-free mind and a clean, light and moderately cool body. A full bath in cold water, or a hot water bath followed by a cold water one, or a Spinal bath, is a very good aid to get sound sleep. The stomach should be light and the bowels should be clean. A tonic enema in the evening will be very helpful.

I may put in a word here about breathing while preparing to sleep. I am giving you some instructions below, but that does not mean that you should concentrate on breathing. Breathe slowly, and rhythmically, in an easy, natural way. There are two ways of breathing: breathing with the upper part of the chest, and breathing with the lower part of the chest. In the first case

the upper chest rises and falls with each breath; in the second case, the abdomen rises when air is taken in and falls when air is expelled. When you breathe with the upper part of your chest you bring about a certain tenseness and a nervous excitability, which is not conducive to sound sleep. So breathe low with the lower part of the chest. However, breathing will automatically adjust itself when you relax yourself completely.

Now I come to the most important part of your treatment: fasting and dieting. Fasting and dieting always go together. Our editor would liken them to the two wings of a bird.

You should not expect me to tell you everything about these two subjects in this short letter. I shall only chalk out a programme of dieting and fasting, which, in my opinion, will be suitable to your case. A knowledge of the basic principles is needed for following my advice with intelligence and understanding. You had better read the two books: *Practical Nature-Cure and Fasting Cure* and *Vital Economy*.

You may commence your treatment with a two-day fast. During the fast you should take complete rest. You may sip water slowly whenever you feel thirsty. Break the fast with a glass of one of the following: (1) tender cocoanut water; (2) vegetable soup; (3) diluted fruit juice. Remain on this liquid food, taken three or four times in the day, for another 2 days. Afterwards you may change over to a two meal plan, one meal of vegetables, both cooked and uncooked, and another of fruits. In between, if you feel hungry (I do not think you will at the present stage) you may have a glass of thin buttermilk, or any one of the drinks mentioned earlier.

In the vegetable or fruit meal again, do not take too many kinds of fruits. The best plan is to have

vegetables and fruits of one kind only. This simplification of food greatly helps in digestion.

Fasting is provided for in this plan. Everyday you will be fasting for a few hours.

It will be some months before you are completely cured. But in about a month or two you may have considerable improvement in your digestion. You may then include some rotis also in one of your meals.

Avoid spices and condiments; avoid fried foods; avoid high protein foods; avoid white sugar, preserved foods, and processed foods.

Eat only when you are hungry; chew your food slowly; do not overeat. Your food should be dry and not watery.

You tell me that you are constantly faced with the question: Is life worth living? I shall only repeat the oft quoted saying—It depends on the liver. Everything depends on the way you live. Everything depends also on the way your liver functions. When digestion is normal, the liver also functions normally, for digestion depends on the way you live and eat. Set right your habits, and the liver will be set right automatically; and life will then be worth living. Don't think that I am just joking. I am saying this in all seriousness. You may try and find out the truth for yourself.

Drugless Healing

By Prof. L. Kamesvara Sarma, M. A.

“is concise and yet comprehensive, simple and yet exhaustive and full of details, and will serve not only as an introduction to the study of the philosophy of Nature-Cure and its practice but also as a book of ready reference after one has studied the subject from various sources and points of view.”

REVISED FOURTH EDITION (1948) RUPEE 1

WHY EXERCISE??

M. M. Bhamgara. F. I. I. N. T., M. S. S. Ch. (Eng)
Director: Arogya Niketan, Surat.

Indeed why? Any lazy person would ask this question, for, to such an indolent one, motto is: “Don't walk if you can ride; don't stand if you can sit; don't sit if you can lie down; and if at all you get an urge to exercise, lie down till it passes off!”

It is now universally conceded that in ‘civilised’ countries more and more people take sedentary jobs entailing little or no physical work. That they need daily exercise to stretch and contract such muscles as are left unused by their daily activities, is apparent; for, after all, of the more than six hundred skeletal muscles, average sedentary man uses not even one hundred during any twenty-four hour period.

If he takes up gardening to grow vegetables or fruits, or grinds food grains in a ‘chakki’ or does any similar productive work, it serves both as exercise and recreational activity. If such work is not possible, some game can be taken up to induce muscular activity, increase respiratory and cardiac action, and help metabolism in general. Games that can benefit one in this way are lawn tennis, table tennis, volley-ball, foot-ball, hockey, etc., or the Indian games such as hide-and-seek, or ‘kho-kho’. If even these are not feasible, best plan is to take up Yogic asanas and other free exercises; if some apparatus is available, work out with the same under some teacher's guidance. There is nothing wrong even with dumbbells and barbells, but their use needs to be judicious. All muscular contraction has to be followed by extension or stretching; besides, in any program of exercise, more of stretching exercises have to be done than contracting ones. Again, more

exercises should be incorporated to work the abdominal and spinal muscles rather than the limbs. Moreover, such exercises as work more than one group of muscles in a single movement, are preferable to those that work only one muscle or muscle-group. Still another principle is to breathe at least once during each repetition of each exercise. No exercise should be done while holding the breath, except in Pranayama. Again, one should exercise primarily for better health, better feeling of vim and vigour; not for 'lumps'. Muscles such as develop in course of exercise, should be thought of as 'certificates' to show that the person has engaged himself in judicious form of exercise. Development of muscles should be incidental. And last, but perhaps the most important of principles, is never to exercise to counteract adverse effects of over-eating or any similar abuse or excess. One can eat more if one exercises more, but it is wiser for most of us to eat less and exercise moderately. What is more, it is senseless to perform exercises once or twice a day, if for the rest of waking hours our standing posture is faulty, sitting is slouchy, walking vimless, and breathing shallow.

BENEFITS OF EXERCISE

Benefits of exercise are many. There is improved circulation of blood, better oxygenation of it, greater ventilation of lungs, more efficient removal of toxic elements from the lymphatic system, greater drainage of all acids from every kind of tissue, and many many other benefits including some for heart. There is of course, psychological uplift and a sense of well-being; thinking power is more clear; mind does not remain befogged; sleep is sound and deep; and all daily tasks seem easy. Of course, all these benefits are not solely dependent upon exercise or physical activity, for, of rules of health, all are important. There needs to be sattvic, positive diet, eaten at true dictates of hunger;

mental tranquility is another essential factor; use of water as food and as medium for bathing has to be made adequately and daily; clothes have to be as light as possible depending upon seasonal changes and one's power of enduring such changes; and, no doubt, there needs to be proper exercise. We can do without most forms of exercise, but not without some. Some exercise is better than no exercise.

Suspected Cancer

By A. S. R. Chari, Retd. High Court Judge, Bangalore

In April last I got an ulcer in the lower part of the root of the tongue and had difficulty in swallowing. There was an enlargement of the gland also near the place where the ulcer had appeared. The doctors who examined me suspected it to be cancer of the tongue in view of my age, viz. 78 and the symptoms mentioned above. I was advised to go to the Barnard Institute of Cancer at Madras for observation and if needed treatment by Radium and deep X ray therapy. As in cases of cancer the earlier the treatment the better I immediately went to Madras and the Institute. As the sore was in a raw state and rather painful a detailed examination could not be made and I was asked to gargle daily with Hydrogen peroxide or Listerine. Pencillin injection was suggested but as a follower of Nature-Cure I was averse to injections of any kind and contented myself with the gargle. Along with it and on the assumption it might be cancer I took to Nature-Cure also. I had a complete fast for 2 days and then a partial fast taking only coconut water on the advice of Sri Lakshmana Sarma the well known Nature-Cure specialist of Pudukkottai. My diet too had to be modified in view of my inability to swallow solids. In addition to the fasts I regularly took daily sun bath for about 15 to 20 minutes according to the intensity of the

sun, followed by a spinal bath for 20 minutes. The effects of these baths helped and hastened the cure.

From the beginning I had decided against Radium and deep X ray treatment because they appeared to be too drastic and might do more harm than good, whether it was cancer or not. I felt that if Nature-Cure treatment could not cure it no other system of medicine had any chance and I was content to leave things to fate. I began to take more of raw vegetables and less of cooked food. After about a week I went to the doctor who was surprised at the disappearance to a great extent of the enlargement of the gland and the healing of the sore. Then another week passed and the enlargement completely disappeared and I was able to swallow without any difficulty. I had temporarily given up my usual exercises viz. *Yogasanas*, chiefly *Sirshasan* and *Sarvangasan*, to each of which I usually devote 15 to 20 minutes daily, mild *Pranayama*, also Muller's "My System" of indoor exercises. These exercises I have been doing since nearly 50 years. After the doctor at Madras told me there was no need for immediate worry, I returned to Bangalore and resumed my exercises. At the same time since cancer like other diseases are merely symptoms and not the root causes, and point to a deteriorated physical condition of the body I began to build up my strength of course on a strictly vegetarian basic diet. Today I feel all right.

Nature-Cure provides a lasting cure for cancer and the like destructive diseases and the chances of recovery are bright, especially if started in the early stages, provided the re-action of the body has not completely disappeared. By saying this I do not decry other systems of medicine, like Homoeopathy etc. There may be good in those systems too. But in my opinion and for me Nature-Cure comes first.

Activities in Delhi

THIRTY-SECOND BASIC NATURE-CURE STUDY GROUP

This Group concluded its sittings on the 8th October, 1957, after a period of nine weeks. It was one of the well-attended Groups conducted in the capital and almost all the participants showed keen interest in understanding the subject. A practical demonstration of the baths, packs, etc. commonly resorted in Nature-Cure, was arranged on the 29th September, 1957. The demonstration included the mode of grating the cocoanut and preparation of salads. On the concluding day, the message which Sri Lakshmana Sarmaji had sent for the occasion was read and copies thereof were distributed to all the participants.

THIRTY-THIRD BASIC NATURE-CURE STUDY GROUP

This Study Group commenced its sittings on the 6th October, 1957. It is meeting daily from 8 p. m. to 9 p. m. at the Arya Samaj Mandir, Bazaar Sitaram, Delhi. The discussions are in English and the Group is expected to conclude its sittings by the end of November, 1957.

LECTURES

During the month of October, 1957, Sri S. Swaminathan delivered the following lectures at Karol Bagh:

- 9—10—57 Healing Hernia Naturally.
- 10—10—57 High and Low Blood Pressure.
- 11—10—57 Disorders of Hair and Scalp.
- 12—10—57 Tuberculosis.

13—10—57 } Heart Diseases.
14—10—57 }

A similar series of lectures has been planned for a period of five days in the second week of November '57.

The following lectures were delivered by Sri S. Swaminathan, under the auspices of the Natural Hygiene Group, Delhi Public Library :

14—10—57 High Blood Pressure—Its Causes and Cure.

21—10—57 Emotional Factors in causation of High Blood Pressure.

22—10—57 Colds—Acute and Chronic.

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A condensed version of Practical Nature-Cure in *Hindi*.

How To Treat Sinusitis ?

S. Swaminathan, No 1. Shivaji Place, New Delhi

DO NOT SUPPRESS "COLDS"

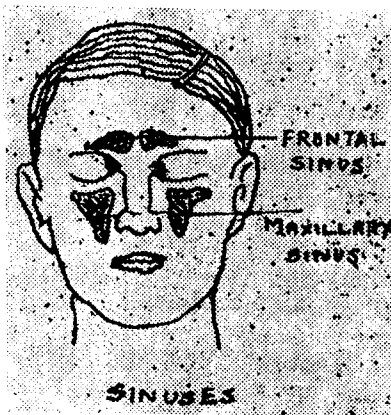
In the August, 1956, issue of *The Life Natural*, I had dealt with the causes and cure of the common cold. Most of the ailments which come under the classification of "diseases of the ears, nose, mouth and throat" are really the result of suppressive treatment of the common cold and the catarrhal condition underlying it.

That the "common cold" might cause—or sponsor—so many different types of disease is the greatest myth. What happens is this. The person who suffers from "colds" invariably drugs himself; this drugging, combined with the continued violation of the Laws of Nature, increases the toxic condition of the body, resulting in more and more disease. "Cold" itself is a cure, an acute condition whereby the body tries to rid itself of much of the toxic matter that has already been formed and retained in the body. "Colds," by themselves, cannot *cause* diseases; drugging, violation of Vital Economy, and unhygienic habits are the sole cause of so many diseases.

SINUSES—HOW DO THEY GET INFLAMED ?

The inflammation of the nasal sinuses—the several cavities in the bony structure, situated near the nose are known by this name—is also the result of ignoring Nature's warnings in the shape of acute diseases, e. g. the common cold. When as a result of persistent, though unsuccessful, suppression of the common cold or catarrh, the nasal mucous membrane is inflamed, sinusitis may result. It may also result by the repeated suppression of other acute diseases, as also by the removal of tonsils and adenoids.

The cavities in the facial bones (the frontal, maxillary, ethmoidal and sphenoidal) are called the pranasal (accessory) sinuses which communicate with the nose. Nature has so designed these cavities (sinuses) that they will not ordinarily get clogged with any foreign matter. The mucous membrane lining the sinuses is sensi-



tive and ordinarily capable of eliminating such foreign matter. When, however, the toxic material exceeds the safe limit and whenever Nature's eliminative efforts through such acute efforts as colds, coughs, etc. are thwarted by toxic drugs, the mucous membrane lining the sinuses becomes, to some extent, incapable of expelling the foul material. This condition is accompanied by inflammation of the sinuses.

SYMPTOMS OF SINUSITIS

As the main function of the sinuses is to give resonance to the voice, the one characteristic symptom of sinusitis is dullness of the voice. The other symptoms that accompany this condition are a feeling of fullness in the head, mild headache in the region of the eyes, a feeling of sluggishness resulting in a desire to abstain from work, slight difficulty in breathing, etc. etc.

SYMPTOMATIC TREATMENT USELESS

In an effort to "cure" the ailment speedily, the patient often tries symptomatic treatments, one after the other, only to find himself getting worse and worse.

Even surgical interference removes only the effect, leaving the cause untouched. The result is that the trouble recurs again and again.

THE NATURE-CURE PLAN: DIET-REFORM

All that needs to be done for the radical cure of sinusitis is that steps should be taken to restore the health by affording the necessary opportunity to the organism to cleanse itself of the lot of impurities that have somehow found their way into it. The first step in health-culture is to stop the intake of the mucus-producing, or catarrh-inducing, foods. All devitalised foods (such as polished rice, maida, dehusked grams and pulses) and manufactured foods have to be thoroughly eschewed. Milk products (butter, ghee, etc.) are mucusforming and the patient would be well advised to eschew their use. Others that should be avoided are excessive starch intake, even moderate use of so-called stimulants, condiments and spices and white sugar.

The stress is not only on the need for giving up the undesirable foods. The daily diet should be arranged in such a way that all its constituents would be predominantly positive and mucus-binding. In other words, the sufferer would be well advised to become a vegetarian and consume the foods with due regard to the Law of Vital Economy.

AVOID STIMULANTS: WHITE SUGAR

It should, however, be emphasised that addiction to a stimulant like coffee or tea, or to a devitalized product like white sugar, will write off the good effects of a positive diet. Hence, the stress on eschewing the undesirable (negative and devitalizing) foods.

FATS AND NOURISHMENT

The need to avoid fat foods is perhaps the greatest in such a case. Many persons fight shy of eschewing milk and ghee which they consider to be "nourishing"

foods. Just because Natural Hygiene insists on eschewing such "nourishing" foods, they consider the system to be unsound. Here is the answer, in the words of Adolf Just:

"'Nourishment' is the prevailing cry of 'those that would cure us. You need more nourishment!' But how can a body be nourished when it is incapable of expelling that which has already been stuffed into it? The fact is that in nearly every instance the sufferer to whom more nourishment is recommended is one who is already brought low by excessive nourishment—he is actually pining through overplus!"

INITIAL FAST

A short fast for two to three days would make a good beginning. It would be better to fast only on water, but where the patient happens to be one unaccustomed to fasting, diluted fruit juice, diluted herbal (or ash gourd) juice, or vegetable juice may be taken in small doses about three times a day. If tender coconuts be available locally, their water alone may be taken during the period of fasting.

CLEANSING DIET

After this initial period of fasting, a predominantly positive (or cleansing) diet may be taken. Occasional fasts, say for a day each time, may be found to be extremely beneficial even during this period. The sufferer may get healing crises; he should welcome them. He should have sufficient knowledge of the Science of Natural Hygiene to enable him to explain the significance of the healing crises to his friends and relatives who might otherwise go to the extent of putting pressure upon him to resort to medication. A complete fast during the period of the healing crisis would enable the Life Power to do the cleaning work quickly and effectively and thus to restore health.

AIR-BATHING AND PRANAYAMA

In addition to the general instruction on diet and fasting, outlined above, the patient may very usefully have recourse to certain water-cure and sun-cure methods. Applied non-violently, these will enable him to recover his health in as short a time as possible.

In most cases of sinusitis, the skin would be sluggish. A mild sun-bath taken daily, preferably followed by a spinal bath, would be very beneficial. The dress should preferably be of the khadi type, and should be as light as possible, as this would not deprive the skin of air. In addition, air-bathing for some time early in the morning or late in the evening when there is a cool breeze (but not unbearably cold), would stimulate the skin. Air bathing may best be combined with Pranayama.

WATER-CURE METHODS

The non-violent enema may usefully be had resort to, once daily in the early stages of the treatment. Later it may be used as and when needed.

As regards baths and packs, a spinal bath daily is a necessity. The patient is advised to go through the detailed instructions on spinal bath given in the two articles on the subject in the August and October 1957 issues of *The Life Natural*. A shallow hip bath or a cooling abdominal pack (or stimulating pack, if need be) may also be had daily.

Cold head baths, taken three or four times a day, would give great relief. It would be better not to apply too much oil over the scalp. In fact, it would be better to avoid application of oil over the scalp even completely, as it would thereby be enabled to eliminate foul matter in a much better way.

LOCAL APPLICATIONS

As for local application, alternate hot and cold compresses may be applied over the region of the temple. The hot compress may last for a minute, while the cold one may be for about twenty seconds. One should always begin with the hot compress (this is given by means of a folded white cloth dipped in bearably hot water and slightly squeezed) and should end with the cold compress (similarly applied). About a dozen hot compresses, each followed by a cold one, could be taken each time. This would improve blood circulation over the region and promote circulation.

CONCLUSION

To conclude, cure of sinusitis can only be effected by following Natural Hygiene. Not only would sinusitis have been cured thereby, but any other ailment (e. g. constipation, lung congestion, etc. etc.), that the patient might have been having, would also have disappeared with the restoration of health.

Donations For The Library Scheme

Received in October '57

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| 1. Sri N. Vaithilingam, B. A.,
Thambi Motor Service, Salem. | Rs. 10 |
| 2. A friend in Delhi
wishing to remain anonymous. | Rs. 50 |

Donations For The Vegetarian Special Number

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|---|--------|
| Sri D. C. Desai, B. E., I. R. S. E. etc.
Govt. Inspector of Railways,
Bombay. | Rs. 10 |
|---|--------|

Vegetarian Congress Session

Madame Clarence Gasque, President of The International Vegetarian Union will preside over all the sessions.

Dr. Rajendra Prasad, will inaugurate the main session at Bombay on the evening of the 9th November.

Mrs. Gasque will open the Food and Nutrition exhibition on the evening of the 8th November.

The Bombay session will be from the 8th to the 12th November.

Fuller details may be had from Sri J. N. Mankar, 149 Shroff Bazar, Bombay 2.

Delhi session will be from the 14th to 17th November. Details may be had from Sri L. Ganesa Sarma A 445 Defence Colony, New Delhi 3 or Sri S Swaminathan, No. 1 Shivaji Place, New Delhi-1. The Delhi branch of The Indian Institute of Natural Therapeutics is cooperating in the Congress.

Varanasi session will be from on the 18th and 19th. Details may be had from The Theosophical Society.

Patna session from the 20th to 22nd. Nature-Cure followers may get details from Dr. Janardhan Prasad, opp. Mahendru P. O., Patna 6.

Calcutta session from the 23rd to 25th. There is to be a Symposium on Nature-Cure on the 25th.

For details contact : Sri Dharam Chand Saraogi, Jain House, 8/1 Esplanade East, Calcutta.

Madras session from the 27th to 30th November.

The session will be inaugurated by Sri Sri Prakasa, Governor of Bombay on the 28th.

For details contact : The Secretary, No. 8, Westcott Road, Royapettah, Madras 14.

Delegates from America, European countries, Japan, Burma, Malaya, Ceylon and Pakistan are attending the sessions.

Mr. Geoffrey L. Rudd, Editor of World Forum will represent the London Vegetarian Society with which Gandhiji had close connection while he was in England. His speeches will be useful to readers of the Life Natural.

Dr. Bertrand Allinson whose name is familiar to all lovers of Nature-Cure is expected to attend the sessions.

Our readers are not only requested to attend the sessions but also to cooperate with the organisers in all ways.

FOOD POISONING

In 1953 there were fifteen thousand cases of food poisoning in Britain, fifty-one of them fatal. Main cause is communal feeding, as at works canteens and schools, where so many are affected if anything goes wrong. Dangerous foods are those needing to be re-heated before being served. Such as gravies, soups, minced meat, shepherd's pies are specially liable to infection; they should either be eaten immediately after preparation, or taken cold. Merely to warm them is asking for trouble. Synthetic cream is another top trouble maker, due to its content of gelatine—a very fertile medium for breeding germs. Foods such as liver, sausages, and pork pies, which involve gelatine, are especially vulnerable.

By comparison with the meat-eater, the vegetarian has little to fear. (Facts based on report of Dr. Arthur C. Gee, Medical Officer of Health.)

Good Health, London.

Thoughts Before Committing Suicide on Chapel Tower

by Alan Samuel Rosetower. (age 15 years)

[From a Reuter message broadcast all over the World on 17—3—1952 and published in all the newspapers on 18—3—1952]

A gifted, young, 15 year old, English vegetarian schoolboy hanged himself in the bell tower of his school chapel at Winchester on 17—3—1952. He made the following entry in his diary before committing suicide:—

“I genuinely believe it is a sin to commit suicide in the complete meaning of the word. I am wasting all the chances given to me in this life, being born into an enlightened family gifted with a high intelligence, being given the best or orthodox education in the world, reasonable prospects, etc. Yet it has a fascination for me I cannot resist.

“I hope that my stay on earth was not a complete failure. I have tried sometimes to set an example in abstaining from meat and living a life of love. I would like *my last plea* to be for the creatures. Can any man believe there is any defence for the slaughter of any animals, even less for breeding them as food?

“Does the idea of eating the flesh of any animal, who was once a happy living being, really appeal to people? Have they ever seen slaughter-houses? Can they believe there is any good in the hideous cruelty in them?”

WHY ALUMINIUM PANS ARE DANGEROUS

By Edgar J. Saxon

Price 93 n. p.

Ruling out prejudice and hearsay, exposes the risks attaching to the use of aluminium pans, based on scientific findings.

Entry into America WITHOUT VACCINATION

Mrs. Stella Lief attended a convention of naturopaths in New York.

She flew from London on July 10th and returned by air on July 25.

At London Airport on the outward journey a young woman said in reference to her two certificates: "These are not in accord with Government regulations." Mrs. Lief replied: "But they are in accord with Clause 83 of the" She interrupted and said: "So you know all about that", and that was all.

At Prestwick there was no fuss, but at Boston an official said to Mrs. Lief: "These are no use; you must have a proper vaccination certificate now that there is a lot of smallpox in England." Mrs. Lief said "There are only a very few cases and they are miles away from my town." He said: "Nevertheless, you have to be vaccinated or remain in hospital." She said: "Where?" and he said: "Here". She replied: "I just can't. I have to attend an important convention and give some addresses. If you are going to ignore Clause 83 of the International Sanitary Regulations, I shall have to report it to my Government, and now I will get into communication with friends in New York."

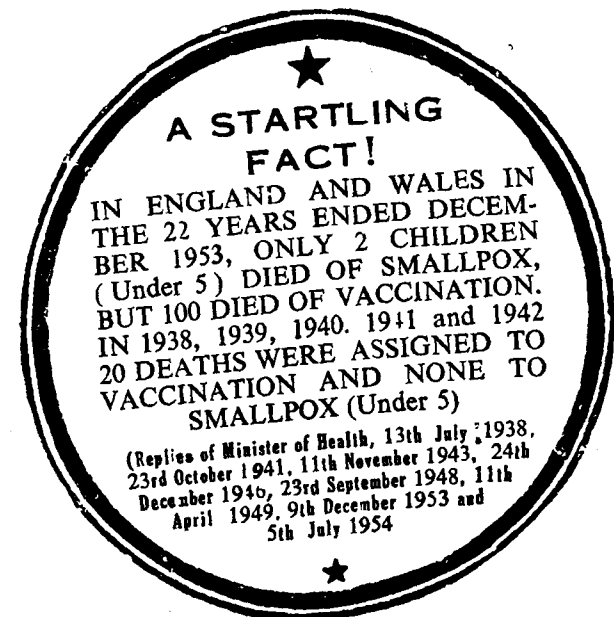
He calmed down and took her to his chief. The chief took her into a room and a few officials had a consultation. He then gave her a yellow card and told her to hand it in in New York along with her letters.

At New York she did this and again they told her she would have to be done. She argued and was taken to the chief, who was very courteous. He showed her a gruesome picture of a man with smallpox and said, "Look at that!" Then Mrs. Lief produced the latest

number of the *Vaccination Inquirer* and showed him the "Startling Facts" in a circle, which appear in most issues. She said: "It's facts like those which make people think." He read it and said: "That's very interesting, may I have this magazine, please?" He said good-bye and asked Mrs. Lief to go to a doctor if she had any queer symptoms.

When a few heads of the Hygienic Society called on Mrs. Lief at her hotel, she told them about her experiences, and they decided she must tell the Convention about it.

The Vaccination Inquirer, Sept.-Oct. '57



Vegetarian Special Number

DECEMBER, 1957

Will come out on the 2nd, December, 1957

It will contain about 100 pages and plenty of pictures printed on Art paper.

In addition to articles from our usual contributors there will be special articles from Dr. Jesse Mercer Gehman, President, Vegetarian Union of America, Mrs. Eva Westacott, author of *Century of Vivisection and Anti-Vivisection*, Miss Lily Loat, Honorary Secretary, National Anti-Vaccination League, England. Sri A. S. R. Chari, Retd. High Court Judge and President, Buddhist Society, Bangalore and Sri D. C. Desai, I. R. S. E. Govt. Inspector of Rlys, Bombay. Reports of the proceedings of the sessions of the Vegetarian Congress and resolutions passed and important speeches delivered on them will be published in the Special Number. The Number will prove a permanent record for our readers.

Free to subscribers. Others should register their orders by remitting the cost in advance at 50 nP. per copy by M. O. before the 15th November, 1957 to:

The Manager,

THE LIFE NATURAL,

Ganeshnagar, PUDUKKOTTAI, S. Ry.

Charles William Daniel

On the eve of the World Vegetarian Congress in India we bring to our minds the Great apostle of Non-Violence, Leo Tolstoy of Russia. We know how much his writings had influenced Gandhiji. In England the late Charles William Daniel (1871—1955) was attracted towards Tolstoyan ideas and took an active part in propagating his ideas through the London Tolstoyan Society. In 1909, a year before Tolstoy's death he went to Russia and lived with Tolstoy for sometime.

“It is not surprising that the early Tolstoyan influence led Charles Daniel to feel that the true way of life was that of vegetarianism, with all that it means in helping to eradicate the exploitation of man and animal. He was first drawn to publishing books on food reform and vegetarianism because he wished to counter the popular belief that, if one became ethically correct in one's feeding habits and gave up eating fish, flesh and fowl, one would inevitably suffer physically. For over fifty years he continued to put out such books, and books bearing on the subject, with casual disregard for the commercial implications, and in the early days he lost two or three small private fortunes in his enthusiasm. He had the pleasure of meeting some of the late 19th and early 20th century vegetarian pioneers in England, including Mrs. Leigh Hunt Wallace, Alfred Broadbent of the Order of the Golden Age (which published *The Herald of Health*), and Eustace Miles; it was at this time, too, that he met Mr. and Mrs. A. Pitcairn-Knowles, who opened one of the first nature cure Health Homes in this country, (England) and with whom his acquaintance ripened until the end of his life.

“Charles Daniel's philosophy of life led him to believe that people must eventually come to see that

they could not be kind to animals when, at the same time, they participated in the horrors of the slaughterhouse, the vivisection laboratory, the fur and feather trade, the racing of animals, blood sports, and the circus. Particularly did he feel that vegetarians who could not face up to the clothing problem were in danger of being more illogical than many a meat-eater, for more cruelty, both direct and insidious, could be involved. And always, though he considered the vegetarian way of life to be a big stride in the right direction (Tolstoy called it 'the first step'), he regarded the truly logical position as being the vegan one, though climatic conditions might make the system difficult to carry out."

For full 60 years he had been in the publication field and brought out a number of useful books such as *Vaccination Problem* by J. P. Swan, *Century of Vivisection and Anti Vivisection* by Eva Westacott, *Bechamp or Pasteur* by Douglas Hume. Books by the great dietitian Dr. Bircher Benner were also brought out by Daniel. The C. W. Daniel Company Limited (Ashington, Rochford, Essex) are continuing the good work started by Charles Daniel. We wish them all success.

LECTURE IN BANGALORE

Sri C. Bhanumurti of Kakinada delivered a lecture on NATURAL WAY OF LIFE under the auspices of the Malleswaram Andhra Vignana Samiti. Sri A. S. R. Chari, Retd. High Court Judge presided.

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Re. 1

PRAKRUTI JIWAN

Telugu monthly on Nature-Cure

Editor : C. Bhanumurti, B. A., L. T., N. D.

Published by

Sri Ramakrishna Prakruti Ashram, Bhimavaram,
(Andhra State)

Vivisection Debate in the House of Lords

On July 18th Lord Dowding, speaking on vivisection in the House of Lords, said that although he believed that experiments on animals are morally wrong, he realised that it is useless to ask that they be abolished. But he wanted an investigation with a view to the law being strengthened and enforced.

There were today, he said, about $2\frac{1}{2}$ million animal experiments a year in 520 laboratories, but to guard against breaches of the law there were only five inspectors. "The law is riddled with loopholes, the whole inspection system is a hollow sham, maintained to throw dust in the eyes of critics and to salve the consciences of the apathetic."

Lord Dowding described what a window-cleaner told him he had seen at the Birmingham University Medical School. "He said he had seen small animals fastened to the table with pins. He had seen yelping dogs crawling about the floor with tubes sticking out of them. He had seen three dogs lying on the ground trying to catch water from a dripping tap. He had seen a live rabbit thrown into an incinerator by a girl student. The window cleaner said such sights had been commonplace for years."

The Vaccination Inquirer, Sept.—Oct. 1957

BUILD UP YOUR NIGHT VISION. If it takes you several minutes to get used to the dark on leaving a lighted home or building, you need more vitamin A to help your eyes to adjust. Go for the yellow-green fruits and vegetables, especially apricots, peaches, leafy saladings, carrots, and milk.

Good Health, October, 1957

MEDICAL CORRESPONDENT'S MISSTATEMENTS AND MISREPRESENTATIONS IN THE NEWS CHRONICLE

The *News Chronicle*, always amongst the first to stir up panic in regard to smallpox, and to boost vaccination, published an article on July 8th by its medical correspondent. The word "SMALLPOX" was splashed across it in a great headline.

Amongst the misstatements and misrepresentations in this article are the following:

Until 1948 vaccination was compulsory.

The truth is that the compulsory law was so modified by the Exemption Act of 1907 that for twenty-five years until the Vaccination Acts were repealed in 1948, only about a third of the infants born were vaccinated.

But now that it is left to the parents, only a third of them are taking their children along for the all-important vaccination

It was left to the parents by the Act of 1907. Under that Act every objector to vaccination could get exemption for his child, and eventually 50 per cent of the infants born were exempted.

The doctor implies that it was not until 1948 that parents were allowed to decide. For the previous forty years they had had that right and had exercised it.

100 per cent vaccination offers 100 per cent protection.

and

Smallpox is a disease of the unvaccinated.

Two more falsehoods. The statistics of the Highgate Smallpox Hospital show that in 1871, 91½ per cent of the cases had been vaccinated, and in 1881, out of a total of 491 cases, 470, or nearly 96 per cent, had been vaccinated. The *Lancet* for February 23rd, 1884, gave the facts about an outbreak in Sunderland where out of 100 cases, 96 had been vaccinated. And on August 27th, 1881, it published an account of 43 cases at Bromley, every one of which had been vaccinated.

The reports of the Metropolitan Asylums Board show that from 1870 to 1886, out of 53,579 smallpox cases, 41,061 were admittedly vaccinated and 2,858 were "doubtfully" vaccinated.

Of 7,066 cases of smallpox at Sheffield in 1887—88 classed as vaccinated or unvaccinated, 5,891 or 83·4 per cent were put in the vaccinated class. And so it goes on: 89·2 per cent vaccinated at Warrington, 88·8 per cent at Birmingham and 89·3 per cent at Willenhall.

In the last outbreak of genuine smallpox in London, 1901—02, out of almost 10,000 cases, close on 7,000 had been vaccinated.

Even in recent years, when most of the civil population under 50 was unvaccinated, many of the smallpox cases were vaccinated persons, e g, 16 out of the 19 cases at Glasgow in 1950.

One attack of smallpox, however mild, will give lifelong protection.

There are many records of second attacks of smallpox. They are mentioned in Haydon's *Dictionary of Medicine* (1880, p. 559), Sir John Simon's *Papers on Vaccination* (1857), Dr. E. C. Seaton's *Handbook of Vaccination* (1868), and in the 6th Volume of the Report of the Royal Commission on Vaccination. This

last was a diagram showing 260 cases of second smallpox, 80 of which were fatal, in an epidemic in Tokyo in 1891—92. Dr. Kitasato also reported, in the *Journal of the American Medical Association* (March 25th, 1911), a further smallpox epidemic in Japan in which there were 242 second cases reported, of whom 57 died.

Immunity is complete for two years.

Vaccination does not give immunity even for one month. When smallpox occurred amongst British troops in Egypt in 1943—44, an order was issued that all men not vaccinated within the previous two weeks were to be done again. The giver of advice in the *British Medical Journal*, July 19th, 1947, told a questioner: "Revaccination every ten to twelve months should be carried out in areas where smallpox is endemic." The Ministry of Health advises doctors and others who run risk of smallpox infection to be done *every year*. The *Medical Press*, May 4th, 1949, said for real security six months would be a more reliable limit. The Bilston M. O. H. in 1947 had his sanitary staff revaccinated every six weeks. The American troops in Korea were done every six months and again when smallpox was encountered.

The Glasgow M. O. H. in 1942 was surprised to find smallpox developing seventeen days after successful vaccination. In the Gloucester outbreak of 1895—96 there were 6 revaccinated smallpox cases after successful vaccination, 5 of them from nineteen days to three months after.

Two Army doctors reported in the *Lancet*, November 25th, 1944, 70 smallpox cases within two years of successful vaccination, 16 of them within two months; one of the fatal cases had been successfully

vaccinated two months before he died of haemorrhagic smallpox.

So much for the doctor's two years!

His article is a tissue of misstatements and misrepresentations, presumably the work of an entirely ignorant person.

The Vaccination Inquirer, London, Sept.—Oct. '57

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Ahimsa is a Goal

FOR VEGETARIANS

By Dr. K. Nimmo, D. C., R. N.,
Associate Editor of the American Vegetarian :
Head Brother of T. O. S., Animal Welfare Department.

The Sanscrit word "Ahimsa" is reaching from the strictly occult circles more and more to the vegetarian and other cultural groups. We hear it almost every day. I received a letter from Africa addressed "Ahimsa House."

I should like to make an attempt to explain the meaning; an attempt as the full meaning is too all-embracing and far-reaching to cover in a few lines.

The English translation of Ahimsa is harmlessness, which gives those who use this word a tremendous responsibility.

Not to do any harm to any living being is not easy. We should not take part in killing humans in war or by capital punishment, or offering them occupations which are definitely injurious to their health, as leather tanning, etc.

We should not wear or eat animals or their products; suffering is connected with the use of milk and eggs.

There are countless cruelties in which we take part unconsciously, e. g. the use of endocrines, gland products, vitamins, permanent waves, lipsticks, nail polishings and their removal—all based on animal experimentation.

Trying to be harmless even on the physical plane requires *genuine research* and observation and then acting accordingly.

We can also hurt persons and animals by words and thoughts. How much harm is done by gossip, by

hurting persons' feelings, by discouraging them. As thoughts are things, we certainly hurt others by negative ideas about them and about ourselves. Thoughts of fear and worry and anxiety drag us down.

If our animals are happy when we come home and we do not answer their welcome, paying no-attention to them because we are so filled with our own interests, we are not acting harmlessly.

To practise Ahimsa, each in a small degree, requires us to keep our thoughts always on high and lofty ideals and exercise practical kindness.

"Harmlessness" is only half the meaning of Ahimsa. Fine as it may be, it is still the negative part. Ahimsa has also a positive approach: Loving, helping, protecting.

To refrain from doing evil is one thing, but to replace it by good deeds is another. Ahimsa does not mean to ignore, withdraw from humans or animals. It means to help, protect, encourage, educate.

If we see a human being or animal in pain or difficulty of any kind, we must try to assist in alleviating the distress. If we hear about it, we must do the same, of course, always with discrimination according to our strength, abilities and responsibilities we already have.

We must try to use some wisdom, but the mere fact that we hear or see suffering, misery, or misfortune of others is an indication we must do or advise something to help. We cannot just ignore it.

We may render personal service or notify the right person or think out something suitable, but we must act to the best of our ability. We must feel akin with all that breathes.

Considering all this, Ahimsa is not a word to take lightly. We vegetarians should take it as a goal to

think of and work towards with heart and mind in our daily life, trying to come nearer and nearer to this great ideal.

I close with a few inspiring words of Gandhi:—

"Ahimsa is not merely a negative state of harmlessness, but it is a positive aspect of love, of doing good, even to the evil doer. But this does not mean to help the evil-doer to continue the wrong or tolerate it with passive acquiescence.

"Complete non-violence is complete absence of ill-will against all that lives. It, therefore, embraces even sub-human life, not excluding noxious insects and beasts. They have not been created to feed our destructive propensities.

"Non-violence is therefore in its active form, good-will towards all life; it is pure love. I read it in the Hindu Scriptures, in the Bible, in the Quoran."

The American Vegetarian, October, 1949

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For charges etc., please write to the Manager.

The Prayer of a Vegetarian

Free Translation of a poem in Hindi

By Shri D. C. Desai, B. E., I. R. S. E., M. I. E (Ind.),
A. M. I. Struct. E. (London), M. R. S. H. (Eng.), F. P. W. I. (Eng.)
Government Inspector of Railways, Bombay

Is it true, O Merciful Lord !
That Thou hast abandoned Thy compassion ?
Why is it that cruelty is rampant,
In twentieth century, to such extent ?

In world-history, since time immemorial,
The animal nature was always dominant,
But alas ! Such passion to kill,
To this day, has remained unknown.

On this planet of Thy creation,
Why have numbers of meat-eaters swollen,
Slaughter of animals by the million,
Day after day, why dost Thou sanction ?

When Adam was born in the garden of Eden,
At the commencement of world-creation,
Nuts and roots and fruits galore,
For his food, were created everywhere.

And yet through the pages of recorded history,
Why has the custom of devouring flesh,
Advanced by leaps and bounds, to this day,
Unchecked, unhindered by Your intervention ?

How an English Farmer Turned Vegetarian In Food and Agriculture

By F. Newman Turner, Goosegreen Farm, Bridgewater, Somerset

PERVERTED TASTES FOR PIGS INTESTINES !

1. I was a theoretical vegetarian for some years before I gave up eating the bodies of my fellow creatures. Long before the ethical objection to taking animal life and eating animal flesh took hold of me, it seemed reasonable to believe that flesh was not a satisfactory food for any living creature. It always seemed to me odd, with such abundant and delicious food growing from the earth, that animals and men should wish to consume one another—and I could only assume that some peculiar perversion of the palate had caused us to extend our gastronomic pleasures to portions of boiled backside or fried stuffed 'pigs' intestines euphemistically called sausages.

JOY IN MEAT-EATING — A SELF-DECEPTION !

2. It was Christmas, 1940, that brought an end for me to the joys of tearing apart the tissues of my fellow creatures. My teeth were in any case rarely equal to the task after struggling with knives that were only occasionally sharp enough to reduce these animal organs sufficiently small to pass through my alimentary tract. I cannot but admit that I had already reached the conclusion that 90 per cent of the joy of consuming other animals was in the salivary anticipation of the flavour of their flesh. For such a thing as a tender steak is an illusion of the butcher's imagination subtly conveyed to the mind of the consuming public by some clever process of thought-transference. Thus the remaining 10 per cent of joy in meat-eating comes from a mixture of hope, the glory of battle with knife and

Gurudev Dr. Radhakrishnan's Blessings to
CITIZEN



VICE-PRESIDENT'S SECRETARIAT
NEW DELHI.

August 15, 1953

'THROW THE MEDICINES IN THE FIRE'

M. M. Bhamgara. F. I. I. N. T., M. S. S. Ch (Erg)

I

With some consternation
I see the growing trends
Of using medication
Where Nature better mends.

II

Inoculations, vaccinations,
Drugs, biotics, sera,
Are setting newer fashions,
This allopathic era.

III

Streptomycin, aureomycin,
Used so thoughtlessly,
Terramycin, penicillin,
They can act fatally.

IV

Doctor Diet, Doctor Fasting,
Doctors Exercise and Water,
Improve inner functioning,
Removing toxic matter.

V

Harken, listen, thinking man:
Nature is the only healer:
Neither drugs, nor injections,
Which are killers, not relievers.

VI

If super health be your goal,
Vital vigour your desire,
Make a heap of burning coal,
THROW THE MEDICINES IN THE FIRE.

My dear Khera,

Thank you for your letter of
13th August. I am glad to get the
copies of 'Citizen' and read them.

It is a pleasure to know
that your journal is being read by
men and women in our schools and
colleges. I hope very much that
the journal will find a larger
circle of readers.

Yours sincerely,

Radhakrishnan
(S. Radhakrishnan)

Shri Ishwar Das Khera,
Managing Editor, Citizen,
884, East Park Road,
Karolbagh,
New Delhi 5

fork, and the self-deception which refused to accept as distasteful a dish in which one has placed so much anticipated pleasure and which carries all the strength of scientific stress on the value of its "first class" protein.

THE POWER OF LIFE IN THE EYES OF A BIRD !

3. On this Christmas, I was a happy and well-fed farmer keeping a wide variety of happy and overfed animals—among which were numerous ducks, geese, cockerels and pigs. Christmas, the traditional time of nemesis for these unsuspecting creatures, brought me the task of slaughtering 20 or 30 ducks and geese which I sold to a nearby poulterer. The price had been good—it was during the war when high prices were paid for poultry, by merchants who travelled from farm to farm outbidding one another for the victims of mass-slaughter by which Christian people celebrate the birth of their gentle Prince of Peace. As I took these helpless, pathetic creatures in my firm grip and one by one violently squeezed their life from their beautiful bodies, I suddenly released my mind and opened my eyes. And I saw in the eye which now pleaded with an expression I could hardly bear, the power of the life which was in me and in the suffering bird, but which was within the power of neither of us to create.

I SAW THE SOUL OF A FELLOW CREATURE AND BECAME A VEGETARIAN !

4. That moment when I saw the soul of a fellow creature, my mind was freed from the bondage of a tradition which monopolised the God-given attributes of man. No argument of man could stand for me against the question in those haunting eyes. For it was a question to which there could be but one answer, whether you have looked into the eyes of a creature drawing its last precious breath, or whether you are sitting face to face with the juicy steak you consider

essential to your nutritional welfare. Have you or I the right to destroy any life which was never ours to give? Life to give or to take is not in the power or knowledge of man. This I knew more surely than anything I had ever known, and that Christmas time was an appropriate time to give it effect. I had eaten my last meal from the flesh of my fellow creatures.

THE QUESTION OF PIGS AND FARMING FOR SLAUGHTER

5. But I was a farmer: What did this decision mean? Pigs were on the farm for no other reason than their fattening for slaughter. So they had to go to some one *who had not seen into those eyes with an alert and open mind.* But my decision regarding pigs was made easier by an incident which allowed my deepest farming instincts, which had hitherto held control of my emotions, to rationalise on the level of hard economy.

VEGETABLES DESTROYED BY PIGS

6. Early that spring we had two acres of beautiful lettuce which had been nursed through the winter until each lettuce had reached a crisp and saleable condition, just when lettuce were scarce and prices consequently at their highest. It was the first time I had succeeded in maturing a luxury crop at the "right" time from the point of view of money making. The whole crop was worth £ 200—a useful sum for such a small patch of land to a farmer accustomed to cereal crops at about £ 20 an acre. At last something had succeeded and I had learnt one way to reasonably easy money. I went away from the farm with my family for a day or two and enjoyed the prospects of success. But I returned to the spectacle of destruction such as only the ruthless snout of a pig could achieve. The whole two acres of lettuces had been reduced to broken shells of outer

leaves. The doors of the piggery had been left open and all the pigs had got out and, working the lettuce crop row by row, moved systematically up and down the field and eaten out the heart of practically every lettuce.

NO MORE PIGS ON THE FARM

7. That was the end of my success as a market gardener—at any rate for that year. But my heart secretly rejoiced. For I was able to announce to my staff that pigs would no longer be kept on the farm, without the embarrassment of over-hearing whispered comments about the boss “going battier than we thought!” The “oldtimers” who considered Goose-green acres their personal care and possession, had in any case for a long time cast side glances at my sanity and scratched their heads in sorrow at some of my farming practices. I did not worry over much about my effect on them any more. But I was glad not to have to explain once more to the modern pseudo-scientific bright boys on the staff, who had read books about farming by university lecturers and who were quite convinced as a result that farming was a game in which the prize was money and the moves were automatic and varied only with the seasons.

LIGHTER POCKETS LEAD TO A LIGHTER CONSCIENCE!

8. The pigs were sold and we kept no more. My most satisfying farming enterprise had gone. And my pockets would be much the lighter. But my conscience too was lighter and the burden of breeding and feeding for the sole purpose of slaughter was lifted from my mind. From now on we would keep only live-stock whose primary purpose in life was other than death and putrefaction in the human intestines.

SIGHT OF DECAYING FLESH MUST REVOLT EVERY INTELLIGENT MAN

9. This did not mean that I escaped completely the responsibility for causing premature death of an occasional animal. But I was able to bring my farming very near to the position where suffering and slaughter were not inflicted on the animals I loved. The problem of the bull-calf remained. Though this was reduced to the very smallest proportions by the building of a good pedigree herd in which most of the bull-calves could be reared for breeding purposes. The very occasional bull-calf which had to go at birth brought in a cash return of 25 or 30 which I could not feel happy to accept, so I passed it on to an organisation whose work is devoted to the establishment of a world in which a man is revolted by the very sight of the decaying flesh of his fellow creatures, and in which every action is governed by intelligent thought.

LIVE STOCK FARMING FOR FUTILITY

10. In this way, though I admit it is a sorry compromise, the death of each bull-calf helps to hasten the day when economy will exist which makes it possible for all animals to live out the natural span; while at the same time farming with live-stock, whose primary purpose is the provision of fertility, will be an economical proposition. So long as the consumer demands the flesh of his fellow creatures for his food, he will pay the financial incentives for the farmer to provide it and leave the farming idealist who leads the way to the abolition of suffering and slaughter to poineer in penury.

—
“World Forum” 1953

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“.....Here is a good book written by a doctor-philosopher. Dr. K. Lakshman Sarma is a pioneer among naturopathists and runs a sanatorium. He has spared no pains in making the book a very useful one.”

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Divine Life, Rishikesh

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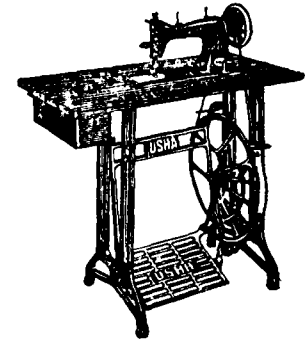
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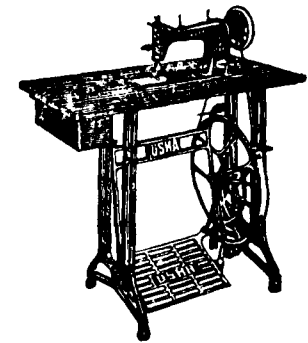
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The Life Natural

VOL. XV

DECEMBER 1957

NO. 4

The Fifteenth World Vegetarian Congress

This Congress has had its first sittings at Bombay and a copy of the Resolutions passed thereat has been sent to us by Sri M.M. Bhamgara which is separately reproduced in this issue.

Among these resolutions we are profoundly disappointed not to find a separate resolution unreservedly condemning the practice of Vivisection of living animals, perhaps the most heinous crime that is being committed by a set of people miscalled 'scientists,' upon the false plea that it is for the welfare of the people. Instead they have just hinted in a resolution demanding the stoppage of the export of monkeys abroad for vivisectional experiments in America; but it may be said in extenuation that the Central Government, dominated as it is by the profession of foreign medicine, itself a dangerous quackery, is not likely to be moved by any protests by *mere* Hindus. Vivisection is a colossal sin, in which a great variety of animals—dogs cats, rabbits and so on—are subjected for weeks or months to incredible tortures. Experiments in Cancer Research and deaths from Cancer are both increasing on

22/10/57
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Dr. Bircher Benner, M. D.

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This enlightening book is based upon the strictest scientific principles and wide clinical experience of over forty years. While it is intended primarily as a guide for mothers, matrons, teachers, and others having the care of children, much of the information will be found invaluable for the well-being of adults, generally. Rules and methods for the preparation of raw and cooked foods are given, as well as directions for application in the prevention and treatment of disease.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

Printed on fine art paper in clear types
and tastefully got up.

"With the growing realisation that glasses are not a cure for defective eye-sight, greater interest has come to be evinced in the natural ways of restoring correct vision.....The booklet under review, as the title makes it clear, aims at making out a strong case for allowing Nature to have its way in putting an end to eye-defects.....Sri Sarma prescribes diet and exercises for treating the body as an organic whole. Instances of 'miraculous' cure of short sight by natural methods have also been given."

Bharat Jyoti, Bombay

Printed at the Co-operative Press Limited, and
Published by L. Tyagaraja Sarma, Ganeshnagar, Pudukkottai.

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THE LIFE NATURAL

XV World Vegetarian Congress



Inauguration of the Delhi Session at Vigyan Bhawan
Srimati Rukmani Devi. & Sri M. Anantasayanam Ayyangar
Sri Oluf Egerod of Denmark, Vice President, I. V. U.

SARMA

parallel lines at about the same rate, showing that the only result is the accumulation of SIN, and no benefit. The selfishness of the intelligentsia makes it possible for these devils in human form,—otherwise unemployable—to continue this hellish occupation.

Vivisection is already being practised in our land, and there is the certainty of its vast increase, due to the promise of more drug manufacturing factories to be established here by foreigners. It is a pity that our governments are in the hands of those who are enemies of our health and of our unique culture.

Another resolution that ought to have been passed is one condemning the practices of vaccination and inoculation and the manufacture of vaccines and serums. That these are but the products of disease, and therefore can only breed disease, is not considered. The vast sums of money spent on these measures, if saved, will go to raise the efficiency of the service of hygienic sanitation, now very sadly neglected.

We learn that the cookery exhibition was put in the hands of an agency which was incompetent. The foods exhibited were mostly fried ones—and they were fried in Vanaspati, *Nakali Ghee*, a fraudulent product, devitalised vegetable oil. We have on a previous occasion quoted passages from a book by a famous dietitian, which shows that oils in their natural state are composed of unsaturated fatty acids, which are just what the human body needs and can utilise, and that their conversion into

saturated fatty acids by the process called hydrogenation renders the product not alone useless, but injurious foreign matter, which is usually not eliminated. On the other hand there was a Vegan exhibition, which was well-designed and served a good purpose, in that it showed how it is possible to lead a healthy life without cruelty to cows and injustice to calves; for Vegans nuts serve the same purpose as milk and milk-products; nut milk, which is easy to prepare, is superior to the milk of cows or goats, and can be combined with juices of herbs or fruits to make the food more positive. Also nuts are free from the objectionable features of milk, which may happen to be stale or spoiled by pasteurisation.

We do not see what good these Congresses can do to the people when the men who rule them are believers in allopathic medications. All the good results that are earned by eating the right foods will be forfeited by submitting to drug-poisoning for so short a time as one week. The Heaven of Health is chiefly for those that renounce all faith in this shameless quackery, condemned by a great many honest doctors, as will be seen in the earlier chapters of our text book.

The Natural Hygienist is a protestant against *all* things that injure health—chemical fertilisers, spraying of D. D. T. etc. on crops, vivisection, filth-medication, drug-poisoning etc. Those that protest against only one of these, and acquiesce in the rest are really doing no good. We can save a few. They can save none.

The Delhi session of the Congress, we learn from the reports received, was by no means a Vegetarian Congress, but distinctly anti-vegetarian in its aim and the way it was conducted. The session was wholly dominated by anti-vegetarians. An anti-vegetarian was placed in the chair at the Medical Group Session and unlimited time was allowed to anti-vegetarian speakers. The foreign delegates, who came here, as they said, to learn, not to teach, were treated with discourtesy. When Sri L. Ramachandra Sarma, Principal of the S. D. College, Palwal, claimed the right to refute the falsehoods uttered by the enemies of Vegetarianism, he was given, at the end of the session, just two minutes. What he was able to say within that time was much appreciated, especially by the delegates from the West. It is evident that the conduct of the session at Delhi was entrusted to the wrong sort of men.

To those kind friends who attended this session of the Congress at our instance, we tender our sincere apologies.

We earnestly request those who are to arrange for and conduct the concluding session of the Congress at Madras, to see to it that that session at least shall be so conducted as to be a great pleasure to the foreign delegates who have come from far away in order to breathe the atmosphere of Love and Compassion which is the heritage that we have received from our ancestors.

Resolution

This 15th World Vegetarian Congress assembled in Bombay and representing 22 nations calls upon all people to observe the principle of non-violence in relation to the human race and to the animal kingdom.

(a) It, therefore, deplores the exploitation of animals for food, and in the light of the latest scientific evidence, it affirms that vegetarian diet can provide adequate nutrition for vigorous health to all peoples, in whatever work they are engaged, and will bring relief from many diseases associated with modern civilization.

(b) Being concerned with the availability of wholesome foods essential for health, it deplores the contamination of crops by poisonous chemicals and by radio-active fall-out. It, therefore, calls upon all Governments to investigate the advantages of organic food production and to join in banning the use of atomic power for destructive purposes.

(c) In view of the rapidly increasing populations of the world it calls upon all Governments to consider the advantages of a vegetarian economy which will ensure adequate supplies of highly nutritive foods. It deplores the wasteful use of land and manpower in the production of flesh foods.

(d) Noting the special pressure in India of population upon food, it urges the Government of India to reconsider the whole question before it accepts the recommendations contained in the "Report on the Marketing of Meat in India" published by the Directorate of Marketing and Inspection of the Ministry of Food and Agriculture that "extensive propaganda may be carried out to educate the people as regards high

nutritive and protective quality of meat and on the advisability of its increased consumption in their daily diet."

(e) It calls upon all leaders, religious, social, cultural, and political, of all nations to recognise that the slaughter of animals is inconsistent with an enlightened way of life.

(f) It notes the protest from India and other countries against the export of monkeys and in view of the sufferings involved, it strongly urges the Government of India to prohibit this traffic.

Vegetarianism For Better Health:

MEDICAL VIEW

BOMBAY, Nov. 10

The first delegates' session of the 15th World Vegetarian Congress was held today at which delegates from 19 countries, represented at the Congress, read out reports on the movement in their respective countries.

At the Medical Group Session, held in the afternoon, members of the medical profession from India, and Great Britain said non-vegetarians were more amenable to disease than those who took vegetarian foods. This might be because non-vegetarian food contained some property which was inimical to good health, they said.

In the evening the delegates witnessed an art programme—Sita Swayamwar from Ramayana—by Smt. Rukmini Devi and artists of Kalakshetra of Adyar.

The Indian Express, Madras

Vegetarian Food and Cookery Exhibition

From Nature-Cure Viewpoint Disappointing

M. M. Bhamgara. F. I. I. N. T., M. S. S. Ch. (Eng)

Director: Arogya Niketan, Surat.

The exhibition, inaugurated by Madame Clarence Gasque, President, International Vegetarian Union and organised in co-operation with the All India Women's Food Council, was on very grand scale, representing ice-cream makers, various 'Mahila' associations of Bombay that supply lunches and snacks in suburbs and greater Bombay, tinned food producers, Annapoorna people, various vegetarian hotels of Bombay, Tea Board so on and so forth. From Diet-Reform viewpoint, from true nutritional viewpoint only a few stalls were of merit. The fruits and vegetables stall displaying the excellent natural produce of Mother Earth was a good attraction.

The Vegan stall of Mr. D. C. Desai selling fresh juices and Vegan ice-cream was of great curiosity to average visitors. The ice cream sold there was made of cocoanut, peastas, cashew and almond nuts and no milk, nor egg nor honey was used in it.

Another stall of attraction was the one of Soya bean displaying chapatis and other preparations made of Soya bean and also of the various beans from Russia, China and India including a black variety.

The Cookery demonstration had nothing to offer to a Diet-Reform enthusiast.

The Annapoorna Restaurant had many fried and sweet dishes and I was informed by the Annapoorna management there, as also by several Mahila associations aforementioned that 'Vanaspati' such as Dalda was used in all or most of the dishes. Only a few stalls

could claim the use of pure butter and pure ghee in the manufacture of their articles.

One stall displayed our President Rajendra Prasad's daily diet. It was good to see his breakfast containing more than 50% fruits: but other meals were the usual kind though dinner was only a light repast. Even so, any naturopath would be afraid to allow our President to partake of such over-cooked food in view of his honoured self's chronic asthmatic condition.

On the whole, it may be said the Exhibition offered a great variety of fare to tickle the palate of any gourmet, but any average man trying these products of the tempting art of cookery offered there, would be doomed to suffer from indigestion or constipation, and a host of other physical ills that certainly follow in its wake.

From the Nature-Cure viewpoint the Exhibition was disappointing. If vegetarians are to be healthy and radiant, they better abhor such foods as offered in all the stalls generally, barring a few exceptions. It is not enough to be a vegetarian; one must know, that lifeless, overcooked devitalised or bottled and canned stuffs can breed disease as sure as meat eating can.

Another point that needs emphasis is that though there was no use made of eggs in any display (so we were told, though I have my doubts in matter of popular ice creams sold there) Vanaspati, the hydrogenated oil, was used by many exhibitors including Anna-poorna self-service restaurant. How the Bombay Humanitarian League that once fought so vehemently against 'Vanaspati' could allow the use of the very same vanaspati here in the exhibition connected with the 15th World Vegetarian Congress, one of the organisers of which was the same League which even today spares no pains in speaking against Vanaspati is beyond me to think out! Strange indeed are the ways of the world!

Vegetarian Congress

SPARE DUMB ANIMALS,

SAYS PRASAD

Bombay, Nov. 9

President Rajendra Prasad inaugurating the 15th World Vegetarian Congress here today said that the only means of escaping the hydrogen bomb was to escape the mentality which had produced it, and the only way to escape that mentality was to cultivate respect for all life, life in all forms, under all conditions.

"It is only another name for vegetarianism," he declared.

Addressing 400 delegates from all over the world, Dr. Prasad said, "It is a far cry from vegetarianism to the atomic or hydrogen bomb, but if you look at it, there is no escape from vegetarianism. Ultimately, if we want to escape from the hydrogen bomb, any integrated view of life as a whole will reveal to us the connection between the individual's food and his behaviour towards others and through a process of ratiocination which is not fantastic, we cannot but arrive at this conclusion."

The President said there could be no doubt that non-violence or the policy of "live and let live", was the only policy which could solve most of humanity's troubles and problems. In its active form it means readiness to sacrifice one's self, one's comfort and one's ambitions for the sake of others. The alternative is to utilise others to fulfil one's own desires and ambitions.

Somehow or other, man has for centuries convinced himself that he is the best and the most evolved of all known creatures and it is, therefore, only right and

proper that all other creatures should be made to subserve man and satisfy him. It is this policy or theory which enables us to slaughter without hesitation other living animals either to satisfy our palate or to fill our stomach or to decorate our body or only to give us amusement as in sports.

In times which were considered to be less civilised, and when man was only a hunter, the President said, he lived more or less like any other wild animal by hunting another animal for his food. As his tastes and desires were limited, he did not destroy as much as the most civilised man of today had to destroy to satisfy his tastes. In those days, although man lived on other animals, he did not breed animals only to be slaughtered as was done today on a tremendously big scale—millions and millions of animals were bred and fattened only to be slaughtered to supply food and other requirements such as medicines, of man. "As we progressed in civilisation, our respect for life has become less and less. We have now reached a stage when that lessened respect for life is not confined to what are called lower animals but has come to include human beings and therefore it is a matter of deep concern, though it is more or less a logical result of lessening respect for animal life that respect for human life also has gone down tremendously."

The President said if man, being superior to another animal, could exploit and even slaughter it for his own purpose, the next natural step was that the stronger man or nation should consider it nothing wrong to exploit or even to destroy weaker men or tribe or nation. "This is what has happened and what is at the root of all exploitation by the people of one country of the people of another for no reason except that it was necessary to do so to raise the standard of living of the former at the expense of the latter."

Dr. Prasad spoke at length on the characteristics of vegetarianism practised in India and said it had always been a semi-religious social feature of Indian life and not merely expressive only of dietetic theories or economic necessity, although results in these respects had flowed from it.

He said there was no other country where people in such large numbers as in India were vegetarians and had been abstaining from meat diet for generations. That had been so because meat had been regarded as unsuitable, if not harmful, to spiritual growth, and Indian scriptures had laid down rules regulating food.

The rules laid down by scriptures of this country, the President said, were based essentially on an appreciation of the laws of non-violence, or "ahimsa," that is, avoiding harm to all, not only living creatures, but plants also.

NO DOUBLE STANDARDS

"All our ancient sciences and sastras look upon life as an integrated whole and co-ordinate different activities in such a way as to fit in with and help in the upward growth of man. We have thus no double standards nor artificial divisions in our activities such as we sometimes hear made by some people. For example, it is common enough to hear that a man's religion is his own affair and has nothing to do with his politics. Similarly his life and politics are two different things, and what he eats, how he lives and carries on his other private affairs have nothing to do with his public activities. We, as a matter of fact, believe that each activity has its repercussions on other activities and we cannot divide either the activities or their effects. It is on this basis that food is sought to be regulated so as to create that kind of calm and unperturbed mind, which in its turn may devote itself to private or public functions, to spiritual no less than to mundane affairs."

"When I say all this, I do not claim that as a people we are living up to these ideals," the President said. "If we did, the country and our people would be something very different from what they are—and yet it is some of these which have enabled us to survive trials and vicissitudes which few other nations or people have faced as we have had to do in history."

"If we analyse the factors, the fundamental thing is non-violence, which in its active and positive form means active love for others, and in its passive form means tolerance for others. In other words, while on the one hand we believe in doing active good, on the other, we believe in allowing others to live their own lives, to have their own thoughts and to talk in their own way and freely."

"The tolerance has been a characteristic feature of our people and has in fact been the mother of all our metaphysical and philosophical thought, and the growth side by side of different religions within the country."

COMPOSITE CULTURE

The President said, "It was not a mere accident but a logical result of our thought processes that at a time when animal sacrifices were insisted upon by the predominant school of thought, Buddhism with its philosophical insistence on non-violence, and Jainism with its practical application in the most meticulous and in some respects extreme form, arose in this country. It was again not an accident but equally a logical process that Christianity, since its earliest days when it had no political significance and later on Zoroastrianism found a hospitable atmosphere and field to flourish in this country. Islam, with all its conquering zeal, became tamed in India, and the conquests by its saints became as significant, if not more than the conquests of the Muslim conquerors and rulers. And, today we have got a composite culture in which so many

elements have contributed to make a mosaic of a most beautiful and variegated pattern of society."

Dr. Prasad said the Indian had peculiar ideas about food. Even those who ate meat were not permitted to take all kinds of meat, but had limitations put on their choice of meat either by restricting the animals the flesh of which might be eaten or by restricting the time and the number of days in the year when it might or might not be taken, and curiously enough, even by the method by which an animal intended for food was to be slaughtered. "No wonder, therefore, that whether as a matter of tradition or family custom, personal belief or communal regulation, or whether as a result of economic factors or appreciation of the value of non-meat diet for healthy growth of body, mind and soul, we have a considerable proportion of our population which completely abstains from meat, and a very much larger, proportion which indulges in meat diet only occasionally and on particular occasions."

All these considerations, the President said, had combined to produce a society in India which in the matter of food differed from other countries.

PRESSURE ON LAND

Whether it was considered a valid argument or not in the olden days when 'ahimsa' and the effect of the food on human nature were emphasised in eschewing animal food, the President said, the present-day economic situation in India fitted in very well with the country's traditional mode of living.

The population of India was large and was growing at the rate of four to five millions per year. The quantity of land was limited and could not be increased "even by an inch." The people had, therefore, to consider whether cereals or meat could be more economically grown on the land. Quoting an American expert the President said it was generally accepted that 2-1/2

acres of land were required to provide minimum adequate diet for each non-vegetarian by Western standards. On a vegetarian diet, he said, it had been estimated that 1-1/2 acres per head might provide enough. The reason for this was that animals grazed for meat-eating people required from nine to fifteen times more land than was necessary to raise an equivalent amount of nutrition in the form of grains and vegetables.

The President hoped that the deliberations of the Congress "in the environment of this country will be fruitful and even India, which is rushing headlong on the path followed by Western nations, will stop a while and think out afresh the implication and ultimate consequences of her own policies."

Earlier, Mrs. Rukmini Devi Arundale, M. P., Chairman of the Reception Committee, welcoming the President and delegates, said Dr. Rajendra Prasad, who practised vegetarianism all his life was a true representative of 'ahimsa' and was "supremely" fitted to inaugurate the session of the Congress.

She also welcomed Madame Clarence Gasque, President of the Congress, and said under her untiring direction and guidance the International Vegetarian Union had been giving magnificent service to the world. She combined rare virtues of compassion and generosity, she added.

Mrs. Rukmini Devi said although vegetarianism was well-established in India the country at the present moment needed friends from afar to help "us to re-discover our ancient ideals and to put them into practice with a greater conviction and knowledge than ever before."

In the recent past, she said, India had had a system of education alien to this country providing a definite break with its old traditions. As a result of this a large

number of people, especially the young, even families hereditarily vegetarian, did not know why they were vegetarians. This lack of knowledge and proper education had led to a new materialistic attitude that was spreading all over India.

She expressed the hope that many of the delegates who were outstanding doctors and dieticians would educate Indians on "why vegetarianism" and "what is right vegetarianism."

Mrs. Rukmini hoped that as a result of this Congress, the Government of India itself would be convinced of the necessity of promoting vegetarian diet at least from the nutritional and economic point of view, if not for humanitarian reasons.

"With the very food we eat we can build up the strength of our bodies and equally build a peace that will be sustained by belief in and a practice of harmlessness.

"The Congress is arranged with a view not to convert but to convince. They are not actuated by a superior attitude nor by a feeling that all vegetarians are superior beings," she said.

Madame Clarence Gasque, President of the Congress, said the Congress was meeting in this country to "draw inspiration from India." "We have always looked for your country's guidance in all that is good, all that is humane and all that is peace."

"We know India can give and has given the guidance and inspiration we require in our work, in our mission to convince people of living well and yet living without doing harm to other living creatures."

She condemned the movement for meat-eating and propaganda to promote alcoholic drinks that were going on in America and said it was mere "hypnotism practised by some people in America who are not able to think for themselves."

The Indian Express, Madras.

The National Anti-Vaccination League

2nd FLOOR, 26-28 WARWICK WAY
LONDON, S. W. I. ENGLAND

The National Anti-Vaccination League is an organisation that is fighting for freedom, for the right to get health and maintain it in whatever way we think fit.

The League's resistance to compulsory vaccination against smallpox, carried on over many years, brought about the repeal of the English and Scottish Vaccination Acts.

The League helped many Indians in their fight against compulsory vaccination in the days when the British were in control. It is still ready to help Indians where its help is needed. The manufacture and testing of vaccines causes gross cruelty to animals, especially calves, and vaccination has killed and injured many human beings—babies, young children, adolescents, and adults.

Study the subject and when you are convinced that vaccination is an evil thing, join the League. Annual subscription for membership 5 shillings. Subscription for bi-monthly journal 4 shillings a year. Work for the cause of pure blood and natural living.

The Fifteenth World Vegetarian Congress

— DELHI SESSION

(14th, 15th and 16th November, 1957)

“We went there to applaud, we came back with dismay”—in these words could be summed up the views of the Natural Hygienists who attended the Delhi Session of the World Vegetarian Congress. This is, however, largely because of the inefficient handling on the part of those in whom vested the responsibility of organizing the Delhi session. Hence, much of the utility of the Conference was lost in the Capital.

So many persons who spoke from the platform as from India, openly advocated non-vegetarianism; yet others impliedly admitted that non-vegetarian food may be more healthy than the vegetarian one. It is indeed a pity that a Conference organised to propagate the cause of vegetarianism should have given greater prominence to those who are by no means sympathetic to this movement and should have denied sincere vegetarians belonging to India the right to put forward their case.

A brief summary of what transpired during the three days' session given below will suffice to make the readers feel that the impression summarised in the two paragraphs above is not incorrect.

INAUGURAL SESSION

Inaugurating the fifteenth session of the World Vegetarian Congress at Vigyan Bhawan, New Delhi, on the 14th November, 1957, Shri M. Anantasayanam Ayyangar, Speaker, Lok Sabha, visualized a time when

man would live wholly on mineral food (synthetic foods derived from inorganic matter) and would give up even vegetable food*. While conceding that such a day may be far off, he asked why man could not take a conscious step by stopping destruction of higher forms of life. He regretted that in India in recent times the progress towards vegetarianism had received a setback because of the mistaken belief that meat-eating was necessary for a strong and healthy life. On the other hand, he said, the fact was that vegetarians lived longer.

Mr. Olaf Egerod of Denmark (the Vice-President of the International Vegetarian Union) conveyed the greetings of the Congress to Prime Minister Nehru, on the occasion of his sixty-eighth birthday. He said, "Western culture has led us astray. The people of the East, with their human, spiritual culture could, or rather, must, help us. We have come here more to learn than to teach."

Dr. Jean Nussbaum (of France) said that the Society he was representing had 3,000 vegetarian families as members. They were all working together to propagate the advantages of vegetarianism. There were, in all, 40,000 vegetarians in the whole of France. He referred to the fact that vegetarians too could be great athletes and cited two instances where the concerned persons won the first prize.

Mr. Geoffrey L. Rudd (of U. K.) urged upon the Governments of all countries in the world to take immediate steps to ensure adequate food supplies and to avert famine and malnutrition. It was one of the objects of the Vegetarian Congress to present these facts. He referred to a resolution passed at the Bombay

* As the readers of *The Life Natural* are aware this suggestion is completely opposed to all principles of Natural Hygiene. It will make all mankind very much more unhealthy.

Session of the Congress urging upon the Governments to change over to vegetarian economy. He said, "I would like to develop this as follows. At present, the American, British and Indian Governments' policies to develop meat production are not only doomed to failure, but I would call them irresponsible. At the present time, with a world population of 2500 million, everyone cannot be supplied flesh food. In two years' time, there will be 100 million more people to feed. By the end of the century, the population will be doubled. Unless Governments revised their policies, there will have to be a food shortage in the near future. It is the duty of every Government to take steps now to change over to vegetarian economy gradually. There is but one acre per capita available today, while the flesh eater needs about two or three acres to keep himself. The vegetarian, on the other hand, needs less than three-fourths of an acre only. A vegetarian economy is capable of sustaining the vast populations of the world. Consider the stupidity of putting 100 lbs. into a machine to get back only 4 lbs. of food. We have got to feed 100 lbs. of food to an animal, to get 4 lbs. of flesh. The food we get back is of an extremely doubtful value, consisting of 60% dirty water. There is absolutely no doubt that the vegetarian diet is perfectly healthy and perfectly adequate, while it is absolutely certain that flesh eating is bad for health, wasteful and uneconomical. Governments should adopt a realistic policy in the matter of food. In particular, we hope that India will stand fast by her age-old reverence for life, the principle of *Ahimsa*—the only hope for the world. No other nation can do it. You have got a great responsibility and we shall avail of the opportunity from you."

Mr. Dan Hoffman (of U. S. A.) urged upon India not to imitate the West. "Imitation is weakness", he said. He suggested that everything that appeared to be good should be examined with a scrupulous eye,

"Vegetarianism is a religious principle. This doctrine is slowly coming into Western civilization. I hope your country makes every effort to understand it and help us."

Mr. Mahathera Vira Dharmawara (Cambodia) drew attention to the deep meaning and wisdom in the saying that one should eat to live and not live to eat. He said, "Man has to learn what kind of food is fit for his consumption and I should say that the right kind of food that is fit for human consumption is vegetarian food, not meat, not flesh food. Man claims that he is superior to animal creation. I would like to say that in keeping with his dignity and his superiority he should not kill the other animal creation. It is most unfair for man to exploit the life and blood of the dumb animals for his food. By so doing, man debases himself. He lowers his status to that of the other lower animals. Vegetarianism does not belong to any religion. It is a way of life for man."

The Cambodian Delegate proceeded, "Is it fair for man to create a hell within himself, to make his stomach a cemetery, a graveyard? I do not think a meat-eater would be satisfied with that state of affairs. We are not arguing about whether taking meat is right or wrong. Let us see whether meat is 'essential' for man. What do we mean by the term 'essential'? 'Essential' means that which life cannot do without. Cannot human life exist without consuming meat? If it can, why should we resort to that? Why should we exploit the other dumb animals for the sake of our life? If we love life, why should we not let the animals love their lives also? We cannot prolong life by destroying life. We can prolong life only by respecting life. That is the truth and you cannot deny that."

Messages from a number of prominent personalities, including those from Dr. Rajendra Prasad and U Nu, were read by Sardar Teja Singh Namdhari.

Shrimati Rukmini Devi Arundale read a message from Madam Clarence Gasque, President, International Vegetarian Union, who unfortunately could not be present at the Conference. Shrimati Rukmini Devi added, "In the name of science, so many sins are being committed. Scientific progress at the cost of truth finally destroys us and instead of becoming good men and women, I am sorry to say that we are going to become *rakshasas* and *asuras*. The distinction between the saint and the rakshasa is that of the heart: one has feeling, the other has not. Especially our Government manned by people moulded by Gandhiji should respond more and more to the clarion call of humanity. Young people should begin to realise that to be fashionable at the cost of so much suffering is a very sad thing indeed for India. They should become vegetarians and take to the principle of Ahimsa. Science is also there to prove that it is healthier and more economical to be a vegetarian. The aid of science is there, have it too; but the greatest science is the science of the heart."

"I feel sad to read the report of the Directorate of Marketing and Inspection, Ministry of Food and Agriculture, published in 1956, in which they say that people are losing their prejudice and are beginning to take meat. They want large sums of money to educate the public to eat more meat. This is indeed a sorry episode and I hope that this Congress will help to awaken the minds of all people to realise that it is untrue to Indian culture, it is wrong to live by the misery of millions of creatures. I have been to many places all over India. If you see the way the animals are sent to the slaughter houses you would not eat flesh foods. Every animal knows long beforehand what is

its destiny. If you see what is happening in the slaughter houses, the callousness shown to the animals, if you see the suffering of those animals, if you see terror in their eyes, your heart will melt and you will not be able to eat meat. Must we have happiness and health at their cost? I want you to think, I want you to feel.

"Vegetarianism has nothing to do with any particular religion. It belongs to the religion of compassion, the highest religion of all. I hope you will be stimulated to think so that you in Delhi will set a great example to the rest of India.

"There are vegetarian societies in Western countries, vegetarian restaurants and so on and the vegetarian movement itself is slowly progressing in the West, while in India it is slowly diminishing. In the land of Buddha, Mahavira and Gandhiji, non-vegetarianism is slowly growing. Let all here set a magnificent example for the rest of India to follow."

The vote of thanks was proposed by Shrimati Rukmini Arunadle. The meeting concluded with the singing of the National Anthem.

SECOND DAY'S SESSION

There was a food and cookery exhibition arranged at the Constitution Club, New Delhi, at 2-30 p. m. on the 15th November, 1957. Vegetables and fruits—in their unspoilt form—occupied less than 1/25th of the hall. All types of fried foods, cakes made of white sugar, bottled and preserved drinks, and the products of the Central Food Technological Research Institute, Mysore, were exhibited in the hall. If visitors went away with the idea that this represented vegetarian food, which is going to give them health, they would be completely wrong. It was an exhibition in which foods prepared out of vegetarian sources—no meat

nor eggs were exhibited—were put up on show. Most of them were devitalized, disease-producing and unhealthy foods—things which should never find a place in the dietary of a Natural Hygienist.

There was a Students' Session, at the New Convocation Hall, Delhi University, at 4-30 p. m. on the 15th November 1957. Dr. V. K. R. V. Rao, the Vice-Chancellor, inaugurated the session. He declared himself to be a non-vegetarian. He advocated the vegetarian diet, not on moral or nutritional grounds, but on the ground that we in India cannot afford to eat meat. He said, "Speaking as an economist, without talking about ethics, morals or spiritual values, I say that it is a good thing that India is a vegetarian country. From the economic point of view it will be disastrous for the country to take to non-vegetarianism on a national scale. There should not be any official propaganda for this purpose." He would not however, object to consumption of fish, even on economic grounds.

Dr. Rao was followed by students who spoke well, but could not carry conviction as they were not themselves in the vegetarian movement. Only two foreign delegates spoke, but for only a few minutes each. It would have been far better if the occasion had been utilised to enable students and others who attended this session to listen to the foreign delegates, some of whom could have done it exceedingly well.

THIRD DAY'S SESSION

There was a Medical Session and Symposium on "Vegetarianism and Humane Way of Living" at 9 a. m. at the Constitution Club, on the 16th November, 1957. A large number of Natural Hygienists attended this session particularly in the hope that they would be able to benefit by it. Dr. V. K. Subramanyam, Deputy Director General, Health Services, Government of

India, who it is understood is a non-vegetarian, was asked to preside over this session. The first speaker was Col. Amir Chand, one, as he himself declared, who practised and also preached the consumption of flesh food. He described man as a carnivorous animal on physiological grounds, and proceeded to show how a purely vegetarian diet could not provide all our requirements for the maintenance of health and vigour. He admitted that milk could supply the deficiency but that it will have to be consumed in such large quantities that it may not be practicable or desirable. He spoke for 40 minutes.

Swami Ranganathananda of Ramakrishna Mission, New Delhi, said that some 3,000 years ago a sentiment towards vegetarianism grew in India which was the result of a consciousness on the part of Indians then that all life was sacred. The Swami said that to equate vegetarianism with a humane way of life was totally unwarranted and contrary to facts. He has come across many non-vegetarians who were very humane.

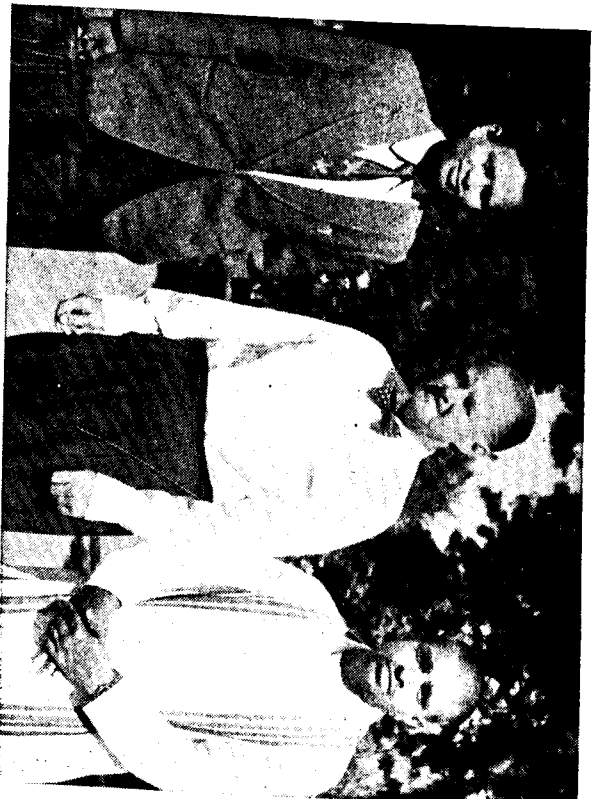
The Swami said that a true vegetarian was he who did not eat meat by choice and not as a result of social customs or taboos. He regretted that in India people might be vegetarians but were not humane. He said that more cruelty was inflicted on animals in this country than in any other part of the world.

Dr. Alexander Markey (of U. S. A.) said that even *ahimsa* was not enough because that formed part of a humane way of life which followed the realisation that *karuna* (compassion) pulsed through everything in nature.

Dr. Markey said that vegetable foods were necessary for "keeping the temple (body) clean for receiving the higher divinity" and added that some time ago a research was carried out in Chicago for finding out the



Alexander Markey addressing the Medical Session
on 16th November at the Constitution Club.
On his right is Sri Oluf Egerod



Group photograph of Sarvasri L. Ramachandra Sarma
Geoffrey L. Rudd and S. Swaminathan
(Taken on the 16th, outside Constitution Club, after the Medical Session)

cause of the great number of murders taking place there. It was found that more animals were being slaughtered in cold blood there than in any other city in the world. Further, Dr. Markey added, with every morsel of meat that one ate, death vibrations of the animal entered his system which made him a "vulgar" human being. This had been proved scientifically, he contended.

Dr. McGregor of the U. S. A. attributed polio and other diseases to meat-eating and said that to be a vegetarian one had to pay a price that was self-denial. One could not be a good vegetarian unless he put his soul into it, he added.

Dr. B. P. Allinson of the U. K. said there were 80,000 vegetarians in Britain today as against 12 in 1847. He was of the opinion that 90 per cent of diseases were due to improper diet. While in the West diseases were caused by dietary excesses, in the East they were due to deficient diet.

Dr. Robinson of Israel said vegetarianism was not synonymous with food. There were other factors and it seemed to him that not sufficient emphasis was laid on the need to eat healthy food. He said food which was fried too much or spiced heavily was not natural. He urged that highly polished rice, refined sugar, canned or tinned foods, and white bread should not be taken.

Others who took part in the symposium and session were Swami Bon Maharaj of Brindaban, Dr. (Miss) Radha Karnad, Dr. Indra Sen of Aurobindo Ashram.

During the course of the medical session, Professor L. Ramachandra Sharma, Principal, S. D. College, Palwal, who had also been invited to address the session, indicated to the President that Col. Amir Chand's speech could not be left unanswered. It was a pity that those in charge of the session did not think it proper to accept the challenge. Prof. Sharma was given time

at the fag end of the symposium, of only two minutes. Prof. Sharma began well in his effort to bring out the fallacies in the arguments of Col. Amir Chand, but he was stopped after he had spoken for four or five minutes even though it was evident that the vast majority of those present desired that the speech should continue. Most of the people present resented that a speaker who would espouse the cause of vegetarianism was denied an opportunity to put forward his views and there was a mild protest towards the end.

In the afternoon, a women's session was organised. This was inaugurated by Shrimati Lakshmi Menon Union Deputy Minister for External Affairs. Later, there was a demonstration of physical feats (this was publicised everywhere in Delhi as 'Yogic Feats') at the Willingdon Pavilion, by one Shri Dev Murti.

In the evening, the President, Dr. Rajendra Prasad, was "at home" to the delegates.

Children's Diet

By

Dr. Bircher Benner, M. D.

Rs. 3-75

This enlightening book is based upon the strictest scientific principles and wide clinical experience of over forty years. While it is intended primarily as a guide for mothers, matrons, teachers, and others having the care of children, much of the information will be found invaluable for the well-being of adults, generally. Rules and methods for the preparation of raw and cooked foods are given, as well as directions for application in the prevention and treatment of disease.

Vegetarianism in the Light of Buddhism

By A. S. R. Chari, Retd. Judge, High Court, Bangalore

There is considerable misconception about this subject not only among the followers of other religions but even among Buddhists themselves. Part of such misconception arises from ignorance and the lack of a proper understanding of the essential fundamental principles of the Most Compassionate Master's teachings. Part of the misconception is due to quibbles and literal interpretation of the texts by interested persons who, unable to get out from a life-long habit of meat eating try to justify the practice by quoting or rather mis-quoting the texts. The texts on this subject must be interpreted in the light of the principles of the Dharma and the underlying Maitri or loving kindness, also the time during which Lord Buddha lived.

It must be admitted that Lord Buddha did not in so many terms prohibit meat eating. But he hedged in its use with so many conditions that no one could partake of meat except that of an animal which got accidentally killed. From the time they became converted to Buddhism by the efforts of the Missionaries Mahinda and Sanghamitta the people of Ceylon the stronghold of Buddhism were vegetarians up to the period of Portuguese, Dutch and British occupation. Mr. Noakes a famous British traveller who toured Ceylon had warned his countrymen that if they came to Ceylon they would be starved because in that country at that time meat could not be had for love or money. No animal was killed in accordance with the first and most important of the Panch Silas, the precept running thus:— "I shall refrain from Panathipatha, i. e. killing of any living being". No Buddhist worth the name could break this

precept and kill an animal. The story is told of a Sinhalese King who somehow got an unnatural craving to taste meat. He found it impossible to satisfy his desire because no meat was available for love or money even for a king. Eventually after years of waiting he came across an animal accidentally killed in a forest and then only was he able to satisfy his craving. Then when the Portugese conquered Ceylon and made forcible conversions to Christianity they forced the people to change their very names into Portugese names like Pinto, Fernando, DeSouza etc. and even today many Buddhists carry with them these names. Meat eating which did not exist before became common. It must be said that the ancient Sinhalese Buddhists understood the compassionate teachings of the Buddha better than the majority of the modern Buddhists.

Another example is found in Japan where also Buddhism took early root. How widely Vegetarianism was practised is apparent from the fact that the dead body of an animal was placed in the same category as the dead body of a human being, both being treated as unclean and untouchable. Only the lowest class of grave diggers called AETAS could handle the carcass. When the Emperor Meiji came to the throne and the American fleet invaded Japan and worsted the Japanese, the Emperor under a mistaken idea that meat eating would make the Japanese strong and a match to Westerners in battle began to encourage, nay press, for meat eating. It is said that the natural repugnance of the people for meat was so strong that when meat was carried inside the house the old people placed a screen on the altar in the house where the urns containing the ashes of the forefathers were enshrined lest they should be polluted by the carcass. This again is a proof that the ancients understood the Buddha Dharma better than their successors.

Many of the Buddhists of the present day who tolerate or even advocate meat eating seem to argue that no sin attaches to them and no guilt of Panathipatha or breaking of the First precept so long as they themselves do not slaughter the animal with their own hands and they buy or use meat obtained by slaughtering done by others, a strange and untenable argument reminding one of the poet Pope's parody on compassion which runs thus :—

“ No flocks that roam the valley free
To slaughter I condemn
The butchers kill the sheep for me
I buy the meat of them ”

Apparently in the eyes of these arguers killing by proxy is no killing. But what does the Dhammapada say about this.

“ All beings fear death, all beings love life, remember that thou art like unto them and do not kill or *cause slaughter*.” By what strange process of reasoning can it be said that buying meat produced by killing by others is not tantamount to “causing slaughter” I cannot understand. Demand creates the supply and the meat eater abets in no uncertain degree the slaughter of the innocent animals.

In the “Brahmanadhammika Sutta” the Buddha says :—“Like unto a mother, a father, a brother, and other relatives the cows are our best friends and produce medicines” (the reference is to milk and its products such as curds, butter, ghee etc.) Again “as long as they (the cows) lived in the world this race (humans) prospered. Knowing the real state of this they did not kill cows.” But the best argument in favour of Vegetarianism is the following verse found in the same Sutra.

“There were formerly three diseases: desire, hunger, and decay, but from the slaying of cattle there

came ninety-eight". In other words meat eating is the root cause of many diseases. Even apart from the Ahimsa or humanitarian point of view good health requires abstinence from a meat diet.

Reliance is placed on a stray passage of a sermon recited by the Buddha that using meat from an animal which is not killed for use by a particular person is not a sin. This passage is quoted out of context and it is a case of the devil quoting scripture. The occasion on which the Buddha was provoked to utter this remark was this. One of the disciples said to the Buddha that there was an accusation against him that people specially slaughtered animals to provide Dana for the Buddha and the Buddha repudiated this saying that he never used meat from animals specially slaughtered for his use. This saying has been wrested from its context and is made a blank cheque for meat eating.

In the Metta Sutta the Buddha says: "As a mother at the risk of her life watches over her own child, her only child, so also let every one cultivate a boundless friendly mind towards all beings!!

How can it be possible for one to fatten himself on the flesh of an innocent animal which has done him no harm and at the same time have a boundless friendly mind towards that very being? It is nothing but a contradiction of terms.

The Buddha laid greater emphasis on the act of killing a living being than on the dead flesh. It is the killing that causes injury to a living being and violates the principle of Maitri and not the act of eating the dead carcass however disgusting and repulsive this act may be. When all killing is abolished where is the meat supply and the question of abstaining from meat becomes a necessary consequence. To argue that because Buddha has not said in so many

words that one should abstain from meat, he has permitted the use of meat is to altogether ignore the entire object and the background of the Dharma.

Therefore the true interpretation of the Buddha's teachings on this subject is that if one wishes to progress in spiritual advancement he should confine himself to a meatless diet. It is a well known truth that diet influences not only the physical body but also the mind to a great extent. It can be safely asserted that the Buddha Dhamma stands for a vegetarian diet.

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Moral, Aesthetic and Cultural Basis OF VEGETARIANISM

By D. C. Desai, B. E., I. R. S. E., M. I. E., (Ind.),
A. M. I. STRUCT. E. (Lond.),
M. R. S. H. (Eng.), F. P. W. I. (Eng.),
Government Inspector of Railways, Bombay.

GUILTY CONSCIENCE

1. Any member of a truly cultured and civilised society, possessing even a trace of goodness, milk of human kindness, sense of justice or spark of love in his heart, will not have the *moral courage* to kill his prey for food with his own hands. He dare not look into the eyes of his innocent victim and cut its throat, slit its various organs for cooking and place it on the dinner table. Leaving aside the case of hard-hearted persons, whose highly developed monstrous temperament or thoughtless behavior has killed their soul or conscience, the majority of meat-eaters would feel guilty and give up meat-eating at once, if they are called upon to kill and clean their victims' corpses before consuming their flesh. If they refuse to stand this test of their true character, they must be prepared to accept the stigma of cowardice and cast off the cloak of civilisation and culture, with which they are covering their guilty conscience.

COLD-BLOODED MURDER

2. The words 'killing' and 'slaughter' are often used for the butchering of animals in order to hide the guilt of man, who murders his fellow-creatures in a cold-blooded manner. There is hardly any difference between the 'murder' and 'slaughter' of an animal in so far as its consequences or after-effects on the human mind and conscience are concerned. Cruelty is developed as much in the bosom of a butcher as in the heart of an assassin, and their degradation in character is the same.

MEAT-EATING AND CANNIBALISM

3. In so far as man is an animal, and animals possess a highly developed nervous system, brain, blood, flesh and bones, there is no difference between the killing of an animal for food and that of a human being for the same purpose. In a true, highly-advanced, future civilisation, the cultured people would, therefore, naturally place meat-eaters in the same category as cannibals. They would be adjudged as a savage, barbarous or brutish people without any sense of justice or compassion, being devoid of any sensibility for the pain and anguish suffered by the weak, harmlees and innocent creatures slaughtered for their flesh, skins and bones.

UNAESTHETIC OMNIVORISM

4. The only omnivorous animal in nature is the domesticated pig, which eats every detestable thing on earth, including the excreta of men and animals. On account of the filthy nature of its food, the pig is considered to be a scavenger and the dirtiest animal on earth. Its tissues swarm with parasites and tapeworms. It is worse than a wolf or a vulture, which confines its food to corpses. The so-called superior animal i. e. the Omnivorous Man, goes a step further and eats some of the filthiest organs of the pig itself besides other animals (e. g. intestines, kidneys, etc.), after concealing their obnoxious odours with the help of fire and spices. Aesthetically, such foods would be abhorred or shunned by any cultured or sensible person, if he saw and smelt them before cooking.

CRUELITIES IN SCIENCE AND EDUCATION

5. The majority of Western scientists, who are meat-eaters, have developed some of the most despicable and barbarous practices in their scientific pursuits for knowledge or profit, especially those relating to Biology,

Physiology, Anatomy, Pathology, Pharmacology, Nutrition, Bio-Chemistry and Zoology. Heart-rending cruelties and criminal tortures are perpetrated in the name of science on living animals (and lately even on helpless and poor human beings) in Laboratories, Hospitals, orphanages and Educational Institutions. These detestable practices have completely suppressed the higher instincts and sublime qualities of the human conscience, such as compassion, sympathy and a feeling for the sufferings of others. A compassionate vegetarian or humane scientist can never dream of causing such indescribable pain or anguish to a sentient being. This shameful blot on the human race owes its origin to the abominable practice of meat-eating which suppresses the humane qualities of the human soul and conscience.

TREACHERY TO THE FAITHFUL.

6. The breeding of fowl, cattle, goats, pigs and other animals for the specific purpose of killing them for food is an abominable act of treachery towards harmless, trusting and faithful animals, who look upon man as a loving master and benefactor worthy of the utmost love and friendship. This act of treachery towards innocent animals, which give so much to man in return for their upkeep, is the most despicable trait of human character, which is built up gradually in a meat-eating community and leads to cruelty, greed, selfishness and exploitation.

CRUELTY IN NATURE.

7. If some cynic points a triumphant finger at the gross injustices, cruelties, incongruencies and inconsistencies met with in Nature—the law of the jungle, which paints Nature as being “red in tooth and claw”, or blind and deaf to the anguish and wailings of suffering animals—I would retort that in such an environment, it

is all the more imperative for cultured and civilised Man to come forward with boldness and courage to rise above the "blind forces of Nature", by adopting the "Religion of Compassion" (Karuna-dharma) in his personal and social life. If modern scientific man, arrogant and aggressive in his doctrines, designs and deeds, wishes to control or acquire supremacy over the forces of Nature, he should direct them into the benevolent channels of justice, morality and compassion, rather than imitate Nature's cruel and heartless ways. As Leigh Hunt says :—

"That there is pain and evil, is no rule
That I should make it greater, like a fool."

DO PLANTS FEEL PAIN?

8. The critics of Vegetarianism frequently argue that there is no difference between the killing of a plant and the killing of an animal. When this argument was referred to Sir Jagadish Chandra Bose, the eminent scientist, who discovered that plants had life, he said :—

"Well, it is very extraordinary. Do not these people realise that in all forms of animal life there are only differences of degree, and not a difference of nature? Perhaps it is true that by eating a plant we are killing a plant; but there is a very great difference between killing a plant and killing an animal, whereas there is not a great difference between killing an animal and killing a human being—the difference between these two being a difference of degree and not of nature..."

It may be added that plants do not feel pain, nor suffer anguish like animals, when they are cut or uprooted, as they have no brains and no nervous systems which carry messages of pleasure and pain from the exterior organs to the central powerhouse. On the other hand, animals, birds, insects and fish have

highly-developed nervous systems and brains which experience misery and pain when mutilated, or put on the fire for cooking. Leonardo da Vinci, an eminent artist and scientist, has also expressed a similar opinion relating to the absence of pain in plants :—

“Nature has given pain to all living beings who are endowed with movement, in order to preserve the instruments which, through movement, might be injured. Living beings without movement do not necessarily need to strike against the objects opposed to them. So we see that pain is not necessary to plants. If we hurt them they do not feel pain as animals do. Wherever there is movement, there is also pain, in order to protect the movement.”

ESSENTIAL FOR RELIGIOUS LIFE AND • SPIRITUAL PROGRESS

9. In conclusion, it may be added that apart from scientific, historical, nutritional, economical and anthropological considerations in support of Vegetarianism, which have been dealt with in numerous books and articles by leading authors, philosophers and scientists, it is the solemn duty of every rational and civilised person to adopt vegetarianism as a creed of life, on which his ethical and religious beliefs may be founded. From a moral, aesthetic and cultural point of view, no saint, philosopher or prophet can be considered to be a perfect example of spiritual evolution and religious development, unless his everyday life is based on love, kindness and sympathy for all living creatures. Vegetarianism should be one of the most essential tenets of our personal religion and outward expression of an inner life rich in moral values and spiritual thoughts.

The Case Against Flesh Foods

S. Swaminathan, No. 1 Shivaji Place, New Delhi

I am not going to discuss the ethical or spiritual considerations underlying vegetarianism, not because I do not value such considerations but for certain other reasons. For ages past, we vegetarians had been telling others of the virtues of vegetarianism, but unfortunately those that take the opportunistic view have always been ignoring the ethical and spiritual standpoints.

“Please do not bring in religion and spirituality, in the field of health. Perhaps they would not help us.....Have the heavens fallen on those that consume flesh? Have not they been keeping up at least as good a standard of health as—if not better health than—those who, on spiritual and ethical grounds, have been consuming only vegetarian foods? Have you, Nature-Curists, any scientific arguments favouring vegetarianism?”—argues the other side.

I am not going to discuss why the heavens have not fallen. That is something which I cannot, or perhaps am not competent to, discuss. It is, however, my considered view that those who rely upon non-vegetarian foods cannot have peace within, either physically or mentally. If the high cholesterol content in animal foods produces such complications as arterio-sclerosis, thrombosis, in due course of time, it is only the accumulated effect of the growing restlessness within.

It is to be admitted that most of the present-day vegetarians are not enjoying high level health. This is, however, not to be attributed to any fundamental defect in vegetarianism as a creed, but to the errors that the present-day vegetarians commit. This forms the subject matter of a separate article elsewhere in this issue.

In this article, I propose to discuss the scientific arguments against the consumption of flesh foods.

Is the human system designed to deal with flesh foods or vegetarian foods? Here, we should compare structure and functions of the human body with those of carnivorous and herbivorous animals, to arrive at a dispassionate conclusion.

The herbivorous animals have, proportionately, a very long alimentary canal; carnivorous animals have, proportionately, a very short one; frugivorous animals like monkey, and man, come mid-way between in this respect.*

Animals	Length of alimentary canal proportionate to the size of the body*	
Herbivorous	...	22
Carnivorous	...	5
Frugivorous	...	10

Carnivorous animals have long sabre-like teeth and short retractable claws specifically adapted for killing and holding down living prey; their jaws only open and shut in an upward and downward motion; their saliva is not capable of digesting starches, in the absence of ptyalin; they secrete about ten times more hydrochloric acid than herbivorous animals, to be able to dissolve the bones eaten with meat.†

Herbivorous animals, on the other hand, have a preponderating number of 'grinding' teeth, to enable them to chew their food; their jaws are also capable of lateral motion; their saliva contains the ferment, ptyalin, and digests the starch partially in the mouth itself; they are not equipped to kill living prey; the secretion of hydrochloric acid is comparatively less.†

* The Life Natural, Vol. VIII (1948-49) Page 331.

† From a pamphlet entitled "Vegetarianism" by Geoffrey L. Rudd, published by the All-India Reception Committee 15th World Vegetarian Congress, Bombay.

In all these respects man is comparable to the herbivorous animals.

We will now consider the other aspects. Meat is generally recommended for its high protein and high fat content. Some vegetarians take considerable pains to point out that certain foods of vegetable origin contain more protein and fat than meat. But, really speaking, man does not require protein or fat in the quantities they are found in meat. The high protein and fat content is an argument *against* and not *for* the use of meat. The excess protein and fat consumed putrefy and decompose in the digestive tract, leading to digestive disorders. The vegetarian diet, properly planned, would supply sufficient protein and fat needed for the maintenance of health.

Again, meat is a predominantly acidic food, the consumption of which would deprive the body of the "bases". In the vegetarian group, only three items happen to be worse than meat, in their acid-forming character. They are white sugar, confectionery and hydrogenated oil. Vegetables and fruits belong to the predominantly alkaline group, while wholewheat flour, unpolished rice, pulses and grams which have not been dehusked, nuts, honey, milk, etc. belong to the neutral group. From the nutritional aspect, the vegetarian diet (especially where the common errors pointed out in the article appearing elsewhere in this issue are avoided) is far superior to a non-vegetarian one.

The moment a living creature is killed, its body begins to undergo putrefactive changes. The longer it takes to reach the consumer, the greater the putrefaction. And, in modern days, meat is never available so fresh that any putrefactive changes have not already set in. Refrigeration, preservatives, etc. may camouflage the staleness of meat, but cannot make it fresh. It may be "fresh", even as certain products (which

might have been tinned or bottled months ago) are styled as "factory fresh"! Consumption of such putrefied products results in fouling the bloodstream and lowering the health level. John Harvey Kellogg, M.D., condemns the use of flesh foods in the following terms:

"A dead cow or sheep lying in a pasture is recognised as carrion. The same sort of a carcass dressed and hung up in a butcher's stall passes as food! Careful microscopic examination may show little or no difference between the fence corner carcass and the butcher shop carcass. Both are swarming with colon-germs and redolent with putrefaction."

Meat putrefies readily in the digestive tract. With no roughage or cellulose in it, the movement of food containing meat is very sluggish; it is retained in the various parts of the alimentary tract much longer than is desirable.

At any given time, the living body contains waste products. If life were to continue, such waste matter would be removed—though, of course, new and newer waste matter resulting from the activities of the living body would be taking its place. Meat contains considerable quantities of such waste matter which are held up in the tissues at the time of slaughter. Again, a lot of poisons are formed in the body of the animal due to the fear that it is subjected to at the time of slaughter. Meat is always consumed with such waste matter and it needs no great argument to point out the unhealthy consequences.

It may also be argued that healthy animals are never slaughtered for meat. Healthy animals would not offer much flesh and from the point of view of the meat-seller and the butcher, they have to be fattened before any monetary gain could be expected from the deal. A fattened animal—I need not perhaps say how it is

fattened—can hardly be healthy. Even if it were not suffering from any patent disease, it would certainly have latent disease. The consumption of such meat can hardly be commended as a healthy practice.

It should, I think, be now clear to the readers why Natural Hygiene insists on the avoidance of meat and flesh foods and pleads for a vegetarian diet planned on right lines.

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The Vegetarian Movement

PAST, PRESENT AND FUTURE— AN EVALUATION

By Dr. Jesse Mercer Gehman, N. D., N. N.,
President, The American Vegetarian Union, Inc ;
President, The American Naturopathic Association ;
Vice-President, The Citizens Medical Reference Bureau ;

At the outset it should be borne in mind that this is an evaluation of the vegetarian movement, as distinct from the vegetarian philosophy. More specifically it is an evaluation of the organized vegetarian movement.

There has always been a non-violent or vegetarian philosophy, manner of living, first : by virtue of physical environment, and second : by religious belief, and finally by preference, because of physical illness. Not all participants have had the same concept.

There always will be a non-violent or vegetarian philosophy, as exemplified in the lives of the Masters of old, and more recently in the living presence of men of the stature of Gandhiji, Bhave and Lakshman Sarma, all of India ; our own Dr. John Maxwell, and earlier men like Jackson, Jennings, Olcott and Reinhold.

As to whether there has been or can be a truly genuine, universally organized and integrated vegetarian movement will depend upon... (1) the strength of appeal it makes to the people, and the need it fills ; (2) the method of organization ; (3) and the service it renders not only to those who embrace the non-violent or vegetarian philosophy, but humanity at large ; (4) its ability to finance itself through its members ; (5) the complete objectivity of its purpose.

There have been many noble souls of the past who have tried to set up and establish an organized vegetari-

an movement. Most of the efforts have ultimately failed because of not recognizing one or the other or all of the basic requirements referred to above. The most successful efforts have been local ones, but none of these have had the strength of themselves to expand beyond the confines of the community ; and many of them have preferred to hold themselves aloof from National or International participation ; such is the way of groups which cannot visualize the ultimate objective or grasp the significance of the national or world concept of the vegetarian or non-violent movement.

I should point out that my evaluation is based on forty years of personal experience as a vegetarian ; what I have learned from research into past American, local and national and also International Vegetarian history, and what I have observed at first hand as one of the organizers of the First Vegetarian Conference in 1948, and the First Vegetarian Convention in 1949, and what has transpired since these two events here and abroad.

BACKGROUND AND SOME AMERICAN VEGETARIAN HISTORY

My own background is briefly this : Born into a farm family ; and father and mother God loving, tender hearted toward all creatures ; though a meat eating family, father in killing animals for food used those methods, which were quick and the least painful. I recall grandmother whisking us away to avoid the hog killing area as she hurried us on to school on slaughter mornings on the farm. In 1914, I became a vegetarian ; in 1918, began the study of basic Nature Cure ; in 1924, became Assistant Editor of Physical Culture magazine, which promoted vegetarian philosophy along with Physical Culture ; in 1925, helped start Dr. Benedict Lust's Nature's Path ; went into practice ; grew in the philosophy of vegetarianism ; but was not active in any local movement ; I simply led

the life and by so doing hoped I was setting a good example.

In 1942; was elected trustee of the American Naturopathic Association, Inc. and appointed Chairman of Executive Committee; both of which led me to see necessity of lay groups and associations to expand work; encouraged lay human betterment organization under professional sponsorship at several annual American Naturopathic Association conventions, finally culminating in Golden Jubilee Convention of the American Naturopathic Association, Inc. in 1947, at which we had 101 speakers from all over the world, (many of them vegetarians,) where every effort was made to bring anti-vivisectionists, natural therapists, physical culturists, anti-tobacconists, temperance people, medical freedom agencies, organicculturists, and last but not least, vegetarians together for better understanding in the hope of benefiting all. Fifteen hundred people came to our special Vegetarian presentation. One hundred and fifty to our International Vegetarian dinner, and our attendance throughout the week averaged one thousand people a night. India was well represented by Dr. J. M. Jussawalla, Bombay; Dr. Mehta, and papers from Dr. A. K. Bhagwat, of Poona, and Dr. Vithal Das Modi, Gorakhpur; Dr. Eslam Effendi; Dr. Trivikram, Bombay; Dr. R. Vohra, Malad, among others. We also had present the then Consul from India; Mrs. Clarence Gasque, attended every session and spoke on the Vegetarian program.

As a result of this world-wide Conclave, I was approached by Mr. Wm. Mahoney, of Washington, D. C., one of the country's leading vegetarians, and anti-cigarette educators, whom I had long known from our association in anti-cigarette work, to head up a movement for a National Vegetarian Society, which he and the late Mr. E. L. Pratt, then editor and publisher

of the American Vegetarian, had envisioned for more than a decade. Knowing the many problems and stupendous amount of work involved, and facing the personal problem to expand my own private work to care for a growing family of five, I declined. Three months later at the Vegetarian Restaurant operated by our friends the Seventh Day Adventists, in Takoma Park, Maryland, several of us who were visiting Washington, in the interest of anti-cigarette work, were guests at luncheon at the invitation and insistence of Mr. Mahoney, at which Mr. Kaj Dessau was also a guest. This turned out to be another bid for a National Vegetarian Convention by Mr. Mahoney, spurred by Mr. Dessau. Again, I was asked to head up a committee for the purpose, was nominated, but declined. Reverend Henry F. Brown, a dignitary of the Seventh Day Adventist Church, was nominated and unanimously elected to the Chairmanship of Committee, Reverend Brown was later National Director of the Narcotic Control Service of The American Temperance Society, with offices in Washington, D. C.

With some reluctance I did agree to serve on the Committee. Reverend Brown called two meetings, the last one at the Chamber of Commerce Bldg., in New York City, where after reviewing the work accomplished, he announced he had been called to Egypt, and therefore, had to be relieved of the Chairmanship. In resigning he suggested that I be appointed to succeed him. I declined, realizing the tremendous demands of the office, and cost in time and effort, which I could ill afford, particularly, after a year of strenuous work preparing and directing the Golden Jubilee Convention of the American Naturopathic Association, Inc. referred to previously. Mr. William Mahoney, Mr. Howard B. Bishop, President of Human Engineering, and Mr. John Lickert, President of the Like Heart Industries of Indiana, led the group to draft me for the office,

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pledging strong support, which was taken up by all present. Under protest but with such evidence of strong support I did accept. That is the story of how I came to be active in setting up an organized vegetarian movement in the United States.

COORDINATING COUNCIL — RHINEBECK
CONFERENCE AND FIRST AMERICAN VEGETARIAN
CONVENTION, THE AMERICAN VEGETARIAN
UNION

The first action taken was to establish a Coordinating Council of existing vegetarian and kindred societies in the metropolitan New York area. This was followed by a National Conference at Rhinebeck, New York, in the Fall of 1948, and finally the First American Vegetarian Convention, at Lake Geneva, Wisconsin, in 1949, where I was elected president. Four hundred people attended that convention.

Since then, owing to a lack in one or the other or a combination of the factors organized work demands, progress has been slow. Actions on the part of some people both in and outside the organized effort were discouraging to most of those people who went to Lake Geneva in 1949. Only a few have stood steadfast and supported the platform adopted.

The one entrusted with presenting our application for membership, one of the conditions I demanded when I agreed to become active in setting up the convention, in the International Vegetarian Union, prompted by pettiness, avoided doing so.

Local vegetarian groups, even those which had been inspired or set up as a result of the First Vegetarian Convention, were slow to affiliate with the national group. Some of them have not to this day manifested interest in a national organization, failing to visualize the common objective of such.

Despite this we proceeded on the basis of full cooperation with all groups whether or not affiliated with the American Vegetarian Union, Inc., while encouraging affiliation.

The passing of, first: Mrs. E. L. Pratt, then Mr. E. L. Pratt, and consequent transfer of their paper, The American Vegetarian, through four successive and different ownerships within a period of four years, divorced us from a competent satisfactory communication medium of contact with our members, without which no national organization can survive. Nevertheless, we endeavored to bridge the gap, though not too successfully, with a small publication and newsletter both on a national basis.

We are happy that Mr. Pratt lived to see the fulfillment of his dream for a national vegetarian movement, which he glorified in the October, 1949 issue of The American Vegetarian.

This glory was short-lived. By December of the same year, his devoted helpmate and co-editor of the paper, announced the very serious illness of Mr. Pratt. In August 1950, Mrs. Pratt passed on, which ended the Pratt regime. The announcement of Mrs. Pratt's passing was accompanied by the announcement that the American Vegetarian had been taken over by M. G. K. and Julie Williams. Eighteen months later it passed to Mr. J. L. Rose, and eleven months after that to Mr. and Mrs. James D. McCully.

In the meantime we endeavored to strengthen our ties internationally, by electing an official delegate of The American Vegetarian Union, Inc., Mrs. Clarence Gasque, to serve us in 1950 at Osterbeek, Holland; in 1953 at Sigtuna, Sweden, and in 1955 at Paris, France.

ATTEMPT TO AROUSE INTEREST IN AMERICA—
RESOLUTION ON SEQUENCE OF CONVENTIONS

In 1952 in order to give impetus to the interest shown internationally, and to stimulate activity on the

national scene, we negotiated to have Mr. Hanworth Walker, then Secretary of the International Vegetarian Union, brought to this country, where we arranged an intensive itinerary for him, which unfortunately he failed to complete or report upon, preferring to deflect to those operating outside of and in opposition to The American Vegetarian Union, Inc.

Mrs. Clarence Gasque, returning from Holland in 1953, was so enthused over the spirit of the Americans (17 of them), who attended that Convention, she suggested an immediate calling of an American Vegetarian Union convention. This being impractical, mainly because of lack of time, we acquiesced in the calling of a conference at Lee's Summit, Missouri. The call was instituted from England through the office of the Secretary, Mr. Hanworth Walker, in cooperation with Mrs. Gasque. It was very disappointing insofar as representation from The American Vegetarian Union, Inc. or actual attendance was concerned. Only four members, Mr. Woodland Kahler, of Meeting Hill, Littleton, New Hampshire; Mrs. Clarence Gasque, Miss Rose Millen of Boston, and myself appeared. Three of those who assembled were members of our Executive Committee. Among others who attended were Mr. Curtis Freshel, president of the Millenium Guild, and several vegetarians directly associated with Unity, and Mrs. Felicita Wilson, Secretary of the Chicago Vegetarian Society. What we lacked in numbers was made up in enthusiasm and spirit.

Mrs. Gasque insisted upon holding a national convention in 1954. Time was not available at Unity; but was available in 1955. We therefore, planned Regional conventions in 1954, and a National convention in 1955. Five Regional conventions were held; Rhinebeck, New York, Los Angeles, California, Chicago, Illinois, Calvert Beach, Maryland, which took

in Washington, D. C., and Boston, Massachusetts, with considerable important organizational work accomplished and recommendations to be acted upon at the National Convention the following year. Mrs. Clarence Gasque attended none of the Regional Conventions

It was definitely pointed out, discussed, and agreed that the only way we could have a convention in 1956 would be to arrange for advances of funds to carry on the work, and wait for reimbursement. Condonement was forthcoming, and we proceeded on this basis. Our Executive Secretary, Walter E. Herr of Chicago, made several trips West studying the situation, and made two trips to Paterson to confer with me. Owing to extreme limitation of funds and dependent upon one person to make the advance of money we set up a budget of a mere \$ 1500 00, one-fourth of what experienced people figured necessary for a World Conclave, and yet, our financial supporter cut the budget to a mere \$ 1000 00, advising she would supply \$ 500 00, only the amount was to be matched by Mr Bishop. We submitted the change to the Executive Committee, which voted to cancel the Convention, and defer same until a more propitious time. This definitely taught us that it is precarious to depend upon one person for the support which all should give. If our work is to prosper we must have the spiritual and financial co-operation of the many.

Since there appeared to be conflict between Regional, National, and International Conventions, we instituted and had passed a Resolution to hold the conventions, beginning with Regional, through to International in consecutive years. In other words progressing from Regional to International in successive years.

This Resolution was subsequently submitted by Mrs. Clarence Gasque, for action by the International

Vegetarian Union, but to date there has been no response.

These foibles are pointed out to pinpoint the difficulties involved in creating an organized vegetarian movement.

There must be basic policies, rules and regulations followed by all, otherwise, the organized movement cannot exist.

MEMBERSHIP LOCAL, NATIONAL, INTERNATIONAL

For instance, a policy now in existence in the International Vegetarian Union, which discourages, if indeed, it does not actually prevent, efficient local and national activity, is the present International provision to accept individual members. We have protested this provision from the beginning.

International membership must stem from membership in and through the national, and national membership must stem from individual membership in the local unit.

Any other system of membership is bound to fail because of its attenuating effect on the national and local units. Without strong local units, affiliated with national groups, there cannot be equally strong national units, without affiliation with the International organization, thereby promoting the strength of the latter.

And as the strength of the topmost organization, the International, depends upon the national, and the national upon the local—so the strength of all depends upon the strength of the individual—and the strength of the individual revolves around his ability to think objectively—for the good of all—the future of the movement; or small, subjectively, and only of himself. This applies to each individual member, rank and file. It is as destructive and evil for the ranking officer,

executive committee members, or members of any other committee, as it is for any individual member to be more concerned about upholding petty theories and prejudices than to visualize and work wholeheartedly for the common objective namely: universal acceptance of non-violence as expressed in the true Vegetarian philosophy.

VEGETARIAN GROUPS...PHILOSOPHICALLY, A MOTLEY THROG COMMON OBJECTIVE NOT EMPHASIZED

Our vegetarian groups are a motley throng, philosophically; composed of people who have become vegetarians for perhaps only one of several reasons or a combination of several reasons, or all of them, so that they are at different levels of understanding. There is not always a spiritual or ethical reason for becoming a vegetarian though in time that can develop.

Any success of a political party or religious group is based on this simple principle: the objective visualization by the individual members of the concepts "for the good of all, and are vigorously working in that direction."

The success of the organized vegetarian movement depends upon the inspired objective thinking of the individual member in the local unit. This requirement suggests an overall and persistent educational program, carried on from a central headquarters. This program must be based on the non-violent, religious or ethical concept, with the physical and economic assuming less important roles, than they now do in most vegetarian groups today.

In other words, there must be a program of "levelling", i. e. bringing people to an understanding of the spiritual concept of non-violence, the influence it has on the individual, and the groups; and the peace

and well being of the world at large ultimately, this concept backed by action will one day bring.

I would refer to my article in *The American Vegetarian*: "Are You A Vegetarian?", November, 1949.

Through my insistence the First National Census was instituted in April, 1949, to obtain names of people whether or not directly associated with an organized group—with the passing of Mr. Pratt this was soon discontinued. A National Census is obligatory, both Nationally and Internationally.

This evaluation in no wise minimizes the stupendous efforts which have been carried on by individuals throughout the known history of the vegetarian movement in many lands. We would refer to the following among others in America; August Reinhold, at the turn of the century; Dr. Benedict Lust, Founder of Naturopathy, Bernarr Macfadden, Editor of *Physical Culture*; Mr. E. L. Pratt, Editor of *The American Vegetarian*; Mrs. Curtis Freshel, Founder of the Millennium Guild, publisher of some of the finest literature ever prepared on the non-violent vegetarian way of life; Dr. John H. Kellogg, Editor of *Good Health*; Dr. John Maxwell; Dr. John T. Miller, Editor of *Human Culture Digest*.

In Germany, the great Eden movement, and those leaders associated with it, Adolph Just, author of "Return To Nature."

In Switzerland, the excellent work done at the Bircher Benner Institution.

In England has occurred perhaps one of the most important practical experiments on the relationship of vegetarians' dietary with reference to its effect on the physical and mental capacity of the growing boy, ever carried out, (which appears more important to most

people). At Wycliffe College, for thirty-three years this experiment was carried on under the direction of Dr. W. A. Sibly, past president of the International Vegetarian Union. The title of the account of thirty-three years practical experiment in Food Reform, is "Vegetarianism and The Growing Boy."

The various magazines and individual efforts put forth in India, especially the "Life Natural" magazine, a publication dedicated to the basic principles of non-violent living and therapy the basis of the Vegetarian philosophy.

The remarkable consistently good work of Geoffrey Rudd in bringing out his splendid publication "World Forum" in London, England.

The outstanding work of Geoffrey Hodson of New Zealand.

And more recently in America, the survey done by Marvis C. Harding, M. D. and Frederick J. Starr, M. D. and published in *The Journal of Clinical Nutrition*, under the title of "Nutritional Studies of Vegetarians," which is a vindication of the adequacy of the vegetarian dietary. The American Vegetarian Union, Inc., cooperated with their effort through one of its former officers Mr. Howard B. Bishop.

OBSTACLES IN ORGANIZED WORK

The obstacles all organized religious movements have had to overcome before they began to prosper, are no different from those which have presented themselves in the Vegetarian movement, except that the vegetarian movement has not had the greater impetus of the spiritual concept found in religions.

As in every movement so in the Vegetarian movement there are those who, usually, for reasons best known to themselves, prefer to remain free from the orderly

process of organizational procedures, accept office in the organized movement, and then fail to go along with majority decisions using their official affiliation to create confusion and disharmony; or those who strongly wish to be identified with the aspects and philosophy of the movement, but prefer to operate outside of it stressing their own views which are usually in some important points at variance with the views accepted by the organized body.

This problem is evident in split groups, buffer societies, and in individuals, (either within or outside the groups), and it is impossible to solve it without unity of purpose and visualization of the common objective, which calls for a re-evaluation.

There have been instances of this abroad as witness the consternation which raged in Germany, which once had two organizations, each claiming National representation of the vegetarians.

But we shall take an instance nearer home. In America, by unanimous approval at Lake Geneva, in 1949, we had set up an organization definitely non-political in nature and character, yet a prominent figure in American vegetarian and liberal health disapproved and used it to tie in his own individual beliefs, that an American Vegetarian Party should be inaugurated, which he proceeded to do taking advantage of the fact that, the American Naturopathic Association had brought on from Chicago, Dr. John Maxwell, one of the most revered and respected vegetarians of the world; and also sponsored a very successful Vegetarian Night, and also International Vegetarian Dinner. The Vegetarian Party was born unbeknown to Dr. Maxwell, and announced in the New York Times the next morning. Some of those who had helped make our organization a non-political group went along with the American Vegetarian Political Party idea to the detriment of the

organized movement. This was an instance of subordinating the common objective to the wiles of the personal ego.

Dr. Maxwell, only because of the attention which had been given the announcement, conferred with me, and we decided that he should go along with this idea to keep the releases relative thereto on a dignified plan, which he did, as there was no nationally organized Vegetarian movement to protest or guide. To his everlasting credit be it said that Dr. Maxwell did everything within his power to preserve the dignity of the Vegetarian movement and philosophy.

The American Vegetarian Union, Inc., once it was organized, became actively opposed to the American Vegetarian Party, as such, in the 1952 elections. But the situation with respect to the co-operation of The American Vegetarian movement had changed with the death of Mr. Pratt, and the passing of the paper to new ownership in February, 1952, which gave new impetus to the American Vegetarian Political Party, while the American Vegetarian Union, Inc., was practically barred from the pages. It required seven years to disassociate the organized American Vegetarian movement from the American Vegetarian Political Party, but the American Vegetarian Party was finally completely discredited. Every important paper and all news services were informed of our complete disassociation from any political party.

Yet, there were those who declaimed against this effort, who deserted the American Vegetarian Union, Inc and completely ignored it and tied in with the perpetrator of the American Vegetarian Political Party, which had no standing and only made the Vegetarians both individually, and as a movement, the laughing stock of the entire country.

Before another Presidential election came along however, the American Vegetarian paper had changed

hands twice again, passing in January, 1953, to Mr. and Mrs. James D. McCully, and in August, 1953, to Mr. Francis W. Hilton. The latter ended the association of the paper with the founder of the Vegetarian Party by public announcement.

OBJECTIVITY A REALITY — GANDHIJI — NON-VIOLENCE

Objectivity must be something more than lip service. It must be backed by concerted and consecrated zealous action based on a consuming belief in the ultimate victory of the non-violent program in the world at large, even as Gandhiji visualized and worked for the acceptance of the non-violent program in India, and thereby achieved the beginning of freedom for India.

Had Gandhiji continued to move among us in the flesh for another decade the simple non-violent life would have become part and parcel of all India, a challenge to the world. What he may have lacked in complete acceptance of non-violence in the care of the body, though he was much advanced by experience in this respect, he would have gained from his close association with the leaders in non-violent therapy, particularly, Dr. Lakshman Sarma and his sons.

But Gandhiji's passing has left a void which Nature has thus far not been able to fill. While there is Dr. Prasad, president, who stands four square for non-violence, Bhavé, of "Theory of Love" fame, who was held in highest esteem by Gandhiji; Lakshman Sarma, the sage of Pudukkottai, there are those in high office in the government who give lip service only to non-violence; constantly quote Gandhiji's non-violent philosophy, and yet, openly condone violent domination of the people of India, without protest.

I refer to the tacit condonement of the orthodox allopathic domination of the people of India in matters

of public health and therapy. No one in all India can deny the existence of this domination and the growing intensity of it. It is fraught with evil, and means the enslavement of the individual. It is vicious, indecent, irreligious, immoral. It is being determinedly promoted by the World Health Organization, of which Alger Hiss, convicted American Communist sympathizer was one of the prime organizers, and the first president; coupled with the World Medical Association.

What is happening to India has already happened to Western Nations, especially the United States of America, where resort to legislation in order to compel submission to a treatment, (medical compulsion), has given way to compulsion by fear hysteria inspired by extravagant honeyed propaganda, all paid for from the public funds—among them also, the millions contributed; by all who want to be free, and who do not believe in the Salk Vaccine, smallpox vaccine, or the Asiatic flu vaccine, as the case may be.

This is violent treatment by force—the force of persuasion and threat-propaganda—badges of the welfare state, paid for by believers and non-believers alike.

INDIA STATE YOUNG CAN HAVE REAL FREEDOM

The Republic of India is young—only a decade has passed since her freedom was born. She has made great strides in her first five year plan, but is still an infantand as such may be influenced unduly by some of the so-called advances made in Western lands—which are merely advances into slavery and the domination of the individual by the State. The most serious of these violations of individual freedom have been in the field of health, where violent methods, on the pretext of aid, are recommended, sponsored, and demanded instead of permitting the non-violent methods on an equal basis.

Yes, these same vicious, violent procedures have been all too readily accepted even in a country where nearly half the population desires non-violent therapy. Gandhiji saw the need of the non-violent methods of living and therapy and was bringing this message to the people of India when his life-span here was cut short by an assassin's bullet. His long trek afoot across the terrain of India was for that purpose. He visualized Nature-Cure for all the villagers—the simple practice of Kuhne and Just. He hoped to establish centers at strategic points both for treating and training. The first of these was established at Urli Kanchan near Poona. This writer was invited to attend the opening. Gandhiji passed on two weeks before the opening was scheduled. Dr. Bhagwat in charge opened the place, with the freedom in health and therapy which Gandhiji planned for India. His passing was an invitation for the dominant allopathic orthodox school to take over, which they could never have done had he lived. Gandhiji would have demanded and received of the Government equality and an assurance of No State Medicine, which means adulteration of food supplies as well.

Public Health practices now being inflicted upon the trusting people of the Republic of India have already fastened themselves on the Republic of the United States by the same route—proclaimed public service, an aid, a beneficence of the state. May the East be wary and learn the sad lesson from the West that, *"despotic altruism is devotion nevertheless, and is tyranny against the individual. It is slavery the opposite of Freedom."*

Think what has happened to India, since Gandhiji's passing. Think what can happen to India, unless there is a turn about face. Thought must be concentrated on the non-violent measures for preserving public health and preventing epidemics, which are proven and which

Gandhiji accepted; and food must be protected against adulteration.

I have elected to cite this threat to India for a very good reason. It is veiled under the guise of offering succor to the needy. It is nothing of the kind. It is encouraging slavery among the free, creating a new caste system in India in place of the old; making second class citizens in a Republic, which was designed to give equal citizenship to all.

THE NON-VIOLENT PHILOSOPHY OF VEGETARIANS IN MANY LANDS IGNORES THREAT OF STATE MEDICINE

Many vegetarians and believers in the non-violent philosophy in as many lands innocently or ignorantly accept State medical orthodox allopathic, preventative, and curative therapy as the dominant State medicine without question. *For freedom in living the non-violent philosophy they must demand equality of all methods, domination of none by either force of legislation, or fear created by propaganda.*

These same folk would object strenuously to the "taking of life" to provide them with food, and justifiably so, yet accept Salk Vaccine, smallpox vaccine, B. C. G. Vaccine as a protection against T. B., and Asiatic flu Vaccine, to mention only a few without realizing that thousands of our fellow-creatures have been sacrificed, murdered, and often hideously, to perfect drugs and establish accepted allopathic treatment, none of which have been proved, and none for which any allopathic physician, or public health agency will accept the full responsibility in case of after effects of injury. Not only is this cruelty and murder, so with respect to establishing treatment, but also in order to continue the production of the vaccine.

Besides there is the violence of the various substances developed in this unholy procedure called vivi-

section and animal experimentation, which the vegetarians, who believe in non-violence, must consider.

There is not a single one of these experiments from those of Pasteur, Metchnikoff and Pavlov down to the most meticulously conducted experiment in our research laboratories today which have ever benefited any one, except financially those investors in the manufactories, and the doctors who subscribe to the methods. Dr. Beddow-Bayley, of England, a great scientist, physician and a vegetarian, is the outstanding professional voice against animal experiment and vivisection today. Would that many of his colleagues expressed the courage of their convictions as does he.

Consider also the manner in which the foods of India are being adulterated by chemical preservation and demineralization, which is a violence against body, mind and spirit.

In America hundreds of chemicals are being used to treat food. Niacin, riboflavin, and thiamin, have been a compulsory medication of bread since 1940. Aureomycin is now used by government approval as a wash for poultry to promote firmness and as a preservative. Stilbestrol to decaponize poultry thereby promoting an increase in weight, is also allowed, though it has been proved that the use of it can produce sterility.

I spoke with a leading medical physician the other day with reference to this present Asiatic flu scare and the commercial enterprise back of it. He shook his head and said: "It is a shame that our officials can take a common old fashioned cold, call it Asiatic flu, and make a multi-million dollar industry of it."

I had previously calculated on the basis of estimated shots, cost per shot and physician's fee per administration, that the gross income will amount to one-half billion dollars in the United States of America. The

profits in violent treatment, which violate the integrity of the blood stream are stupendous. If India respects her freedom she cannot afford to subscribe to these violent methods.

My belief is that no genuine Vegetarian can subscribe to killing animals for food, medicine, or raiment.

But the anti-vivisectionists are as wide apart on this as are the Vegetarians. This I know from experience. In the anti-vivisection camp there is the same lack of objectivity and genuineness as we find in the vegetarian movement. There is no unity of purpose or unanimity of belief, but rather dogmatic domination whether by the influence of wealth or ego striving. For instance, there is an anti-vivisection society in America, immensely wealthy, which could accept leadership and move the whole out of the maze of confusion, but it prefers to dominate its own little sphere. This is much the way of local and national vegetarian societies. Dedication and spiritual significance is essential to progress.

PAST, PRESENT AND FUTURE

The *past* of Vegetarianism is gone. It is but a memory. We can only profit by the errors, both of commission and omission, which have been made, if we will.

The *present* is with us. And it is as much confused as was the past, perhaps now because the people on whom rests the failure of Vegetarianism have not had the courage of their conviction to speak out and have allowed leadership to drift into the hands of a few, who can muster financial support or supply it themselves to carry out pet theories, and thereby dominate policy and procedure at the expense of progress.

The *future*, is in the hands of all the people who believe in the non-violent philosophy of vegetarianism. This philosophy will survive through time. Eventually

vegetarianism and non-violence will be forced upon all people, because of economic necessity which will be the beginning of the "Recovery of Culture," so well covered in Professor Henry Bailey Stevens' work by that name.

The alternative is acceptance of the challenge now, by example, teaching and propagating the message, and at least make a good beginning to usher in the millenium of non-violent living before the barren lands fail to support flocks, thereby forcing all to vegetarianism.

What will happen in the immediate future will depend upon the willingness of all interested people to sublimate their own wishes and concepts, to a common objective; devoting time, substance and energy toward the requirement of that objective.

The principles are embodied in the creed of the American Vegetarian Union, Inc., which, I would assume are shared by all vegetarian organizations. They are repeated here :

VEGETARIANISM

Vegetarianism is conducive to better living and to the physical, mental, moral, ethical and spiritual development of the entire human race.

It is the natural way of life that enlivens men of every race, creed and color.

It upholds the sacredness of life as an inviolable principle.

It respects the birthright of every creature to life and perfection under the eternal laws of nature.

It advocates a natural diet excluding fish, flesh and fowl.

It claims the liberty and inalienable right of everyone to use the healing forces of nature for the maintenance and restoration of health.

It seeks peace through universal brotherhood.

"ALL LIFE IS SACRED"

To propagate these principles there must be devoted inspired people, public relations and funds. The format or action would revolve around a program based on the following points :

- 1) A rededication to the sacred non-violent Vegetarian philosophy, and the sublimation of self for a common objective.
- 2) Every believer a member of an organization, either local, state or national—and every member exemplifying and preaching the belief.
- 3) A bonafide publication for public relations to go out into the world with the printed message similar in dedication and devotion to Gandhiji's "Harijan", or Dr. Lakshman's "The Life Natural".
- 4) Provision of funds by pledges beyond membership of a percentage of income for local, national and international building. Tithing, or the giving of one-twentieth of personal income would be a bulwark of economic strength.
- 5) Selection of officers and committeemen with greater care.
- 6) That no one should accept office in an organization in service on a committee of any group unless he or she is willing to devote all time and energy necessary to the task assigned.
- 7) There must be the Lok Sabha (the house of the people), composed of people devoted and consecrated to the non-violent philosophy of Vegetarianism to assure the success of an organized movement.

To this end may the World Congress of Peace and or Vegetarianism under the sponsorship of the International Vegetarian Union have served.

I regret that I was not present at the Fifteenth World Vegetarian Congress on Vegetarianism in India, as a representative of the American Vegetarian Union, Inc. or as an officer of a group legally affiliated with the International Vegetarian Union. Neither I nor any other officer, had been invited, to represent the American Vegetarian Union, Inc., though the American Vegetarian Union, Inc. is an affiliate of the International Vegetarian Union. As an individual it is doubtful if I would have been any more welcome.

When the August 22nd. rally, advertised as "A Gala Meeting tendered to Framrose A. Bode, the eminent Emissary From India, representing the Fifteenth Annual Vegetarian Congress," held in New York, as a gesture in behalf of the World Congress on Vegetarianism in India, we were uninformed of its being scheduled until only a few days before it took place, when we received the printed announcement. We wrote immediately to inquire why no recognition had been given to, or invitation extended to, any representative of the American Vegetarian Union, Inc., as such. We were informed by the Manager and Director of the affair, also the Director of the Health Guild of New York, that he had been told not to invite us, that the American Vegetarian Union, Inc., was not an affiliate of the International Vegetarian Union, and that he had to abide by the directions of the President of the International Vegetarian Union, who was underwriting the affair; that he had been told by the President and two other associates not to invite us. This was the first time we had any information that the American Vegetarian Union, Inc. was no longer an affiliate.

Nevertheless, we, the American Vegetarian Union, Inc., the official family, and all members extended our heartfelt good wishes for a successful mingling of spirits, with the prayer that the Congress would result in better international understanding, and also as an individual with many years interest in the work, I also extended my sincere good wishes for the Congress.

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Hitting at Nothing

By E. L. Pratt

Editor, The American Vegetarian, Pismo Beach, California.

WRONG END OF THE PROBLEM

1. One sometimes is tempted to take time out and compile some kind of statistics on just how much energy is wasted per annum per capita in *hitting at nothing*. On every hand, serious-minded, well-meaning persons are exerting themselves to the utmost, and accomplishing nothing whatever, simply because they are working on the *wrong end of the problem*.

2. If a child contracts a fever, diligently fanning him will not cure the fever, as virtually any one knows; yet the plan of attack made by some of our most intelligent persons on vital problems is equally ridiculous.

BARBARISM DESTROYS WILL-POWER

3. We have for instance temperance workers, working faithfully, self-sacrificingly, trying to make the drunkard see the folly of his ways. He may see it, but in most cases he will not, perhaps cannot, forsake the thing that has hold of him until the CAUSE IS REMOVED.

That cause is *barbarism*! Barbarism that causes humans to take into their systems the carcasses of other animals. Barbarism that causes them to allow innocent animals to be tortured and slaughtered to make so-called food for themselves. *That* food is poison to the human system. That poison weakens the entire human system, mind, morals, and will-power. That poison breeds a desire for all that is degenerating.

DESIRE FOR CRUELTY

5. Our anti-vivisectionists put everything they have into fighting that evil; into endeavoring to convince

those who profane the name of science by butchery of the worst kind. So long as these men (and women, too, difficult as it is to believe,) take into their systems the foul poisons that produce that desire to wallow in gore, just so long are our worthy anti-vivisectionist workers wasting energy in *hitting at nothing*.

BREEDING MURDERERS FROM INNOCENT CHILDREN

6 Even our greatest of heaven's creatures, the mothers of the world, who would lay down their lives for their children, fail to aim at the real source of the evils they would sweep from the path of their loved ones. In far too many cases—this will shock many mothers to the point of skepticism—they are actually FEEDING their innocent little children the germs that breed murderers, prostitutes, drunkards, gangsters, and morons. A most shocking, horrifying revelation but, tragically, a true one. These faithful adoring mothers work from early morning till late at night in an effort to make the finest possible men and women of their children and to fit them for happy lives. Yet, all unwittingly, they are doing the exact opposite, and all their efforts are but frantic *blows at nothing*.

BARBARISM BREEDS WAR-MONGERS

7. Our world-peace-advocates are working and praying to abolish War. They know it is the *trade of barbarians*. They know it is a game in which the people always lose. They are sincere. They are self-sacrificing. They are endeavoring to abolish the trade, whereas they should be abolishing the barbarism that bred these traders in human lives and the desire to quarrel, fight, and kill.

A WORLD CONTAMINATED BY FLESH

8. Temperance-workers, peace-advocates, anti-vivisectionists, mothers or any of the other millions of well-meaning workers in the world,—all wasting energy

in *hitting at nothing* unless they aim at the root of the thing that contaminates our world to-day more than any other one thing,—the consumption of animal flesh.

VESTED INTERESTS TRADE IN EVILS

9. All these evils that are bred by the poisons in the system of the meat-eater are further promoted by those who would commercialise on each of these evils. The drunkard is first made a drunkard by the desires within him. Some may say, "No, he is made a drunkard by associates." The fact remains that were his own ideals high enough, associates would be unable to influence him. He is encouraged in his folly by dealers in the intoxicating beverages which he consumes. Will-power is required for a mastering of his desire, which was caused by animal toxins taken into his system and enhanced by the persuasion of bill-boards, open doorways, associates like himself; but his diet has deprived him of will-power! Take away the toxins and these temptations cease to be temptations. They then appear as the folly and the harmful things they are. Until this deadly cause IS removed, pleading, tears, threats—in at least ninety per cent of the cases—are of no avail whatsoever, and of but temporary use in nine per cent of the other ten per cent.

MAD DESIRE TO KILL & TORTURE

10. The vivisectionist is likewise faced with his temptations. He has been inoculated by the poisons in his food with morbidity, with a desire to kill, to handle the mangled bodies of animals, to view blood and suffering. He cannot help this unless his will is stronger than the poison that caused the desire. His will has been weakened by that poison. Therefore he is fighting a losing battle if he tries to listen to a counsellor. The Counsellor is *hitting at nothing* unless he enlightens the vivisectionist as to what is causing the mad desire.

11. All who have lived enough to be either mothers or fathers know the odds against which the parent battles; other children previously launched on the wrong path; narcotics peddled in the schools where they were introduced by others made friends by the poisons of dead animals; dens where the lowest have fallen and where they would drag innocent youngsters down with them:— these and countless other pitfalls the Parent battles.

ONLY WEAPON AGAINST TEMPTATION

12. We endeavour to keep our children away from such places and such persons. We spend hours frantically endeavouring to instil into their impressionable minds the evils of such places and persons, and the dire results. We are but *hitting at nothing*. These children are not the masters of themselves so long as their bodies are “nourished” on barbarism! They may KNOW the wrong of indulging in all those vices, but man's *only weapon* against temptation is WILL-POWER. When that has been destroyed by the poisons that have been Fed to him, and in its stead viciousness inculcated, however much the whole world preaches to him or however well-reared he may be, little progress can be made in the direction of reform.

ANIMAL TOXIN--the SATAN

13. Most of us wish to be decent, to be humane, to relieve suffering. Most of us wish to treat all creatures with kindness, to be sympathetic with those unable to protect themselves, yet most persons feel that there is some other force fighting against their best impulses. There *is* another such force doing just that. That other force is the poison from the meat taken into the system! It is the *animal toxin* overpowering the human characteristics. Just as, often, in the intermingling of two nationalities the result is a far less commendable breed, so in the mingling of

the animal toxin and the natural human characteristics we have something *far more bestial than any beast*.

14. Many meat-eating persons will resent this, but a moment's consideration should prove the truth of it. Naturalists are agreed that animals left to their own devices are not generally ferocious. Flesh-eating man is.

GERMS OF TROUBLE IN MEAT

15. If we would enjoy, to the fullest, life as the Creator obviously intends that we enjoy it, we must eliminate all the vices that our temperance-workers, our anti-vivisectionists, our mothers all over the world, our peace-advocates and all other well-meaning persons are seeking to eliminate; but, before we can accomplish this, we must do more than fan the feverish child; we must rid the world of the germs of the trouble—germs taken into the system through the meat that is consumed. Otherwise, however hard we work for the betterment of mankind, or even for our individual selves, we are but *hitting at nothing*.

Sri Ramanasramam, Tiruvannamalai

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Basis For Humaneness

Eva Westacott, Author of 'Century of Vivisection and Anti-Vivisection'

The only basis for humanitarianism is what Dr. Albert Schweitzer has called "reverence for life." Photographs show the fawn at his feet; the wild pig sleeping securely in the garden of his hospital.

How few realize what these words involve, though in India, the Jains, refusing to deprive small beings of their lives, must have the vision of them.

In England, where things of worth and beauty are menaced by commercialism, a few disciples of Richard St Barbe Baker—Founder of Men of the Trees, seek to protect nature and wild life from destruction, and to make the desert everywhere "to blossom as the rose".

John Cowper Powys—Welsh mystic and author, has expressed the spirit of reverence for life when he has pleaded for kindness to created beings, and to plants. In many of his works, this courageous vegetarian of over eighty years has exposed the enormity of Vivisection and the claims of the "double-lust, to cause pain and to get knowledge", claims which destroy conscience and over-rule faith, hope and charity.

In his latest book *Up and Out* (London, Macdonald 1957) Powys has shown how the sufferings of creation, and the desperate struggles of living beings to escape the inevitable doom of being preyed upon, outweigh the supposed good of life.

When my garden fork turned over an earth-dwelling creature unlike any form I had ever seen, his inch-long body made the most inconceivable efforts to avoid threatened danger, and I, hastening to cover him, understood how much his wriggling life meant to him.

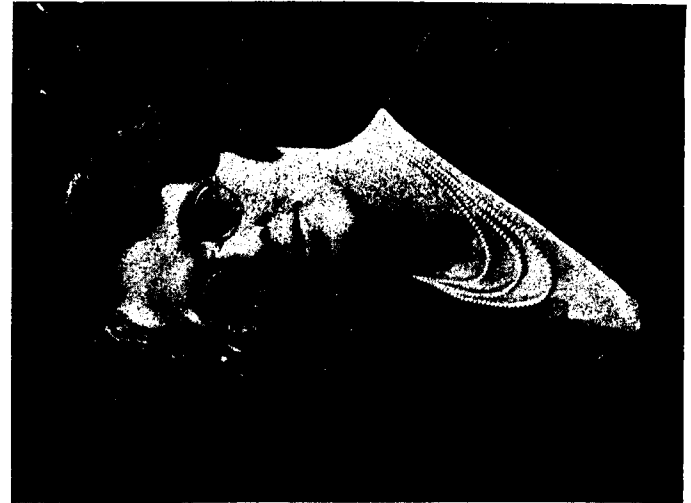
Powys has made it clear that, vast as are the torments of fear and pain endured in life and death,

these have been incalculably increased by man in the interests of science and commerce, and that these man-made horrors are increasing all the time.

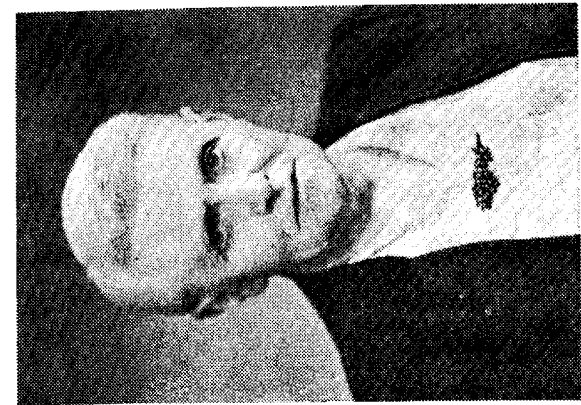
When one sees innocent and beautiful pigs transported to the electrocution factory and hears of the export of live cattle from Ireland to Europe for slaughter; when one knows of the millions of beings tortured to death in laboratories throughout the world, and comprehends the extremities of anguish inflicted upon rabbits in Pasteur Institutes and upon millions of exported Indian monkeys in Britain and the U. S. A. one cannot, if intellectually honest, accept the doctrine that life is good; on the contrary, one endorses the opinion of Powys that it is intolerably evil. Alas that new Drug Houses (presumably for Vivisection of living animals) should have been opened in Lucknow, as I was informed to have been the case.

In December 1956 an important book was reprinted, which should be read by all who have the Cause of humanitarianism at heart. *The Cospel of the Holy Twelve* or *The gospel of the Perfect Life*,¹ represents, not the distorted and unrecognizable Christ of the churches of the West, but of the Jesus who enjoins upon his followers again and again the injunction of a fleshless, bloodless diet, and of the sacredness of life which is not to be violated. This Jesus declared repeatedly that love was to be extended to all creatures; he refused to allow the lamb to be slain for the Jewish Passover; he brought to an end the sacrifice of birds and animals in the Jewish Temple. Individual instances of compassion to ill-treated and heavily-burdened animal fellow creatures, instances which have been omitted from the New Testament, may be found in this account of One whom many call the Master.

1. London John M. Watkins 21, Cecil Court, Charing Cross Road, W. C. 2



Miss Lily Loat
Secretary, National Anti-Vivisection League,
England, since 1909



Mrs. Eva Westacott
Author,
'Century of Vivisection & Anti-Vivisection'

In England my friend Grace Hawkins—Founder of The United Humanitarian League²—realized “the All-encircling Principle of Humaneness.” In her booklet with the above-named title, she devoted the first section to Vegetarianism which she believed to occupy “a basic position.” After writing on Peace, Vivisection, Natural methods of Healing, etc., Grace went on to mention cruel sports, stage and film animal performances, the caging of birds and animals, the plight of ponies in mines, the claims of fish to humane treatment and the extension of mercy to “all creatures everywhere”.

It is encouraging to hear of Vegetarian Congresses when the principle that inspires both them and the individual vegetarian, is that of reverence for life, apart altogether from considerations of human health, athleticism, or longevity, though these good results may manifest themselves in response to a pure dietary.

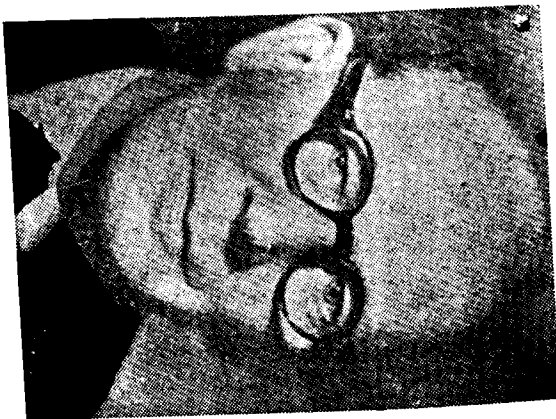
It is an encouragement to know of, and experience, natural methods of healing which treat the individual as a separate sufferer and as a whole. Nothing could be further from reverence for life than the modern medical mass vaccinations practised upon an unwilling multitude, from mass inoculations with B. C. G. and with anti-polio vaccines. The infliction upon hospital patients of anti-tetanus injections is another instance of violation of their freedom of mind and, in most cases, wholeness of skin and blood-stream.

The point is that whether we be vegetarians, healers, or workers for humaneness, it is essential that we at least care about the sufferings of other lives—overworked, underfed ponies, donkeys and camels and starving dogs. An English lady of my acquaintance, on the occasion of a sojourn in India, saw a dog with

2. Honorary Secretary Edwin Read, 301, Benfleet Road, South Benfleet, Essex, England



Dr. Jesse Mercer Gehman, N. D., N. N.
President,
American Vegetarian Union, Inc.



Dr. Beddow Bayly, M. D.
Vice President,
International Vegetarian Union

some kind of skin disease. One application with her own hands of a mixture of olive oil and sulphur healed him.*

We are told that the miseries of the creatures of India, as of many of its people, are the outcome of economic causes, and especially of the over-growing demands of an ever-increasing population. Is it too much to ask, and to hope, that a considered and enlightened view of the principle of reverence for life, might lead to some system of family limitation, and of spaced births, which would ensure for the new generation a fuller life, in place of an endless, hopeless struggle with poverty and under-nourishment?

The sorrows of victims of the slaughter house have impressed the French writer Paul Gascar, who in his *Beasts and Men* (Gollancz) has a Chapter entitled "The House of Blood". Let there be no more killing of sheep" exclaims this author in an agony of despair after describing the massacre of these defenceless beings. Yet here in Letchworth I watch their flabby, bloody carcasses being carried on men's shoulders from the local abattoir, (situated at a safe distance from the residential districts,) to the butchers' shop windows, wherein gaze the eyes of very young children.

Very young children have a natural reverence for life, but the vision soon fades. "Don't tread on the daisies" cries a little girl, rejoicing in their beauty. "Don't you think it's wicked to kill baby rabbits?" enquires a small boy in his first innocence. He was, however, reconciled when next I saw him, to the destruction of a whole family of baby mice, because Dad says "we can't have these things about".

How can children retain any reverence for life when biology is taught in schools, so that small,

* Sulphur is a suppressive drug. It is better to avoid drugs.

— Ed. L. N.

helpless creatures are used as material for experiments? It leads directly to the type of young mind which affirms confidently that "Science must go on" at whatever cost, and which prepares the way for that outlook on life which Powy has depicted where thousands of human lives may be sacrificed to the might of the hydrogen bomb.

In my book *The Soil and Everyman* (from the author Letchworth, England, 3/9 post free) I have tried to show that reverence for the soil must be the basis of true agriculture. Fertility must be maintained through the life and activity of worms and micro-organisms, who are encouraged by composting, but killed by chemical sprays and artificial stimulants. The balance of nature—such as it is after man's ruthless warfare upon bird, animal and insect species whom he regards as "pests", must likewise be maintained, since all have their place and useful function. Forestry must be undertaken seriously, shelter-belts provided, and wild life protected. Only thus can erosion be checked and prevented, the march of the desert arrested, the dust-bowl be eradicated and the threat of famine removed. Even in England, where agriculture is on a comparatively small scale, I read recently of dust (otherwise good earth) blowing in East Anglia from one farm to another.

Dr. Harry Lillie, champion of whales, seals and penguins, wrote an article showing that there are no "pests" but man himself. Kenneth Mackenzie, in a contribution to the *News Chronicle* of 4th September, 1957, dealing with the work of Dr. Lillie, quoted the case of Australia where the destruction of birds brought an increased number of locusts. He continues:—"New Zealand transformed itself from the best forestry centre in the world to 'a second-rate sheep station.'" Dr. Lillie's solution? "our only hope," he said "is for man to develop a reverence for all living things."

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The Humanitarian Aspect OF THE ANTI-VACCINATION CAUSE

Miss Lily Loat,
Hony. Secretary, National Anti-Vaccination League, London

While many opponents of vaccination base their detestation of the practice on their personal experience of the harm it has done to their own or their children's health, in some instances the operation, having killed a beloved infant, and others on its inefficacy, many consider that the cruelty to animals caused by the manufacture or testing of the lymph is the most important aspect of the vaccination question.

For many years Indians who venerated the cow would not accept vaccine lymph grown in the skin of cows or calves. They abhorred a practice that caused pain and discomfort to their beloved animals. Some thirty to forty years ago the India office in London advised that parents who based their refusal to have their children vaccinated on their unwillingness to endorse cruelty of this kind should not be prosecuted under the compulsory vaccination acts.

Jenner's original "lymph" was derived from horsegrease cowpox. After his supply petered out Woodville & Pearson created a stock of "lymph" from cases of mild cowpox in a London dairy. Then the arm-to-arm system was established and continued for about one hundred years. The occurrence of numerous "accidents" through vaccination under that system led to the imposition in 1898 of glycerinated calf lymph as the vaccine to be used by all English public vaccinators.

An Animal Vaccine Institution had been established in London in 1880.

In India cows, buffaloes and other animals have been used for a great many years for the manufacture of vaccine lymph.

In several Indian reports of bygone years there were records of the calves dying when being used for this purpose.

The production or testing, or both, of all vaccines and sérums causes pain and suffering to animals. A test for diphtheria toxoids requires the animal to die or be paralysed within four days of injection. Many of the monkeys used to test poliomyelitis vaccines become paralysed through the injection.

No genuine humanitarian could accept or support any form of vaccination or inoculation since they all cause gross cruelty to calves, rabbits, guinea pigs, goats, horses, monkeys and other animals.

A Tribute by the Foreign Delegates

During the course of the Delhi Session of the Fifteenth World Vegetarian Congress, held on the 14th, 15th, and 16th November, 1957, Shri S. Swaminathan, one of our active workers in New Delhi, met many foreign delegates privately and explained to them the activities of the Indian Institute of Natural Therapeutics and especially apprised them of the Nature-Cure propaganda in the Capital. Copies of *The Life Natural* were presented to many of them, and they appreciated the good work that is being done.

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Foreword by Gerald Heard. Shows how primeval man left his garden culture and became a flesh-eating and war-making animal, the results of which are to be seen in many of the evils from which we suffer today. The International Vegetarian Union's News Bulletin described this book and *Food for the Golden Age* as "an excellent two-volume vegetarian library"

CHILDREN'S DIET 5 sh.
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by JOSIAH OLDFIELD

The result of the author's many years of experience of the effects of various diets on people living under differing conditions.

THE WHEEL OF HEALTH 10 sh. 6 d.
by DR. G. T. WRENCH

From man to soil, from soil to plant, from plant to man. The evidence which the author collates in support of the primary function of effective nutrition in the maintenance of health is very impressive.

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Vegetarianism in the West

M. M. Bhamgara. F. I. L. N. T., M. S. S. Ch. (Eng)
Director: Arogya Niketan, Surat.

As in this country, so in the West, there are vigorous vegetarians, and those that are pale. Besides, of course, there may be hypocrites - those who claim to be vegetarians, but are lured away to partake of 'fish and chips' or a slice of bacon once in a while But why mind such black sheep? They deceive themselves.

* * *
"To 'Bacon and Eggs,' sir?"

"No. To 'Salad Bowl', please."

"Okay, sir People of your country are vegetarians; aren't they? Actually, the stale meat of diseased animals is no good for man's use."

"Guess you are right. Good-day!"

This was a very refreshing chat between self and liftman in one of Lyons's Corner Houses, the chain of big 'eating-palaces' in London. To hear an ordinary liftman speak in favour of vegetarian fare was heartening indeed.

* * *
Mr. X is himself a staunch vegetarian living in a small village of the French Riviera. France, on the whole, is a poor country, and because Mr. X has no other source of income to depend on, he deals in chickens and hens which he sells to non-vegetarians who make use of the birds for non-vegetarian purposes!! Let us hope Mr. X has by now found some means of livelihood more worthy of a vegetarian.

* * *
Mr. and Mrs. Y of French Riviera are happy working in their vineyards. What luscious grapes they grow! They own a dog, and I was assured that the lassie was a complete vegetarian; what was more, even

Activities In Delhi

The Thirty-Third Basic Nature Cure Study Group, which commenced its sessions on the 6th October, 1957, at the Arya Samaj Mandir, Bazar Sita Ram, Delhi, is continuing to sit regularly in the evenings from 7-30 to 8-30 p. m. It is scheduled to conclude its sittings early in December, 1957.

Sri S. Swaminathan gave the following talks on the dates mentioned, under the auspices of the Natural Hygiene Group, Delhi Public Library, during the month of November, 1957 :—

- 4-11-57—Nature-Cure Treatment for Acute & Chronic Colds.
- 11-11-57—Arthritis—Cause, Prevention & Cure.
- 18-11-57—How to Cure acute and chronic headaches
- 25-11-57—How to Relax?

Sri S. Swaminathan met the members who participated in the 32nd Basic Nature-Cure Study Group, on the 10th November, 1957. There was a general discussion on matters concerning Natural Hygiene and vegetarianism.

Sri S. Swaminathan gave the following talks at the Karol Bagh Centre:

- 18-11-57—Vegetarianism.
- 19-11-57—Arthritis—Its Cause & Cure.
- 20-11-57—Curing Asthma by Natural Methods.
- 21-11-57—Nature-Cure Treatment for Eczema.
- 24-11-57—Talk on 'Diet in Health and Disease' at 28, Todar Mal Road, New Delhi.

Our Nature-Cure publications (including *The Life Natural* are now available with all leading booksellers in the Capital. Persons who are desirous of getting copies of the Special Vegetarian Number may get them

from any of the leading booksellers advertised or another page.

Quite a good number of friends who had participated in the earlier Study Groups conducted by the Delhi Branch of the Indian Institute of Natural Therapeutics are, in their own individual way, advising patients free of charge as to how acute and chronic diseases could be treated by Nature-Cure methods. Our thanks are due to all of them. We hope that, with the help of such selfless workers, the Cause of Natural Hygiene will spread considerably in the Capital in the not too distant future.

SRI AUROBINDO SAID

"Distrust of the curative power within us was our physical fall from paradise."

"Medical Science and bad heredity are the two angels of God who stand at the gates to forbid our return and reentry."

Sri Aurobindo's Advent, August, 1953

Drugless Healing

By Prof. L. Kamesvara Sarma, M. A.

"is concise and yet comprehensive, simple and yet exhaustive and full of details, and will serve not only as an introduction to the study of the philosophy of Nature-Cure and its practice but also as a book of ready reference after one has studied the subject from various sources and points of view."

REVISED FOURTH EDITION (1948)

RUPEE 1

her parents and grand-parents were also vegetarians! what was more, I have yet to see a more active "man's best friend" with a similar wonderful dark coat of hair. When I held up a bunch of grapes as lure, the lithe creature wagged her tail and jumped high. Grapes was her staple meat!

* * *

"Better to eat fresh meat or fish than to live out of cans on preserved, dead vegetables" "Tinned foods are dead foods, in the end they are deadly foods."

Such are the verdicts of well-informed Diet Reformers of the West. During my course of studies in London, at one period I decided to live out of cans; accordingly, I bought various soups, cooked vegetables, fruits, etc., all tinned. Half a dozen loaves of bread were also bought the same day. I had nothing fresh except milk, which too being pasteurised, was actually stale. The reason for this 'diet' was that I wanted to study in my own room for a period of one week without having to undergo the trouble of dressing up and going out miles away to a vegetarian restaurant. First day I felt alright, second day bowels seemed sluggish, third day there was increased drowsiness, and lack of adequate concentration in studies; fourth day by evening I was feeling decidedly weak and feverish. The cause of ill-health was not far to seek. A meal or two of fresh fruits and vegetables set things right. The lesson learnt was this: It is not enough to be a vegetarian; one must have ample fresh, unfired food; else there is no benefit likely to accrue of a vegetarian diet.

Believe it or not, there are vegetarians! in all countries who partake of fish without their conscience pricking them! In India we have Bengalis who call fish "vegetables of water" and relish this non-vegetarian fare even where they abhor mutton or fowl. At Shearn's Restaurant in London a couple came to lunch one day.

Glancing first at the menu card and then at the waitress, the lady asked. "Is there nothing else to eat?"

"What else would you have, madam?"

"Some fillet, or any dish of fish."

The waitress was quite surprised; "This is a vegetarian restaurant, madam," she said.

"So what? Vegetarians do eat fish; don't they?"

"I am afraid they don't, madam."

And the couple had to go away disappointed.

* * *

There are more than two dozen Indian restaurants in London. One can usually get vegetarian as well as non-vegetarian fare at these restaurants. None caters, however, on Diet Reform lines. But there are half a dozen Diet Reform restaurants under English management that supply real, good, nutritious food.

One difficulty constantly confronting a European vegetarian is that most of the fruits and vegetables available in markets is grown on artificial fertilisers; very little is compost grown or naturally manured. The stuff grown on chemicals tastes insipid. I have often tried to partake of tomatoes and carrots bought from grocers in big cities such as London, Paris, Nice and Zurich, and always suffered disappointment, except when, in London, the fresh food was bought at reputable Health Food Stores. We have to thank God for the wonderfully fresh organically grown vegetables and fruits we can usually obtain in our markets. With a few more fertiliser factories of the Sindri type likely to come into existence in a decade's time in India, the diet conscious people of our country will have a hard time getting healthful fresh foods.

* * *

One thing is certain. A vegetarian in a Western country has a more clear-cut idea as to why he is a vegetarian than an Indian has. Here, one is vegetarian chiefly because no mutton or fish enters one's house.

or because one's parents and relations are vegetarians, or perhaps because there is religious prohibition. Such are easily led away by so-called expert opinion or medical counsel to take liver-extracts or chicken-soups in sickness or convalescence. They have to be saved by imparting the light of truth. There are very few vegetarians in our land who are vegetarians because they have studied the good points of vegetarian diet from health, economic or humanitarian viewpoint. Only the few who were once non-vegetarians and then got converted to vegetarianism have the proper illumination as to why one should shun fish, flesh or fowl. In the West, almost every vegetarian is fully conscious of the reasons of his/her unusual diet. The day every Indian vegetarian studies Diet Reform at all angles—nutritional, humanitarian, economic, as well as religious—we shall see a great reduction in sickly, anemic-looking vegetarians who in no way grace the vegetarian movement. When that day comes, there will be more anti-vaccinists, more anti-vivisectionists and more Nature Cure minded people among us. It will indeed be a time of greater health, happiness, rejoicing and peace.

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Anaemia Cured by Vegetarian Diet

By Ramachandra Kathale, Retired Sub-Judge,

1. I was in service. In May 1931 I got a severe attack of blood dysentery. I used to get everyday about 25 to 30 blood-mucus stools. I got malaria also. I became anaemic. My haemoglobin came to 45 p. c. My weight which was 140lbs came down to 112lbs. I could not walk. I took leave for four months. In these days there was no medical college at Nagpur. So I got myself admitted as an indoor patient in the Government Mayo Hospital, Nagpur. There I was given six Ematin injections; quinine was given orally. My dysentery and malaria was cured within 15 to 20 days. But my anaemia and weakness remained. In those days Campolan and other liver injections were not in use. I was daily given tonic mixture containing iron, nux Vomica, and other things to drink. Phospholecithin, a patent medicine was daily given orally. I was given twenty-four Haemocytis Serum injections. Daily I was given to drink egg flip of two eggs (That is to say yellow and white contents of two eggs mixed with $\frac{1}{4}$ seer of milk, one tea spoonful brandy and cane sugar mixed in it). I was also daily given fresh chicken soup of one chicken and also one pill of liver extract. I was given this flesh diet for three months. Water was boiled and then cooled for drinking. After three months my weight rose to 140lbs. from 112lbs and I could move and walk. My haemoglobin rose to 75 p. c. But I did not get back my old strength and used to get daily in the evening 99 degree temperature. I was weak and had no energy. This increase in my weight was simply a fat deposit in my body. The face was yellowish. There was no redness on the face. After four month's leave I joined my duties in this state of health. I was doing my duties full well. But I did not regain my former strength which I had before my illness.

2. Again in August 1932, without any change in diet and drink, I got an attack of blood dysentery and daily I used to have 15 to 20 blood mucus motions. I became very weak and anaemic. I was on duty. The allopathic doctor who was my fast friend gave me Kurchi, opium, bismuth, and all other medicines prevalent then. I was again given six Emetin injections. But to no use at all. My blood dysentery, weakness and anaemia continued. The allopathic doctor then plainly told me that mine was a case of intestinal T. B. and that allopathic medicines given proved failure and hence he advised me to resort to some other system of medicine such as homoeopathy, Ayurveda or Unani. I became hopeless.

3. Fortunately for me I met a gentleman who in a casual talk advised me to take Bhagwan Shri Louis Kuhne's hip bath. My family members were all adverse to it. But as my death was certain I had no other go but to take it and try my luck. I determined to take it. I studied the New Science of Healing, a book written by Bhagwan Shri Louis Kuhne and started my treatment according to it at my home from 1—10—1932. I stopped all medicines. I was taking daily in the morning cold water hip bath for half an hour and thereafter used to wear warm clothes and go out for a walk. I used to eat chapatis (Fulka Rotis) of whole wheat flour of the wheat which was hand pounded on the hand pound mill. The flour contained wheat bran in it. Arhar (Tur dal or Mung dal (green gram) with their husk was boiled and eaten with chapatis (Rotis). I used to take plenty of vegetables, cooked in plain water with little salt added to it. The vegetables were boiled in plain water. Cow's milk, Curd (fresh, sweet curd unadged with any sugar in it) was taken in ample quantity. Little ghee was also taken with chapatis (Roti). I used to take plentiful of the following vegetables which are leafy. Fenugreek (Methi) Amarnath (Chavlai Patti) Spinach (Palak)

Coriander (Dhania Sambar patti) mint (Podina) Radish (Muli) and its leaves were also cooked and eaten by me. Cabbage (Patta Gobi) Cauliflower (Ful gobi), Khol khol (Navad gol) Carrots (Gajar) Tomato (Tomato Bhedra) bitter gourd (Karela) bottle gourd (Dhudia, Louki) Ribbed gourd (Taroi, Dodka) snake gourd (chichanda Padval) Cucumber (Kakdi) Ladies finger (Bhendi) Kovai tender (Parval) onions (Pyas, Kanda) Turnip (Saljan) beans (shem) were all cooked (boiled in water) and these vegetables were eaten by me. I used to eat oranges (Santra, Naragi, mosumbe) apple (Seb) ripe papayya (paka papita) grapes (Angur, Draksha), Ripe sweet mangoes (paka mita Am) guara (Amrud, Bihi, jam, pem) jambul (jambun) Sugar cane (ganna Usa), Lemon (Nimbu in ample quantities. I used to eat dry fruits also. Figs (Angir), and dry raisins (kismis) were put in water (cold plain water) for twelve hours and then eaten and that water was drunk. Ripe red Tomatoes (pake Lal Bhedra tomato) were also eaten, being cooked as vegetables or were put in other vegetables and cooked and eaten. I also used to eat uncooked ripened tomato and raw uncooked radish and carrots (mul and gajar) I did not take constipating vegetables or fruits or grains such as potato (Alu) sweet potato (Sakar kand, Ratnalu) Red gourd (Lal Kumda or Kaddu), Jack fruit (Kathal, Fanas), Arvikand or ghniya; Brinjal (Baingan, Vanga), gram (Chanadal, chana) rice (Chaval, Tundul, Bhat) plantain (kela), green coloured raw tomato (Kacha Hare Rengka Bhedra). I did not eat anything vegetable, or food in which oil or ghee was put while cooking. I did not eat anything fried in oil or ghee; such as Puris, Parotas, Bhajiyas. I did not eat any sweet thing in which sugar was put. I did not put any chillies, (mirchi), or spices or condiments (masalas) in vegetables or food. Sugar was not put in milk, curd or ghee. I drank pure fresh plain water. I did not boil it and did not cool it for drinking. I used to take daily evening walk also.

4. Eggs, mutton, fish, chicken soup are all the things which spoil and damage the health. They are not meant at all as human food. They are against Hindu religion. Bhagwan shri Louis Kuhne has also denounced them in his book. "The New Science of Healing" I never then touched these things at all. Within three months after I began this treatment, my weight which was 140 lb fell down to 119 lb that is to say my false weight which was merely a fat deposit of eggs and chicken soup which I had formerly eaten was driven out of my body. Within these three months I got three mild curative crises of blood dysentery. But with courage I continued my above treatment and diet. Then I got fresh new blood. My weight rose to 133 Lbs. My haemoglobin rose to 95 P. C. my face became red. I got energy of a youth. My blood dysentery was cured for ever. I carried out this treatment at my home while on duty. I can say with pride that since then till I retired and took pension in 1949 I did not take leave even for a single day.

5. I did not get full health and vigour though I had taken eggflip, chicken Soup, Liver pills, iron tonic mixtures and iron injections for my anaemia and weakness. But when I left this flesh diet and resorted to vegetarian diet and Hip bath, I got back my full health, Vim, and vigour and my body became free from all the diseases.

6. From my own personal experience, I can say with bet that it is a mere falacious belief that the meat-diet gives new blood and strength. All the diseases are surely cured if one resorts to the vegetarian diet, milk, curd, and ghee which I took and to the treatment given in the book "The new Science of healing" written by Bhagwan Shri Louis Kuhne.

Dr. Beddow Bayly

Man Behind the Welfare of Monkeys

Dr. Beddow Bayly hails from Surrey (England) and is an old and devoted worker in the cause of animal welfare and vegetarianism. He is keenly interested in the plight of Indian monkeys who are the victims of so called medical and welfare research. He is 70 years old and has spent his last penny to divert the attention of Indian Government and people to this serious problem. But, to his dismay, he finds an utter lack of interest among the Indian people with the result that the number of monkeys which are exported has been increasing every year.

Dr. Bayly had built up a practice in the East-end of London after 28 years of hard work, but in 1941 this was wiped out by the bombing of London. He had to start again from scratch and putting up his plate in Camberley-Surrey, had built a little practice which also came to an end when Health services were nationalised.

He now devotes most of his time in writing pamphlets and is a great asset to the animal welfare movement. He is actively associated with the National Antivivisection Society, London, Theosophical community, Camberley Lodge and vegetarian guest house at his native place. He has also written many other pamphlets on medicine, polio, small-pox, B. C. G, vaccine and on the advantages of the vegetarian diet.

Dr. Beddow Bayly holds a high regard among the various humanitarian and vegetarian workers of the world. He is a kind, loving and helpful man to all of us here and we always look ahead to his guidance and patronage. Everyone is hopeful that his efforts will bring fruit one day and the shameful trade of monkeys will meet its own death and will have no place in the larger cultural set up of the country.

He should be considered the greatest worshipper of Hanuman.

— Why Kill, New Delhi

Care of Our Teeth

C. Bhanumurti, B. A., L T., N. D., Kakinada

It is an irony that one of the most civilized 'Nations in the world', viz. Americans, have very bad teeth. The percentage of persons with artificial teeth, is much greater in U. S. A. than in any other country of the world; and 'Dentistry' is one of the most paying professions in that country, than which nothing can prove better, the bad state of the dental health of a nation.

Next to 'Eyes', Teeth are, *in my opinion*, the most valuable parts of the *Human* body. Teeth are set, just at the very threshold of the Alimentary Canal, the Laboratory which tests, and after admitting the proper food, pulverizes with the help of the teeth, and digests with the help of the various juices in the mouth, stomach and small intestines, and after separating the refuse from the digested food, sends the useful, assimilable part, into our blood. The average length of our Alimentary Canal, is from 33 to 35 feet, and this fact clearly proves what important part the digestive system plays in the Economy of the Human Body. At the very gate of this long Alimentary Canal, is set a beautiful set of 32 strong teeth, 16 in the upper, and 16 in the lower jaw, every tooth in the upper jaw, corresponding with the one opposite to it, in the lower jaw.

The roots of the Teeth are so strongly fixed in the strong jaw bones that strong special iron tongs have to be used by the 'merciless' Dentist to pluck them out. That the Almighty meant these teeth to serve us till the very last day of our life on this planet requires no more proof, if proof is ever needed, than the fact that these teeth, so strongly imbedded in the jaw bones, give a good fight to the Dentist, before he can

dislodge them from their entrenched positions. Sometimes even the application of an anaesthetic is necessary to render the act of pulling a tooth painless. The climax of the job is that the Dentist demands, not a small fee for plucking out the tooth, for which even the best artificial tooth can only be a poor substitute. Very few dentists, if any, have the patience to examine the chances for not interfering with the natural tooth, for the obvious reason that plucking it out and putting in an artificial set, pays much more than his efforts to cure the dental trouble, by not removing the tooth. Surely, this is the 'Dollar' age and nothing can stand before the 'Almighty Dollar'. This is exactly the reason for many doctors of the drug school, for rushing to the Sterilization Box, to pick out the hypodermic needle for giving injection to an ailing patient. There are Drug School Doctors, *even to my knowledge, even in the City of Madras*, who give harmless 'Calcium Gluconate' injections for many MINOR ills, to create the impression in the rich paying patient, that some substantial service is done to him to induce him to pay liberally to the Doctor.

Mere well-intentioned wholesome advice, however honestly given, is often mistaken for inefficiency, unless accompanied by a 'shot', as injections are humourously referred to in U. S. A.

A personal episode, at this stage, is not out of place. One, I, actually went to a Dentist (not a Dental Surgeon, mind you) one morning, for getting relief from excruciating pain which a 'Caries' affected tooth in my lower jaw was giving me for 2 or 3 days then. The Dentist lost no time, after a brief examination of the tooth, in advising the immediate removal of the troublesome tooth observing incidentally, that he recently removed a number of such teeth of an American Missionary belonging to my place. In my anxiety to get immediate relief, in view of a very urgent work I had to

attend that morning, I readily agreed to have the 'offending' tooth removed. Believe me when I say, that he took full 45 minutes, to an hour, to pluck it out, with a strong pair of tongs, with which he exerted all his might. The three roots of the tooth are so strongly attached to the jaw bone, that, even after he struggled, for some 20 minutes, he had not the goodness to suggest that it might be left untouched. The operation was attended with profuse bleeding for nearly 20 minutes, whose sight I could not bear without anguish at the thought, that I lost a precious jewel (for teeth, in our mouths, are like jewels in a costly watch). A dental surgeon would have filled the worn out part of a 'Caries' Tooth with a special amalgam; in fact some days later, when I told this tragic story to my Dental Surgeon, he found fault with me for having gone to a Dentist, and filled another tooth, close to the one which fell a victim to the greed of the Dentist with 'Dental amalgam'; and this tooth is serving me even today, 22 years after its fellow parted company with it. Most Dentists, (not Dental Surgeons) and opticians (not ophthalmic opticians) are having a roaring trade by destroying *Teeth* and *Eyes*, respectively. My repentance, after this event, at the thought that I should have gone to a Dental Surgeon, and not to a Dentist, was simply indescribable, and I was horrified to learn, after some time, that this notorious Dentist was responsible for decorating the mouths of many 'fools' by substituting artificial (in some cases, gold filled artificial teeth) teeth, in the place of God-given ones, much to the disgust, later, of these unwise persons.

Good artificial teeth are not at all cheap. A good set of artificial teeth may cost now anything above four or five hundred rupees; and even the lowest quality, can't be had for less than Rs. 200/-.

A curious event, which actually happened in Andhra, shows how irresponsible well-to-do youths,

play with this most useful and most valuable and really irreplaceable set of God-given teeth.

A semi-civilized well-to-do individual was imposed upon by a sharper of a dentist, who slyly suggested that his not very good looking set of teeth could be easily removed and a beautiful set, fixed in their place, thereby making his face more attractive. Money was no consideration with this foppish young man, and he readily fell into the net. His jewel-like God-given teeth were soon removed, and a new set fixed, which, of course, were felt painful at the outset; but like the bit in the mouth of the newly broken young horse, the set of artificial teeth was borne by this young man, with great pain and patience. A time came when he felt this new ornament to his mouth a regular nuisance, and he was bold enough to attack the dentist, for his wrong advice. As the matter could not be amicably settled, he filed a suit for damages, against the Dentist, alleging that the latter misrepresented facts to him, and so he fell into the trap. I do not remember how the suit ended. It is enough for our purpose to know how unwise persons are misled into believing in the misrepresentations of dentists, and take, in exchange, gilt jewels for those of genuine gold; how valuable are our teeth in their natural places in our mouths, and how the loss of these precious jewels is a major calamity for more reasons than one, as I show below:

- (a) Natural teeth give a sharp neat appearance to the face, and fix its outline—so to speak. A tooth-less man experiences inferiority complex, his sunken cheeks, making him look prematurely old.
- (b) It is impossible to thoroughly masticate our food with artificial teeth.
- (c) Artificial teeth require more than ordinary care, to keep them, in hygienically clean state,

and also to preserve them in a 'trim' condition, for a long time.

- (d) They have to be taken out every night, and will have to be washed thoroughly, before being set in their places, next morning: cases are on record where, when they were allowed to remain in the mouth, during sleep, they came out of the grip of the mouth and were devoured, which caused death of the owners of these artificial teeth.
- (e) When hard things which natural teeth could crush easily, are by inadvertence, attempted to be crushed by artificial teeth, the teeth break and, at times, come out of their sockets, and may require overhauling and refixing, which means heavy recurring expenditure.

The following don'ts if scrupulously followed, keep the teeth, in excellent condition, for any length of time:—

1. Do not crush very hard things with Molars, nor bite such things, with the Incisors.
2. Do not allow sand particles to come between the teeth, by carefully discovering the same, during the process of mastication, which should enable you to spot gritty particles quickly.
3. Do not go to bed, without cleaning the teeth, the last act, before retiring in the night.
4. Do not allow white sugar, to enter your mouth in any form, either as it is, or in sugared preparations, and if ever such white sugar preparations are eaten; make a point of cleaning the inter-spaces between the teeth, with the help of specially made tooth-picks which are available at not more than annas eight per 1000 packet, and which are so shaped as to enter the narrowest crevices between the teeth. These tooth-picks should be always with you after meal time.

5. Never allow any metallic wire or pin or needle to touch the delicate enamel of the teeth, for metal contact spoils the fine enamel and paves the way for dental diseases like 'Caries'.

6. Do not use any brush or chemical pastes, as the use of brush gradually wears away the gums and thereby renders the teeth shaky, gums, besides adding to the beauty of the mouth, hold the teeth, in position. All pastes, whatever be the claims made for them, by their manufacturers, contain chemicals of a corroding nature (however, slight be the corrosion). Herbal tooth powder made by Mr. N. Ramaswami Pillai, may be used with advantage. Pointing finger and the next one, can be used to apply this Herbal Powder. The rubbing of the teeth with fingers, is a sort of exercise to the teeth, as the fingers know instinctively, what amount of pressure, is to be applied to the several teeth.

7. Don't allow teeth to come in contact with very cold things like iced waters, or ice creams, and very hot things, like very hot coffee, or tea. Extreme heat and cold do irreparable harm to the fine enamel of the teeth.

8) Don't colour your teeth with any colouring matter, as most people do, in our country, as it always has a deleterious effect, on the fine enamel of the tooth.

9. Don't wash only the outside of the mouth, after meals or after eating anything, (even fruit for the matter of that) as some particles, however small, of food or fruit, may remain in between the teeth, and gradually putrefy, giving rise to the disgustingly bad odour we experience, when many people talk to us at close quarters. Unfortunately is the baneful practice of moderns (mostly Anglicised persons) to wash their hands, and only the outside of their mouths, in the plates from which they take food (or any other eatables) without taking the trouble of washing the inside of the mouth. After whatever is eaten, mouth should be

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filled with plenty of water and gargled thoroughly, as our orthodox persons do, even in this Atomic Age; and the smallest particle of food or fruit, should be spat out. Tooth-picks should be used to remove any particles still remaining in the interstices of the teeth. It is within my experience, that the mouths of some people—westerners, and westernised Indians (mostly) smell so awfully, that we can hardly stand before them, as they talk. Mouth 'Hygiene' should be observed with scrupulous care.

10. Don't take soft drinks like Kola, Lemonade etc. as they all contain white sugar,—the deadliest enemy to the enamel of the teeth; white sugar is *calcium hungry*, and it therefore extracts the calcium from the teeth, and renders them soft, and sickly. In U. S. A. the amount of white sugar consumed is 100lbs. per head, while in India it is 50lbs. The percentage of persons having artificial teeth is the greatest in U. S. A. We may soon reach that target in India, as we seem to be heading to that calamitous state, from the feverish activity both of the Governments and the people of various states, in starting more and more sugar mills, in order to literally flood the country with this dangerous food-stuff. When we do reach this unenviable state, we can beat the Americans in adorning our mouths also, with '*beautiful*' artificial teeth. I really dread the approach of that state for Mother India, as country Jaggery full of natural vitamins and organic mineral matter is deprived, by these demons of sugar factories, of all these, and it is literally rendered into a *dead stuff*. We are told, in the accounts given by the European explorers into the interior of the African continent, that Negroes (young and old) had strong pearl-white teeth, which was attributed to their taking everything in the raw state. Raw foods do not putrefy so soon, as cooked stuff. It is only after they (Negroes) came in contact with Europeans, and began

partaking of cooked and tinned foods, that their teeth showed signs of decay and the number of toothless persons increased among them. Herbivorous animals living on foods as they are available in Nature, have clean mouths. We know how sweet, the mouth of a Bull or a Cow, smells, particularly when it feeds only on grasses. Antelopes, and Deer in parks, which are fed only on grasses have sweet smelling mouths. Mouths of babes, before they are fed on cooked foods, smell sweet, as people who fondle them know. It appears, the Chinese, have the habit of colouring their teeth, and when asked why they do so, they are reported to say 'shall we have white teeth like a dog?'

11. Don't take flesh, fish, or fowl. Avoid eggs also. All meat and allied foods, putrefy much quicker than vegetable foods and more so, in the crevices between teeth. It is within the experience of all, that dead animal matter emits fouler smell, than dead vegetable matter. Mouths of carnivorous animals give out an unbearable smell. None can stand in front of a cage containing lions, wolves and tigers; while we find no smell at all when we are close to cows, deer, elephants etc. Meat eaters are declared more prone to cancer, than strict vegetarians (I mean Lacto-vegetarians, and not Lacto-Ovo-Vegetarians) Now-a-days, there is a puritanic type of vegetarians, called Vegans, who eschew even milk and milk products. The strange fact is, that this Vegan cult is found in the heart of London—where beef is the staple meat. Strict vegetarian elephant lives 200 years, while lions and tigers which live only on meat, do not live more than 20 or 25 years.

Sri Dr. Achanta Lakshmiapati, Honorary Principal Ayurvedic Research College, Trivandrum, writes in one of his articles, that when a mother brought a child with irregular and spoilt teeth to him, he advised her

to make the child eat as much sugarcane as the child could (not drinking sugarcane juice, but actually taking bits of sugarcane into the mouth and crushing the juice out of them with the teeth), and in a few months, the child's teeth became straight and healthy. I can endorse this fact from my own experience, as I crush sugarcane bits, almost every day, as long as sugarcane is available. In fact, it is my food for the evening, during the season, and my teeth at my age - I am on the "wrong" side of seventy - are whole, but for one bicuspid tooth (which fell a victim to the greed of a Dentist) and one molar tooth which dropped away, as it had a crevice in it, for a long time.

I use no brush, except the brush of a soft twig which Indians use, and even that only occasionally. I clean my teeth side-ways, up and down, inside and outside only with my fingers, and use a horn Tongue cleaner (not a metallic or plastic one) to clean the tongue. I generally wash my teeth, once in the morning and a second time, before retiring to bed. In fact, this is what many doctors advise us to do. Those who are in the habit of chewing betels, should invariably clean the mouth to wash off every particle in the mouth after the chewing is over. Tobacco chewing is a pernicious habit prevalent in some parts of India, and this accounts for the rapid decay of teeth in the case of teen-agers also. Tobacco smoking is equally dangerous to the teeth; and I know many heavy smokers becoming toothless, even before they reach middle age.

It is an irony of ironies, that the country, viz. U. S. A. where the greatest variety and the largest quantity of tooth pastes and tooth powders are manufactured, we find also the largest percentage of people adorned with artificial teeth.

In conclusion, I appeal to the young more than to the old, that no amount of care can be said to be

too much, in preserving our natural teeth, by every means in our power, as we have to chew well and very thoroughly also, *every morsel of food* that enters our mouth, as food, not properly chewed, taxes the stomach very much, eventually leading to its degeneration. In this connection, we must remember that *long-livers* are known to chew well, which only natural teeth could efficiently do.

If one is unlucky enough not to have good teeth till he reaches a ripe old age, from what is said in the paragraphs above, we can boldly say that he must only *thank himself and not his stars*, for such an unenviable state.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

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4, SIR KRISHNA RAO ROAD, BASAVANGUDI

Bangalore-4.

Blame Not Vegetarianism!

S. Swaminathan, New Delhi.

Vegetarianism has all along been an article of faith with most of the people inhabiting our country. It is, in the words of Mahatma Gandhiji, one of the priceless gifts of Hinduism. From the ethical standpoint, vegetarianism stands supreme.

Unfortunately, however, much thought has not been bestowed by many on what could be achieved through vegetarianism. There is a common notion that vegetarianism had made us weak in mind or body, or passive or inert in action. And, when vested interests point out the "health-value" of a meat diet or of some diet of animal origin (e. g. cod liver oil, halibut liver oil, etc.), the vegetarian often falters in his faith. The writer has come across numerous cases where persons who on spiritual or ethical grounds would never like to swerve from vegetarianism, do not hesitate to take to some sort of a non-vegetarian diet, on "medical advice".

Will vegetarianism ever make us weak in body or mind? Should vegetarians be forced to give up their ideal, when ill-health stares them in the face? Cannot vegetarians keep up good health by strict adherence to their ideal and set an example to their brethren who do not see eye to eye with them? Cannot non-vegetarians, who too are not free from the incidence of chronic disease and disability, be made to feel that non-vegetarianism, is not ideal for health? Cannot they be made to take to vegetarianism, not by force or coercion, but the high level of health that ideal vegetarians should exhibit? These are questions that need to be thought about.

When we, followers of Natural Hygiene, claim that vegetarianism is nutritionally far superior to non-vege-

tarianism, the non-vegetarian (or even the 'vegetarian' who is not fully sure of his own ground) often points his little finger to the vegetarian and says that he is not free from disease or disability, that his health is sub-normal or far from desirable. The non-vegetarian also quotes exhaustively from the "medical" and "scientific" opinions praising the "health-value" of flesh foods. When such opinions are quoted, the vegetarian often gets confounded. But, if he does not switch over to non-vegetarianism straightway, it is mostly on ethical or spiritual grounds.

As for the propaganda in favour of meat-eating, the less we care for it the better. For, as Dr. Herbert M. Shelton of U. S. A. rightly says,

"It should be known that much of the present propaganda in favour of eating animal foods is motivated by cash supplied by the dairy, poultry, fish and packing industries. Since the ending of World War II, the meat packing industry has been particularly anxious to build up the myth that man cannot be adequately nourished without animal proteins. Many people learned during the war that they could get along with less flesh foods or with no flesh foods at all. These must be recaptured for the meat business. No business likes to lose its customers. One radio pitch man who is very vigorous in his denunciation of vegetarianism and in his insistence that man must eat animal foods, gives away hams over the radio as a means of inducing people to listen to his meat-selling talks. It is well, always, when one of these men begins his talk for flesh-eating, to stop him long enough to ask what he is selling and who is paying his salary. If you know what he is selling and who pays his salary, you may then know what he 'thinks' and why he says what he does. 'Money talks'. It also writes, as Sinclair has shown.

"Much of what is called 'research' is also motivated by the cash supplied by the meat-packing industry. Experiments are conducted by men of science, the experiments being financed and the scientists being paid for their work with funds provided by the meat industry. Their experiments are carefully 'controlled' so that they reveal what the paymaster wants revealed. It should never be forgotten that these men of science may be purchased at a time a dozen, even in these days of inflation."*

One of my friends summed up the above views of Dr. Shelton aptly, though funnily, in the following words: "The opinions are given by persons who are under the influence of the modern *Panchakshara*, m...o . n...e...y"

Vegetarianism can confer high level health on the followers, if only mistakes are not committed in planning the vegetarian diet. It is often considered by many that if they keep away from flesh foods and eggs, they could be considered as vegetarians. True, they may be vegetarians; but, in the interest of physical and mental health, 'vegetarianism' has to be understood in its wider, more comprehensive, sense and practised. So long as this is not done, vegetarians cannot enjoy high level health which alone is the immunity to all types of disease. (The writer is not to be misunderstood in any way that no such mistakes are committed by non-vegetarians. Nor does the writer admit that non-vegetarians enjoy Natural immunity.)

How can the existing vegetarian diet be made more positive? What are the errors commonly committed by the majority of vegetarians? An attempt will be made to discuss these points briefly. It is worth remembering that the consequences of these errors—disease and disability—are often ascribed to vegetarianism by many.

* "Superior Nutrition" (1954 edition), page 73.

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Will vegetarianism ever make us weak in body or mind? Should vegetarians be forced to give up their ideal, when ill-health stares them in the face? Cannot vegetarians keep up good health by strict adherence to their ideal and set an example to their brethren who do not see eye to eye with them? Cannot non-vegetarians, who too are not free from the incidence of chronic disease and disability, be made to feel that non-vegetarianism, is not ideal for health? Cannot they be made to take to vegetarianism, not by force or coercion, but the high level of health that ideal vegetarians should exhibit? These are questions that need to be thought about.

When we, followers of Natural Hygiene, claim that vegetarianism is nutritionally far superior to non-vege-

VEGETABLES AND FRUITS ARE PRIMARY FOODS

In the present-day vegetarian diet, vegetables as such form a very minor part. Cereals, pulses and grams, etc. form as much as 90% of the diet. Even these cereals, etc. are refined ones and the cooking is often done the wrong way. The little quantity of vegetables taken along with the diet is almost always fried, mixed with too much condiments and spices. The vegetables thus prepared lose most of their nutrition and what is taken is useless, from the standpoint of nutrition. If such a diet happens to be 'tasty', it is mostly due to the condiments and spices and frying.

As Sri Lakshmana Sarmaji stresses all throughout, vegetables and fruits are primary foods. Their health value is immense. Vegetarianism is not the last word of Hygiene for Man. Man should not only be a vegetarian, but must become a vegetablarian, if he is to enjoy positive health. The quantity of vegetables in the daily diet will have to be considerably increased with naturally a consequent reduction of the cereals, pulses, etc. This is what is meant by the term 'vegetablarianism'. Such of the vegetables as can be taken raw, should be consumed in that way, as thereby we stand to gain nutritionally. The vegetables that need to be cooked should be cooked in such a way as to conserve the maximum possible nutrition.

WHOLENESS AND WHOLESOMENESS

Foods should be consumed whole as far as possible, only the unedible parts, if any, being removed. "Wholeness" is a very vital factor to guide us in choosing the foods. One of the most important objections that Natural Hygiene puts forward to the use of manufactured foods is that during the process of manufacture, many of the vital elements are removed and 'wholeness' is thus lost. Frying, or any other

wrong method of cooking, whereby vital nutrition is lost, is not recommended for the same reasons

AVOID DEVITALIZING FOODS

The health-seeker should avoid the consumption of devitalizing foods, e. g. polished rice, dehusked grams and pulses, maida, white sugar, etc. as also all manufactured foods. To the extent these are consumed, they will cancel the effect of positive foods. Consumption of hydrogenated oil would create very many complications, including hardening of arteries, visual defects, etc., in due course of time. As for white sugar, its destructive effect on health is immense. Cane sugar is, in the words of Professor Kamesvara Sarma, "cane juice *minus* vitamins, *minus* minerals, *plus* some poisons which are the decolourising agents such as bone charcoal, H₂S, KMnO₄, and some aniline dyes. The decolouriser goes into solution and becomes united with the resultant sugar, throwing out the colouring matter." The biological effects of refined sugars on the system are much like those of a drug, and the sugar-addict actually craves for sweets just as a dipsomaniac yearns for alcohol. Refined sugar robs the blood of its calcium and the lack of this calcium starves the teeth, causing cavities. Arthritis is now recognised as a disease that owes its prevalence to a vitamin lost in sugar-refining, a factor known as the 'Wulzen factor', or anti-stiffness vitamin.

AVOID STIMULANTS AND SEDATIVES

As has been repeatedly pointed out in the issues of *The Life Natural*, the health-seeker should eschew all drugs, stimulants and sedatives.

OBSERVE RULES OF VITAL ECONOMY

The simple rules of Vital Economy, viz. eating only when hungry, eating moderately, taking the

principal meal after the day's work is over, etc. etc., should be observed by the health-seeker.

If most of the present-day vegetarians happen to keep indifferent health, it is not because of any inherent defect in vegetarianism, but because of the many mistakes committed by them in planning their daily diet. Often, the complications that result from consumption of vegetarian foods containing excessive starch, protein and fat, refined foods wrongly cooked foods, coffee, tea, the so-called 'soft drinks,' etc. are attributed to vegetarianism, even as the spontaneous disappearance of disease brought about in certain regions by environmental transformation (e. g. slum clearance, better housing, increased ventilation etc. etc.) has been wrongly placed to the credit of medicine! Let the vegetarians take to Diet Reform, as recommended by Natural Hygiene, in the interest of physical and mental health. Let there be no loose talk of a vegetarian diet being always defective!

स्वाधीनस्वास्थ्यमहाविद्या

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Edible Leaves

N. Ramaswami Pillai, Naturopathic Herbalist

Sattvic herbs and greens are the only supreme food and medicine. Non-eating of these is the main cause of disease. In ancient days sattvic plants and their products alone were used as medicines in Ayurveda and Siddha systems. Gita advocates only the Sattvic food for people to be healthy, holy and happy. All food substances which have mild (not strong) tastes of any kind including sweetness are considered sattvic. Edible leaves which have not only the mild tastes of any kind but also the unique quality of health-giving are considered sattvic.

Leaves are superior to other parts of a tree such as roots, barks, seeds, flowers and fruits. They are very important to a plant to be alive. Some plants, the leaves of which are plucked often are not growing vigorously. Leaves alone get the direct exposure of sun light. Plants extract all essential substances from earth, air, water and sun. All the essential substances extracted from the above go to the leaves which is a mysterious laboratory of Nature. There with the help of sun's rays and chlorophyll found in the leaves the inorganic substances are converted into organic ones and are then distributed to all parts of the plants. We may briefly say that the work of digestion is taking place only in leaves.

According to the principles of Food and Nutrition, foods are divided into two categories. One is protective and the other is non-protective. Foods that are absolutely necessary for maintaining health and for healing diseases are called protective. They are rich in vitamins, mineral salts and cellulose but poor in the body building materials such as proteins, fats and carbohydrates. Leaves, vegetables and fruits are protective foods and among them leaves stand first,

having medicinal qualities also. Non-protective foods are grains, pulses, oils and meat.

The neutralisation and elimination of acid wastes of blood which is the real state of the body in all kinds of disease are done only by the organic mineral salts. Vitamin deficiency in food causes disease and their administration in the form of food eradicates disease. Cellulose in the leaves removes constipation, which is the main cause of other serious diseases.

I have done experiments in dieting and treating patients with a number of sattvic herbs and leaves over a number of years and can safely assert that they help to obtain robust health and long life.

In the Next Issue

News about the concluding session of the XV World Vegetarian Congress held at Madras and some of the articles received for this Special Number which could not be published owing to lack of space will appear in the January '58 issue along with the usual features of Self-treatment articles, the serial article on Human Physiology contributed jointly by Dr. Kartar Singh Jamwal and Sri S. Swaminathan. Readers are requested to become regular subscribers and also to recommend this journal to their friends and relatives.

Gurudev Dr. Radhakrishnan's Blessings to
CITIZEN



VICE-PRESIDENT'S SECRETARIAT
NEW DELHI.

August 15, 1953

My dear Khera,

Thank you for your letter of 13th August. I am glad to get the copies of 'Citizen' and read them.

It is a pleasure to know that your journal is being read by men and women in our schools and colleges. I hope very much that the journal will find a larger circle of readers.

Yours sincerely,

Radhakrishnan
(S. Radhakrishnan)

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The Monkeys' Complaint

(The following are the first and last stanzas of a poem, where the monkeys made a plea for humane policy towards themselves; the poem was composed by Sri C. Rajagopalachari, ex-Governor General of India, and published in "The Harijan" over two years ago. The stanzas were reproduced in Vol. XIII No. 1 (September 1955) issue of *The Life Natural*. We reproduce them once again, in view of the topical interest, *vide* the resolution adopted by the Fifteenth World Vegetarian Congress, published elsewhere. *Editor*)

Know you not what they'll do with us
In whose hands in callous cruelty
You trap and place us for a little pelf?
If you are tired of your cousins dumb,
And you think our number robs you of your food,
Send us to lethal chambers,
Or shoot us down among our jungle trees.
O give us sudden death, but do not make
Victims of us for tortures inconceivable,
More horrid than any disease
That man has earned by his various sins.

*

*

*

Not for this did the Father of the people
Clear the chambers of power
For you to take the chairs the foreigner filled!
He had might unlimited in those chairs,
But he ever acted with a care that was wise
And so unlike your present thoughtlessness.
Look upon us the same as your little ones
The sweet children who're dear to you,
O do not send the race of Hanuman
For unbearable tortures to foreign lands.

Ban on Export of Monkeys Urged

Resolution Adopted by the Fifteenth World Vegetarian Congress

A ban on export and slaughter of monkeys for medical experiments was demanded by the Fifteenth World Vegetarian Congress which concluded its Northern Regional Session in New Delhi on the 16th November, 1957.

Describing this business as "a vile trade" a resolution adopted in this connection said that the immense suffering caused to monkeys in their capture, removal from jungle, and then transportation to different countries would cause humanitarians to protest against it. The Conference was convinced that the people of "this noble nation which has given birth to so many of the world's humanitarian ideals," would immediately and instinctively see the connection between the conference's plea for non-killing of animals for food and its protest against and suffering distress involved in the export of monkeys.

With a right type of food, the resolution said, the people would not need the salk vaccine which was prepared by slaughtering monkeys. A large number of people became vegetarians primarily motivated by a desire to relieve the gigantic amount of suffering caused to animals by the wholesale slaughter going on all over the world day in and day out.

"Like all humanitarians, we (the conference) hope that any problem, whatever it may be, will always be solved in the most humane way which can possibly be found. The export of monkeys is very far from being such a solution," the resolution added.

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