



Health Science

\$2.50

Vol. 6 No. 3
May/June 1983

The Journal of Natural Hygiene

THE ANHS, SHELTON AND VETRANO FIGHT BACK

No. 82-1659
In the United States Court of Appeals
for the Fifth Circuit
New Orleans, Louisiana

Joan F. Carlton, et al
vs.
Dr. Herbert M. Shelton, et al

BRIEF OF APPELLANTS

On Appeal from the United States District Court
for the Western District of Texas

**To The Honorable United States Court of Appeals
for the Fifth Circuit:**

NOW COME the Appellants Herbert M. Shelton
and Vivian V. Vetrano,
and respectfully present this their brief on appeal. . .

"This case presents novel and important questions concerning the freedom of individuals to choose health care procedures which are not recognized by the medical establishment and the liability of those persons and institutions who provide such alternative procedures to individuals who choose them contrary to the advice of physicians. . ."

See the Legal Watch page 19



The American Natural Hygiene Society, Inc.

Dedicated to Natural Hygiene the Science of Health

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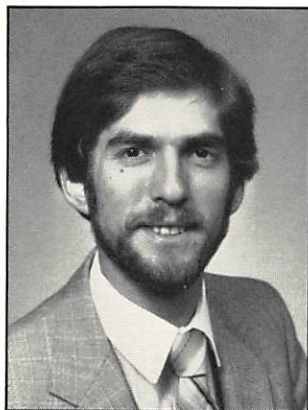
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President's Message



Convention '83: The Bargain of a Lifetime!

If you are looking for the bargain of a lifetime, you will find it at the 1983 Convention and Natural Living Conference of the ANHS scheduled for July 17th through the 22nd at the University of North Carolina at Charlotte. Our Board of Directors has taken special steps to make it more economical than

ever before to attend the full ANHS Conference and enjoy all of its many special educational and social experiences.

First, we have shortened the length of our Conference from seven to five days beginning Sunday, July 17th, and ending with our Farewell Banquet on Thursday, July 22nd. This reduces the number of days that those attending have to be away from their jobs and family, and also lowers the overall cost of meals and lodging.

On another important level, we are providing major incentives to attract families, children and college students. Specifically, we are for the first time offering a completely *free registration* for all children seventeen and under who are accompanied by an adult as well as *all college students* with ID cards. In the view of our Board, the youth of today are the future of our Society, and we are determined to allow them to enjoy the beauty and the educational experience that only an ANHS Convention can provide.

Finally, we have made special arrangements with the University Food Service that will make dining in the ANHS Cafeteria affordable and attractive for everyone.

Although the Conference is shortened and prices are maintained or reduced, we have not in any way cut back on our program. Indeed our program will be wider than ever. Dr. Jack Goldstein of Detroit, Michigan will be delivering a dramatic presentation on his triumphant six-week fast which resulted in his return to good health and a recovery from colitis. Joy Gross of the Pawling Health Manor in New York and author of the recently released "The Vegetarian Child" will present a comprehensive workshop on Natural Hygienic living and food preparation. Dr. Vivian Vetrano will be sharing insights into her and Dr. Shelton's courageous, still continuing legal battles in San Antonio. Dr. Alec Burton of Australia and Dr. Keki Sidhwa of England will be returning to our Conference to share their brilliant Hygienic perspective on the most current health issues. Dr. George Wootan, a maverick M.D. under the gun from his colleagues in the State of New York will be with us to tell you everything you always wanted to know about home-birthing and breast-feeding. Jack Trop, Hannah Allen, Frieda Kabelac, Dr. D. J. Scott and many, many others will be teaching how *self care* is your real key to true health care.

And all this under circumstances you can't afford to miss, with time out for fun, exercise, relaxing and Hygienic togetherness.

Convention '83 - truly, your health and vacation bargain of a lifetime!

Hygienically yours,
Mark A. Huberman

NATURAL HYGIENE DEFINED

Hygiene is the science of health. Hence, the policy of *Health Science* is governed by the principle that Natural Hygiene recommends no external "cures." Natural Hygiene is the system and the lifestyle which helps people to live in harmony with the physiological needs of the human organism, thereby maximizing health. By supplying the body with the basic requirements of nature – natural vegetarian diet, unpolluted air, exercise, rest, sleep, mental and emotional poise, wholesome environment, and productive activity – in the event of illness the self-healing powers resident within the body are given full reign.

Health Science is the official membership journal of the American Natural Hygiene Society, Inc., a tax-exempt not-for-profit organization, incorporated in the State of Illinois. Annual dues are \$20 Regular; \$23 Canadian; \$25 foreign (payable in American funds); \$50 Sponsoring Life; \$100 Century Club; \$1000 Sponsoring Life; \$3500 Patron Life; \$10,000 Endowing Life. A limited number of back issues are available at \$2.50 each. Note: Gifts and bequests are tax deductible.

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Health Science (ISSN 0161-5874) is published bi-monthly and copyrighted © 1981 by The American Natural Hygiene Society, Inc., 698 Brooklawn Avenue, Bridgeport, CT 06604, (203) 366-6229. Second class postage paid at Bridgeport, Connecticut, and at additional mailing offices. POSTMASTER: Send address changes to Health Science, 698 Brooklawn Avenue, Bridgeport, CT 06604.

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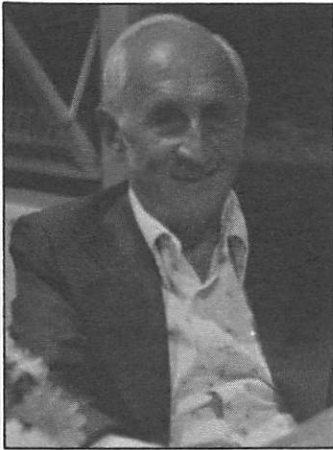
The Journal of Natural Hygiene

Features

An Update With Dr. Shelton Continuing guidelines from our irrepressible leader.	4
What Price – "The Remedy Mentality" by K. R. Sidhwa, N.D., D.O. "Ill health is due to enervation and toxemia."	5
You Are A Miracle by Gerald Benesh, D.C. Arousing awareness to the wonders of Natural Hygiene.	7
Muscles Are Not Burned Up While Fasting by Frieda Kabelac Begins with a refutation and carries on with "how the body really works."	8
Power Is Life by Joy Gross "If you want to find health and happiness, start making changes NOW."	10
Folk Dancing Is More Than Fun by Kate Sharp Joy and exhilaration in this magic circle.	14
Do Foods "Cure"? by Kenneth J. Jaffrey NO! And neither does any other external factor.	25

Departments

President's Message by Mark A. Huberman Invitation to attend our 1983 Convention.	
Editorial by Jack Dunn Trop Is the time coming when Natural Hygiene will be widely received?	2
Legal Watch An in-depth review of the Shelton/Vetrano trial and a summary of the appeal.	19
Our 35th International Natural Living Conference in Charlotte, North Carolina.	16
Chapter News A visit with our friends across our northern border in Toronto.	31
Book Review: Circumcision – An American Health Fallacy: A probing evaluation by Dr. Monroe Burton.	27



“Gandhi” Wins Academy Award!

When Will Natural Hygiene Win Wide Recognition?

With the objective in mind of taking some steps toward reaching a hopefully definitive answer to the above question, I began by writing the following letter to Dr. Herbert M. Shelton:

Dear Herbert,

I plan to write an editorial about Mahatma Gandhi. As you probably know, the motion picture about his life received this year's Academy Award.

Here is a question. Did Gandhi write to you? To your knowledge was he familiar with any of your books or those of our Hygienic pioneers? Away back in my mind there is a feeling that you wrote about him several times.

The puzzle is that when he fasted the world got the impression that he was in danger of dying. On the contrary, he seemed to be well aware that great benefits were to be derived from fasting. I will appreciate any information that you can give me.

Frankly, my objective at this time is to take advantage of the enormous publicity that the picture has received, and use it for the benefit of wider public relations for Natural Hygiene. The climate of acceptance for what you have pioneered, lo, these many years, is greater now than ever before. Concomitantly, the misinformation and misinterpretation of what we stand for is also greater than ever. However, we must bear in mind the admonition of Ben Johnson. He said, “I don't care what you say about me, as long as you don't ignore me.”

Sincerely,
Jack

With characteristic promptitude, I received the following incisive reply:

Dear Friend Trop:

Buried somewhere in the pages of the Review is a brief story of the conversion of young Gandhi to the Macfadden version of nature cure. A copy of Volume 3 of my “Hygienic System” occupied a prominent place in Gandhi's personal library. Keki Sidhwa can give you the story of a young lawyer whose name was Gandhi, who met a graduate of the Macfadden College of Physcultopathy on the boat returning to India and his conversion to nature cure. The Ashram founded by Gandhi carried out many fasts and sold many of my books. Gandhi asked me to come to India and lecture in the Indian Universities. He wanted me for a period of six years. I agreed to two years and Gandhi agreed to raise the money in advance. World War II intervened and our plans were never carried out. All of this was arranged by Gandhi's secretary. Gandhi did not communicate directly with me.

Sincerely,
Bert

A little further research reveals that Hereward Carrington wrote two articles about Gandhi and fasting for Dr. Shelton's Hygienic Review, in March, 1945, and October, 1950. One day, soon, we will reprint at length a goodly part of the 1945 report, but for our present purpose we will dwell briefly on Carrington's introduction to some of Gandhi's remarks about fasting, as they appeared in the 1950 issue. Carrington's title is: Mahatma Gandhi on Fasting. He opens as follows:

I have recently had sent to me an interesting compilation of the writings of Gandhi on the subject of fasting, culled partly from his own contributions to “Young India,” “Harijan,” and other periodicals, and partly from his correspondence with British officials, when undertaking his “protest fasts,” in the cause of his “non-violence” reforms. The booklet is entitled “Ethics of Fasting,” and embodies Gandhi's views on the physical, mental and spiritual benefits of fasting, and its powerful influence upon the lives and thoughts of others, as well as upon the subject himself.

As a cleansing and purifying agent, fasting has no rival. The benefits to be derived from it are undoubted. But, while Gandhi has much to say regarding this, he also insists upon its ethical and spiritual values, and its importance in acquiring the necessary self-discipline. The two are, in his mind,

vitality connected. This, in part, is what Gandhi says concerning his own fasting experiences:

"A medical friend who believes in fasting under certain circumstances invites me to reduce to writing the physical effects of fasting as I have observed them . . . Though almost all my fasts have been undertaken for a moral purpose, being an inveterate diet reformer and a believer in fasting as a cure for many obstinate diseases, I have not failed to note their physical effects . . .

"I am not aware, during the whole of the fast, of having suffered any pangs of hunger. Indeed, on the day of breaking the fast I was in no hurry, and broke it half an hour later than I need have. I broke the fast on orange juice and grape juice, about six ounces altogether, and I sucked the pulp of an orange . . .

"At the time of writing these notes it is the twelfth day after the breaking of the fast. The weight lost during the seven days of the fast was 9 pounds. I have now regained the whole of that weight, and am now weighing a little over 103 pounds. For the last three days I have taken regular exercise, both in the morning and evening, without the slightest fatigue. There is no difficulty in walking on level ground. The bowels move fairly regularly, and I sleep almost to order.

"My own opinion is that I have lost physically nothing as a result either of the twenty-one days fast or of this, the latest seven days fast. The physical and moral value of fasting is being more and more recognized day by day. A vast number of diseases can be more surely treated by judicious fasting than by all sorts of nostrums. More mischief than we are aware of is done by the drug treatment. But not many cases of harm done by fasting can be cited. Increased vitality is almost the universal experience of those who have fasted. For real rest for body and mind is possibly only during fasting. Suspension of daily work is hardly rest, without the rest that the overtaxed and overworked digestive apparatus needs, in a multitude of cases.

"The moral effect of fasting, while it is considerable, is not so easily demonstrable. For moral

results there has to be perfect cooperation from the mind. And there is no danger of self-deception. I know that if the medical profession courageously popularized the fast among their patients, there would be infinitely less suffering than there is now, and that many would be saved who now die through the drug and the feeding treatment . . .

"Fasting is an institution as old as Adam. It has been resorted to for self-purification or for some ends, noble as well as ignoble. Buddha, Jesus and Mohammed fasted so as to see God face to face. In my fasts I have but followed these great examples, no doubt for ends much less noble than theirs."

My concluding thought, as to the answer to the question asked in the opening sentence of this Editorial, is that we ARE receiving definite responses. People are awakening, ever so slowly to the powerful and prophetic message of Natural Hygiene. Little by little, ever so slowly, small pockets of the world are "buying" tiny packages of what we have to offer. Seldom is Natural Hygiene given credit for the source. Seldom is it pure Natural Hygiene. A Beverly Hills diet book suddenly becomes a best seller, and in this minority case the author does give credit to Dr. Shelton's Food Combining Made Easy. A Richard Simmons bounces on to the television screen, taking full credit for having "discovered great secrets" of how to be astonishingly healthy. Professional "Nutritionists" are multiplying all over the country geometrically, each with their "own" magic formula, freely borrowed and distorted from our archives.

Let us not be discouraged by this philandering and pilfering. "Imitation is the sincerest form of flattery," and it behooves us to remain true to our basic principles, and to continue to offer our simple "nature endorsed program" to the general public. Our day of wider recognition will come. Let us continue to "keep the faith."

On a practical level, we should concentrate on two goals, one to follow on the heels of the other. Let us reach out to foundations, etc., for money . . . big money, and in the meantime, to use whatever windfalls may come our way, large or small, to truthfully use public relations, toward our ultimate aim; namely . . . to reform the world.

An Update With Dr. Shelton

Conducted by Jean Oswald in San Antonio, Texas — April 8, 1983

Questions were furnished by Mark A. Huberman

In our last interview, you indicated (as Mark Twain once stated), that "Rumors of my death are greatly exaggerated." Tell us now, Dr. Shelton, are the rumors of your death still exaggerated?

Yes. In fact, these rumors are so persistent and frequent that I am beginning to wonder if they are not born of wishful thinking.

While our readers will be happy to know you are still very much alive, though not actively kicking, they might also want to know how old you will be on your next birthday.

I will be 88 on October 6th.

The world in general and our Society in particular knows you best through your monumental writings. What do you have coming out next?

I have co-authored a book with Jean A. Oswald titled FASTING FOR THE HEALTH OF IT that will be off the press in July. I am presently working with Jean on a biography of myself to be published under the title SANDBUR OF THE RIO GRANDE.

The media has been greatly preoccupied with the death of Dr. Barney Clark, the dentist who made history as the first recipient of an artificial heart. Our readers would appreciate your personal observations both on Dr. Clark and this unprecedented medical procedure.

Dr. Clark was a courageous man whose death I predicted before the operation was performed. The death of Dr. Clark will not stop the experiment. Many deaths will be recorded before surgeons will learn that artificial hearts will be rejected as a foreign body. The cost of the operation will prevent the operation from becoming popular.

Other examples of medical wizardry are the genetic engineering and "test tube babies," pursuits that occupy so much of the scientific community. From a Hygienic standpoint, where does this all lead?

It leads into a blind alley. It removes no causes of infertility; it supplies none of the biological essentials of healthy life. It is merely an extension of the effort of the scientific world to provide us with artificial substitutes for healthy structures and functions. What is needed is knowledge of the normal conditions upon which normal functions are based and how to restore

these. This knowledge is possessed and disseminated by Natural Hygiene.

Recent industry and government sources report that twenty years of scientific research now indicates that there is no certainty that the birth control pill is potentially cancer causing and that the alleged benefits outweigh the presumed risks. Any comment on these new reports?

Concentrating attention upon cancer which may evolve in twenty years causes neglect of the immediate evils that are caused by the birth control pills. It is impossible to meddle with the normal functions of life to the extent that the birth control pills do without producing harmful results.

The medical establishment has undertaken a new campaign to discredit home-birthing and has initiated social and legal obstacles to the licensing of traditional midwives. How should enlightened citizens, especially Hygienists, cope with such obstacles to Health Freedom?

Almost the first action of the medical profession at its birth in Athens about 2,400 years ago was that of securing the passage of a law prohibiting midwives from attending the women of Athens and giving the medical profession a monopoly in midwifery. Led by courageous and determined midwives, the women of Athens compelled the law makers to repeal the law.



Dr. Shelton

The present drive of the profession to secure the outlawing of home-births is an extension of the never-ending effort of the profession to obtain a monopoly over human life. The effort must be resisted.

Getting back to medical engineering, it is now possible to mechanically sustain the life of a person long after one has ceased to exist as a functioning human being. This phenomenon poses ethical, legal, as well as scientific questions. How do you assess the conflict between those who believe that "life" regardless of its quality must be sustained and the right of an individual to terminate one's own endless suffering and hopelessness?

Let us not too hastily accept the surgeon's claim that they may prolong life. We may be sure that they can make its ending more painful. The conflict between those who believe that "life" regardless of its quality must be sustained and the right of an individual to terminate one's own endless suffering and hopelessness will have no easy answer. Trust us to muddle through.

The population of the world, which of course includes Hygienists, live under all types of climatic environments and conditions. Is there an ideal climate and environment that is most conducive to a Hygienic lifestyle?

There are a few favorite spots in the sub-tropics that are relatively favorable to life, but on the whole, the world is unfavorable to life most of the time.

Following up on the last question is it appropriate or advisable for persons in particular climatic regions to consume foods grown in that particular environment, and, as a corollary, to avoid foods raised in distant areas?

I know of no sound reason why food grown in one climate will not sustain life equally as well as food grown in another climate. If we are confined to locally grown foods, we will be without foods much of the time.

How about Reincarnation? Does it make any sense?

What is there to reincarnate?

If you did believe in it, who would you suppose you were in your previous life and who would you like to be the second time around?

I cannot think of anyone in the past, who I might have been, before what I now am.

Do you consider yourself an atheist or an agnostic, and if you are a "believer," do you feel you are heading for heaven or hell?

An agnostic is an atheist who is afraid to say so. I am not yet ready to go to either place.

Are you still optimistic about the future of the Natural Hygiene Movement, and if so, why?

Yes, because there is nothing to take its place.

At the conclusion of our last *Health Science* interview, you urged the necessity of maintaining Hygienic purity. Do you have any other message or advice for the many new members who will be convening this July for our 35th annual ANHS Convention?

Yes. Equip yourself with a full knowledge of Natural Hygiene, to the end that you may be able to meet the rosy picture of health, which the progress of science holds for us, with a more realistic program of living, based on biological principles.

What PRICE – "The Remedy Mentality"?

By K. R. Sidhwa, N.D., D.O.

Ill-health is so prevalent in our modern society all over the world that doctors of all the so-called "healing systems" are beset with a mass of people who are seeking relief from their aches and pains and their disabilities. All these systems and their practitioners are jostling each other to get to the patient first, so that they can claim that their method is successful in bringing the much needed relief and amelioration of the symptoms to their patients.

This "remedy mentality" is as prevalent among the practitioners as it is in their patients. I do not blame the patients, the mass of suffering humanity who, not knowing anything better, are forced to seek palliative measures in order to cope with their day to day living, free for a time being at least from their pain-wreaking agony.

I witnessed this phenomenon in no uncertain terms when I recently attended the "Third World Congress of Alternative Medicine" in Sri Lanka, India, where I was invited to speak.

There were people (delegates) from 90 different countries, and as many "pathies" represented. There were loads of homeopaths, allopaths, herbalists, aeromotherapist, 2-3 naturopaths, a few osteopaths, quite a few representatives of the Indian indigenous medicine, i.e. aurvedatherapist, unanitherapist, yogatherapist, psychotherapists, etc., but a great

Continued on next page

majority were practitioners of Chinese traditional medicine representing macrobiotics, acupuncture and acupressure therapists. May I say that there was but one sole representative of Natural Hygiene.

I heard a lot of papers – some very impressive on various diagnostic procedures, some very erudite explanations of why a particular drug or herb or tincture had such and such an effect, and some very impressive demonstrations of pain control and analgesic effects of acupuncture therapy. I was lucky enough to be chosen to witness a few major surgical operations done without any chemical anaesthetic, relying solely on acupuncture.

But I was not surprised to learn that they (i.e. the representatives of various therapies) who all paid lip service to the dictum that "Nature alone heals" and that "healing is a biological phenomenon" were adamant that their various therapies influenced this "biological process" to accelerate or speed up the healing. Everybody claimed to have results. Each therapy vied with the others in claiming "cures." The most vociferous were the acupuncture therapists – this ancient art of "needling" is gaining ground fast, not only in so-called Third World countries, but in Europe and America as well. The advantage they have over others is that no cost is involved in purchasing drugs and chemicals and hence there are no side effects from taking such deleterious substances into the body. The relief they give to their patients cannot be denied. I was myself witness to several cases whose response to acupuncture was miraculous compared to the orthodox allopathic medicine procedures. I try to be objective in my observations and one of their theories "the motorgate" response is reasonable. It was a pity that Dr. Herbert M. Shelton was not there to comment his views. For example, in cases of paralysis due to poliomyelitis I saw cases where after 8-15 years of paralysis, the patient was once again able to walk after continuous acupuncture treatment. Their explanation was that in long-standing Bell's palsy, hemiplegia, poliomyelitis, etc., the anterior horn cells (or their equivalents) are not all dead or irreversibly damaged as commonly presumed, but are more often than not in a state of "suspended animation" or "hibernation," so to speak. Acupuncture is able to successfully stimulate these dormant cells with the consequent activity which follows. For the scientific-minded there is enough neurological material I can recommend to study.

However not a single advocate of a single therapeutic school stressed the importance of teaching the patients "a change of their life style" to create health out of sickness or to prevent sickness.

That ill health and sickness are due to enervation and toxemia, which are the results of one's day-to-day

living habits, was left to me to spring upon this erudite audience. The importance of wholesome food, sound nutritional habits, rest, sleep, fresh air and sunshine, mental and emotional poise, the use of physiological rest (fasting) and good postural habits and the need for vigorous daily exercise was not even considered by the learned professors and doctors who thronged the halls.

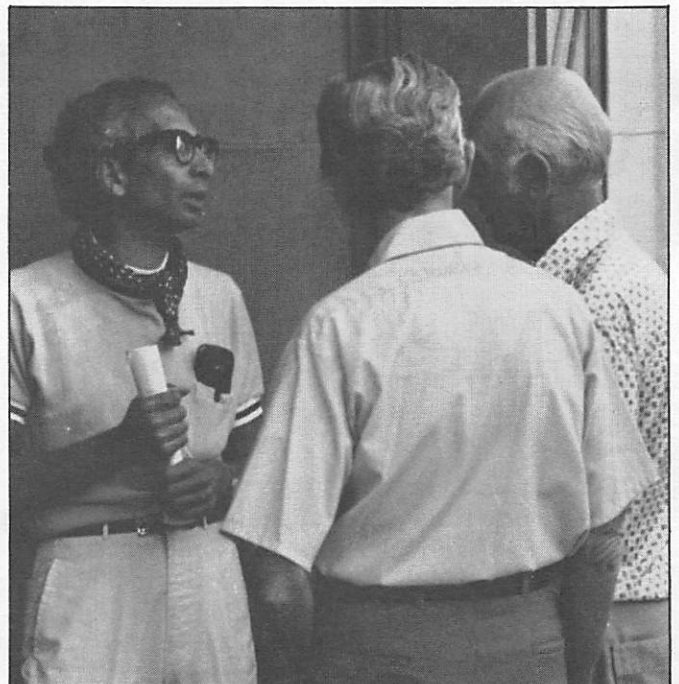
When I explained that most of them even with their varying therapies got successful results because most diseases were of a self-limiting nature and, that the living organism always works towards repair and regeneration and health as soon as a chance is given, this was an eye-opener to most of them.

One professor (an M.D.) from Germany attacked me by saying, "It is impossible for anyone to fast for 20-40 days without damage occurring." He was flabbergasted into silence and "No comment," when I told him I had successfully fasted 25,000 people over a period of 30 years, many of whom had fasted precisely that long and were better specimens of health due to their fast and hygienic habits. The same professor blatantly exposed his ignorance of "Fasting Physiology" by saying, "The brain cannot live without sugar and the sugar is used up by the fasting body in the first five days."

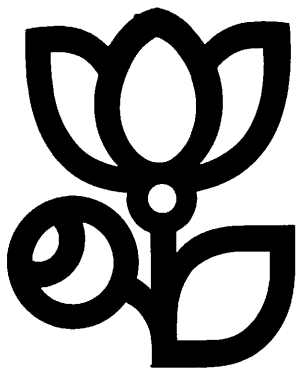
All in all a Hygienic bomb-shell in their midst started a lot of them thinking and quite a few book orders were taken to send them books on fasting and other hygienic literature.

The whole art of therapists is to disturb the even tenure of their patients' habits as little as possible and work within that

Continued on page 30



Dr. Sidhwa discusses Hygiene vs. "curing"



You are a Miracle

By Gerald Benesh D.C.

According to the dictionary — “An event that appears unexplainable by the laws of Nature, is held to be supernatural, or an act of God.”

You are a miracle. The functions of the body are miraculous, but in reality are not a miracle, for according to the dictionary interpretation, all bodily functions are in accord with Nature's Laws and under the guidance of a Supreme Intelligence.

Have you ever really asked yourself, “Who am I? Why am I here? and Where am I going? What is life all about? Why all the turmoil and struggle?”

Yet, on the other hand, when one really takes stock of One's self and looks at the world with open eyes, the world and all of life takes on another meaning.

To feel worthwhile and purposeful is an inspiration in itself, but in order to have this uplifting feeling, the body through which one functions must be in tune with the Forces of Life.

Any disturbances within the body which will alter the normal functions, prevents life force to flow freely, and this inhibits the so called normal functions.

When the abnormalities exist then one becomes self centered because of malfunctions, pains and disease. The world about the sick one becomes much smaller due to one's limited consciousness, as most attention is centered within the body. It is at this point when one loses sight of the many wonders of Nature, and life begins to be boring and uninteresting.

This is the time for great introspection, and a great opportunity to delve into the causes of the present problem. To realize that the cause of one's problems is within our own self is a great step in the right direction. For the average person is of the opinion that ill health is caused by outside influences that encroach upon us, attack or invade the physical body and cause our physical malfunctioning.

To my way of thinking, this is an escape from reality. And it is my conviction that humans create their own reality. And the sooner we realize this, the earlier we will do something about changing our way of life.

A consciously awakened person will realize that life in its fullest expression is only possible by living in accord with the Laws of Life and to do otherwise is self destructive.

As one expands awareness of these Laws of Life and their relationship to the quality of life that one experiences, the health status of the individual will then change for the better.

The Natural Hygienic system at this point plays a most important role, for it advocates and teaches a way of life that conforms to the Laws of Life. When this system is employed by the concerned individual, daily, hourly, moment by moment, then one senses a dramatic change for the better, and life begins to expand itself.

Anyone living this life becomes more aware of the vital forces permeating the organism and a greater zest for life becomes a reality. Life takes on a new meaning and the thrill of just being alive unfolds.

One becomes more aware of the wonders and beauties of Nature and the world, but greater yet, one becomes aware of the greatness of the living physical, mental and spiritual aspects of the living body. This, of course, does not take place in short order, but with time, right action, proper thoughts and a will to live more fully. Life then begins to unfold. To realize fully that which I write about, can become a reality to the person employing these measures.

What you will attain will be in direct proportion to the efforts you make towards this end. Again, I repeat, the reality that you will experience will be of your own choice and making. So choose wisely and well.

Muscles Are Not Burned Up While Fasting

by Frieda Kabelac

The Body Is Not A Fallible Contraption

Not long ago I listened to a panel discussion of a few doctors and a Natural Hygienist. The Natural Hygienist related how he had gotten rid of hepatitis and skin cancers by fasting for twenty-one days. One of the doctors, a smooth-talking wiseacre, replied that muscles are burned up during fasting.

I get angry when I hear the pill specialists peddle mis-statements about fasting. When they are not lying outright about fasting, they are presenting the body as a teetering, fallible contraption that needs constant watching and patching; that it is always on the verge of flapping to pieces. There is something profoundly disturbing about people who spend many years studying the body and then distorting and downgrading its tremendous power for self-regulation and self-healing.

Natural Hygiene Doctors Extolled the Body's Power

The Natural Hygiene doctors of the last century valiantly fought the bleeding, blistering and drugging practices in their profession. They had written many books and journals describing and extolling the inherent power of the body for regulating and healing itself without the resort to drugs and damaging treatments.

Dr. Robert Walter, 1841 – 1921, recognized self-preservation as the primary and controlling expression of life. He formulated the laws of self-preservation governing the human organism as "Life's Great Law" along with seven adjunct laws that describe the body's inherent powers for stability, balance and preserving itself. He wrote: "Vital processes are mental processes. Life begins with thought and ends with it."

Dr. Alexis Carrel, who was not a Natural Hygienist, also understood the body's inner

intelligence and its ability to foresee and prepare for future events. He wrote,

"If we attribute to tissues an intelligence of the same kind as ours, as the mechanists and vitalists do, the physiological processes appear to associate together in view of the end to be attained. The existence of finality within the organism is undeniable. Each part seems to know the present and future needs of the whole, and acts accordingly."

Here is one of several examples Carrel gave to illustrate the body's ability to foresee and make preparations for future events. He described the changes in the vulva and vagina before a baby is born. These tissues are invaded by fluids making them soft and extensible and changing their consistency, thus making possible the passage of the baby. Also along with these changes, the mammary glands multiply their cells and begin to function — all this *before the baby is born*.

The inner intelligence that directed and controlled the body's evolution from a microscopic cell to the adult human remains in the body to the end of life. It continually directs all body functions to act correctly for the good of the whole organism. What the body cannot do for itself, cannot be done with drugs and harmful treatments.

No Nuclei Are Lost

Most medicine men present fasting as starvation and warn that muscles are going to be consumed or burned up. They have widely disseminated this lie. During a fast, the body autolyzes (self-digests) adipose (fat) tissues, morbid growths, e.g., tumors, polypi, cysts, wens, etc., and superfluous tissues, e.g., adhesions, calcium deposits, arterial plaque, etc. When it has to use intra-cellular proteins, *no nuclei*



Frieda Kabelac

are destroyed. Even after long fasts the number of cells remains the same as before the fast. However, the cells become smaller and younger.

If nuclei, the life organizing centers of cells, were lost and muscles destroyed, there could be no building up of the muscles after the fast. After a recent 27-day fast it took me about two or two and a half weeks, in the gym, to get back my muscle mass. The body is not so stupid as to consume needed tissues in a fast. It knows how to use storage and where to find it. It has had previous experience.

We Began Life on Stored Food

Doctors who studied embryology in high school biology, in college and in medical school should know that we began life by living on stored food. For about the first week and a half, in our embryonic period, the developing embryo lives by digesting or autolyzing stored food. It is not until the embryo grows a shoot called a trophoblast, that enzymes are secreted that eat away or digest the uterine wall. The embryo then taps into the mother's bloodstream and obtains prepared nutrients. I want to emphasize, stored food in the ovum is autolyzed for nutrients for the first

week and a half of life. That is why the ovum is so much bigger than a sperm.

I cannot help but remark here that the start of human life is so much like plant life — both begin by living on stored food in the seed. And why shouldn't we? We have a symbiotic relationship to the plant kingdom.

So we see that the body, right from the start of life, is guided by an inner intelligence and awareness. It knows what to autolyze during a fast. It can tell the difference between stored, superfluous tissues and good vital tissues.

Fasting Is A Health-Care Procedure

Fasting is not starvation. The process of autolysis is rigidly controlled. No needed structure is ever digested and absorbed during a properly conducted fast.

Fasting enables the body to detoxify and normalize its chemistry, i.e., restore its balance. Fasting is also the means whereby the body can rid itself of excess fat, morbid growths and heal itself more rapidly. It is indeed a self-care procedure par excellence.

Dear children everywhere:

This is a series of lessons telling all normal boys and girls eight years of age and older how to have clear smooth skin, shiny hair, sparkling, cavity free teeth, all kinds of zip to do things and never a day's sickness. Thousands of kids follow these lessons — they're exciting and different — why not join them?

Lesson 1: WHAT IS NATURAL HYGIENE?

When man was first on earth, we believe he lived a perfect and natural existence. Without any of civilization's "advances" he worked and slept in ideally healthy conditions. We are taught that we must try, as best we can, to emulate his lifestyle.

Lesson 2: WHAT WE ALL SHOULD EAT — AND WHY

The difference between **good tasting** and **good for us** is explained. A general menu is provided which shows us, in separate columns, **WHAT TO EAT**, **HOW MUCH**, what a hygienic meal **TAKES THE PLACE OF** and **WHY** we recommend a hygienic diet.

Lesson 3: WHY WE GET SICK — AND HOW TO GET WELL

We are told about Resistance and Enervation and how the balance between these two opposing elements of our body's electrical energy system controls our tolerance to disease.

Lesson 4: FASTING ISN'T STARVING

This story compares our bodily functions to those of a busy chemical manufacturing plant. Just as a factory must shut down at regular intervals for cleanout and repairs, so do our bodies need restoration and "normalizing" through periodic fasting.

Lesson 5: SEVEN STEPS TO CANCER

Cancer is described not as some mysterious disease attacking an innocent and healthy body, but rather the result of a gradual step by step process of degeneration due to unhealthful living habits.

Lesson 6: LIVING TO BE 200 YEARS OLD — ALMOST!

This is a little game which illustrates that in theory we should live almost forever — or 200 years perhaps. By means of a question chart a typical young fellow has his life span reduced according to the reader's own evaluation of his living style, from 200 years to??

Lesson 7: MICROBES — NATURE'S TINY HELPERS

We are taught about the symbiosis of bacteria in their roll as nature's vitally important scavengers in times of normal good health and even more so in time of illness and "disease," and how microbes change their appearance and function to match the environment in which they find themselves.

JUNIOR HYGIENIST

by Donald R. Crichton

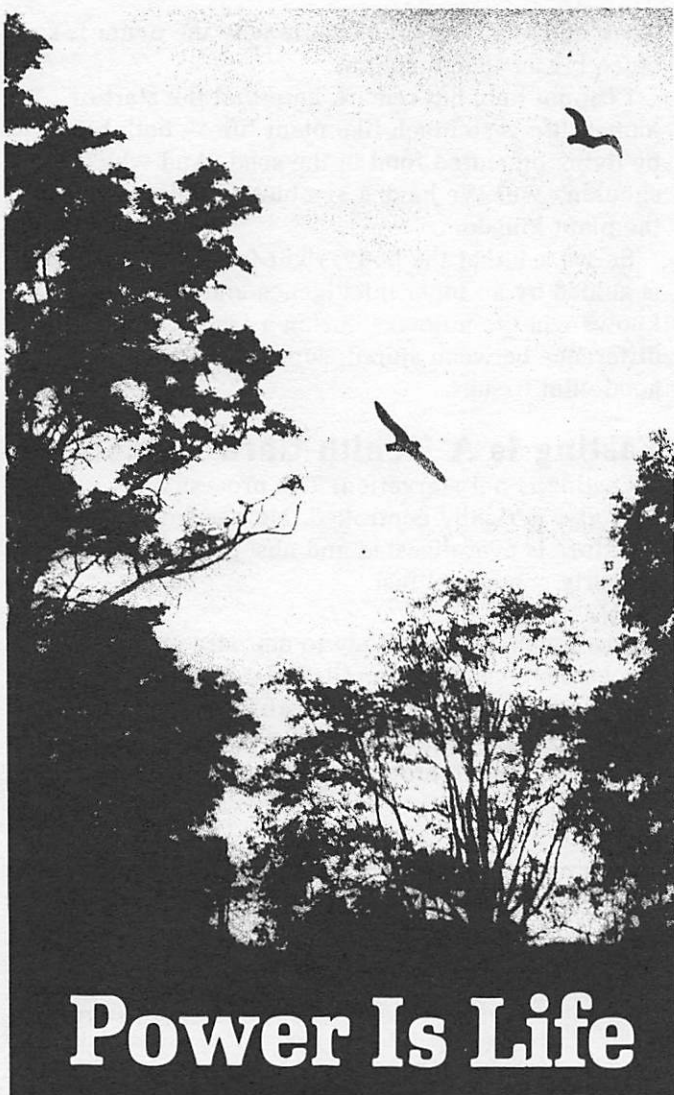
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Power Is Life

By Joy Gross

The following article is reproduced from the book *Positive Power People*, published by Royal CBS Publishing.

"Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be. Your ideal is the prophecy of what you shall at last unveil."

James Allen

POWER is awesome. POWER is energy. POWER is life!

It has taken me half a century to learn how to use the power of the life-force of the Universe consciously to effect changes in my life. While I have made use of that power throughout my life, I've done so in a totally haphazard, undirected, unconscious way. When an obstacle would come along, I'd tap into my power line. In between crises, I'd coast along in low gear, totally unaware of my power-pattern.

For almost 30 years my major involvement was my family and home. I expended most of my conscious energy on being the best housewife and mother I knew how to be. By the age of 49, except for a brief period when I was a teenager, I had never earned money on my own. The thought of financial self-responsibility petrified me and led me to accept a dependent role, financially and in other ways, in my marriages. While part of me accepted this role, another self was deeply resentful. After my second marriage, my husband Robert and I established a health retreat along the banks of the Hudson River in upstate New York. I devoted myself totally, working long hours, weeks, months and years, while caring for my, and later our, children in addition. However, I had no power in the management of our retreat. I saw many ways it could have been managed with greater efficiency and beauty. I gradually withdrew from the business in order to avoid conflict. I assuaged my self-esteem by doing volunteer work in various organizations. My proudest moments were basking in the reputation Robert was gaining through his total dedication to the health and weight problems of Manor guests.

A few years ago I began to slip into a mild depression from time to time. I'd wake up in the early hours of morning and starkly ponder the fact that my most productive years were sliding away from me and that I wasn't really using my creative abilities except in a nurturing way in behalf of my family. "Is this all there is?" I'd ask myself. I began to read during the nights when I'd wake up with what I called my "ball of fire" in my chest. One day I took an old book from the bookcase in our den. It was "Power of Will" by Robert Collier. I ended up not just reading, but re-reading and marking phrases which seemed to have been written just for me:

"We float along carrying out other people's will simply because our own will has become scotched and dormant from lack of use . . . if you can't lift up your head and tell the world you're good – if you can't drive home your ideas with a thud that makes your presence felt where you want it felt – if you can't set your eyes on a certain goal and ride roughshod over all obstacles until you hit the brakes – in short, if you haven't got a firm, unbreakable willpower to help you smash discouragement and trample down opposition – then you're going to keep down . . . You must exercise your constructive ability in designing, planning, mapping out and making a working diagram of that which you wish to accomplish."

And, in the following chapter, some thoughts on paying the price.

"In all attainment, the 'price' must be paid."

The thought of paying a price for gaining more control over my life frightened me. I cringed at the thought of what my price would be. I knew I wanted to be financially independent; somehow I knew that unless you can take care of yourself, you can never be truly independent or free to be who you really are. I couldn't see quite how I could ever do it. I feared losing my home; I had visions of being dependent forever. But then, haven't we women been conditioned to think that way from early childhood? Haven't we been told that "The father is the head of the house" and "The husband is the provider" and "The woman's place is in the home"?

My head would pound, my chest would fairly explode, as I read and pondered. I read book after book. Gradually inspiration began to replace depression. Goals began to take shape in my mind.

I'd nagged Bob to write a book for years. He had great knowledge and experience in the field of nutrition and weight control. I was sure he could write a book that would be a winner. He had no interest in the project.

One day, like a bolt out of the blue, I asked myself, "Why don't YOU write a book?"

I'd been giving a weekly class in nutrition at the Manor for three years. I'd studied biochemistry, and had lived the principles of Natural Hygiene since I was a teenager. Our guests were eager for information to incorporate into their lives when they returned home.

I met with a friend, Collette Dowling, who's a successful writer. I asked her to help me with my project. Together we worked on an outline, got an agent, and within an amazingly short period of time, I'd sold my idea and myself to a major New York publisher (Rawson-Wade). My agent negotiated for a generous advance. On the day the acceptance letter came from the publisher, I felt I was living a dream. I was elated. It was a turning-point in my life.

Looking back, I can see that subconsciously I've developed a pattern in the overcoming of obstacles in my life. Though I was unaware on a conscious level of what was happening, I was "tapping in" to my power-line on an emergency basis. For example (and this is going back to my earliest memories), when I was a toddler my black iron crib sat in a corner of my parents' bedroom, next to a window where I could peek out and watch other kids playing outside. When mother put me in for my afternoon nap, I'd much rather have been outside with the other children. I discovered that if I stood up and shook the side panel of the crib long and hard enough, the safety catch would give and the side would go down. I could then escape! I was tapping my power-source.

One of the most serious obstacles I faced was an "incurable" skin disease, psoriasis. When I was nine,

the skin specialist my mom took me to made a grim pronouncement.

"There's no known cause and no known cure," he said. "Joy will just have to learn to live with it."

Later on my mom became friends with a neighbor, a young widow, mother of four, whose overweight husband had died of a heart attack. Her family doctor suggested that Margaret had contributed to her husband's problem by feeding him a diet too rich in all the foods most women delight in serving their families: rich desserts, steaks, hot breads, gravies, spicy foods and such. (After all, isn't that one of the best ways to show love?)

Margaret began seeking a more healthful way to feed her family. She began to stress salads, fruits and vegetables. She shared her ideas with mother. Mother encouraged me to be careful about my diet – maybe it would help my skin. I didn't want to be different from my friends, and besides, I was addicted to my favorite junk foods.

The summer I was 14 I visited with relatives for the summer. They plied me with all the goodies I could ever want. I was in my glory! That summer my skin became miserably worse. When I returned home at the end of the summer, the ugly red lesions were so severe that people would turn and stare at me as I walked on the street. I became thoughtful, finally, of the information mother had attempted to have me share with her. I began to read and learn more about a new, more healthful way of life. I poured through books by unorthodox but powerful leaders in the field of Natural Hygiene, a health science which includes fasting, right thinking, exercise, fresh air, and sunshine as its basic premise. I committed myself to give it a try, even though the specialists had said that there was no cure for my condition. I was determined to do anything hopeful to try to change my skin from ugly to normal. I wanted desperately to be what I knew I was designed to be – attractive and acceptable. Once again, I tapped into my power-supply.

In time, my new living habits allowed me to keep my skin clear. I regained my self-confidence and devoted a major part of my life to the study of health and nutrition. I fell by the wayside from time to time, but would always get back up and start over again. The longer I stayed with it, the easier it became to adhere to the regime. I proved that sticking to a diet of predominantly fresh fruits and vegetables and incorporating all the other health disciplines into my everyday life enabled me to have healthy, smooth skin and vibrant health.

I got married to a handsome vegetarian when I was nineteen. We had three children. My first, a son, suffered a lack of oxygen during birth, as a result, he

Continued on next page

Power Is Life . . .

was slow to learn. When he was five years old I was told by the principal of the special school he was enrolled in that he was uneducable. Later, after his father and I were divorced and I'd moved to upstate New York, I was fortunate to seek – and find – a very special private school run by some very special people who had faith, as I did, that Louie was indeed educable. I tapped in again! I learned that he had impaired vision as a result of broken blood vessels behind his eyes – damage that had occurred at birth. He was fitted with corrective lenses, after which his school work improved. That little boy who was supposedly uneducable now reads voraciously, has a twelve-year employment record in our local hospital, is self-supporting, and maintains a lovely apartment.

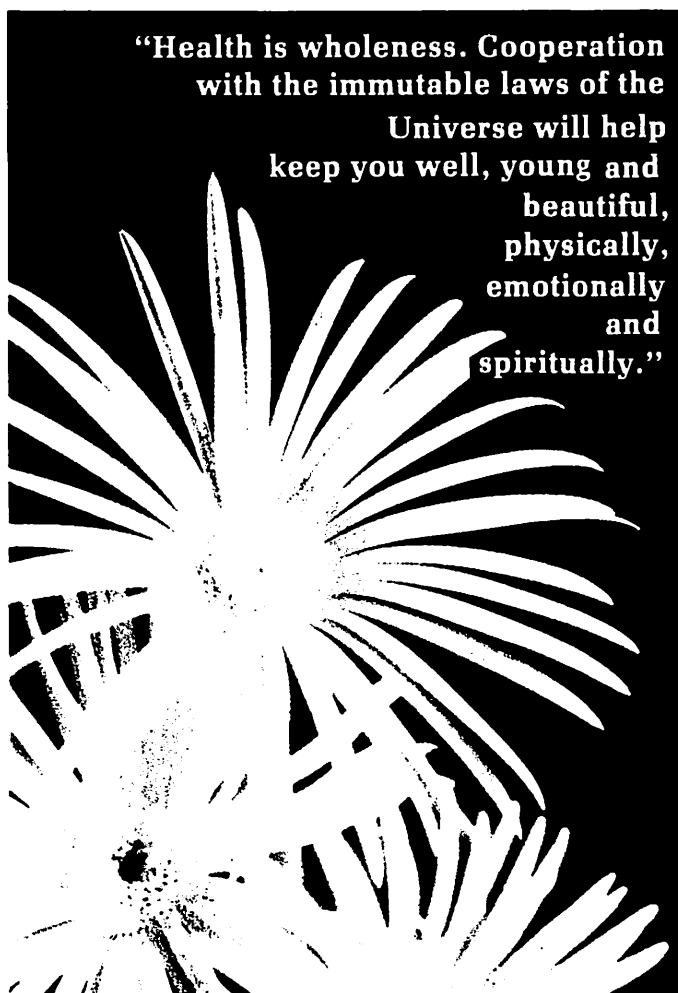
Through my involvement with a local organization devoted to educating and training exceptional children and adults, I was elected to its Board of Directors and served two consecutive three-year terms. I also served a total of ten years on the Board of Directors of the American Natural Hygiene Society, a national health organization headquartered in Bridgeport, Connecticut. I served as their national convention program chairperson for four years.

My involvement in these community and national organizations helped me to develop poise and self-confidence I would never have thought possible in my early life. I've given talks at conventions and other gatherings through the years, but until I began to lecture on a regular weekly basis at the Health Manor, I never felt at ease on the platform. Every week I'd face our overweight guests with a bit of fear and trembling, often forgetting my train of thought. I kept working at it and kept improving.

Just before my book came out, my publishers asked me to accompany them to a sales conference at the Harvard Club in New York City, where I was to give a talk to 50 book salesmen from Scribner's. Their job, as distributors, was to get bookstores throughout the country to stock my book. My mouth was dry, my heart was thumping fiercely within my chest, but I overcame the urge to panic. I must exert POWER over these men, I told myself. I stood in front of them, finally calm, enthusiastic, looking thin, healthy, and I was told, younger by far than my fifty years. I tapped into my power-line. My enthusiasm and control of my subject and subjects paid off. Two months later, as I visited major bookstores during my 15-city major publicity tour, I was thrilled to see stacks of books with my picture on the front cover staring back at me from bookshelves. It was almost as if I were in a dream. I remembered myself forty years earlier, dreaming of someday becoming famous, of writing a book, of doing great things to help people, of one day owning a beautiful home, driving a good car, but most

important, being able to influence people. "I did it," I smiled to myself as I autographed books for customers.

My cross-country tour taught me a great deal about poise and power. I've done over 150 television, radio and newspaper interviews, over 100 on my three week tour. There were so many cities to cover, so many shows staggered one next to the other, that I actually didn't have time to be nervous. I simply plunged in and met the challenge! I tapped in once more. Had I not had a thorough knowledge of my subject, a deep conviction of the truth of that knowledge, and been living proof of its efficacy, I could not have handled it. I had outstanding write-ups in major newspapers such as the Los Angeles Herald-Examiner, the Oakland Tribune, the Ft. Worth Star Telegram, the St. Paul Pioneer Press, the Philadelphia Daily News, the Gannett chain, the Buffalo Courier-Journal, the Arkansas Gazette, the Houston Post and others. Exerpts from my book were printed in *Self* magazine, *New Woman*, *Beauty Digest*, *Library Journal*, *Family Health*, *Star*, *Grit*, and others.



**"Health is wholeness. Cooperation
with the immutable laws of the
Universe will help
keep you well, young and
beautiful,
physically,
emotionally
and
spiritually."**

My power had become magnified.

It's a powerfully good feeling to know you are influencing thousands of people, not only nationally but internationally as well. The hardcover of *The 30-Day Way to a Born-Again Body* went through six printings, paperback will be published in the spring and given much wider distribution. I shall always remember the day last March when a pile of my books was featured in a window display at Scribner's on Fifth Avenue in New York.

Flashbacks slid across the screen of my mind. I saw the times my then considered austere eating and living habits and my dedication to the pursuit of healthful living set me apart from my peers; when I had allowed myself to feel different and isolated; when I was apologetic about my way of life. Now, looking in the window at Scribner's, I felt power and pride that I'd come full circle and was looked up to as an authority in my field.

In the last two years I have become owner as well as director of the Pawling Health Manor. A year ago, I assumed full responsibility for the total operation of the year-round retreat where over 35,000 people over the last 20 years have become slim and rejuvenated. The financial responsibility for the operation was the step that required the most courage, as I assumed total responsibility for myself for the first time in my life. I've learned throughout the year that the self-confidence and expertise I'd learned simply by meeting the challenges of growth as they came along, flowed over into the world of finance as well. It was a Powerfully nice feeling!

Health is wholeness. Being healthy requires an awareness, first of all of what health - life - is all about. It gives you power over your physical body. One of the first laws of health I learned 40 years ago when my search for self-power began, was that life is based on awesome immutable laws. Ignorance of those laws does not excuse anyone from the consequences of the non-application of or the breaking of those laws. Recognition of the Law of Life, a search to find Truth, application of truth to your life, applies on all levels: physical, mental and spiritual. Cooperation with the immutable laws of the Universe will help keep you well, young and beautiful, physically, emotionally and spiritually.

The obstacles I've had to overcome in my life have led me to search for answers, for ways to overcome those obstacles. Through the years I've become more and more aware of the vastness of the supply of power within universal intelligence from which to draw. I have learned that to reach your goals, you

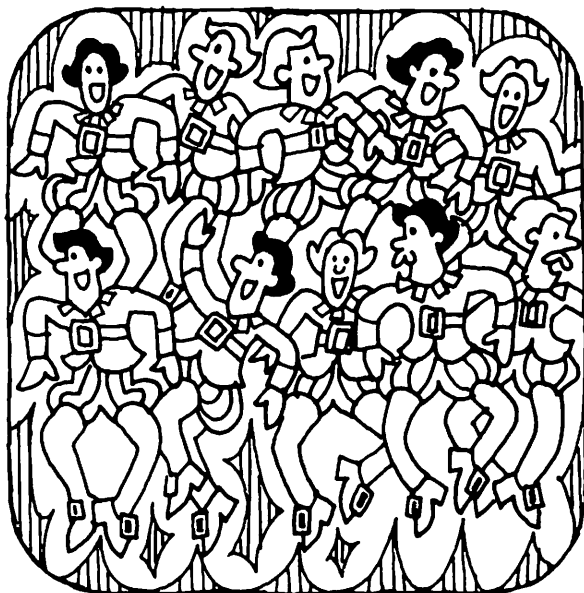
have to continue to draw upon those universal sources. That this process requires effort, it requires dedication, it requires vision.

I have learned that you have to be aware of your own potential for success and for greatness. I have learned that as you acquire knowledge, you have more to share with others; that as they begin to grow and to share, your influence becomes a radiance that helps to brighten the darkness of illness and ignorance in this world.

If you would like to find new happiness, health and freedom, I urge you to begin to make changes, starting now. Set new goals for yourself. Tune in to the power-lines that are available to you. Make a commitment to yourself; begin your journey now. If I did it, you can do it, too!

"You have to be aware of your own potential for success and greatness. As you acquire knowledge, you have more to share with others."





Folk Dancing is More Than Fun

By Kate Sharp

Relaxed, happy smiling faces, all cares banished, holding hands in a circle, a symbol of unity, dancing to the music of far-away places, conjures images of different customs, mores, traditions and ancestral memories, simultaneously being of one "folk," feeling the closeness and warmth towards one's neighbor that permeates the circle. Folk dancing is an enjoyable activity that relieves mental tensions, provides exercise and socialization, and promotes cultural understanding. The good vibrations we feel when we are engaged in an enjoyable activity increases the appreciation and love we have for ourselves and others, and radiates an energy field that helps dispel negative emotions.

I was first invited to conduct the Folk Dance Program during the summer of '81 at the Natural Hygiene convention held at Hartford University, and despite the fact that there were three conflicting programs, we had good attendance. Jules Bender's excellent article on the benefits of folk dance in the Spring '82 issue, Vol. 5, No. 3, no doubt helped trigger even more interest, as manifested by the increased attendance at both the morning and evening dance sessions held during the August '82 convention at Bridgeport University.

Once the body was exercised, it became more receptive to the stimulating and provocative lectures that covered the principles of Natural Hygiene. Natural Hygiene represents a way of life in harmony

with natural laws as applied to man, in order to maximize health. We learned that while a proper diet is very important, of equal importance is exercise, mental and emotional poise, rest, sleep, unpolluted air, wholesome environment and productive activity. In addition to these basic principles, many of the speakers at our Conventions, such as Dr. Alec Burton, Dr. Keki Sidwha and Hannah Allen, discussed the importance of cultural and recreational pursuits, and the need for humor and laughter to round out our lives.

Anyone who can walk can learn to folk dance, and all ages can participate. The natural movements of walking, running, hopping, skipping and jumping used in folk dance can be modified according to one's ability. It's an easy learning process and a way of using the whole body. It generates a feeling of well-being as the entire body is toned up and the circulatory and respiratory systems are strengthened, and coordination, balance and the sense of timing is improved. It is an emotional outlet and an audio-visual experience in listening, looking and learning the sequence of the more challenging dances as skills are improved.

Folk dancing helps to overcome shyness, particularly in the mixers' dances. In my many years of experience as both Social Director and Dance Director in a Catskill Mountains summer resort, as well as my work in schools and community centers, I have found folk dancing is a wonderful way to "break the ice" and help people to relax and get to know one another. Wearing a name tag enables the dancers to greet one another by name. The Talent Shows afford an opportunity to perform and helps satisfy a hidden desire to be "on stage." At the convention Talent Shows our dancers who participated performed with verve and gusto. The novelty dance to "New York, New York" made them feel they really were in the Chorus Line.

The dances can express the emotions of hope, joy, love, courage and gratitude, or they can be dances of celebration for festivals or of religious or seasonal significance.

International folk dances reflect the philosophy, traditions and ethnic background of the different countries, and are influenced by the occupations, the climate, the physical surroundings, the manner of dress, and customs of courtship. The dances can express the emotions of hope, joy, love, courage and gratitude, or they can be dances of celebration for festivals or of religious or seasonal significance. In the Bible King David danced before the Ark. When I dance the Israeli dance "Harmonica," I become Miriam who



danced with timbrels when the Hebrews crossed the Red Sea.

Many of the dances are done in circles, without requiring any partners. Others are round dances requiring partners. There are line dances that do not require partners, and longways dances such as the English and Scottish dances which are done in long lines that do require partners. Or you can "do your own thing" dancing alone or in groups to dances done to the music of "Alley Cat," "Jessie Polka," "New York," "Cab Driver," or to disco music. Dances like the Russian "Troika," the Israeli dance "Machar" and the "Texas Schottische for Three" are done in groups of three. Other dances like the American "Grand Square" or the German "Windmueller" which simulates a windmill, requires a set of four couples to make a square.

Many of the folk dance records are recorded by native orchestras with their unique instruments, and many of the ethnic dance groups have their own live musical accompaniment. Some folk dancers like to

wear the costumes of their ancestry, or just any international folk dance costume to enhance their dancing. While there are many new dances choreographed all the time, there are the ever-popular folk dances that stand the test of time, just as in all the arts whatever endures becomes classic.

"Korobushka" with the tambourines and balalaikas in the background, is based on old Russian ballroom dance patterns and is done to an old folk song, "The Peddler." The traditional steps of Kritikos originated in a circle dance on the island of Crete, and was adapted to the music of "Misirlou" and "Never on Sunday" by Greek-American folk dancers. The undulating movements of the torsos of the Yemenite dancers, with the small quick movements of the feet, give an image of balancing their loads as they make their way through hilly terrain. The Israeli dances such as "Dodi Li" and "Iti Milvanon" are inspired by the Song of Songs; "Mayim" expresses thankfulness for finding water in the desert, and "Shibboleth Basadeh" celebrates a bountiful harvest. The steps of the dance "Orijent" depict the movements of the Serbians swaddled in heavy clothing, making their way through the snow.

Try to seek out folk dance groups in your community, and instead of watching TV some evening, go out and dance!

The essence of good teaching is to teach with love and love what you teach. My love for folk dancing always has been an antidote for stressful living. How much more enjoyable life becomes when you feel better and have more stamina, thanks to the teachings of Natural Hygiene! Try to seek out folk dance groups in your community, and instead of watching TV some evening, go out and dance! It can open up new worlds of fun and friendships. And remember, that while Hygiene adds years to your life, dancing, recreation, cultural pursuits and humor will add life to your years!

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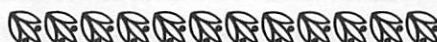
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THE LEGAL WATCH



By Atty. Mark A. Huberman

THE ANHS, SHELTON AND VETRANO FIGHT BACK

As previewed in the previous issues of **Health Science**, the Brief on Appeal was about to be filed, representing the first step in seeking the reversal of the outrageous \$800,000.00 verdict against Drs. Shelton and Vetrano rendered in September of 1982 by a San Antonio jury in Federal District Court. As this issue was being compiled, we were pleased to receive the official Brief filed by Attorney Thomas Goggan, and we welcome the opportunity to share detailed excerpts in this issue's "Legal Watch."

The Brief represents a powerful statement for Health Freedom and a vindication not only for Drs. Shelton and Vetrano's handling of the particular case in question, but also for thousands upon thousands of other safely supervised fasts which have proven so beneficial to so many conducted by Drs. Scott, Gross, Esser, Benesh, Sidhwa, Burton, Immerman, Sabatino and so many other bona fide Natural Hygiene practitioners now and for decades past.

Please keep in mind that this Brief on Appeal is really only the first stage in our fight. The Plaintiffs in the case will be filing their response shortly, then we will be given an opportunity to file a reply. Oral arguments will be set before the Fifth Circuit Court of Appeals sometime late this summer, and an opinion may not be rendered until

the fall. If for any reason it is unfavorable, consideration will have to be given to an appeal to the U.S. Supreme Court.

All this, of course, continues to take money, and we have yet to even pay the cost of the first appeal. Your assistance must continue, and we encourage you to use the printed Contribution Form to help us carry on this important fight.

Because of your previous strong support for our Legal Defense Fund Campaign, we have recently made our second \$5,000.00 contribution to the Shelton-Vetrano Appeal defense effort, which, as previously noted, amounts to \$25,000.00. After reading our summary of the Brief (which actually totals some twenty-six pages) I know you will agree that the Society, Dr. Shelton, and Dr. Vetrano are certainly getting their money's worth.

And as you read these excerpts, just consider for a moment what profound implications there will be for the Natural Hygiene Movement should the important and powerful arguments which we have advanced become the law of the land. Fasting as part of a Natural Hygienic lifestyle **must** be recognized and respected as a constitutionally protected privilege.

With your help in this important appeal, our goal can become a reality.

STATEMENT OF FACTS

... Plaintiff was the wife of the decedent, William Carlton (TR 1-22).

Decedent was forty-nine years old at the time of his death (TR 1-97). He was a graduate of the Wharton School of Finance, and at the time of his death was comptroller of the eastern sales region of the Hewlett Packard Corporation (TR 1-24, 26).

The decedent had suffered from ulcerative colitis for about ten years prior to his death (TR 1-29,

31). The condition grew progressively worse (TR 1-32).

In April of 1978 the decedent and his wife consulted a medical doctor in the State of California (TR 1-33). The physician strongly advised a complete colostomy and ileostomy, which involves the complete removal of the large intestine of the lower bowel, an incision in the stomach area, and the attachment of an exterior bag to collect the excrement (sic) (TR 1-33, 34).

Plaintiff and decedent were reluctant to submit to such a radical

treatment (TR 1-34). Because of such reluctance, and because of the progressive nature of the disease and the danger of cancer if the disease progressed unchecked, they began to explore alternative treatment options (TR 1-35).

Friends at work introduced decedent to the concept of natural health hygiene, rest, natural foods, and fasting. The decedent, always a voracious reader, read some ten to twelve books on the subject (TR 1-35-38).

Continued on next page

THE LEGAL WATCH

The decedent telephoned the Shelton Health School in San Antonio, Texas, for further information (TR 1-40).

After they concluded their research, decedent and his wife decided that he should enter the Shelton Health School for a fast (TR 1-95, 96). They well knew that the Shelton Health School was not operated by medical doctors and was not a hospital. They knew that drugs, surgery, and equipment were contrary to the philosophy of the Health School (TR 1-81).

They discussed this proposed course of action with their medical physician in California. The doctor advised against a fast, stating that such a treatment could result in chemical imbalances in the body. In the face of this advice, the decedent and his wife persisted in their decision to place the decedent in the Health School for a fasting treatment (TR 1-96). Decedent was a determined individual who made his own decisions, regardless of the doctors (TR 1-100, 3-722).

The decedent checked into the Health School and began his fast on or about September 11 or 12, 1978 (TR 3-794, 4-902). He was visited every day by either Dr. Vetrano or Dr. Chapman (TR 4-903). Upon admission Dr. Vetrano took the decedent's history, and over the course of his visit she performed a physical examination of the decedent (TR 4-905-913).

A Mr. Emmet Freez shared a room with the decedent and testified that the decedent appeared to be well and enthusiastic about the fast, at least until Mr. Freez left the Health School on or about October 1, 1978 (TR 3, 716-728). Dr. Vetrano confirmed that decedent did not appear to be having any particular problems (TR 4-913).

On September 28 the decedent had a fainting spell. Dr. Vetrano attempted to persuade decedent to

break the fast, but the decedent refused (TR 3-797, 798). Mr. Freez confirmed this advice and refusal. The decedent stated to Mr. Freez:

"I am sure this is my best chance . . . I am determined to do or die." (Emphasis supplied.) (TR 3-724)

On or about October 7th the decedent complained of a little pain in his chest. Dr. Vetrano broke his fast and gave him nourishment the following day (TR 3-796, 799).

On October 10, 1978 the decedent's pain appeared to be getting worse. Dr. Vetrano called Dr. Fernandez, a medical doctor to whom she was referred by a surgeon of her acquaintance, and arranged for the decedent to be admitted to a hospital (TR 3-802).

Dr. Vetrano brought the decedent to the hospital at 2:44 p.m. and stayed with him until the doctors showed up around 7:00 p.m. (TR 3-795, 801). The doctors stayed

for about five minutes and left (TR 3-802). The man died of a heart attack in the hospital the following day (TR 4-967, TR 3-7956).

Dr. Vetrano is and was at all material times a chiropractor licensed by the State of Texas (TR 3-790). She holds a Bachelor of Science degree from Trinity University in San Antonio and is an honors graduate of the Texas Chiropractic College (TR 3-791). Over her seventeen years of experience she has conducted supervised fasts for twelve thousand to fifteen thousand people (TR 3-792).

The District Court, over objection, admitted evidence concerning prior, unrelated deaths connected to the Shelton Health School (TR 2-348, 369, 376, 382, 397, 398, 399, 400, 400-423).

Dr. Shelton was bedridden at all material times. He never had any contact with the decedent or his wife (TR 4-881, 882, 883, TR 1-93, TR 3-854).

SUMMARY OF ARGUMENT

The essence of this tragic story is that a seriously ill man, understandably anxious to avoid major irreversible surgery, chose to pursue an unorthodox mode of treatment. He was an intelligent, educated man, who made his choice based upon his own independent research and investigation. He consulted his own medical physician and persisted in his decision in spite of his doctor's advice.

He chose the Shelton Health School with full knowledge that it was not a medical facility operated by medical doctors, and that the care did not include drugs, chemi-

cals, chemical analysis, and equipment ordinarily associated with hospitals and doctors.

Once he began his fast, he persisted in the fast in spite of Dr. Vetrano's entreaties to break his fast.

When his condition turned for the worse, Dr. Vetrano immediately called in medical assistance, transported him to the hospital, and stayed with him until the doctors arrived, some four hours later.

Appellants are not unmindful that reversals based upon insufficiency of the evidence are not common in the United States Court of Appeals for the Fifth Circuit. Appellants respectfully show, how-

THE LEGAL WATCH

ever, that the foregoing facts are largely uncontroverted, corroborated by disinterested witnesses or conclusively established. The facts, as a matter of law, do not constitute negligence, either ordinary or gross.

The District Court did not properly define gross negligence in the Court's Charge. The Court defined gross negligence as "... a wanton or reckless disregard for the welfare of others." (Record on Appeal p. 81.) It is the settled law of Texas that gross negligence involves much more. It is more than mo-

mentary thoughtlessness, inadvertance or error of judgment. It means such an entire want of care as to indicate that the act or omission in question was the result of conscious indifference to the rights, welfare or safety of the persons affected by it.

The District Court erred in admitting the evidence of the prior deaths. Evidence of similar but unrelated acts or omissions on other occasions is inadmissible on the issue of whether or not a party has been negligent in doing or not doing a particular thing.

ARGUMENT

Issues A & B: Did the District Court Err in Finding Defendants Were Negligent?

It is conclusively established by the Plaintiff's testimony that the decision by the decedent to undergo a fast at the Shelton Health School was based upon his independent research and investigation. It is further conclusively established by her testimony that he persisted in this course of conduct in the face of the contrary advice of his own physician. The Court is presented with a picture of an intelligent, educated, mature businessman, determined to avoid radical, irreversible surgery, which would be accompanied by unpleasant and annoying side effects for the remainder of his life.

He had been suffering from this condition for about ten years. The disease was getting progressively worse. His choices were:

- 1) Continue with drug treatment that was obviously not working and risk cancer; or
- 2) Undergo radical surgery; or,
- 3) Explore alternative theories

On the basis of independent research, the decedent made a reasoned choice to undergo a fast at

the Shelton Health School in San Antonio.

Plaintiff's testimony conclusively establishes that decedent knew exactly what kind of facility he was entering. He knew he was not entering a hospital operated by doctors with drugs and medical equipment readily available.

The Health School never claimed to be a medical facility:

"A Health School is not a hospital; it is not a clinic; it is not a sanatorium; it is not an institution dedicated to the cure of disease. It administers no drugs; it employs no treatments; it relies on no antivital factors for the restoration of health." (Plaintiff's Exhibit No. 2)

Thus, the decedent and his wife well knew that he was not checking into some institution such as the Mayo Clinic, with doctors, laboratories, diagnostic and other equipment.

After he entered the school and commenced his fast, he persisted in the fast over the objections of Dr. Vetrano. From the transcript:

Q. Now, after the 28th, did you again advise him to break the fast?

A. Yes. I continued advising him. I told him it was best to break his fast, he should break his fast. I kept trying to get him to break his fast. He didn't want to.

Q. Did he eventually break the fast?

A. Well, on October 8 I sent him up some watermelon and he said he had pain in his chest. (TR 3-799).

The testimony that the decedent persisted in his fast over the objection of Dr. Vetrano is corroborated by the disinterested witness, Freez:

Q. But Mr. Carlton did tell you that he was not going to break the fast against doctor's orders?

A. I don't know that he used those words, but he was - well, he sort of did, too, yes. He came in the last time, I heard him speak of it, he groused about it once or twice you know. I thought, well, you know, I sort of calmed him down but this one time he seemed a little bit put out because Dr. Vetrano wanted to break his fast and he says, you know, he says, 'This is my best bet, in my judgment,' and he said, 'I am going to do or die.' (TR 3-741).

Thus it is established, corroborated, and uncontested that the decedent persisted in his fast in spite of the expressed and repeated admonishments of Dr. Vetrano.

It is further established and uncontroverted that the decedent never requested any medical assistance.

It was Dr. Vetrano, and only Dr. Vetrano, who telephoned the doctors and brought the man to the hospital, some four hours before the doctors saw fit to arrive.

What is the act or omission on the part of Dr. Vetrano which constitutes negligence? The Court's charge and the jury verdict are not particularly illuminating on this

Continued on next page

THE LEGAL WATCH

issue. We are told only that the negligence of Dr. Vetrano in some way caused the death of Mr. Carlton. Thus, we must look to the evidence to attempt to discern any act or omission of negligence . . .

It is clear from the testimony of the medical doctors presented by Plaintiff that they share the almost universal disdain in which alternative health care practitioners are held by the medical community. They indicated that fasting is an improper procedure.

The Supreme Court of Texas considered the question of acceptance as a mode of treatment by the medical establishment in *Hood v. Phillips*, 554 S.W. 2d 160 (Tex. 1977). The Court, per Justice Sam D. Johnson, carefully reviewed the authorities embracing the "any variance," "respectable minority," and "reasonable division" tests discussed above, and rejected all of them. Thus, in Texas, the use of a mode of treatment which is not accepted by the medical community is not negligence in and of itself.

Moreover, the defendants are not medical doctors and can not be held to the standard of medical doctors.

Finally, the Plaintiff well knew he was opting for a nonmedical course, and he made a reasoned choice.

Thus, the use of fasting in and of itself cannot be the basis of negligence. The question then becomes whether or not there was negligence in Dr. Vetrano's implementation of the technique.

Again, what are the acts or omissions? She took a history, performed a physical examination, saw the man on a regular basis, and regularly took his pulse, blood pressure, and temperature (TR 4-903, 905-913, 916, 921, 3-771, 3-795, 3-841).

It must be here remembered that Dr. Vetrano did not recommend the diet for the treatment of ulcerative colitis. Mr. Carlton did not walk in off the street and ask for a diagnosis and recommended treatment. His ailment had been diagnosed and treated in California prior to any involvement with Dr. Vetrano. He decided upon the fasting diet based upon his independent research in consultation with his medical doctor prior to meeting Dr. Vetrano. Thus, there is no competent evidence that Dr. Vetrano was guilty of any act or omission constituting negligence.



Dr. Vivian Vetrano

Issues C & D: Did The District Court Err in Finding Defendants Were Grossly Negligent?

In Texas, gross negligence, to be the ground for exemplary damages, should be that entire want of care which would raise the belief that the act or omission complained of was the result of a conscious indifference to the right or welfare of the person or persons to be affected by it. *Missouri Pacific Ry. v. Shuford*, 10 S.W. 408 (Tex. 1888) . . .

Thus the record must reflect such an entire want of care as to indicate

conscious indifference to safety to support findings of gross negligence . . .

The question then becomes whether or not this record fairly supports the proposition that Dr. Vetrano *did not care* what happened to this man:

- (1) visited and examined him on a regular basis; and
- (2) attempted to persuade him to break his fast; and
- (3) called in the medical doctors; and
- (4) transported him to the hospital; and
- (5) stayed with him some four hours until the medical doctors arrived.

No fair reading of this Transcript will support the proposition that Dr. Vetrano did not care what happened to this unfortunate man . . .

. . . all of surrounding facts, circumstances, and conditions disclosed by this record indicate a course of conduct on the part of Dr. Vetrano that is totally inconsistent with the proposition that she did not care what happened to Mr. Carlton. As is succinctly stated in the concurring Opinion of Chief Justice Greenhill in *Burk*, supra:

"The bottom line, as I read the cases, is the state of mind of the Defendant . . ." (At P. 926).

The bottom line of this issue in this case is that, regardless of the scientific validity or invalidity of Dr. Vetrano's theories and practices, her every action indicated a commitment to the care of her guests.

Issue E: Did The District Court Err in Defining Gross Negligence In The Court's Charge?

The District Court defined gross negligence as follows:

"Gross negligence means a wanton or reckless disregard for the welfare of others."

THE LEGAL WATCH

In *Missouri Pacific Ry v. Shuford*, 10 S.W. 408 (Tex. 1888) and *Burk Royalty Co. v. Walls*, 616 S.W. 2d 911 the Supreme Court of Texas defined gross negligence as:

"...that entire want of care which would raise the belief that the act of omission complained of was the result of a conscious indifference to the right or welfare of the person or persons to be affected by it."

Clearly, the test set by the Supreme Court is more rigorous than that set by the District Court in its charge. The District Court's charge totally omits the necessary language concerning *an entire want of care and conscious indifference*.

In this case, the Transcript is replete with incidents of Dr. Vetrano providing care to the decedent. Under the District Court's charge, the jury in all reasonable probability did not consider the various items of care furnished by Dr. Vetrano to Mr. Carlton. In arriving at its determination, it probably did not find the necessary entire want of care. Thus, that portion of the Judgment awarding exemplary damages should be reversed.

Issue F: Did The District Court Err In Admitting Evidence Of The Prior Deaths At The Health School?

The District Court, over objection, admitted evidence concerning prior, unrelated deaths connected to the Shelton Health School (TR 2-348, 369, 376, 382, 397, 398, 399, 400, 400-423).

Evidence of similar but unrelated acts or omissions on other occasions is inadmissible on the issue of whether or not a party has been negligent in doing, or not doing a particular thing. *Missouri K & T Ry. Co. v. Johnson*, 485 S.W. 568 (Tex. 1898)...

On Page 382 of Volume 2 of the Transcript, the Court admits the testimony that the witness has autopsied eight deaths from the Shelton Health School in about fifteen years. Obviously, this is highly prejudicial and inflammatory. There is not even a scintilla of evidence that these eight deaths were connected to or related to the case at bar. See *Green v. Evans*, 362 S.W. 2d 377 (Tex. Div. App. - Dallas, 1962, no writ).

The Court next permitted testimony concerning the deaths of Armand John Gilbert, Keith V. Ellis, and Joy Michelle Bristo (TR 2-399). The witness testified that all three died of "...their disease, starvation, dehydration." (TR 2-407). The witness is testifying from autopsy reports and tissue slides. (P. 405).

The witness also testified that all three came from the Shelton Health School.

The obvious purpose of this tender is to persuade the jury that if three people died from the same disease, and all three had been at the Shelton Health School, it necessarily follows that the Health School caused the death of all three, and Mr. Carlton as well.

The problem is that the Plaintiff has not demonstrated a degree of substantial similarity of cir-

cumstances as to render such prior unrelated deaths admissible. The Plaintiff did not demonstrate, for example, the condition of the three persons upon admission to the Health School, the length of their stay, or the course of treatment at the Health School. The Plaintiff has merely selected three random deaths, over a five year period where the cause of death is the same.

Nor are these prior deaths admissible under some theory of intent, scheme, or design. It is not alleged that the death in the case at bar was the result of an intentional act. This tender is offered purely and simply to prove an act of negligence in 1978 by showing specific incidents in 1973, 1974 and 1977...

It is clear that the deaths in the instant case, do not meet the standards of Rule 404(b) Federal Rules of Evidence or the limitations of Rule 403, Federal Rules of Evidence.

CONCLUSION

There is no evidence, or there is insufficient evidence to support the verdict of negligence, ordinary or gross.

Moreover, gross negligence was improperly defined in the Court's Charge.

Continued on next page

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THE LEGAL WATCH

Finally, the vital evidence upon which the verdict of negligence, both ordinary and gross was probably based, was improperly admitted.

Wherefore, Premises Considered, Appellants respectfully pray that the Judgment of the District Court be reversed and judgment remanded for Appellants, or in the alternative, that the cause be ren-

dered for a new trial.

Respectfully submitted,



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Austin, TX 78701
(512)477-9412

Texas State Bar No. 08066000
Attorney for Appellants

Legal Defense Fund Honor Roll

We wish to express our thanks and appreciation to all our many friends who have contributed to the Legal Defense Fund.

Although it was our hope and intention to acknowledge each and every contribution in an ongoing Honor Roll in *Health Science*, the continuing gratifying response to our appeals have required so much space in each issue that it has become impractical to continue the individual listing of every contribution.

You may be certain, however, that all contributions are carefully accounted for, properly allocated, and deeply appreciated.

Inoculation Watch

School Inoculation Defeated in New York

On Thursday, December 16, 1982, a headline story of *The Journal News* of Rockland County, New York, reported that all neglect charges were dropped in Family Court against Rabbi Moses and Channa Silber, who refused to have their six-year old son, Abraham, "immunized." The Child Protective Services had taken the position that young Abraham should be denied admittance to Monsey, New York's "Yeshiva Beth David School" without vaccinations against polio, diphtheria, rubella, and the mumps, which were "required by state law."

The Silbers took the position that their son was in good health, and feared that inoculations presented health risks. The couple also argued along Hygienic lines

that the human immune system could heal the body without the aid of vaccines.

The Silbers are strongly health conscious and raise organic fruits and vegetables at their home, grind their own grain for home-made bread, and generally avoid unnatural chemicals and additives.

The Silbers have 13 children ranging in age from eight months to twenty years old. Several of their children have not been immunized, a decision Rabbi Silber says he made during the course of studying the effects of immunization, over the last eight or nine years.

"This simply was not a case of neglect," states the Silbers' attorney, James Filenbaum, whom I recently interviewed. "As I told the

Court, the child, in fact all thirteen children are in perfect health . . . There is a lot of loving and caring in this family . . . The Silbers just didn't want to expose their children to the dangers and risks of immunization."

Although Judaism does not take a stand on vaccinations, say the Silbers (who are Hasidic Jews), they nevertheless believe their faith requires a conscious effort to promote good health.

"The Jewish religion," maintains Rabbi Silber, "does not provide for or against vaccinations . . . For those who believe they promote health, the Jewish religion would promote vaccinations . . . But for those who do not feel it would promote health, it does not require vaccinations."

At a court session on Nov. 24, 1982, five hours of testimony was heard on the issue. Assistant County Attorney John Franklin had argued that the couple's refusal to comply with the inoculation requirements of the state Education Department constituted neglect of proper medical care.

Highlighting the trial for the Defense was the testimony of Dr. Robert Mendelsohn, a pediatrician and general practitioner (the "Peoples' Doctor") who believes that the risks of immunization outweigh the benefits.

"In refusing to immunize their children, they are providing an example for the entire American public to emulate," Dr. Mendelsohn was quoted as saying after the New City hearing. "They are protecting their children against the considerable risks of immunization."

Dr. Mendelsohn said those risks include cerebral palsy, mental retardation, epilepsy, multiple sclerosis, a form of paralysis, hyper-

Continued on page 30

Do Foods "Cure"?

By Kenneth J. Jaffrey

Those who are ill hope to be "cured." They hope to become well again. In order to become well they usually take remedies or medicines which they believe will make them well. So, we are fairly safe in assuming that most people believe that the remedy they employ has the power to make them well. Is this true? If it is true, then it would be pertinent to ask "How does this remedy perform its task of making sick people well?" If it is not true, then we should ask "What makes us well if the remedy is not responsible for our recovery?"

Rational people must ask these questions because anyone who has eyes to see with and a brain to think with must have noted that many people have recovered from illness after having taken a remedy, while just as many have recovered when no remedy has been taken. This puzzles thinking people. Here is another interesting question. "Is there only one "cure" for every disease or are there many "cures?"

Now, that is a puzzler too. Could it be true that none of the medicines have the power to heal? Could it be possible that the power to heal resides within a special food? In recent years it has become the custom to ascribe almost miraculous healing virtues to such diverse kinds of foods as Spirulina, Mussels, Seaweed, Wheatgerm, Brewers yeast, Molasses, Vinegar, Soya beans, Yoghurt, Rice and many others too numerous to mention.

It has proved to be a fruitless exercise trying to convince some people that there is no healing power in any of these commodities. It would appear that those of a highly impressive and credulous nature are not readily swayed once they have made up their minds. This is unfortunate because these people are cutting themselves off from a truth which is easily established. There is not a word of truth in the assertion that any food, plant or substance has any inherent healing value.

But, our friends retort, I have seen it with my own eyes. I was ill and no medicine of any kind did me any good. It was only after I took Wheatgerm that I noticed at once an improvement in my health. In a short time I was perfectly well again and I have remained well ever since. Admittedly, evidence of this kind is not easy to refute. The person recounting this

tale really believes that what happened was a near miracle which only Wheatgerm could perform.

It is only when we encounter another friend with a different story that we begin to wonder. Then we happen to meet another friend who has been ill for a long time. This friend consulted many doctors without success. Then, by a stroke of good fortune, he or she visited a practitioner who stated that his or her case needed soyabeans. The practitioner was convinced that the soyabean contained some special ingredient which will reverse the disease process and restore health. Half in desperation and half in credulity the patient agrees to try the soyabean treatment. Lo and behold, it is only a matter of weeks and the intractable disease is conquered, the patient is fit and well again.

Our original problem has become compounded. Now, we are really confused. But, worse is to come. We meet another friend who was near death's door. We remark that there seems to be a change in his appearance. We are happily told that there has indeed been a dramatic change. Whereas he had been ill for years he is now quite well. He too tried all kinds of remedies. This friend tells us how he tried Wheatgerm, Spirulina, Brewers yeast, Soya-beans and Molasses, all to no avail. Then by some good fortune he heard about apple cider vinegar. A friend gave him a little book to read. It was called FOLK MEDICINE, written by an old country doctor. This book extolled the virtues of apple cider vinegar. In a matter of weeks the complaint which had plagued this sufferer for so long suddenly disappeared.

We ponder over these cases. Each person sincerely believed that the particular remedy he or she had employed performed a miracle. Whereas they had suffered misery, now they enjoyed good health. And the most puzzling feature of all was that the Wheatgerm, Soyabeans and apple cider vinegar seemed to have nothing in common. They are as dissimilar as any three substances could be.

What is the truth? Are these people all speaking the truth? Are they all mistaken? Are some right while others are wrong?

The truth is not quite as simple as all that. In order to ascertain the truth we need to understand a few

Continued on next page

simple facts. What is not realized by most people is that healing is a process which proceeds automatically when conditions are favorable. That is why thousands of sufferers have become well after taking drugs. There is no denying this fact. Thousands have also become well after they have taken vitamin tablets, herbal remedies, homeopathic drugs and biochemic tissue salts. Others, have recovered when they took nothing at all except pure water.

How can we explain away such contradictory evidence? We are also faced with the undeniable fact that many people have recovered their health after submitting to such exotic treatments as sitting in pyramids or specially-constructed empty boxes. How do we explain the recovery of someone who has worn a tiny piece of colored cotton on their person or has sat in front of a radionics machine? There are thousands of remedies and hundreds of devices which have been and are currently used in an effort to effect a "cure."

The truth is that sick people may recover with or without these remedies or devices. The difficulty is in getting people to believe the truth. For 150 years advanced thinkers have been telling us that healing is an inherent quality possessed by all living things and that we need only to remove the causes of illness, to provide the normal biological requirements of the organism and to provide rest. The pioneers of natural living, gave mankind this grand incontrovertible truth. One would think that suffering humanity would have the intelligence to see, understand and accept this timeless, universal and all-embracing principle. But

no, superstition and error are not as easily eradicated as all that.

Those who believe in the healing virtue of foods, herbs and remedies are not so readily put off. Those of a genuinely religious persuasion can often convince themselves that a beneficent God has sent disease as a punishment for wrong-doing. They can also just as readily believe that this God can provide a remedy for disease. It would appear that having committed a sin or transgression against a divine rule, God can forgive the truly penitent person and by divine grace, lead him or her to a remedy hidden in Yogurt, Molasses, Wheat-germ, apple cider vinegar, Soyabeans or Brewers yeast.

May I suggest that such notions are not only untrue but are scientific nonsense. Practitioners of natural living know that healing takes place whether a person accepts a religious dogma or not. Healing does not depend on the acceptance of a particular religious belief. I can personally assure my readers that I have seen a tiny baby only two weeks old recover from a very serious illness by simply fasting for a few days. I have seen people who were insane or unconscious and they recovered perfectly without any consciousness of the existence of a God. Furthermore, it can be proved that many rationalists, humanists, agnostics and atheists have successfully overcome their health problems, after adopting a natural living regimen.

The only logical and scientific explanation is that the secret of all healing is metabolism. This combination of anabolism and catabolism provides the breaking-

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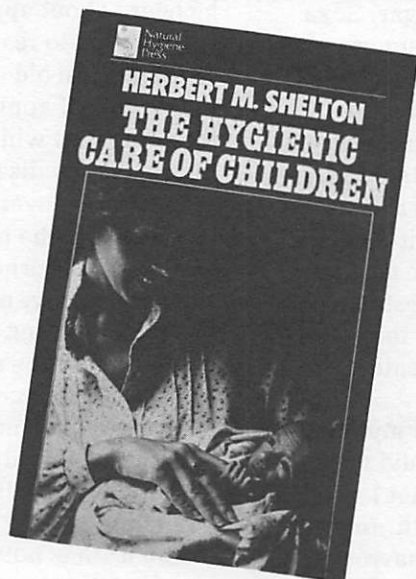
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down and building-up of cells which goes on every minute of our lives. Metabolism is accelerated during healing.

If we provide the favorable conditions, metabolism must function normally whether we believe in a God or not and whether we believe in the virtue of a special food or not. Healing is available to everyone irrespective of religion, or the "magic foods" that may be eaten. However, metabolism will undoubtedly function more efficiently when such unnecessary practices as we have been discussing are avoided.

Let us recapitulate:

Is is natural to be healthy? Yes! Is there a healing

power? Yes. It lies within your body cells. We can say with certainty based on the irrefutable facts of biological science that there is NO HEALING POWER IN DRUGS, MEDICINES, HERBS, FOODS, ELECTRICAL MACHINES OR ANYTHING ELSE OUTSIDE THE LIVING ORGANISM. Nature has not provided CURES for disease. Nature has only provided penalties for the breaking of some natural law.

When we are "sick," we can become well again if we remove the causes of disease, provide the normal biological requirements of the organism and conserve energy by means of physical, mental and physiological rest.

Book Review

Circumcision – An American Health Fallacy

By Edward Wallerstein

Springer Publishing Company
200 Park Avenue South
New York, NY 10003
November 1980, 280 pp.

Reviewed by

Dr. Monroe Burton

Circumcision, or the removal of the prepuce or foreskin of the human male, is one of those things that nobody seems to talk about. If you're Jewish, it's something that you go through, called a Brith Milah, when you're 8 days old, and you have no conscious recollection of what happened or what it was all about. The only time it may come to mind is when it becomes a topic of anti-Semitic dirty jokes, or in a locker room. It has something to do with the male sex organ, immediately causing awareness of it to be repressed, and further, it involves trauma to that organ in which something was cut off from it, burying the thought deeper in the subconscious mind. Now, with the newborn circumcision rate in the United States running at about 85% of the population, this is not merely a local Jewish issue but involves everybody.

A similar situation exists with literature dealing with the subject. According to Wallerstein, there has been little written about circumci-

sion in the last 70 years in the medical literature; what was written tended to be mainly reprints and repetitions of material first published before 1900. The little that has been written is fragmentary and factually inconsistent. Only in *Natural Hygiene* has there been any reliable information offered on the problem of circumcision up to now. In *Hygienic Care of Children*, Dr. Shelton described circumcision as a barbaric practice originating in ancient Egypt, or possibly earlier in sub-Saharan Africa, where it was used as a magical rite of some kind. Arguments about circumcision preventing venereal disease and female cervical cancer, or correcting phimosis, are shown by Dr. Shelton to be false; likewise cleanliness can be maintained simply by washing. In short, circumcision is shown to be a cruel mutilation of male babies that serves no useful purpose but produces a great deal of business for obstetricians, pediatricians, surgeons and physicians. Dr. Shelton reiterates his conclusions in an article in the September 1973 *Hygienic Review*:

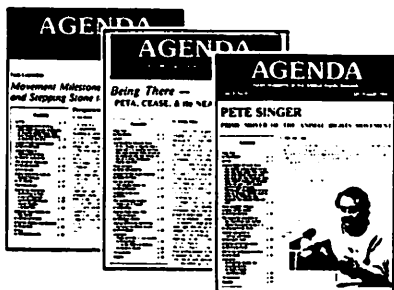
"The operation as performed today is a gory, excruciatingly painful one and constitutes a severe shock to the delicate nervous system of the infant. Under no condition is there

any justification for the operation. The time will surely come when parents will begin to realize that their male infants are being victimized by a thoroughly commercialized profession and rise in their wrath and put an end to the vicious practice."

Wallerstein describes how all English-speaking countries began to practice circumcision of newborns early in the twentieth century, although to the greatest extent in the United States. However, since the 1950's, its use in Canada and Australia has diminished, and in England it has been almost totally abandoned. When nonreligious circumcision was introduced into this country, it was as a medical treatment to be used for a multitude of ills. The purpose was not therapeutic, to "cure" an existing condition, but prophylactic, to prevent a condition from developing in the future. The long list of illnesses for which circumcision was advocated included alcoholism, asthma, epilepsy, hernia, syphilis, cholera, plague, gonorrhea, enuresis, paralysis, chorea, rectal prolapse, gout, feeble-mindedness, rheumatism, kidney disease, lunacy and tuberculosis, but it was mainly promoted as a "cure" for the dread disease of sexuality and the

Continued on next page

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horrors of masturbation. This took place during the latter part of the 19th century when Victorian prudery was at its peak, and with it the great phobias concerning sex and the special fears of masturbation.

To find the reasons why circumcision took hold in the United States and not elsewhere, Wallerstein poses three questions:

1. Why did routine nonreligious circumcision originate in the United States?
2. Why, after the practice spread to other English-speaking countries, did the frequency of performance rise relatively slowly in these countries and relatively rapidly in the United States?
3. Why has the high rate continued in the United States, while the rate has diminished in the other countries?

A major reason for the precipitous drop in the British rate was the decision of the National Health Service to discontinue coverage for elective circumcision, meaning that anybody wanting circumcision had to pay the bill himself. In Canada and Australia, the decline was slower. Medical opinion was changing in the direction of opposition to routine circumcision, but the payment was still covered by the countries' national health services. The rates in Canada and Australia are in the 40-50% range, about half that of the United States; here, circumcision is paid for by Medicaid and many major medical plans.

Why isn't circumcision used in the rest of Europe? The answer most often given is that there is no need for it. In the Scandinavian countries, health care and hospitalization are free, therefore there is no monetary gain involved.

Rejection of nonreligious circumcision in other countries does not explain its widespread use in the United States. What was there in

American health attitudes during the latter part of the 19th century that led to acceptance of nonreligious circumcision? Medicine was in a primitive state at the beginning of that century, being based mainly on herbalism and blood-letting. There was little, if any, research done here; medical "knowledge" at that time came mainly from Scotland. Dr. Benjamin Rush, who studied medicine at the University of Edinburgh, correctly assumed that disease was related to loss of nervous energy, but living in a time of rampant sexual phobia, claimed that the greatest loss of nervous energy was the orgasm. In 1812 he came up with a list of diseases supposedly caused by overindulgence in sex: *"seminal weakness, impotence, dysuria, tabes dorsalis, pulmonary consumption, dyspepsia, dimness of sight, vertigo, epilepsy, hypochondriasis, loss of memory, malangia, fatuity and death."*

He somewhat balanced this with another list of conditions caused by repression of sex:

"tremors, flushing of the face, sighing, nocturnal pollution, hysteria, hypochondriasis, and in women the furor uterinus (nymphomania)."

Sylvester Graham, although he is best known as a pioneer Hygienist for his work in nutrition and sanitation, was also a leading sexophobe. Writing in 1834, he added the following to Rush's list of diseases caused by sexuality:

"disturbances of the stomach, heart, lungs, skin and brain; and that sexually-induced ills were caused by lascivious thoughts and imagination in addition to overt acts. Further, he attributed insanity to excessive sexual desire."

Of all forms of sexual behavior, the most fear-producing was masturbation. Male masturbation was a sin, while in the female it was an abomination. Masturbation was thought to cause lunacy, to bring

about permanent damage if carried on during childhood, and to be inheritable.

John Harvey Kellogg, of corn flakes fame, was one of the most vehement in his campaign to suppress masturbation. He wrote in 1882 that it was a sin against nature, equal to sodomy, but far more dangerous because it was more widespread. The list of ills (another list!) included:

"urethral irritation, inflammation of the urethra, enlarged prostate, bladder and kidney infection, priapism, piles and prolapse of the rectum, atrophy of the testes, varicocele, nocturnal emissions and general exhaustion."

Wallerstein concludes the text, in a chapter titled "An Appeal to Reason," with the statement.

"Today circumcision is a solution in search of a problem. The operation, as prophylaxis, has no place in a rational society. The final conclusion to be drawn is that routine infant health circumcision is archaic, useless, potentially dangerous, and therefore should cease."

An appendix which follows gives a detailed description, with diagrams and drawings, of the circumcision process.

In conclusion, this book fills a great void in our knowledge of health. The only criticism I can make of the book is something that is to be expected of a writer dealing in medical rather than Hygienic language. This is his passing reference to the germ theory as an advance in knowledge. But, this is a minor point, and the book should go to the top of the Recommended List.

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- & role of cell
- & nutrition
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- & hypertension & loss of fluid
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- Relaxation response
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- scientific rationale for vegetarianism
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- Ph factors (how body balances) metabolism
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- absorption - crux of all health
- iron supplementation - results
- sodium/potassium balance
- relation to cell health
- hypertension/obesity
- vitamins - co-enzymes
- cancer - role of vitamin A - beta carotene, etc.
- Linas Pauling and vitamin C
- vaginal discharge, tumors - cysts, infections, why?
- proteins - enzymes - reactions in the body

Tape #5

- NUTRITION Part II**
- allergies/protein digestion
- aging
- role of minerals
- cooked vs. raw protein
- protein - where to find it - how much needed

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- digestion - how - when - where
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- how change comes about

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- self-esteem/bargains with?
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NOTE: Dr. Sabatino walks as he speaks. So, the sound volume of the tapes varies. It does not have stable velocity.

Remedy Mentality

Continued from page 6

framework. To request a patient not to smoke or drink or be gluttonous or lazy is interfering with the freedom of the individual – a cock-eyed view if ever there was one. This sort of “remedy mentality” perpetuates from one generation to another the wrong idea that disease is due to chance and the only recourse is how to drastically reduce the symptoms and signs (warning bells) of diseases as soon as possible. Such a mentality is a breeding ground for physical, intellectual, moral and emotional decadence. The “Remedy mentality” has to be stamped out, exposed for what it is, and Hygienic concepts and precepts taught in all schools, colleges and homes. Only then can the world begin to build health upon the foundations of health.

Healing and health resources in our time are primarily directed towards the relief of symptoms. This is not only true of modern allopathic medicine, but is true as well of almost all the “holistic” therapies. As I pointed out the Congress in Ceylon (Sri Lanka) was a perfect example of not being concerned for the cause of suffering but by the cry of pain. This is not to imply that these therapies have no value in easing the symptoms and bring much needed relief from pain. While response to symptoms is essential, there is the basic essential to health and healing which appears to be sorely neglected and that is a natural lifestyle.

It is an observable fact that building a “supportive lifestyle” can both prevent and heal most diseases. This is, in fact, a step beyond holistic healing or even preventative medicine. Only Natural Hygiene believes that a supportive life style is beneficial for its own sake, without consideration of “prevention.” A “supportive life style” is, by definition, health. It is preventative without making prevention its objective. It is corrective without making symptoms a focus. It may well be the “ultimate” healing philosophy or technique.

Correction without focusing on symptoms could be a

most important factor in our approach to health and diseases. Too often, a very ill patient thinks his or her dis-ease and symptoms are the most important factors in life. All time and energy may become concentrated on the symptoms. Anything that becomes all important to an individual is likely to “hang around.” Whatever is concentrated on, even in an attempt to rid oneself of it, becomes too great a part of life to release. For this and many other reasons, a supportive lifestyle may be the ultimate healing philosophy and technique.

A supportive lifestyle according to Natural Hygiene is a combination of habits and approaches to the challenges of life, which are deliberately chosen to combat and avoid self-destructive behavior. It is a combination of good diet, good thinking habits, good stress management, good relationships, vigorous physical activity and sound emotion management. It is a balanced attention to the physical, mental and spiritual needs of life that is based on “wanting to” rather than “being afraid not to.”

So the message of this summer 1983 to all Health Science readers is:

When Life is

A challenge	Meet it,
A tragedy	Face it,
A sorrow	Overcome it,
A journey	Complete it,
An adventure	Dare it,
A struggle	Accept it,
A duty	Perform it,
An opportunity	Utilize it,
A dream	Realize it,
A promise	Fulfill it,
A game	Play it,
A bliss	Taste it,
A song	Sing it,
A mystery	Unfold it,
A beauty	Worship it,
A milestone	Keep it in view.

Legal Watch

Continued from page 24

activity, and in some instances, sudden infant death. And he added, “As far as I’m concerned, there are no benefits.”

As noted, the Silbers and their attorney, James Filenbaum, consistently argued that the case should not be based on neglect.

“It’s out of concern that we’re fighting,” Rabbi Silber told reporters following his court testimony.

“When the spirit of the law is forgotten in favor of the letter of the law, you end up with cases like this.”

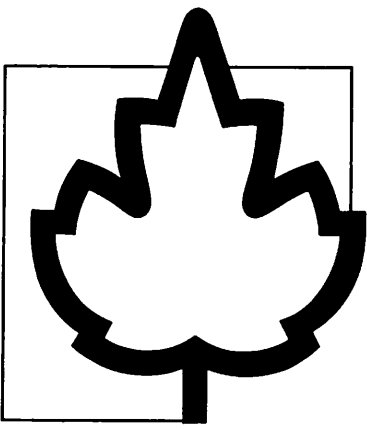
Attorney Filenbaum said the argument is against preventive medicine, rather than all medicine. “He’s not sick, and there’s no imminent danger,” he said of young Abraham. “It’s not neglect.”

“Modern medicine has become for all practical purposes a religion in the U.S.,” states Rabbi Silber. “They’re forcing medicine down your throat, even if it’s for your

benefit. It is a form of persecution that doesn’t give ideas time to develop,” he says.

He and his wife point to natural childbirth and breast-feeding as two old-fashioned practices, once discredited by medicine, that are regaining increasing acceptance. “The way of the future is a simple life as close to nature as possible,” says Mrs. Silber.

If convicted of child neglect, the state could have Abraham removed from the Silbers and put up for adoption.



CHAPTER NEWS:

Spotlight: Canada

By Frank Ross

The Activities of the Toronto Chapter of the Canadian Natural Hygiene Society

The forerunner of the Toronto Chapter of the Canadian Natural Hygiene Society was started in 1960. It was then known as the Toronto Natural Hygiene Society and it continued for about 10 years before it faltered and nearly died. Then in 1973 it was rejuvenated under the inspired leadership of Joe and Gladys Aaron. Since that time the membership has grown to about 500, making it one of the largest chapters in North America.

But the Toronto Chapter is more than just monthly meetings where members and guests listen to expert speakers on a wide range of health related topics. It is an educational outreach program of demonstrations, health fairs, seminars and weekend experiences in hygienic living. All events are advertised widely and open to the public. They are designed to illustrate the advantages of the hygienic way of life. Practicing Natural Hygiene is not difficult, but it is different. Newcomers find that the moral support and technical guidance provided informally by other Society members is invaluable as each one starts out on the unknown road to a healthy body and mind. The real problem in understanding Natural Hygiene is that it runs counter to popular health customs and beliefs. But it does represent the only safe way of breaking life-time habits that lead to enervation and disease.

The society is run by a very active executive committee of members, all dedicated to the hygienic code.

Notices of meetings and other functions reach the public through all media channels such as newspapers, radio and television. This is the responsibility of the Publicity Director, Eleanor Wilson. We also make extensive use of the notice boards in health food stores. As a result, we have a lot of visitors at our meetings many of whom sign up as members.

Membership fees are kept as low as possible so as not to deter potential members. A single annual membership is \$10, family is \$12 and students and seniors pay only \$5. Admissions to each meeting is

also kept low for the same reason and amounts to \$2.50 for each member, \$3.50 for non-members, and \$1.25 for students and seniors. Such low fees obviously do not cover the costs of meetings, speakers, printing or mailing. Additional income is generated in a number of ways. At each meeting, copies of the ANHS books are on sale, but even here a member is given a 10% discount. Much of the income is obtained from sponsors of the Souvenir Health Journal. This is a major operation organized by Gladys Aaron which consists of a directory of health related services and greetings from members and other interested organizations.

Each year, we have a health fair, also run by Gladys, which is held in the auditorium of our regular meeting place. During the fair, films are shown on various topics, and at regular intervals expert speakers talk on important aspects of health accompanied by demonstrations. In the foyer, outside the auditorium numerous displays are set up. Some offer health products or organically grown fruits for sale, while others dispense information on health resorts and the need to preserve the environment. Altogether more than 400 people attended our last fair and judged it an outstanding success in providing information and congenial company.

The regular monthly sessions attract about 300 people and in addition to the interesting lectures, they provide a popular meeting place for members to exchange experiences and to explain to visitors the benefits of a natural diet of raw fruits and vegetables. The book table is always open for browsing and there is also the tape library.

All lectures at our meetings are recorded on tape by another one of our enthusiastic members, George Cridland. These tapes are made freely available on loan to members and serve either as a review of lectures or form the basis for informal meetings of people who are unable to attend the regular sessions.

Continued on next page



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CHAPTER NEWS:

Each year, a weekend seminar is held at a camp set in the midst of the quiet countryside far from the city. Here we can refresh the body, mind and spirit. Organized by Anne Karpiak, the weekend is an opportunity to experience true hygienic living in a communal setting. Each day starts off with exercises and is followed by meals and lectures. It is not all work and study because there is ample time to explore the surrounding scenery and swim. In the evening we hold dances and are entertained by our own cabaret show.

A regular newsletter is published under the direction of Shirley Copp which provides notices of future meetings and attempts to summarize key points of previous lectures. The newsletter is an important factor in keeping the Chapter members in touch with all planned activities.

News of the activities of the Toronto chapter is spreading throughout the surrounding area so that members are thinking of establishing their own local chapters. One such group that has recently been formed under the leadership of Jeanette Harrod is

located in Peterborough, about 80 miles north east of Toronto.

We have just achieved a memorable reorganization of our Society. Through the generous gift of a large sum of money, donated by one of our members, Gerry Morris, whose health was saved by Hygienic living, we are now set up as a charitable organization with the inherent tax advantages. The interest on the invested money is used to further our educational goals. A few months ago, his parents, Fay and Harvie Morris, celebrated 60 years of marriage. They are in their 80's and doing well on their healthful life-style.

We are scheduling an evening soon when we will be happy to commemorate the birthday of our oldest associate. Scott Nearing will attain the ripe young age of 100, and with his wife credit the hygienic way of life with the success they now enjoy. The whole evening will be dedicated to our senior people as we wish them well into their future.

The general interest shown by the public in our alternative life-style is a great challenge to all people, since it provides the only hope for a revitalized world free of diseased minds and bodies, leading to a new and beautiful social order of life . . . We have a lot of work to do.

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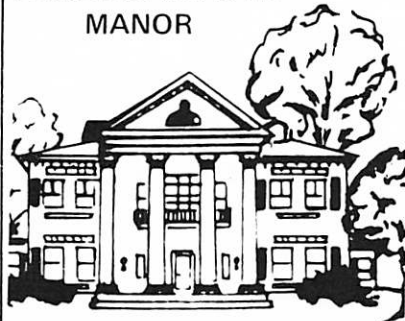
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