



American Natural  
Hygiene Society

HERBERT M. SHELTON

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The SCIENCE and  
FINE ART of  
FASTING

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The Hygienic System: Volume III



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American Natural Hygiene Society, Inc.

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## Foreword to The Fifth Edition

*Science* stubbornly clings to its errors and resists all effort to correct these. Once an alleged fact has been well established, no matter how erroneous it is, all the gates of hell shall not prevail against it. Nowhere in this fact so well illustrated as in the history of the efforts to break down the stubborn resistance of *science* to the idea that the human organism, like the organisms of the lower animals, can safely abstain from food for prolonged periods. Long after thousands of men and women had fasted for periods ranging from a few days to several weeks and were benefitted by the experience, *science* persisted in repeating, as though it were a fully demonstrated fact, its stupid notion that man cannot fast for more than a few days without dying. Indeed, after some of these long fasts had received much world-wide publicity and some of them had been studied by men of *science*, the devotees of the modern infallible god, *science*, continued to repeat the old fallacy that if a man should abstain from food for six days his heart would collapse and he would die.

Kirk's *Handbook of Physiology*, 17th American edition, page 440, says: "In the human subject death commonly occurs within six to ten days after total deprivation of food, but this period may be considerably prolonged by taking a very small quantity of food, or even water only. The cases so frequently related of survival after many days, or even some weeks, of abstinence, have been due either to the last mentioned circumstances or to others no less effectual, which prevented the loss of heat and moisture. Cases in which life has continued after total abstinence from food and drink for many weeks or even months, exist only in the imagination of the vulgar."

Statements of this nature led to much confusion and misunderstanding about the possibilities of abstinence and any possible benefit that may be derived from it. It is not true, as numerous experiences have shown, that man cannot go without food and water for more than six to ten days without dying, but the confusing of the two forms of abstinence in one general statement resulted in the idea becoming current among those who presumed to know, that six days without food would have fatal results. How long this idea was current among the medical profession is difficult to say, but the statement that it was true was not deleted from the encyclopedias until after the MacSweeney hunger strike in 1920, although thousands of cases of abstinence for much longer periods had been recorded.

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As late as 1927 a physician told a patient whom I placed upon a fast that if she abstained from eating for six days her heart would collapse and she would die. The old prejudice against fasting still lingers in medical thinking. Although at intervals somebody makes the important discovery that the popularity of fasting has waxed and waned among medical men and that they have, at several different times in the past, made extensive use of it, I have been unable to discover any reference, in medical history, to their extensive use of fasting. Ever so often some wiseacre among medical men will assure us that his profession gave it a test and that it was found wanting, but he always fails to give us the documentation of the tests. I think that it is all myth. That a number of individual medical men have employed fasting (and all of them have been enthusiastic about it) is true, but the profession, as a whole, has not employed it.

In 1877 Henry S. Tanner, M.D., a regular physician in good standing, undertook to kill himself by abstaining from food. He had been taught that he could expect death by the end of the tenth day, and he had suffered so much and so long with his ailments that he decided that this would be the best way out. He found himself growing better day by day, as the fast progressed, and, instead of dying on the tenth day, he fasted for forty-two days, to recovery. The story was published and he was denounced by his professional brethren as a fraud. In 1880 he underwent a second fast in New York city under the most rigid test conditions. This fast lasted forty days and while no charge of fraud could now be launched against him, his medical colleagues still refused to believe that a man could live more than ten days without food. Below I am giving Dr. Tanner's own story of his two fasts.

Living at that time in Duluth, Minn., he journeyed to Minneapolis to secure professional aid. Rheumatism of an "aggravated character," followed by "rheumatism of the heart" was the diagnosis of his case by seven reputable physicians and he was regarded by them as hopeless. He also had asthma of a very distressing character, which prevented sleeping in a recumbent position, and his pains were intense. He tells us that "At that time, in common with the profession, I entertained the fallacy that ten days total abstinence from food would prepare one for the undertaker. Life to me under the circumstances was not worth living. Death would have been welcome at that stage of the proceeding. Ten days of fasting was the open door to the desired end. I had found a short cut and had made up my mind to rest from physical suffering in the arms of death.

"I undertook the fast, without any preparation more than what Hope with her benign smile held out to me. To my agreeable surprise I found that every day of my stomach's absolute rest, freedom from pain came as a sequence. The fifth day came and I was so far relieved that I could lie down for a short time and sleep. I continued the fast everyday finding myself relieved to a surprising degree.

"The eleventh day came and found me breathing normally; the equilibrium of the entire organism restored, and I felt as well as in my

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youthful days. On the night of the eleventh day I retired for an hour's sleep I hoped for, but to my profound surprise, on waking the sun was up and well on toward the zenith. I had slept for hours, the first time in many months. I sought Dr. Moyer, the physician of my desire, and asked him to give my case a critical examination. He did so, and dumbfounded at the result he said: 'Why Doctor, your heart is beating perfectly normal, the first time since I have known you. What have you been doing?' 'I have simply given my stomach an absolute rest for eleven days, and now it with myself, is living, rejoicing every day.' The good doctor's surprise grew upon him profoundly; mine was an experience without a parallel in medical history. 'According to all authority, you ought to be at death's door, but you certainly look better than I ever saw you before.'

"This talk led out to a more general discussion of the phenomena the case presented. He could not believe the evidence of his senses. I continued my fast under his supervision for 31 days, making it 42 in all. From that day to this I have had no return of my heart trouble, asthma or rheumatism.

"The story of my fast, contrary to my wishes, was accidentally made public by a brother physician and a sensational article of a column and a half was published in the Minneapolis department of the *St. Paul Pioneer Press*. The cry of impossible—fraud, etc., was immediately set up by the people, and the medical profession especially, and the feeling was so intense that from that moment I was publicly ridiculed, denounced a faker, and was the recipient of all the bitter and base denunciations that would bear utterance. Proof—proof was demanded. I offered at any time to repeat the fast if the medical society would furnish the watchers, and after many trials for volunteers to take charge of the experiment it was arranged to take place in Clarendon Hall, New York City, under the supervision of the faculty of the United States Medical College of New York. This second fast was commenced on the 28th day of June, 1880, at noon.

"As a result of the general skepticism the watch was made as rigid as satanic ingenuity could make it. Every article of upholstered furniture was removed from the hall, the carpets were removed, a cane seated rocker was brought in for my use. A canvas covered cot was placed directly under a chandelier, so that at night the glare of six gas jets was shining full in my face all night. On the cot there were no sheets, no mattress, no pillow, nothing but a rubber piano spread for covering. A railing was placed around the enclosure, so arranged that no one was allowed within it but the watchers, not one of whom had any faith that I was honest, but would cheat at every turn. Inside of the wooden railing was placed a rope extending the entire distance of the enclosure, beyond that I was not allowed to pass. The distance from the wooden railing to the rope was sufficient to prevent me from reaching out my hand to receive any article of whatsoever character from a person outside the wood-railing and vice versa. Inside of that railing with its one chair without a cushion, and the cot, like Robinson Crusoe, I

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was Lord of all I surveyed. The watch was composed of sixty volunteer physicians, the majority skeptical in the extreme. The authorities predicted that I would be dead or crazy if I persisted in the experiment for ten days.

"About the twelfth day of my fast the people were taking cognizance of the inhuman character of the watch; of the foul air of the hall; the entire absence of water in the building for any purpose; the method of the doctors to deprive me of the ghost of a chance to sleep; the withholding of water to drink; no mattress to sleep on; no sheets; no pillows for my head; and began to hint that the society for the prevention of cruelty to animals ought to be notified, that their intervention in my behalf would be in order. About that time the *New York Herald* editorially stated that the conduct of the watchers was brutal and that the doctors needed watching more than the fasting man, as they were evidently endeavoring to thwart me in my effort to do my part in an honorable manner, while the latter were endeavoring to do their utmost to prevent the success of my endeavor. Letters came from all parts of the country demanding 'fair play' all around. The *New York Herald* established a separate watch of its own to watch the doctors as well as the faster. The *Herald* expended seventeen hundred dollars in its laudable efforts to insure a square deal.

"During the first fourteen days of the fast I drank no water and breathed air in the hall that would vomit an Arizona Mule. On the fourteenth day I told Dr. Gunn, the president, that unless I could have access to pure water I should fail. It was about that time that the *Herald* publicly announced that the doctors' conduct toward me was brutal, for the reasons already given. After this I was allowed to ride out to Central Park twice a day in the company of two M.D.'s and a reporter, the trio, with the coachman being my escort. The clear sparkling water I drank from the spring in the park, called to this day the "Tanner Spring," and that pure air I breathed filled my cup of happiness to the full.

"The most gratifying episode of my 40 days' imprisonment was the reception of the 'Sims cablegram.' It created the greatest commotion among the doctors of any transpiring event up to that time. It cost Professor Sims sixty dollars to cable it, and read:

'Paris, August 2nd, 1880

'Dr. Tanner:

'Don't waste strength driving out. Standard telegrams republished everywhere, and read by everybody. Your experiment watched with great interest by scientists all over Europe, ridiculed only by fools. Courage, brave fellow. Wish you success.

J. Marion Sims, M.D.'

"When the time came to break the fast, August 7, 1880, at noon, I ignored all suggestions and broke it with a peach. After eating the peach, watermelon followed, at the rate of forty-five pounds in twelve consecutive hours, sufficient food to add nine pounds to my weight in

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the first 24 hours after breaking my fast and 26 pounds in eight days, all that I had lost."

Thus did Dr. Tanner receive a valuable object lesson in the viciousness and intolerance of his profession. He had dared to challenge one of their "established" dogmas, and it did not matter that he might be right, he had to be treated as all offenders against the profession are treated. Instead of the rascals taking the position of students and *scientists*, they started out to make the test as tough for Tanner as they could, hoping, thereby, it seems, to cause him to fail. It seems from Tanner's account of their maliciousness, that he had no facilities for bathing. This should not surprise us, however, any more than their cooping him up in foul air and denying him water to drink. At that time they were not even pretending to think that fresh air was anything but harmful, cleanliness was a heresy and they were still denying water to their fever patients. My readers should not miss the significance of the fact that they had to be driven by public pressure and the courageous stand of one newspaper to give him as good treatment as was then accorded to common criminals.

European *scientists* may have watched the experiment with interest, but not American *scientists* nor American physicians. Neither did the results of the experiment make any impression upon the authors of articles on fasting that went into subsequent editions of encyclopedias. What was formerly a little white lie—man cannot live more than ten days without food—now became a real vicious black lie and continued to be peddled, both in medical and physiological works and in encyclopedias.

Drs. Tanner and Moyer may have had no knowledge of the previous employment of the fast in great numbers of cases by Sylvester Graham and Drs. Jennings, Trail, Taylor, Walter, Page, Densmore, etc., but their published accounts of the fasts they had conducted and the results they had obtained were not withheld from the world. There was no reason why any intelligent person should not inform himself or herself in this matter and know far more than the physiologists, physicians and writers of encyclopedias.

To return to Dr. Tanner's fast taken in New York, note that he was denied water for the first fourteen days of his fast. This is not a record for abstinence from water, but abstinence from water is no regular part of fasting, not any more so than is abstinence from air, which his watchers (physicians) seem to have also tried to force him to abstain from. The dehydration that results from prolonged water-abstinence is very weakening and we employ such abstinence only in certain types of cases, and then only for brief periods—three and four days at a time. Often, even in these cases, instead of complete abstinence from water, we permit sips of water at frequent intervals.

An interesting thing that occurred in this fast by Dr. Tanner took place on the seventeenth day. He says: "When I left Clarendon Hall, in which my last fast was held, after fourteen days abstinence from water,

I was very weak, scarcely able to walk down stairs without supporting myself with the hand rail. On that day I made my first visit to Central Park. There I found a spring of very cool and refreshing water, of which I partook freely. Returning to the hall, after an absence of one hour only, I climbed the stairs of Clarendon Hall two steps at a time with the nimbleness of a boy. I attribute that wondrous change to the water I drank and the pure air I breathed on that occasion. . . . Returning from one of my many rides in Central Park and feeling greatly exhilarated by the water and pure air, I on the seventeenth day, felt like loudly extolling the oxygen of the air and water as valuable foods. A medical student with more zeal than wisdom, took issue with me on the value of oxygen as a food, and flippantly remarked that however good oxygen might be, beef was better. That is an assumption that demands proof,' I retorted. 'I challenge you to test your theory by taking laps around this hall until one or the other surrenders.' Round and round the hall we went, until the eighteenth lap, when the student fell out, blowing and puffing like a heavy old horse, leaving oxygen victor over beef."

This victory of the faster over the heavy eater is all the more remarkable when we consider that Dr. Tanner was already past fifty while his competitor was a young student. Dr. Tanner had refrained from water-drinking during the first fourteen days of his first fast of forty-two days and found that his loss of weight was greater while abstaining from water than when water is taken.

Perhaps a few remarks should be made about the manner in which Dr. Tanner broke his fast and the great quantities of food he ate immediately thereafter and the rapid gains in weight that he made. Experience has shown that such gains are more in the nature of bloat (a water-logging of the body) than flesh. There is also danger in eating so much in breaking a long fast and one spoils much of the effects of the fast by such post-fasting gluttony. Peaches and watermelons are excellent foods with which to follow a fast, but such excesses of them as Tanner took overfills the body with fluid. There is also need for more protein than these foods supply. After the fourth or fifth day, during which the fast is being gradually broken, protein should be added to the diet, but not in great quantities.

Dr. Tanner lived well into the present century in good health and was not much short of ninety years when he died, although in 1877 at the age of 47 his physicians consigned him to an early grave. Just as the physicians who watched him through his fast in New York missed the opportunity for genuine scientific studies of fasting, so physicians of the present are unable to learn anything from his experience.

It should be a great satisfaction to all of us to realize that, in the end, truth will prevail. Legislation cannot kill it; ostracism, prison and the torch can only delay; they cannot prevent its ultimate triumph. Fasting is gaining in popularity.

During the past twenty years a number of physicians of high repute have made experiments with fasting, especially as a means of reducing weight, and while some of these have been enthusiastic about the fast

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as a means of relieving men and women of their excess fat, they have come up with a number of objections to the fast. None of these objections are valid and they are one and all based on the result of fasting while partaking liberally of such drugs as tea, coffee, coca cola and other such poisonous soft drinks, beer, wine, ale, brandy and other alcoholic liquors and smoking freely and taking aspirin and other drugs and taking liberal quantities of synthetic vitamins. The unpoisoned fast has not been tested by physicians and their persistent employment of these and other drugs prevents them from observing the true effects of the fast. Although shouting from the housetops that no one should attempt a fast except under medical supervision, preferably in a hospital, nothing is more obvious than the fact that the medical man is unfitted, both by his traditional prejudices against the fast and by the character of his experience, to properly supervise a fast.

## Introduction to The Fourth Edition

A few years ago Louella Parsons said in her column, *Movie-Go-Round*, "I found out the reason that Gloria Swanson has been in complete seclusion since she's been in Hollywood. She's been on a water diet for eight days and has taken off 15 pounds. The only nourishment she had was to put carrots and other vegetables in water, let them soak, and drink the juices." I think that she meant that Miss Swanson drank the water in which the vegetables had soaked. This is not, strictly speaking, a fast, as we employ the term in this book, but it is so nearly so that Miss Swanson may be said, for all practical purposes, to have been fasting.

It is significant that no criticism of Miss Swanson was offered. Perhaps this may be taken as evidence of a changed attitude towards fasting and near-fasting. Twenty-five years ago, when the first edition of this book was issued, Miss Swanson would have been the subject of much criticism and ridicule and she would have been warned that if she did not give up such "faddish" practices and eat plenty of "good nourishing food," she would die of anemia, pneumonia or other disease thought to be the result of such practices. Indeed, she might have been warned that if she kept it up her heart would collapse and she would die.

In 1927 I was called to see a woman in New York City who had been suffering for an extended period and who had been under the care of a number of the most expensive specialists and medical professors in the city. She had had a number of fancy and expensive examinations and one exploratory operation and had been the victim of two or more consultations. It was decided that the cause of her condition (she had an accumulation of fluid in her chest) was not known and that nothing could be done except to aspirate the fluid at intervals and trust that nature would right matters. She was made weaker by each aspiration and did not recover from one before she *needed* another.

I advised a fast. She feared that, as she was weak already, she would grow too weak to tolerate another aspiration. I stated that the fast would obviate the need for another aspiration. It was debated by the family and I left with the issue undecided. Three days later I received an excited call from the husband who urged me to meet him at his home at once, stating that his wife had been fasting since I left and that she had done it without his knowledge. I expressed satisfaction with her action, but he was disturbed because her physician, who had just visited her and to whom she had revealed what she was doing, had told him that if she went without food for six days her heart would collapse and she

would die. I met the husband at their home and we had another conference. It was decided to go ahead with the fast and let the physician, who had washed his hands of the case, saying he would have nothing more to do with it until she came to her senses and ate, go his own way. She fasted twelve days and greatly improved in health. After an interval of feeding she took another fast of thirteen days with further improvement. There were no more aspirations after she began the first fast and the fluid was rapidly absorbed.

The woman recovered her health, was soon back at her duties, and the physician, who apologized for his hasty action, in association with other men who had been on her case before, took her to Mt. Sinai Hospital for a complete check up and she was said to be fully recovered. The physician said that he had been reading up on similar cases and he had found that in Germany they were using fasting in such cases with good results. Strangely, he was unable to find these German references before I placed her on a fast and was unable to offer her any genuine hope. At any rate, the belief that fasting causes the heart to collapse has been left behind and the fear of fasting that once existed has been weakened.

Although at times there appears to be an awakening interest in fasting in the medical profession, the signs prove to be illusory. The profession never gives up its search for *cures* and these it seeks almost exclusively in the realm of poisons—in the exotic, adventitious and hurtful. The unending search for new and more effective *cures* signifies the lack of valid underlying principles to guide the physician in his care of his patient. Perhaps at no other period of history has there been such a rapid turn-over of *cures* as we have witnessed during the past twenty-five years, yet at no time in all past history has there been such a rapid increase in the incidence of and mortality from disease. With all the failures of all the *cures* of the past twenty-five hundred years, the search still goes on for foreign and adventitious substances with which to *cure* disease and no attention is given to the management of the normal things of life to the end that a means of recovery may be found in these elements of living.

In no other area of human activity has any end ever been pursued with a more obsessed devotion and less appropriate techniques than has been the search for *cures*. This search for *cures* in exotic sources stems from a totally wrong conception of the nature of disease and from a wholly mistaken view of its causes. Few people are willing to admit that their imprudences in living are responsible for their diseases. They think that disease is something independent of their bodies, that it is even an entity with an independent existence that attacks them under circumstances over which they have little or no control. It is to their misfortune, rather than to their misconduct that they owe their sickness. This view relieves them of all responsibility for their condition and makes them unfortunate victims of forces beyond their control. Hence their implicit faith in the power of drugs to *cure* them, that is, to exorcise the attacking germ or virus.

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Believing disease to have a separate existence, they are easily led to believe that a drug or a combination of drugs can be given to destroy that existence and, then, of course, they will be well again. This view is not only held but fostered by the medical profession, which finds the view financially profitable. Strangely enough, even those who persist in the old view that disease is a punishment sent by God Himself upon sinful men and women, do not hesitate to stay the hand of God with their drugs and treatments. Whether it is believed that disease is a "dispensation of Divine Providence," the invasion of the body by a demon or an attack upon the body by microbes and viruses, the idea that it can be *cured* by drugs prevails and practices based on this belief are in vogue.

Before the origin of the medical profession there existed, and although at a later period, was carried out co-incidentally with magic and religious procedures, a system of caring for the sick that consisted of adjusting the normal needs of life to the crippled condition of the sick organism. Among the measures employed under this system was that of fasting or abstinence from food. There was also a closely related procedure that consisted in feeding foods in smaller amounts or in feeding only certain easily utilized foods. When Plutarch advised: "Instead of using medicine, rather fast a day," he was undoubtedly advising a return to the pre-Hippocratic practice, that he thought that regulation of the way of life was superior to the drugging plan that had developed after Hippocrates. Celsus, who was not a physician, also advised abstinence from food, referring to the first degree of abstinence, "when the sick man takes nothing," and the second degree, "when he takes nothing but what he ought."

I do not agree with the common assumption that fasting, in the beginning, was a religious activity or that it was entered upon as a disciplining measure. Neither do I agree that, in its origin, it had any *spiritual* significance. A practice that is so well rooted in instinct and that is indulged in by both plants and animals, can hardly have originated in religion. That it has been incorporated into most religions and has long been invested by them with disciplinary, spiritual and sacrificial significance is not denied; it is only denied that it had a religious origin. Dr. M. L. Holbrook, a prominent *Hygienist* of the last century, declared: "Fasting is no cunning trick of priestcraft, but the most powerful and safe of all medicines."

"Everything according to law" is the testimony of scientists. Man becomes possessed of earth's treasures as soon as he learns the laws of their production. The discovery of the law is the first step towards exact knowledge. No laws governing drug *operation* have ever been discovered. Drugging, although today accompanied with extensive experimental work, is still, as it must always remain, an empirical practice. As it is an effort to make use of, in one department of nature, things that normally belong in another, there are and can be no laws governing its operations in this other department. Regulation of the way of life, on the other hand, can and must be based on the laws governing life and the

relations of these elements to life. Thus it is that fasting, which we shall demonstrate is a normal part of the ways of life, may be carried out according to ascertainable laws of nature.

Much experimental work has been done with fasting, but most of it has been trivial and the results insignificant. For the most part, these experiments have been carried out on healthy animals and near-healthy human beings and they have been set up for the purposes of finding answers to certain problems in physiology. Often they have been set up in such a way as to fail to give the answers to the problems; often they have been of such short duration that the results were misleading. In almost all instances, the interpretations of results have been unworthy of school children.

In a letter to me dated April 4, 1956, Frederick Hoelzel, long assistant to Dr. Anton Carlson of the Department of Physiology of the University of Chicago, says: "I do not know where you and others, including regular medics, get the idea that Dr. Carlson is a great authority on fasting or has published a great deal on this subject except from the publicity he received in newspapers and popular magazines. He has talked a lot on the subject and has promoted studies by others on the subject, but about all he has done personally was to fast less than 5 full days himself in 1914 and that was for a study of hunger during what he called 'prolonged starvation.'"

Contrary to the implications of this statement, I never regarded Carlson as an authority on fasting. The publicity he received did strongly indicate that he was deeply interested in the subject and that he was carrying on experimental work in fasting. But I was always convinced that most of the work he did and most of the work done by his students and assistants was trivial and led nowhere. Like most research, it was a waste of time, money and human talents. As I shall show later, I regard his conclusions from his studies of "hunger" to be erroneous.

Others have done a little clinical experimenting with fasting and semi-fasting, but they have not differentiated between the fast and the limited diets they have fed, so that their conclusions may not be as conclusive as they seem to think. *The Lancet* (London) carried an article entitled "Influence of Fasting on the Immunological Reactions and Course of Acute Glomerulonephritis" (Brod, Pavkova, Fencel, Hejl & Kratkova, 1958). Briefly, the experiment was as follows: The test group was fasted for sixty hours, except for one hundred ml. per day of unsweetened fruit juice, and then was placed on a "semistarvation diet" of mostly fruits and vegetables yielding not more than five hundred calories, until "all signs of the acute vascular reaction had subsided" (p. 761). The control group was treated with bed rest and a light diet, which is one of the currently accepted treatments for this disease.

It was found that those who "fasted" recovered much more rapidly and completely than those who merely had bed rest and a light diet. But the test group did not have a full fast, nor was the period of abstinence of sufficiently long duration to provide for full results. Such tests may

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have some value, but they certainly fall far short of what is required to determine the value of the fast.

Another series of clinical experiences that have but limited value are those that have been carried out by Walter Lyon Bloom, M.D., in the Piedmont Hospital, Atlanta, Ga. His employment of the fast has been in cases of obesity, all cases being what he described as healthy subjects. They lost weight, they suffered no inconvenience from hunger, they found fasting easy, but they provided Bloom with no experiences or observations that are of dramatic significance. Bloom (1959) did come up with the observation that "our present preoccupation with eating at regular intervals has led to the misconception that fasting is unpleasant" (p. 214). His observations showed it to be otherwise.

Such tests as these may serve to confirm what we have known for a long time about the achievements of the living organism in a period of fasting, but they hardly add anything to our knowledge of the subject. In this instance, in the popular accounts given of Bloom's work, readers were warned not to undertake a fast except under the care of a physician (who would have no knowledge of how to properly conduct a fast) because if they had heart disease or liver or kidney disease or anemia, disaster might result. Had Bloom carried out his studies in the sick he would have known how much benefit patients with these diseases might receive from a properly conducted fast.

My opinion is that the time has arrived when the fast should receive more attention and approval. Slowly the ignorance of the past three centuries is being dispelled and it is becoming more and more apparent that our fathers and grandfathers were wrong in their determination to feed the sick "plenty of good nourishing food." Today the oldest natural resort in sickness is about to be re-recognized and mankind is again to benefit from a measure that should never have been abandoned, whether for drugs or for something else. It does not matter to me what the medical profession elects to do; the public is the important factor in this recognition.