

(COVER PAGE)

The Rene Caisse Formula

A Preventive Remedy against Cancer and Degenerative Illnesses

"A blessed drink which purifies the body, bringing it in harmony with the Great Spirit"

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(FIRST INSIDE PAGE)

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(SECOND INSIDE PAGE)

Author's Note: This book has been published purely to inform, and in no way is to be considered a medical manual. It is not to be used to substitute the advice of a practicing physician.

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To Margherita

INTRODUCTION

The great Algonquin tribe of the Ojibway Indians lived on the banks of Lake Superior and Lake Huron, north-west of Lake Michigan. The Ojibways were nomadic hunters as well as skillful fishermen who organized their life around the harvesting of wild rice that grew in abundance in the stagnant waters of the rivers and lakes. The chief in this society was a doctor-magician or shaman.

The Ojibways recognized four levels or specialization associated with the practice of medicine. The highest level was held by the *Midewiwin* who were part of a priesthood; they were followed by the *Wabenos* (the men of the dawn) who practiced a healing form of medicine and knew all the formulas to bring good fortune to the hunt and to love; the third level were the *Jessakid*, the clairvoyants and the prophets; and finally there were the herbalists (*Mashki-kike-winini*) who understood the properties of a large number of plants, herbs and roots. For the native Americans, the word "medicine" had a very different meaning from the one we usually give it. The concept of medicine included clairvoyance, spiritualism, prophecy, and ecstasy.

The doctor-magician (shaman) knew all the medicines of plant and animal origin and how to best utilize their therapeutic characteristics, how to apply the right treatment for each particular case. However, the true role of the shaman was of a totally different nature; the shaman used supernatural forces in order to neutralize a dangerous situation or to avoid disease or disaster.

The medicine-man made a fine distinction between injuries and diseases due to natural causes and those due to a series of phenomena resulting from supernatural influences. So, according to the cause of the disease, the medicine-man would use either popular drugs or magical practices.

In the Ojibway society the formulas and sacred songs of the priests and medicine-men were passed down from one generation to the next, etched in birch-bark, using a pictorial form of writing called *kekinovin*. This was not a recognized form of writing but rather a series of symbols or signs which represented a phrase or verse.

There is still a lot of mystery surrounding many of the remedies used by these herbalists and shamans; unfortunately, a large part of this precious heritage has been lost forever. The stories of the colonialists and the European explorers recount how the Ojibway medicine-men "mended" bones, how they knew the properties of an extraordinary variety of plants and herbs which were used as laxatives, diuretics, dewormers, or vomit-inducers. They were familiar with the practices of bleeding, of sweating and application of compresses.

One of the ancient Ojibway herbal treatments was revived at the start of the twentieth century by Rene Caisse (1888-1978), a nurse who practiced in Ontario, Canada. The nurse obtained the "recipe" from a woman who had been cured of a breast tumour by a Canadian native medicine man.

According to the most trustworthy sources, the herbal tea, renamed Essiac (Caisse spelled backwards), is composed of four plants: Slippery Elm Bark, Rhubarb, Sheep

Sorrel and Burdock Root. Western phytotherapy recognizes these plants as containing strong purifying and detoxifying elements.

The Ojibways used slippery elm bark (*Ulmus fulva*) mainly to heal wounds, but it was also considered beneficial for many skin diseases. It was used to treat anuresis (failure or inability to void urine), hydropsy (distension of a hollow organ with fluid) and solid tumours. It is often used with saxifrage root to improve the tone of the digestive organs.

Burdock root (*Arctium lappa*) was used in ceremonies and in the preparation of treatments for stomach pains. It is attributed with important purifying and toning qualities.

Sheep sorrel (*Rumex acetosella*) roots have a high tannin content which aids the healing of wounds and the cleansing of purulent ulcers.

The last plant in the formula is rhubarb. It is not easy to identify the exact rhubarb plant used by the Ojibway medicine-man in their herbal tea. Rhubarb root (*Rheum palmatum*) is a Euroasian species used for cathartic, astringent, gastric and tonic purposes. Native Americans discovered that wild rhubarb, known as *mechameck*, had similar therapeutic properties. Rene Caisse's formula works equally well with common rhubarb.

Today "ethnic medicine" has begun to recognize the wisdom and scientific worth of ancient herbalist traditions used by so-called "primitive" populations; biochemists are more and more willing to examine closely medicines which were previously viewed with suspicion.

In the field of oncology, all potential therapies must be taken into consideration and the individual must be given the opportunity to choose the treatment to follow. The freedom of choice, however, is possible only after one has had access to sufficient information.

In his book, Ludovico Guarneri describes the herbs used in the formula and how to use the tea; but more importantly, he gives advice as an "expert sufferer" to all those who find themselves at the entrance of that painful tunnel following a cancer diagnosis. Ludovico suggests a light at the end of the tunnel. The suggested therapy is not toxic and therefore has no side effects. It not only detoxifies and purifies the body but also increases the effects of traditional therapies and prevents disease. Alternative medicine teaches us that the best way to overcome disease is to increase the state of "good health" of the sick person by boosting their immune system.

Silvio Calzolari

INTRODUCTION TO THE SECOND EDITION

I have received telephone calls from people, of all walks of life, who have read my book; they have given me further information; they have encouraged me and they have praised me for the content of this small and simple text; many have asked me for advice and suggestions. Therefore, I have decided to add some advice on eating habits to follow if one has cancer.

This information comes from many different sources, both scientific and unconventional. Some of the advice is from the thousand year old tradition of Ayurvedic medicine, which is known as the science of life. For what concerns the vitamins and minerals I have referred to a report by the Canadian Cancer Society on breast cancer research (Canadian Breast Cancer Research Initiative - December 1996) A large amount of information comes from the Internet site www.eGroups.com/list/cancercure. It is a newsgroup where the sick, doctors and therapists exchange the latest information on the most up-to-date alternative treatments for cancer.

I did not have time to expand the chapter on testimonials, which continues to stream in, on the effects of the CAISSE FORMULA©. This I will do in the third edition, so please send me your stories or those of your relatives and friends.

The author

THE RENE CAISSE FORMULA

My Personal Experience

In 1995 I was diagnosed with a fourth stage non-Hodgkin's lymphoma and was taken into hospital at the Cancer Institute of Milan, Italy. Following a series of tests, I underwent nine chemotherapy sessions until only "traces" of the tumour remained in the bone marrow.

The side effects of chemotherapy left me as no more than a wet rag of a man. I lost all my hair (and this is purely an aesthetic consideration); I lost my strength, my sexual desire, my sense of smell, my sense of touch on my fingertips, my sense of taste and my appetite. I had terrible abdominal pains. I was constantly constipated. I would frequently lose my balance, and I suffered from fits of depression. I also had signs of shingles which I had never had before.

Chemotherapy has a "cumulative" effect, which means that the strength of these undesirable consequences increases as the therapy progresses. It wears out vital organs, particularly the liver; it harms the mucous lining to the intestine, not to mention the damage it does to the kidneys. I managed to save my kidneys by drinking 6 litres of water a day.

The enormous doses of cortisone, which accompanies chemotherapy treatments, affects the pancreas; at the end of chemotherapy treatments, some patients can find that they have become diabetic. I began to have sleepless nights; I would wake at 4 in the morning. The doctors informed me that that is the time when the body produces its own quantity of cortisone.

I do not wish to dwell on how much I suffered. Life is so valuable that, when you are told that you have a serious illness, your first reaction and need is to trust completely in those who are more experienced than you are. Doctors, relatives, friends - everybody wants to advise you on the treatment to follow. In spite of the fact that I had been interested in alternative medicine for many years, the word "cancer" caused such a state of panic in me, that I was convinced that the only cure was through chemotherapy.

Shortly after my fifth treatment, a very dear friend sent a parcel from Canada containing four packets of herbs. The parcel also contained instructions for the preparation of an herbal tea called "Essiac". The herbs in this package were:

<i>Arctium Lappa</i>	Burdock Root
<i>Rumex Acetosa</i>	Sheep Sorrel
<i>Rheum Palmatum</i>	Turkey Rhubarb Root
<i>Ulmus Fulva</i>	Slippery Elm Bark

Enclosed was an article by a Canadian journalist, Sheila Snow: "*Can Essiac Halt Cancer?*" The article told the story of a Canadian nurse, Rene Caisse, who had used this recipe successfully for almost fifty years in the treatment of thousands of people. I will tell her story in another chapter.

I patiently set about preparing the tea. and I spoke about it to a friend who had recently emerged from an "incurable" cancer. She told me that not only had she tried this herbal tea, but that she was still taking it and obtaining good results from it. The tea is harmless and has no side effects, so I thought I had nothing to lose and began to take thirty millilitres a day. It became a habit: I would take the bottle out of the fridge, pour four tablespoonfuls of the liquid into a cup and add hot water. There was a visible improvement in my health - I gained strength; my sexual desire returned and my depression disappeared. I was again able to taste food and enjoy different smells.

With this new energy it was much easier to face the last three cycles of chemotherapy. My physical condition was so much better that the doctors themselves were amazed. My appetite had returned as had my body toning. My yellowish complexion had become pink. My digestive system went back to normal and the pain diminished. I slept more, although I did continue to wake up at four in the morning. From a clinical point of view my general condition had improved: the size of the lymph nodes was greatly reduced and three months later I was sent home with a negative lymphoma diagnosis.

I cannot say that "Essiac" cured me, but I can confirm that it helped me immensely throughout the chemotherapy and then afterwards in the quick recovery of my normal state of health. I stopped drinking the tea for a year; I was sure that I had come out of the cancer and was cured.

Unfortunately, a year later the lymphoma reappeared. Huge glands sprouted on my neck; the histological analysis confirmed that it was the same untamed lymphoma reappearing in spite of the nine chemotherapy treatments. The oncologists suggested a much more aggressive therapy (which would not cause hair loss). I also sent the results of the histological analysis to the Sloan Kettering Institute in New York (the leading cancer hospital in the world) for advice and their diagnosis was even worse. They gave me only a few months to live unless I underwent an even more aggressive therapy than the one proposed in Italy; the Americans were urging a bone marrow transplant.

I decided that if I had to die, I would die in a dignified manner. I went back to the herbal tea, encouraged also by the magnificent results amongst many of the people drinking this tea. I visited an excellent homeopathic doctor who helped me change my eating habits; I eliminated anything that might have a toxic effect (alcohol, coffee, etc.) and I began to take Rene Caisse's herbal tea regularly. I underwent no further X-rays, such as lymphographs and CAT scans, in order to avoid any exposure to harmful radiation. I did, however, check the progress of the disease with ultrasound examinations.

More than a year has passed and the lymphoma has regressed. I am able to live with it quite peacefully; the glands in my neck have decreased in size and my health is fantastic. I have not lost an ounce of weight, nor do I have any of the symptoms that usually accompany a lymphoma. I do not know whether I will get completely better, but I do know that I will never give up my daily dose of herbal tea.

I have now found a product as easy to prepare as a cup of tea and which I can use even while I'm on the road. It's called the "Caisse Formula". When I go into a bar, I ask for a little hot water; I then add a teaspoonful of the powder to the contents of the cup, wait fifteen minutes and then start to sip the liquid.

I cannot say that it is a cure for cancer as it doesn't work for everybody and there is no scientific study to back up the success of this herbal tea. I know several people who have used it and are well; some are completely cured in spite of a diagnosis of death in a short time; others have passed away peacefully. What I can say is that I have never heard any complaints of side effects. I have never tired of talking about this drink; this potion is taken because of the power of word-of-mouth from one sufferer to another. I tell everyone about it, even people who are healthy, because cancer gives no warning signals and prevention is the only certain weapon we have to fight it today.

THE STORY OF RENE CAISSE (1888-1978)

This incredible but true story you are about to read began in Canada in the province of Ontario in 1922. Rene Caisse was working as a nursing sister in a hospital and among the patients on the ward she noticed a woman with a strangely deformed breast. She was curious and asked what had happened. Twenty years ago, a medicine man of the Ojibway Indians, when hearing that she had breast cancer, had given her a mixture of herbs to drink over a long period of time and this had cured her. The Indian had called this brew of herbs and roots: *"a blessed drink that purifies the body, bringing it in harmony with the Great Spirit"*.

Rene cherished this information and made a note of the recipe. Two years later she had the opportunity to try the tea on her aunt who was terminally ill with cancer of the stomach and the liver. Following the treatment with the tea her aunt recovered fully. Rene realized that she had made a fantastic discovery and in collaboration with her aunt's doctor, who had been present during his aunt's recovery, she began to use the mixture on other terminally ill patients. There was one success story after another.

At the time it was thought that the effectiveness of a medicine could be increased by injecting it into the muscle. So Rene began giving injections of the tea, but the side effects were too unpleasant. Over the following years, laboratory tests on animals helped her determine which herb that could be injected and which were best consumed in a tea form. The positive results continued.

Word spread and eight other doctors in Ontario began to send her patients who were considered hopeless cases. Rene never asked for payment from her patients, although she would accept spontaneous donations. After the first set of positive results, the doctors wrote a petition to the Canadian Ministry for Health requesting that the treatment be given serious consideration. Unfortunately, the result of their efforts was the arrival of two commissioners with an order to arrest Rene for the unauthorized practice of medicine. The two commissioners, however, were struck by the fact that nine of the best doctors in Toronto were collaborating with this woman; so they suggested that Rene be allowed to carry out experiments with her medicine on mice. She was able to keep inoculated mice suffering from a Rous sarcoma alive for 52 days.

Everything returned to its previous state and Rene continued to distribute the tea from her apartment in Toronto. She then moved to Peterborough in Ontario where a police officer delivered yet another order for her arrest. Once again, she was lucky. After reading the letters of gratitude from her patients, the police officer decided to speak to his chief about this woman and her treatments.

Following this episode, Rene was finally given permission by the Ministry of Health to work only with patients who had a diagnosis of terminal cancer, written by a medical practitioner. In 1932, a headline in a Toronto newspaper read: *"Nurse from Bracebridge makes important discovery for cancer"*. As a result of this article, there were many requests for help from cancer sufferers, as well as the first commercial proposal.

This proposal was certainly enticing: in exchange for revealing the secret formula, she would receive a large sum of money as well as lifelong financial support. Rene, however, declined the offer, explaining that she did not want the remedy to be used for commercial speculation.

In 1933 the Township of Bracebridge gave her a hotel (which had been confiscated for tax reasons) to use as her clinic for her patients. For the next eight years there was a sign over the door saying: CLINIC FOR THE CARE OF CANCER PATIENTS. From its first day, hundreds of people arrived at the clinic. Under the supervision of a doctor, they received an herbal injection and they drank the herbal tea. The clinic quickly became a kind of Canadian equivalent of Lourdes.

That same year Rene's mother was diagnosed with an inoperable cancer of the liver. Rene administered the herbal treatment to her mother whose health improved in spite of the fact that the doctors had expected her to survive no more than a few days. It was at this time that Dr. Banting, one of the participants in the discovery of insulin, declared that the tea was able to stimulate the pancreas helping it return to its normal functions, and that in this way it could cure diabetes sufferers. Dr Banting made an official invitation to Rene Caisse to carry out experiments in his research institute; Rene refused, not wanting to abandon her patients. In 1936, the herbal tea was given the name "Essiac", Caisse written backwards.

In 1937, a dying woman was taken to Rene's clinic. She suffered from frequent embolism; she was given the herbal injection but died shortly thereafter. This was the occasion the Rene's opponents had been waiting for and she was brought to trial. The results of the autopsy, however, showed that the woman had died from embolism. The publicity surrounding the court case brought even more hopeful sufferers to the clinic in Bracebridge. That same year 17,000 signatures were collected in a petition to the Canadian government to recognize "Essiac" as a drug against cancer.

An American pharmaceutical company offered a million dollars (in 1937) for the formula; once again, Rene refused. Meanwhile an American physician, Dr. Wolfer, offered to allow her to experiment with the drink on thirty patients in his hospital in the United States. Rene travelled between Canada and the States for several months. The results she achieved encouraged Dr. Wolfer to such an extent that he offered her a permanent space for research in his laboratories. Once again Rene declined an offer which would have forced her to abandon her sick patients in Canada.

Around this same time, Dr. Benjamin Leslie Guyatt, head of the Department of Anatomy at the University of Toronto, who had visited her clinic on many occasions observed the following:

I was able to see that in most case the deformations disappeared and the patients noticed a great reduction in pain. In some of the most serious cancer cases, I have seen some of the heaviest haemorrhages stop. Open ulcers on lips and on the breast responded to the treatment. I have seen cancers of the bladder, of the rectum, of the neck of the womb, of the stomach disappear. I can testify that the tea restores the sick to health; it destroys the tumour and renews the desire to live and the normal functions of the organs.

Dr. Emma Carlson arrived from California to visit the clinic and left this testimony:

When I came I was somewhat sceptical and had decided to stay for just 24 hours. I stayed 24 days and was able to see for myself such incredible improvements in hopeless terminally sick cases as well as patients who had been diagnosed as terminally ill who recovered. I have examined the results obtained on 400 patients.

In 1938 another petition in Rene's favour collected 55,000 signatures. A Canadian politician based his electoral campaign on the promise that he would allow Rene Caisse to practice with a medical practitioner's degree and:

to practice medicine and treat cancer in all its forms and related problems and difficulties that this disease brings with it.

The reply of the medical community was immediate. The new Minister for Health, Dr. Kirby, instituted the Royal Cancer Commission whose aim was to verify the effectiveness of the much discussed but unofficial treatment for cancer. In order for a drug or medicine to be legislated and officially recognized as a cure for cancer, the formula had to be given a priori to the Commission. The penalty for not adhering to this stipulation was a fine for the first offence and then arrest for repeated refusals to comply.

Rene Caisse had never wanted to reveal her formula. Furthermore, the Commission was under no obligation to maintain secrecy for any of the formulas they were presented with. Two bills were discussed on the same day in the Canadian parliament: one bill supporting Rene's formula and the other bill to establish the Cancer Commission. Kirby's proposal was passed, but the one in Rene's favour failed to do so by only three votes.

Rene's hospital was in danger and doctors began to refuse to give their patients the necessary certificates that testified that they were suffering from cancer. An avalanche of protest letters arrived at the Ministry of Health; Rene's former patients, as well as those wanting treatment, rebelled. The Minister felt it would be a wise decision to let the clinic continue in its work until Rene had to appear before the Cancer Commission.

In 1939, the Cancer Commission began their hearings against Rene Caisse. Rene had to rent the ballroom in a Toronto hotel to receive the 387 ex-patients who had agreed to testify in her favour. All these people declared that they were convinced that either Rene had cured them or that the herbal tea had stopped the devastating path of the cancer. All of them had been pronounced as "hopeless cases" by their own doctors before undergoing treatment at the Bracebridge clinic. It still seems incredible, and no satisfactory explanation has ever been given, but only 49 of the 387 former patients were admitted to testify. Important doctors also testified in Rene's favour. Many cases were removed because the diagnoses were considered misdiagnosed cases of cancer; some doctors signed declarations admitting the misdiagnosis.

The final report of the Commission stated that:

- a) Of the cases diagnosed with a biopsy there was one complete cure and two improvements.
- b) In the cases diagnosed with X-rays there was one complete cure and two improvements.
- c) Clinically diagnosed cases gave two complete cures and four improvements.
- d) Of the ten "uncertain" diagnoses, three were clearly wrong and four not definitive.
- e) Eleven diagnoses were defined as "correct" but the cure was attributed to previous radiotherapy.

The report concluded that the tea was not a cure for cancer and that if Mrs. Caisse continued to refuse to reveal the formula, the Kirby Law would be applied and the clinic closed.

Rene defied the Law and kept her clinic secretly open for another three years. In 1942 the clinic was closed and Rene was on the brink of a nervous breakdown. She then moved to North Bay (Ontario) where she stayed until 1948, the year in which her husband died. We can imagine that she continued to help those sufferers who were able to find her; but she certainly did not reach as many people as she had done in the clinic.

RENE CAISSE REAPPEARS ON THE SCENE

In 1959, the popular American magazine, "True", published an article about Rene Caisse and her remedy for cancer. The article was the result of months and months of research, interviews and the collection of material.

An eminent American doctor, Charles Bruschi, head of the Bruschi Medical Center in Cambridge, read the article. After meeting the nurse, Dr. Bruschi suggested that she work in his institute. He wanted her to apply her herbal medicine on cancer patients and to test the formula in the laboratory setting with the purpose of introducing any necessary modifications and improvements to the formula. He was not asking her to reveal the formula but simply to use it on cancer sufferers. This was the greatest of Rene's desires and she accepted. It was May 1959 and Rene was seventy years old.

Before continuing with our story, we must fully appreciate who Dr. Bruschi is. Dr. Bruschi was and still is one of the most respected doctors in the United States. He was President J.F. Kennedy's personal doctor and trusted friend. His interest in natural medicines and the remedies of the Asiatic schools of medicine had begun many years before he met Rene. The Bruschi Medical Center is one of the largest hospitals in the United States and it was the first to use acupuncture as a method of treatment, the first to recognize the importance of diet in the care of the patient, and the first American medical institute to set up a programme of free health care for the poor.

Three months later Dr. Bruschi and his assistant, Dr. McClure, drew up their first report:

All patients undergoing the treatment showed signs of diminished pain and a reduction in the size of the cancerous mass, clear weight gain and an improvement in clinical condition. We cannot say that it is a cure for cancer, but we can honestly state that it is beneficial and completely non-toxic.

Dr. McClure sent a questionnaire to Rene's former patients to verify length of life following recovery. The answers he received confirmed Rene's words: "The drink of the Indians CURES CANCER."

Here is a short list:

N. Thompson	treated 20 years ago	No recurrence.
C. Thornbury	treated 22 years ago	No recurrence
DH Laundry	treated 12 years ago	No recurrence
N, McVittie	treated 23 years ago	No recurrence
W. Hammer	treated 31 years ago	No recurrence
John McNee	treated 30 years ago	No recurrence
Jack Finley	treated 20 years ago	No recurrence
Lizzie Ward	treated 14 years ago	No recurrence
JH Stewart	treated 16 years ago	No recurrence
Elisa Veitch	treated 18 years ago	No recurrence

Fred Walker	treated 20 years ago	No recurrence
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However new problems arose which prevented Rene from continuing her work with Dr. Bruschi. The laboratories that had been providing the animals for the experiments stopped sending supplies and the American Medical Association urged Dr. Bruschi not to use methods outside normal orthodox procedures. To avoid further legal battles, Rene returned to Bracebridge. Dr. Bruschi continued with his experiments both on animals and human beings and in 1984 he declared his complete confidence in the herbal tea. When he was diagnosed with cancer of the intestine, he treated himself only with the tea and he recovered fully. Rene remained in Bracebridge from 1962 to 1978, and continued to supply Dr. Bruschi with the herbal remedy. He kept her informed of the progress of his research and the effectiveness of the tea in other degenerative diseases.

At the venerable age of 89, Rene was again in the limelight. In 1977, "Homemaker's Magazine" published the story of Rene and the herbal tea. It was as if an atomic bomb had been dropped on Canadian public opinion; her home was immediately inundated with requests for the drink.

Of the many who read the article, one was David Finard, a retired chemist and the proprietor of a pharmaceutical company called Resperin. He decided that he wanted the formula and was in no way discouraged by Rene's initial refusals. He finally found the key that would open the strong-box that was Rene's heart. He promised to open five clinics in Canada that would be accessible to all, including the poor, and he explained that to achieve all this he had financial backing from a large Canadian mining company.

On 26th October 1977 Rene put the formula into the hands of Mr. Fingard. Dr. Bruschi was present only as a witness to the event. The contract stated that Rene was to receive a return of 2% on the total sales of the formula. Resperin then requested and obtained permission from the Canadian Department of Health and Welfare to test the tea terminally ill cancer patients in a pilot programme. Two hospitals and many doctors were to participate in the clinical experiment programme. They would use the tea supplied by Resperin who had agreed to adhere to the current health guidelines. Public opinion in Canada, at this time, was highly enthusiastic and the Canadian government was feeling the pressure.

Rene received a few dollars which she used to supply Resperin with the herbs. It was not long, however, before the two hospitals wanted to change the agreement to use only the tea and instead combine the drink with traditional therapies (chemo- and radio-therapy). It was then decided that only private physicians would continue the initial programme.

In the meantime Rene died. Hundreds of mourners from all over the world attended her funeral.

The Canadian government interrupted Resperin's experiments judging them useless because the procedures were inadequate. And in fact Resperin was not as great a company as its proprietor would have led Rene to believe. Dr. Bruschi began to feel

apprehensive about the programme because such little information was arriving and he began to make enquiries about the Resperin company. He learned that Resperin was composed of two 70-year-old men, one of whom was Mr. Fingard and the other a former minister of a previous government, Dr. Matthew Dymond.

With the help of his wife, Dymond prepared the infusion in his kitchen at home. Supplies for the doctors were frequently either late, insufficient or badly done. In an unofficial document, the Minister of Health pronounced judgement on the clinical tests with the drink: "*The clinical data collected cannot be evaluated*". In official documents, however, the brew was declared: "*ineffective in curing cancer*". It was, however, also recognized as being totally non-toxic.

The pressure of the protests by sufferers led to its inclusion in a special programme which distributed special medicines to the terminally ill for compassionate reasons. (AZT, the drug to combat AIDS, was also included in this programme, although it was later legalized in 1989). Now sufferers would be able to obtain the drink after compiling a series of complicated official applications. The drink would never be sold as a medicine in Canada under its official name, "Essiac". South of the border, Dr. Bruschi continued to use the tea in his clinic and in 1984 cured himself of intestinal cancer through this same tea..

The "Essiac" case has continued to have its ups and downs right up to the present. After Rene's death some people claimed that they had the recipe that Rene had never been willing to reveal officially. One of these was a nurse, Mary McPherson who had worked at Rene's side for 20 years. She alleged that Rene had told her, upon her death, to look in the pocket of an overall hanging in her house on Hiram Street. Because Mary had worked with Rene for so long she was considered trustworthy in the eyes of Dr. Glum, from California. Dr. Glum purchased the formula from Mrs. McPherson; and instead of creating a manufacturing company, he wrote a book in which he published the recipe, the proportions of the ingredients and how to prepare it. In his book, entitled "The Calling of an Angel", Dr. Glum recounts the story of Rene and her efforts to make the drink accessible. He also describes his experiences as a therapist using Essiac with sufferers of cancer and AIDS. This book also contains an interview with Dr. Bruschi.

Another person to receive the formula from Rene was Gilbert Blondin. Gilbert's wife had been cured of cancer thanks to Rene and to show his gratitude he left, unbeknown to Rene, \$50 in her home. Rene returned the money and accepted the young man's offer to repair the roof of her house to settle the debt. By the time the work was finished she had become fond of Gilbert and she gave him the formula so that he could prepare the brew at home for his wife without having to make the long journey to visit her.

On Rene's death Gilbert founded a company and marketed the product under the name of "Easyac". He collaborated Dr. Gaulin. and the two were the first to make public the formula to prepare Essiac. They were also the first to undergo trial for advertising Essiac as an anticancer product; they were acquitted.

THE ESSIAC PRODUCTS

In Canada there are several ready-made "Essiac"- style products on the market. These products are usually sold in pre-prepared quantities with simple instructions on how to use them. Their preparation does, however, require a minimum of care. I cannot state that one product is better than the others. Many claim to be the product with Rene Caisse's original formula and mini-wars seem to have broken out. The formula is no longer a secret and you may now read about it here just as you can in the publications on the numerous Internet Web sites or in the many books that have been published in North America.

Some of the products include more than the original four herbs to increase the effect, but these four herbs are always present: **Sheep Sorrel, Rhubarb, Slippery Elm and Burdock Root** (ensure that this is so before you purchase a product). Each of these products has demonstrated a positive effect on the course of the illness. I personally have tried five of them and they all have more or less the same taste.

The brew does not contain preservatives and it must be refrigerated once it has been prepared. This makes it difficult to take for people who are travelling, working or are in hospital. An important Canadian herbalist, Rick DeSylva, has made up for this inconvenience and with a special procedure has prepared a product called the "Caisse Formula".

The "Caisse Formula" is sold in a bottle small enough to go in your pocket. You only have to put a level teaspoonful of the product in a cup, add boiling water and wait for 15 minutes. Then you can either filter the liquid or let the deposit settle at the bottom of the cup. Finally you drink it just as you would a normal cup of tea. This bottle can last for anything from 15 days up to two months, depending on how much is needed. Moreover, the fact that it is so simple to prepare means that you can always have a fresh drink. Many herbalist consider refrigerating harmful to the preservation of the active ingredients in the herbs.

DeSylva has added three more herbs to the original "Essiac" formula that increase its effectiveness as a tonic and a blood purifier:

<i>Xanthoxylum Fraxineum</i>	-	American thorny ash
<i>Plantago major</i>	-	Plantain leaves
<i>Trifolium Pratense</i>	-	Red Clover

The decision to add these herbs was the result of Rene's meeting with an old medicine-man on the island of Manitoulin (in Ontario) where she had gone to collect herbs. The medicine-man mentioned these three remaining herbs as being part of the original formula. DeSylva has used this formula successfully on his patients and has found it more effective than the remedy with only four herbs.

THE ORIGINAL RECIPE OF THE OJIBWAY INDIANS

Many of the books on "Essiac" contain the recipe with precise proportions of the ingredients. The recipe I feel is the most correct is the one in Judith Hoad's book, "Curing with Herbs" which faithfully follows what must have been the recipe of the Ojibway Indians and respects the proportions in multiples of four.

Ingredients

Burdock Root
Sheep Sorrel
Slippery Elm Bark
Rhubarb Root

The proportions of these ingredients are in multiples of four:

24 parts burdock root
16 parts sheep sorrel
4 parts slippery elm
1 part rhubarb root

Instructions:

- Prepare a quantity of the formula respecting the proportions.
- Take 100 grams of the formula and put it in 5 litres of pure water in a stainless steel pan with a capacity of at least 10 litres.
- Bring to the boil and continue boiling hard for at least 12 minutes with a lid on the pan.
- Turn off the gas and ensure that any herbs on the sides of the pan are submerged.
- Replace the lid and leave the tea to stand for at least 6 hours (or overnight).
- Remove the lid and stir.
- Reheat and bring almost to the boil, but do not boil.
- Wait until the herbs have deposited at the bottom of the pan and pour the contents into 4 one-litre bottles while the liquid is still hot.
- Use clean and sterilised utensils and bottles.
- Keep the bottles in a cool, dark place.

Suggested Proportions

From my personal experience, I would advise taking 60 ml (8 tablespoons) of the product three times a day before meals for serious cases. Add warm water to stimulate absorption and to make it more pleasant to take. Otherwise take 2 level teaspoons of the "Caisse Formula" twice a day or, better still, 1 teaspoon 4 times a day, following the instructions on the packet.

Following successful treatment, or in less serious cases, keep up the treatment with:
30 ml three times a day before meals with warm water
or

1 teaspoon of the "Caisse Formula" twice a day, in the morning and at night.

As a preventive treatment, take:

30 ml in warm water in the evening before going to bed
or

1 teaspoon of the "Caisse Formula".

note: "Before meals" means at least two hours after a meal or one hour before a meal.

Warnings

It is very rare for "Essiac" to have any negative effects, but one of the following may occur:

- Nausea or indigestion due to taking the tea too close to other meals.
- Intestinal or stomach pain due to the elimination of the toxins that the body tries to release as quickly as possible.
- An increase in the tumour due to a "recalling" of the metastases to the original site. This is a process which precedes a softening of the tumour and its disappearance.
- The appearance of a whitish substance in the faeces (rather like cottage cheese). This is as yet unexplained although related by many sufferers prior to the disappearance of the tumour.

Should any of the disturbances described above become unbearable, then refrain from taking the tea for a week. Begin again by taking 30 ml a day, increasing the amount gradually until you reach the normal quantity. Please note the warnings in the paragraphs dedicated to Sheep Sorrel and Rhubarb.

THE HERBS

BURDOCK ROOT

Botanical Name: Arctium lappa, A. Minus

Common Name: Burdock root

Description:

This is a biennial which produces only a few leaves at the base of the plant in the first year. The heart-shaped, long oval leaves have indented edges and are soft, green and hairless on the upper side. In the second year, it produces an upright flower stem from 50 to 200 cm high. The flowers are a purple/pink colour. The burrs are oblong and brownish grey with black marks and a short, silky pappus. It flowers between July and August.

Parts used:

Its roots are used and sometimes the leaves. The roots are collected in the autumn of the first year of growth and in the spring of the second prior to the appearance of the floral shaft. Leaves are collected between spring and summer in the second year before the flowers appear.

Properties and Indications for Use:

Burdock is known as an excellent fortifier of the immune system, a tonic for the liver, the kidneys and the lungs. It purifies the blood and is able to neutralise toxins and to clean out the lymphatic system. It is able to destroy bacteria and fungus and acts as an anti-tumour agent. It is an internal and external remedy in the treatment of the more common skin disorders. It has been recognized for its diuretic properties and acts as stimulant in liver and bile disorders. When used internally it performs a regulatory effect in conditions of diabetes and hypoglycaemia due to the presence of inulin in the root (up to 45%) and vitamins from group B which interact in sugar metabolism.

In the Far East it is used for its strengthening and nutritional properties. In 502 A.D. in China, it was cited as a remedy by the name of "Niu bang". It was used by the American Indian Micmac and Menomonee tribes. Ayurvedic medicine recognizes its beneficial action on blood and plasma as well as its use in treating skin allergies, fevers and kidney stones.

Many scientific studies have demonstrated the anti-tumour activity of burdock on animals. The expression, "the burdock factor", was coined by scientists from the Kawasaki School of Medicine in Okayama, Japan. Laboratory studies have discovered that "the burdock factor" is active in fighting HIV (the AIDS virus). The inulin contained in burdock is able to stimulate the surface of white blood cells enabling them to function better.

SLIPPERY ELM BARK

Botanical Name: Ulmus Fulva

Common Name: Slippery Elm

Description:

Slippery elm is found in North America, in the central and northern part of the United States and in the east of Canada. It grows in both dry and damp soil beside rivers or at the top of the hills. It is readily recognized by the roughness of its long branches. It can reach a height of over fifty feet. The dark green or yellowish leaves are covered with tiny yellow hairs and the tip is orange. The bark is very rough. The healing properties are contained in the fibres of the internal part of the bark which is used either fresh or in a powdered form obtained from the dried bark.

Properties and Indications for Use:

The mucilage in the bark lubricates the joints making it an excellent treatment for arthritis. Slippery elm bark is also used for coughs, pharyngitis, and disorders of the nervous system, the stomach and the intestine. It helps urination, reduces swelling and acts as a laxative. It is recommended for use in cases of weakness, pulmonary haemorrhages and ulcers. It is an excellent tonic for the lungs and can be used by people suffering from chronic lung diseases.

Slippery elm bark contains compounds called mucopolysaccharides or glyco-proteins which are absorbed into the small intestines in their whole form. They have a specific benefit on the immune system and are also able to soothe any inflamed or irritated surfaces. These glyco-proteins are involved in rebuilding the structure of various tissues, and restoring degraded cells that have been overcome by cancer.

It was catalogued by Chinese medicine in 25 B.C. as an excellent remedy for ulcers, diarrhea and colon disorders. In Ayurvedic medicine, it is considered to be nutritious, emulsifying and an expectorant.

SHEEP SORREL

Botanical Name: Rumex acetosella

Common Name: Sheep Sorrel

Description:

This is an herbaceous plant with a well-developed tap root, robust erect stems from 50 cm to a metre in height, and many short erect branches at the top. Its elongated basal leaves resemble dog's ears; the bright green colour denotes a high concentration of chlorophyll. Flowers grow in thick, long, narrow tufts.

Parts used:

All of the plant is used before its flowering in the second year.

Properties and Indications for Use:

When the plant is young, it is used in its fresh form as a diuretic and blood purifier. Sheep sorrel also helps the liver and the intestines and prevents the destruction of red blood cells. It is also used in anti-tumour treatments. The chlorophyll contained within the plant strengthens the cell walls, takes oxygen to the cells and removes deposits in the blood vessels, enabling the body to absorb more oxygen. Chlorophyll can also reduce damage due to radiation, especially to the chromosomes.

Sheep sorrel is abundant in oxalic acid (also called potassium binoxalate) which serves to revitalize cellular functions and acts as an "initiator" of bodily processes. Potassium binoxalate contains two atoms of oxygen for every atom of potassium; this presence of oxygen is beneficial to cancer patients since cancer is an example of an ailment that occurs in the absence of oxygen.

It is used for inflammatory diseases, tumours, disorders of the kidneys and the urinary tract. Because of the high levels of vitamin C found in the leaves, it is used in the treatment of anaemia and vitamin deficiency.

Warning:

Because of the high content of oxalic acid, prolonged use or large doses are not recommended for people suffering from kidney stones.

(Source: Canadian Journal of Herbalism)

RHUBARB ROOT

Botanical Name: Rheum palmatum

Common Name: Rhubarb Root

Description:

This rhubarb is similar to the garden variety (*rheum rhaponticum*) but has a stronger therapeutic effect. It can be recognized by its conical fleshy root with a yellow pulp. The heart-shaped leaves have seven tips. It is cultivated in China and Tibet for medical and decorative purposes.

Properties and Indications for Use:

It acts on plasma, blood and fat tissues. It is used mainly for its laxative and astringent properties and as a strong purgative. In smaller quantities it can be used in cases of diarrhoea and to stimulate the appetite; in larger doses as a laxative. The plant stimulates the colon, encourages the flow of bile, and eliminates constipation, restoring the liver and the stomach. It is used as a tonic: for the stomach, for jaundice and for ulcers. It helps digestion, purifies the liver, and is used as an anti-tumour treatment.

Rhubarb has been well-known in the Far East for thousands of years. Its Chinese name is "Da Hung" and in Ayurvedic medicine it is known as "Amla Vetasa". DeSylva notes that the chrysophanic acid contained in the plant is responsible for the removal of the slimy mucous substance surrounding tumours, thus permitting other plants to reach the tumour mass.

Warning:

Do not use during pregnancy.

RED CLOVER

Botanical Name: Trifolium pratensis

Common Name: Red Clover

Description:

This is an herbaceous perennial with a tap root, erect bushy stems (10-90 cm) and alternating trifoliate leaves. The flowers are grouped in spherical ovate heads, with or without small stalks, surrounded by leaves. Red clover flowers from May to September. The lidded pod of the fruit is enclosed in the half-evergreen calyx.

Parts Used:

Flowers

Properties and Indications for Use:

- acts on the lymphatic, blood and respiratory systems.
- has diuretic, expectorant and antispasmodic effects.
- is used for the treatment of coughs, bronchitis, infections and tumours.
- purifies the blood.

In India it is used to stimulate lactation in new mothers and acts as a tonic for the womb (it helps the womb return to normal after birth). DeSylva notes that a substance contained in clover, genistein, is able to block the growth of tumours. This substance accounted for the anticancer effect of the Hoxey formula used about fifty years ago in the treatment of cancer.

PLANTAIN LEAVES

Botanical Name: Plantago Major

Common Name: Plantain Leaves

Description:

This is a perennial herbaceous plant without stems, with a short rhizome containing numerous fine little roots. Its broad basal leaves are arranged in a rose formation. The flower has the shape of a cylindrical ear (8-18cm thick) on the naked floral shaft. The fruit is oblong and contains numerous black seeds.

Parts Used:

The leaves and seeds are used. The leaves are collected when they are well-formed, from June to August; the seeds are collected from July to September by cutting the ears when they have a brownish colour.

Properties and Indications for Use:

It acts on the thyroid and parathyroid system involving both blood and lymphatic circulation, bones (regulating the calcium phosphorous balance), the general muscular system, the genital organs and nerve impulses. In external use, it checks bleeding and inhibits the growth of bacteria. It is used internally as an astringent, a decongestant, an anti-inflammatory, an antiseptic, a mild diuretic, a haematopoietic (formation of blood or blood cells), a coagulant and a circulatory regulator.

DeSylva points out that it is the same plant used in India by the mongoose when it is bitten by the cobra. In America, the variety with long leaves is called "master of the rattlesnake" and is used to neutralize the poison of a rattlesnake bite.

PRICKLY ASH

Botanical Name: Xanthoxilum fraxineum

Common Name: Prickly Ash

Description:

The prickly ash is a small tree that grows in the North American countryside. Its leaves are pointed, its branches are alternated. Hard sharp thorns are frequently found on the bark and on the leaves. It belongs to the Rutacee family; all plants belonging to this family have aromatic and pungent characteristics. The fruits are in bunches at the tips of the branches; they are black or dark blue inside a grey shell. Both the leaves and the fruit have an aroma similar to that of lemon oil.

Parts Used:

The bark and the seeds

Properties and Indications for Use:

Prickly ash re-establishes healthy, nutritive processes and generally stimulates body functions. It is a powerful detoxifier and purifier of the blood. It is known for its antiseptic and analgesic properties and its use is suggested in the treatment of : poor digestion (colic or flatulence), abdominal pains, chronic colds, intestinal worms, infections of micro-organisms, and arthritis.

It is called "Tumburu" by the Indians in Ayurvedic medicine, and "Hua Jiao" by the Chinese. DeSylva adds: "... *it has a history in the treatment of tuberculosis, cholera and syphilis. Recent research has identified a class of substances known as Furano-coumarins. While research still continues, it appears to have a strong effect on cancer. This helps me understand the insistence of the medicine-man I met on the island of Manitoulin, that I include it in the CAISSE FORMULA.*"

MY PERSONAL REFLECTIONS

As we have seen, all these plants have a purifying and detoxifying action and they all act to some degree on the lymphatic and blood systems. But when considering the formula, the results go beyond the activity of each individual plant. It is the synergy of these herbs that releases the power to re-establish the harmony that the body has lost..

The Chinese say that medicines exist on three levels: high, medium and low. Low-level medicine treats only one illness, and medium-level more than one and a high-level medicine treats many more. The "Caisse Formula" is at this high level.

The "Caisse Formula" acts on the glands of the endocrine system and restores harmony to the functions of the various organs of the body; it also acts on the blood, purifying it and cleansing the arteries so that the metastases is unable to rest on the walls of the arteries. Some laboratory tests on animals have shown an increase in the reaction of phagocytic cells (important in resistance to infection and in immunological responses) of more than 50%, a pronounced anti-inflammatory activity and 20-36% increase in the cells producing antibodies in the spleen. The truth of the matter is that all those who have tried it have been able to relate only positive effects. Therapists who know the formula and suggest its use tell of many different cases, all of which have reaped enormous benefits from drinking this herbal tea.

On the basis of the American and Italian data, this tea has improved the condition of the following afflictions:

arthritis, asthma, psoriasis, ulcers, depression, diabetes, hypoglycaemia, thyroid disorders, sleeplessness, Alzheimer's disease, Parkinson's disease, polyps, many types of allergies, multiple sclerosis, chronic fatigue syndrome and haemorrhoids, not to mention on all types of tumour. And it notably reduces the side effects of chemotherapy, radiotherapy and surgery.

The effect of the tea is particularly beneficial when intoxication is the cause of a disease. In the world we live in today, where the food we eat has been transformed, bred or cultivated using chemicals, pesticides, preservatives and other toxic agents, where the air and the water have been polluted by invisible substances, where radioactive clouds pass over our continent without our knowledge, it is not difficult to become ill from some form of intoxication. Added to this is voluntary intoxication from alcohol, cigarettes and drugs.

Of course we cannot expect the formula to be a "cure-all". If we become seriously ill, it is an important time to change our habits, be they eating habits or life habits. It is also a moment to change our way of relating to ourselves and to others. We must evaluate what is good and what is bad for us, who is worthy of our affection or who is not, who is really close to us and who is merely keeping up appearances.

As an Indian wise man said: *"If an airplane falls would you rather be the pilot or the passenger?"* This is a question we must ask ourselves, because we must be piloting our own airplane when it suddenly starts to descend. To trust only in doctors, to let other people manage our illness is certainly easier; but the person who takes the

reins of their life into their own hands surely has more chances. Giuseppe Racanelli, a great Florentine therapist, who unfortunately passed away some years ago, used to say:

*"Disease is born in the soul;
it is cultivated in the mind and
it grows in the body."*

THE OJIBWAY INDIANS

Your spirit
my spirit
may they unite to make
one spirit in healing,
you have given beauty,
now we ask that you give
the gift of well- being

(Ojibway healing prayer)

It is only right to dedicate a chapter to the discoverers of the formula, the real benefactors who, with a simple human gesture of generosity and solidarity, have enabled the diffusion of the herbal remedy. This is the tribe of native Americans called the Ojibways.

The old medicine-man who gave the recipe to the lady suffering from breast cancer was probably a member of the Midewiwin, the great medicine society of the Ojibways. Midewiwin means "*Things performed to the rhythm of the drum*". The Ojibways were descendants of a people called Anishnawbe or "original people", who lived on the Canadian Atlantic coast. After a warning from a prophet: "*If we do not move we will be destroyed*", the Anishnawbe moved inland. Perhaps this was a reference to the imminent arrival of the white men.

When they reached the region of the Great Lakes they divided up into three groups. Each group took on the responsibility of preserving one quality of the original culture. The Potawatomi swore to safeguard the holy fire. The Ottawa became traders. The Ojibways pledged to protect the sacred traditions of the people with songs, words and symbols which were engraved on sheets of birch-bark. The Ojibways settled in the region of Lake Superior and came into very little contact with the white man, probably because of the harsh winters in which they lived. Instead of risking extinction, as most native tribes had done, they extended their territory and today the Ojibway ethnic group has 200,000 members spread over the whole North American territory.

The Midewiwin made constant progress in their practice of medicine, which consisted of rites such as the magical recall of visions and the use of herbal potions. They catalogued as many as 400 different medicinal plants and herbs. Every spring they held an initiation ceremony for the new Midewiwin, which centered around a grand medicine dance. A tutor selected a special student for a year of schooling. The initiation ceremony celebrated the birth and death of each candidate. Each initiate received a medicine bag containing sacred objects and medicinal herbs. The programme of study lasted from 4 to 8 years. The cost, which was fairly reasonable the first year, increased gradually each year; in this way the dedication of the student was tested.

The evoking of visions formed the central part of the spiritual life of the Ojibways. From the age of puberty, each person took part in ceremonies in which visions were evoked; this participation continued throughout his life. By combining fasting and

living as a hermit, the evocation favoured a visionary relationship with the animal-totem. The medicine or the power derived from this relationship determined the speciality of the healer in his approach to healing.

Modern man is in the process of recognizing the high healing powers of traditional holistic medicines; and Ojibway medicine deserves to be catalogued along with these. About a quarter of allopathic medicines obtain their active ingredients from plants. Holistic medicine believes that each active ingredient in a plant is necessary to restore health to a person and that the plant contains the antidote to any toxicity in the human body. To extract an active ingredient and eliminate the rest of the plant is a process contrary to nature and will inevitably lead to undesirable effects. For example: there are plants which may have two effects, an astringent and a laxative one. The effect changes according to a variation in dosage or the disease of the ill person.

PERSONAL STATEMENTS

In the myriad of books published on "Essiac" there are countless accounts of those who have successfully used the mixture. Some have bought herbs from a herbalist and have followed the recipe in this book. Others have used *Essiac*, *FlorEssence*® or *The Caisse Formula*®.

Apart from my personal experience I have spoken to many therapists and sufferers who have told me their personal stories. I will not give their real names, but will use fictitious names to respect their privacy. It is the first example of a small survey in Italy; you are all invited to be part of this ever-growing circle by sending me your stories.

Diabetes

A therapist in Rome described a patient who, as soon as he had overcome his heroine addiction, became a diabetic. After a few months of drinking the herbal tea a lump appeared on his right arm. The lump burst and released a large quantity of pus. Through all this he felt no pain. And following this episode the diabetes disappeared. Furthermore not only had the man's general state of health improved considerably but also his psychological condition.

Depression

A woman who lives near me had been taking tranquillizers for depression for approximately seven years. Two months after taking the tea she threw the pills away.

Rheumatoid arthritis

A 50-year-old man was freed from his rheumatoid arthritis after ten years and he was able to gradually reduce the quantity of cortisone he had been consuming.

Asthma

I have received several examples of cases of allergic asthma whose symptoms have either disappeared or been greatly reduced.

Hepatitis C

A dear friend of mine has been taking the brew for about two years after an operation for melanoma. The melanoma is gone and the symptoms of hepatitis C (diagnosed years earlier) have not reappeared (transamination, a reversible oxidation-reduction reaction, is normal).

AIDS

A friend's brother was terminally ill and bed-ridden. He had lost control of his bowels, and he couldn't eat unless he was spoon-fed. Two months after taking the tea, my friend phoned to say that her brother was now able to control his bowels, that he was eating more and that the results of blood tests were greatly improved.

In another case of AIDS, the number of platelets had doubled and the general state of health of the individual had improved. In his book "The Calling of an Angel", Dr. Glum describes an out-patient hospital programme of terminally-ill AIDS patients in California. Dr. Glum was entrusted with 12 of the total 240. He stopped all

traditional therapies (interferon, etc.) and administered only "Essiac". A year later, the only patients still alive were the twelve he had been entrusted with.

Lymphoblastic Leukaemia

Following is a transcript of an interview Dr. Glum granted to the Canadian periodical "Wild Fire":

Question: Have you had any personal experience of Essiac?

Dr. Glum: Yes, and I can give you an example. The patient was twelve years old and his name was Toby Wood. He was suffering from an acute form of lymphoblastic leukaemia which is one of the most malignant forms of leukaemia.. He had undergone chemotherapy for four years and radiation treatment for three. The only aim in his mother's life was to find a cure for Toby. She had tried everything. Her latest attempt had been in Greece at Dr. Alvazados' clinic in Athens, where the white cell count was 186,000, few red blood cells and no platelets. He had a haemorrhage that was killing him. In Greece they gave him a transfusion and put him on a plane for Alaska with a prognosis of five days to live.

I met his aunt in Los Angeles while writing my book and she asked me if there was any hope. Then she got together the money for the flight and took with her a bottle of "Essiac". When she arrived Toby had only three days left. Physically he had deteriorated completely. 24 hours after taking "Essiac" all his haemorrhages stopped. In the space of three months his blood count returned to normal. Some months later Toby died but I could not resign myself to the cause.

Finally we succeeded in finding a pathologist who would carry out an autopsy. I knew he no longer had leukaemia. But it took four months to get the results. The pathologist examined his brain, testicles and all his vital organs including the bone marrow. Not one cancerous cell was found. The cause of death was the damage caused by chemotherapy to the myocardium, the muscular tissue of the heart. This was the first case in medical history of someone who had survived lymphoblastic leukaemia.

Bone Cancer

A woman from my town, suffering from a bone tumour, had been undergoing monthly chemotherapy sessions for seven years as well as periodical radiation treatments. A herbalist told her about the herbal tea. Worn out with the suffering caused particularly by radiation treatments on the skin of her legs, she decided to interrupt the traditional techniques for a month and try the tea. Her oncologist told her it was sheer suicide; but she, very courageously, did not give in.

Her general health improved immediately and tests two months later showed that the tumour had decreased by 30%; and the sores on her legs had healed. She told this other physician about the herbal tea and he, too, told her that she was committing suicide. Six months later tests she showed no sign of the disease.

Despite many years of care (with payment) under the supervision of the oncologist, she was grateful to him and returned to show him the negative results of all the analyses. The oncologist told her not to be deceived: "*Sooner or later the tumour will*

return." This lady was introduced to me in a bar in the town and she told me her tale of a year and a half ago. Her MRI (magnetic resonance) results are there for anyone to see. Other oncologists have said it must have been an erroneous diagnosis. After six years of useless treatment?

Neuroblastoma

D. was two-and-a-half years old when he was diagnosed with neuroblastoma. He was taken into hospital in Florence and underwent all treatments for this case (chemotherapy). When his mother phoned me a year and a half ago he had been given two months to live. Now he is back in nursery school and doctors speak in terms of a real miracle. D. had all treatments possible, including a bone marrow transplant. He is certainly an exceptional child, and his mother has shown great love and a ferocious will for him to live. But I know that D. will never forget his daily dose of the "tea of the Indians".

Lung cancer

There are many cases of significant improvements in the physical state of sufferers of this serious neoplasm. Personally I don't believe that drinking the tea can lead to a regression, but in many cases there has been a block in the growth of the tumour and a return to normal activity of the patient.

Prostrate cancer

This is another case where success with the Indian tea has been frequent and examples have been published in North America and on the Web. Two years ago I met a girl who told me about her father and his diagnosis of prostrate cancer; I suggested the tea. A few weeks ago I heard that her father has recovered completely, that he continues to take the tea, along with a hormonal treatment.

Breast cancer

The first woman to use the drink of the Ojibway medicine-man, the same recipe which she passed on to Rene, was suffering from breast cancer. There have been many cases of total cure, even when the cancer was already metastasised in the bones or in the liver. These success stories can be found on the Web and in various publications on "Essiac".

Skin disorders

My friend Paolo spent many years in Africa. Paolo has a fair complexion and the sun had caused a open wound on his forehead; the doctors diagnosed a melanoma. In recent years he underwent surgery three times and the prognosis was a series of operations every time the wound reappeared. Three months after taking the tea and after applying the herbs directly on the skin, Paolo's wound healed. Each reappearance was treated by taking the formula for another three months. The dermatologist called it a "miracle".

A friend who lives on the island of Elba said that for twenty years his psoriasis had continued to increase; but with the tea it had regressed.

CONCLUSIONS

This description of tumorous conditions and of happy results on a few fortunate people must not lead to the belief that it is sufficient to drink the herbal tea to solve the problem of a pathology as serious as cancer. There are many anti-cancer treatments and I am not in a position to say which one is more effective. My intuition tells me that cancer is not just one disease with set characteristics and behaviour patterns; everyone of us has their own "cancer" and must face up to it with the means one feels are most appropriate, trusting in people and in doctors.

After decades of research and millions of dollars later, the problem of cancer and its cure is still unsolved. Every year, throughout the world, new discoveries appear; unfortunately, many fall into oblivion. At the same time, official medical practice continues with its devastating treatments, directing research funding to the improvement of those treatments which will prove to be profitable. The medical world considers a cancerous condition to be in remission after a five-year period from the moment of diagnosis. But no mention is ever made of the quality of life of the patient or of the deaths caused by the treatment itself. Anything that is not published in the specialized journals of the oncological world is simply not considered.

However, something is beginning to change. In spring 1997, oncologists from all over the world met in Heidelberg (Germany) to discuss cases of "spontaneous remission", i.e. cures obtained through unconventional treatments or without treatment. And there are many such cases. Perhaps the approach to the treatment of cancer is wrong? Perhaps more attention should be paid to the mind-body relationship? Perhaps the number of recovering patients would increase were we to direct our attention to the self-healing ability of our bodies, by stimulating the immune system and aiding the mind to re-establish a spiritual, physical and mental well-being within?

It has been scientifically demonstrated that our mind sends messages to every single cell through neurotransmitters and that the cell's receptors receive these messages which then have a direct impact upon the cells. A frightened person will have frightened cells; the person who is calm and relaxed will have similar cells (to understand this concept better, I suggest reading "Quantum Healing" by Deepak Chopra). Thus, the person who has a relaxed attitude and is able to treat his cancer as if were a bout of the "flu" will have greater chances of survival than someone who is terrified. Interluchin 2 has been discovered and used as an anticancer drug at a cost of \$40,000 per treatment. However, it is produced naturally by the body when a person feels exhilarated, joyful.

To try to act on a patient's mood is one of the instruments in the hands of the doctors. Unfortunately many doctors have a pessimistic approach and terrify the patient; some doctors need to maintain a feeling of power over the patient. Many of us who have been in a hospital can testify that the doctor-patient relationship is often lacking. In the hospital where I was being treated, the policy was that a non-paying patient does not have the right to a personal doctor but is instead followed by one doctor after another for the period of the illness. The non-paying patient is referred to as a hospital file number. Should the patient's condition worsen, he has no one to ask for

help, no one he can trust to ask for advice. Often the patient will ask to pay for a private consultation with one of the oncologists to obtain the desired patient-doctor relationship. Is this right? No, it is not.

Many patients turn to traditional medicine but at the same time they try "alternative" treatments, unbeknown to the oncologist. Too often, sufferers who have been cured using non-conventional treatments are not listened to; often they do not even tell the whole truth to their doctors, for fear of being scorned. Or the oncologist will mistakenly accredit the cure to a type of treatment.

As the modern world continues to rush towards globalization , it is opening itself to the experiences of distant peoples, to the wisdom of medical practices which have never died out. First the Arabs and then the English tried in vain to eradicate Ayurvedic medicine in India; but it is now practiced throughout the world. Acupuncture continues to be used in modern medicine as a harmless anaesthetic. The practice of medicine in Tibet, which Communist China tried to persecute, is studied throughout the world because of some of its miraculous drugs. Chinese medicine with its herbal remedies is famous throughout the world for its effectiveness. More and more people are experimenting with diets, yoga, tai chi and other concentration and awareness techniques with remarkable results in their physical and mental health. Meditation, for example, has now been accepted as a beneficial practice by modern medicine; Ayurvedic East Indians have been using it for thousands of years to cure disease.

The formula of the Ojibway Indians is one of these treasures which has been handed down to us by our brothers in distant lands. The Western world has finally realized that it is not a superior race, but continues to consider its medicine as superior. By doing so, we will miss opportunities to integrate all these experiences and practices of the world in our search for a true prevention of disease, found in a state of perfect health and balance. This herbal tea is one of the practices of the old world, compatible with all types of treatment- from the most devastating and aggressive to the softer holistic approaches. Canadian Health Institutions have recognized it as harmless and without side effects; and the price is accessible to everyone. There are hundreds (if not thousands) of people ready to swear that it has cured them. Not to try it would be a sin.

DIET

Our body takes in three elements from the external world: the air we breathe, the water we drink, and the food we eat. We do not have much choice when it comes to the air, apart from going to live as far away as possible from sources of pollution. For our water, we can trust in the good intentions of the companies who bottle mineral water since we are often reluctant to drink tap water (it contains too much chlorine) or river waters. But when it comes to food, we may choose; and it is this choice which will make a great difference to our health.

Both Ayurvedic medicine and other natural approaches to medicine consider that poor food assimilation, digestion and elimination are the number one causes of all diseases. Modern medicine has only recently, and even then only partially, seen a relationship between diet and disease. Before my disease was correctly diagnosed, I was taken into the gastroenterology department in the largest hospital in Florence. Meat formed the basis of both the midday and the evening meal in the hospital, and being a vegetarian, I often had to eat outside the hospital in order to survive. When I protested, I was seen by the dietician of the hospital. I asked how the diet could be so unhealthy, especially in a ward treating diseases caused by eating disorders. She agreed with me and explained that neither she nor the other dietician decided on the patients' diet. The diet was determined by the finance office to contain expenses. Need I say more?

When I decided not to follow orthodox treatments for cancer, I decided to start with a dietary change. I discovered that very widely consumed foods (which are considered harmless, or even advised) had a slow but progressively stimulating effect on the cancer. At my own expense I discovered that wine encouraged the swelling of my lymph nodes. My Ayurvedic doctor suggested reducing some substances which were not good for my body: citrus fruits, yoghurt, grapes, sweets and, especially, no bananas. I used to eat yoghurt, orange juice and a banana for breakfast; so I had to make some radical changes.

I discovered that the presence of beta carotene and vitamin C in some fruits, such as pineapple and apricots, can help to overcome the disease. In fact we throw away a highly valuable item in the apricot pit: its pit is very rich in vitamin B17 (laetrile) and has a very powerful anti-tumour effect. For some American Indian tribes (Hunzas and Abkhasians), the apricot pit is one of their main dishes and there has never been a case of cancer in these tribes. I suggest taking 7-8 pits a day. Ginger also acts as a powerful stimulant of the immune system and its use on a daily basis helps prevent winter maladies. Some books suggest eating raw beetroot; so I bought a juicer to extract a juice from this beautiful, blood-coloured root vegetable. With the juicer, I can take in a greater number of vitamins available in the fruit. Juicing carrots to extract one or two glasses of carrot juice every day gives me the necessary amount of beta carotene and helps to eliminate heavy metals from the adipose tissues. The antioxidant effects of broccoli and any type of cabbage is well known. The germinating seeds of broccoli are particularly effective as they contain an agent called sulforafane which stimulates the production of an anti-tumour enzyme.

Of course, it is vitally important to know the origin of fruit and vegetables you are consuming. To absorb pesticides along with the vitamins does not improve your

quality of life and therefore it is wise to choose shops that sell guaranteed organically grown produce; fortunately, these shops are becoming more and more numerous.

to avoid: bananas

MEAT

I feel strongly that meat acts as a stimulant for cancer and modern diseases in general. The scandal of the mad cow's disease in England is the tip of the iceberg. One has only to visit a chicken or a pig farm to become aware of the conditions in which they are bred and fed; and this is passed onto us through our meat consumption. Meat takes a long time to be digested; therefore when the meat is not fully digested and a second meal is introduced to the digestive system, the meat remains undigested, causing an intoxication of various tissues. If you really cannot live without meat, then I suggest that you eat rabbit, chicken or turkey and only once a week.

SUGAR

Anyone suffering from cancer or wishing to prevent a cancerous situation, should eliminate any unnatural sugar from his diet: sweets, chocolate, carbonated drinks, etc. Honey, a natural product, can act as a substitute for any type of sweetener and fruit contains all the sugar and glucose that we need.

CHEESE AND DAIRY PRODUCTS

According to Ayurvedic medicine, cheese can cause constipation which is the primary cause of all illnesses. Modern medicine points out that the consumption of too much fat and the consequent increase in cholesterol leads to a blockage of the arteries and a lack of oxygen in the blood. Lack of oxygen appears to be one of the primary causes of the occurrence of cancer; in fact, cancer cells thrive in an anaerobic environment while normal cells require oxygen. Consequently no more than a moderate quantity of cheese should be consumed. Yoghurt also has the same unsuspected property of too much fat; so again I suggest only limited use. Even if some health food diets do not recommend it, milk is allowed in moderate quantities.

LEGUMES (peas, beans, etc.)

Legumes are the main source of protein for vegetarians and one type of legume should be eaten every day. There are discordant views on the anticancer characteristics of soybeans, but the majority of non-conventional therapists recommend them, particularly fresh soybean sprouts.

MOULDS

Avoid any kind of mould in breads, vegetables, sprouts and especially that found in peanuts and on old walnuts. These moulds contain a cancerous substance called ophlatoxin.

OILS

The anti-cholesterol properties of olive oil are well recognized; however, it should not be used to excess. A daily spoonful of linseed oil is beneficial to the cancer sufferer and to whoever wishes to avoid cancer. Dr. Johanna Budwig of Germany has documented more than 1,000 cases of patients who successfully overcame cancer by using linseed oil. Linseed oil reduces cholesterol and triglycerides; it reduces high

blood pressure; it is good for diabetics and those suffering from asthma; and it is useful in skin disorders such as psoriasis and eczema. It is important to use non-refined, cold-pressed linseed oil. And of course, I need not say that fried foods should be avoided.

DRINKS

Drinking water on a daily basis is fundamental to health. It would be a healthy habit for everyone to drink three litres of liquid a day, and even more in summer. While undergoing chemotherapy I drank six litres of water a day. It was not easy but I think that was how I saved my kidneys from the high toxicity of the drugs. Tea and coffee which contain toxins and carbonated drinks should be avoided. Ayurvedic medicine suggests drinking only water that has been boiled for 45 minutes, explaining that water in this form is completely pure water and is able to purify the body. Water can act as a purifying agent in various case of intoxication; for example, relief from a simple headache can be obtained by drinking a large quantity of water.

A healthy drink is green tea, the Japanese national drink. Since 1987, an American pharmacologist, Hasan Mukthar, has presented about 40 studies on the effectiveness of green tea as an anticancer treatment. After a great number of laboratory experiments, he found a direct connection between the regular consumption of green tea and a reduction in tumours and carcinogenic cells. Dr. Mukthar reckons that the anti-cancerous characteristics of green tea are due to an ingredient called polyphenol. In Japan some epidemiological studies have shown a lower incidence of cancer in populations living in green tea producing areas, where about 10 cups of tea a day are consumed. There are some steps to observe in the preparation of green tea. After the water has boiled, wait a few minutes before pouring it onto the tea. Let it stand for only three minutes. Only in this way will you get the maximum benefit from this pleasant, healthy beverage, which, unlike black tea, shows no traces of caffeine and theine.

to avoid: black tea, coffee and alcohol.

VITAMINS, MINERALS AND FOOD INTEGRATORS

Vitamin A - Beta carotene and other Retinoids

Vitamin A belongs to the group of substances known as retinoids. Many retinoids are defined as pro-vitamin because they are transformed into vitamins once swallowed. One of these is beta carotene which is found naturally in many foods such as carrots, apricots, spinach and broccoli. Epidemiological studies have shown that there is a greater risk of cancer for people with a diet lacking vitamin A and beta carotene. Many studies, both on animals and human beings, have shown that retinoids inhibit the growth of tumours: in the upper intestines, in some rare forms of leukaemia, in some skin cancers, in cancer of the bladder and of the cervix. The anti-cancer effects of the retinoids would appear to be in their ability, on one hand, to slow down the growth of cancerous cells and their division; on the other hand, they promote the division of normal cells. It would appear that retinoids change the structure and the function of oncogenes (genetic material associated with the development of cancer). Other studies on animals have shown that retinoids increase the response of the immune system and delay growth in tumours. In some types of cancer, their use has

made the oncological treatment more effective. Some studies, however, have determined that the use of beta carotene may increase the risk of lung cancer or the risk of relapse in smokers.

Vitamin C (also known as Ascorbic Acid)

We all know how important vitamin C is for our survival. It also has great antioxidant characteristics and recent studies confirm that it has an effect on the membranes of the cells and promotes their differentiation (processes whereby apparently indifferent cells attain their adult form and function). Some scientists, including the Nobel prize-winner, Linus Pauling, who collaborated with Dr. Ewan Cameron, have suggested that high doses of vitamin C (more than the normal 60 mg a day that usually satisfies the needs of the body) may be beneficial for cancer patients. The results were "*a general improvement in health and the quality of life*", and a significant increase in the life span of patients suffering from various types of advanced cancer conditions. Several studies have shown that vitamin C is one of the most powerful and effective antioxidants, that it increase the functions of the lymphocytes, and that it has preventive as well as therapeutic effects on the patients. Studies on animals have shown it is able to kill some types of carcinogenic cells.

Vitamin E

Vitamin E, known as alpha tocopherol, has antioxidant characteristics and it has had an evident beneficial effect in haematological and cardiovascular diseases, as well as in pre-cancerous disorders of the mouth and in cancerous conditions in general. Some laboratory studies have shown that vitamin E inhibits the growth of cancer cells of the breast. It has also been found that the consumption of 800 mg a day can reduce the side effects of radiotherapy.

I would also advise using selenium whose antioxidant qualities are found in the enzyme, glutonate peroxidase. Selenium is found in cereals, unprocessed foods and in legumes. 250 grams a day of whole wheat bread supply a sufficient quantity of selenium (0.1 mg.).

Conclusion

Many of you who are used to "normal" eating habits will be wondering: "*If I am to give up eating meat and cheese, where will I find the protein necessary for my survival?*"

I will reply by quoting my Ayurvedic doctor, Navanish Prasad, whose patients (and there are many) ask him the same question when told to follow a meat-free and cheese-free diet. He answers: "*And where do you think the elephant gets his protein from?*"

Plants give us all we need. To place ourselves at the top of the food chain by eating animals who, like us, live in a polluted world, will only heighten the dangers of cancer and other chronic diseases. Let's change our habits. Let's listen to our bodies. Let's sustain them without being slaves to our palate and to the stimuli which have made us little more than machines that wake in the morning to the sound of the alarm and to a cup of coffee. Let's get back to being human beings, by eating, drinking and living in harmony with all that surrounds us.

ADVICE

Some advice from an "expert patient" to all those with a diagnosis of cancer:

1. Do not panic. Do not stop at the first institution you consult; get different opinions. Find out which is the most qualified place for your type of tumour. Don't leave a stone unturned.
2. Make sure that the doctor explains clearly and calmly the disease, how it may progress, and your chances of recovery with the treatments available. Do not accept vague, imprecise replies.
3. Do not give up in the face of negative or pessimistic diagnoses. Make sure you see good doctors. It does not matter whether they are allopathic, naturalist, homeopathic, Ayurvedic or Chinese. The important thing is for you to like your doctor and for him to treat you with respect.
4. Choose your treatment, follow the chosen advice thoroughly and take all the medicine prescribed. Do not go continually from one type of treatment to another; await patiently for the results of your chosen treatment.
5. Do not suppress your doubts. Ask. Try to be informed. Be insistent and ask.
6. Try and speak to other people who have been in your same situation and have improved. Ask your doctor to introduce you to them. (If he/she doesn't know any, change doctors.)
7. Try to rest. Practise meditation, yoga or prayer. Avoid getting angry at all costs, except with the doctors and only if it is necessary. Let your nearest and dearest make a fuss of you and help them to understand what you need without letting yourself become a victim. If your friends don't call you, it is because they are afraid of bad news; call them yourself and make sure they treat you like a normal human being.
8. Don't get angry with yourself. Don't feel guilty. Cancer is not a divine punishment, nor are you guilty. Phrases like: "*You look for cancer because of your death wish*" are completely untrue and are spoken by those who have no sense of life.
9. Do anything that contributes to your physical, mental and spiritual well-being. Try to appreciate fully every day of your life, every breath you take, everything you do. There is a beautiful Zen exercise: Sit down comfortably, breathing in and out through the nose and repeat:
*I breathe in and am aware of my heart,
I breathe out and I smile at my heart.
I breathe in and am aware of my liver
I breathe out and I smile at my liver.*

Continue this exercise by placing special attention on the part of your body which is affected by cancer.

10. An Indian doctor, a dear friend, told me: "*Do not worry too much about having to die. Dying is part of life, just like being born.*"
This advice which has helped me immensely.

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