

Indian Naturopathy

V16, No. 4, Dec 1945

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10-16-94 BY 196814



The Indian Naturopath

The Official Organ & Gazette of the Indian Naturopathic Association

Editor: Dr. P. Venkatramayya, N. D., D. M.

Annual Subscription Rs. 1-8-0.

Vol. XVI

BEZWADA, December, 1945

No. 4

GREATER LOVE HATH NO MAN!

(A tribute to the memory of Dr. Benedict Lust.)

By Dr. JESSEE MERCER GEHMAN

"Farewell, dear voyageur -- 'twill not be long,
Your work is done -- now may peace rest with thee.
Your kindly thoughts and deeds -- they will live on.
This is not death -- 'tis immortality."

"Greater love hath no man than this -- that he lay down his life for another," unless it be when a man lay down his life for a cause directed at the betterment of all mankind.

To lay down one's life for another is a spontaneous spiritual awakening; the manifestation of a deep feeling of mutual aid. It is a sudden overflowing exultation which demands of the individual immediate action, and self is momentarily forgotten.

To lay down one's life for a cause or a movement for human betterment is a determined and premeditated dedication of one's life to constant and permanent sacrifice and service. No love is greater, more profound, more selfless.

That was the overpowering and enveloping love of our great leader Dr. Lust who just passed on.

The great contributors to human good and happiness since history began are numbered in thousands. Some have said only several thousands of such have passed this way.

Naturopathy's father was one of those in the upper bracket of this small group.

The teeming millions that have inhabited this old earth since history began have always had their great spiritual teachers and leaders.

Every period has produced its outstanding leaders from among the common people.

On a bleak February day in 1872 there was born at Michelbach, Baden, Germany, a boy who was destined to become the founder and leader of a movement that in fifty years was to encircle the whole world.

Now the earthly remains of that boy since grown to be the father of Naturopathy who gave his life to human betterment, rests in the soft kind earth, which he loved so much.

Contact with good mother earth was one of his beliefs.

One of the last mental pictures I have of him is where he is lying stretched out on his face, arms akimbo over head in the sun park seeking a brief surcease from the toil of the week, which he so sorely needed.

He loved nothing more than to work in the soil with his bare hands. I can see him now planting in the spring, mulching

blooms, and protecting plants in the fall against the rigors of Winter.

We carried our friend and leader to his final resting place beside his beloved wife, Louisa Lust, in Mount Calvary Cemetery on Saturday, September 8.

Mother Nature was never more lavish than in the ideally beautiful day she provided for the man who spread her messages of good health throughout the world.

The sun never shined more brightly nor was the sky ever clearer as we bore the mortal remains of Nature's son, Naturopathy's Father, from the Yungborn through Grace Valley and the portals of St. Anthony's Church for services and thence to Mount Calvary.

There was scarcely a whisper of a breeze as we made our grievous way from Yungborn to the Church and thence to Cemetery.

But the ceremonies over, the touch of a stealthy zephyr seemed to cross over the hills, to comfort heavy brows. Perhaps all of Mother Nature's simple forces which he so revered were cooperating to make this day exemplary. He too, knew the force and power of air, and air bathing was one of the measures he used.

The floral tributes, mute expressions of love, affection and admiration, for this gentle genius, glistened and gleamed under the revivifying power of the dew the following morning. His favorite spot in the sun and air park of the Yungborn was in the cooling tenderness of the dew laden Michigan bend grass, where I walked with him, or lay beside him so often, as we talked of Naturopathy, and the happenings of the week.

Two days after he had returned to Mother earth, the rains came to gently caress the new mound and the new faded canopy of flowers.

He too, loved the rain, and enjoyed the simple rain baths, even as he did the brook so often at the Yungborn.

Now his earthly remains are a part of the natural elements he revered.

Water was to him one of Nature's greatest healers. One of the two brooks flowing through Grace Valley, came directly through the men's sun park. Only a week before he passed on he told me of how well he had reacted to short sitz baths. And the Friday before his passing while watching my son make for the brook, said, "Ah David, yes the brook, that is so good for you."

His ideal was the simple life if only he had been free to live it. Humanity called. He responded. For others; he served his God gloriously.

Floral pieces came from everywhere, all expressions of the sorrow from those who knew the man. But all seemed so out of place except the two bouquets of flowers, almost lost to sight in the bower of beautiful blooms and floral creations, one at the head, the other at the foot of the bier.

These were a part of him, for they were his own flowers; blooms of the kind he himself always plucked for the dining room from plants he had planted and cared for.

These blooms which had been close to him in life, had given him joy, were carried with floral pieces of exquisite beauty to grace the new mound in Mount Calvary.

Mount Calvary is a green knob situated within a stone's throw of The Father of Naturopathy's first residence in Butler and within three minutes as the crow flies to his beloved "Yungborn."

As the casket inscription "Dr. Benedict Lust," vanished from sight and the mourners gradually left the never to be forgotten scene, our eyes reached out to take in the familiar sight we had first enjoyed with him almost a quarter of a century before.

Yes, there our dear friend was peacefully resting in the midst of that beautiful panorama of hill ranges and lakes which greets the eyes from the famous Keck Out, several miles above the Yungborn. He was resting in the very Country his deep love and sacrifice for humanity had made famous throughout the World as the sacred shrine A Nature Cure.

His soul at last was with that of his beloved wife Louisa who had passed on twenty years previously with that of his great good mother, whom he revered and spoke of frequently in our conversations, and with that of his inspirator, Father Sebastian Kneipp, who fifty years before had commissioned Dr. Lust to carry the message of the Water Cure to America.

The spirit of Benedict Lust will ever live, even as does that of those great pioneers he has joined in the realm from which no mortal returns.

He is now communing with the Old Masters of Nature Cure whose shrines he visited in years gone by. With him are Vincent Priessnitz, Louis Khune, Adolph Just, Arnold Rickli, Father Kneipp, Trall, Gall, Spurzheim, D. D. Palmer, Andrew T. Still, Lindlahr, and Bechamp, whose works more than any other he co-related to formulate the basic system of Nature Cure or Naturopathy.

Would that we were able to drop in to hear their discussions and plans for Nature Cure. It would be like my weekly visit to Butler, as was our custom for many years.

For almost a quarter of a century, I knew Doctor Lust. I will be pardoned for saying that I knew him perhaps more intimately than most knew him. We were firm friends, through many years.

I knew his deep unfailing love; his unyielding sense of honesty and justice. I learned to revere his sharp criticism. Whenever he praised, one had to deserve it. Never have I known a more selfless indi-

vidual. In our intimate talks, he so often gave evidence of complete self abnegation. It was always "Who is Benedict Lust? I, like you, are but an instrument." This movement is bigger than any man or group."

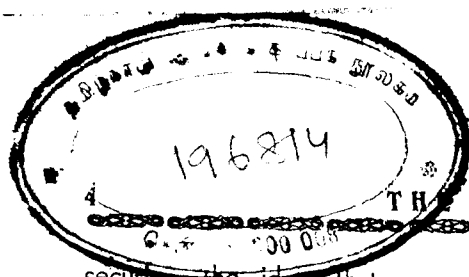
Through all his hardships and persecution he never thought of self. His one concern was the preservation and perpetuation of Naturopathy for the people at large. I observed this from my first meeting with him. He was often irked by the limitation, society as it exists, placed upon his work. He wanted the whole world to know the vital truths of Nature Cure and Natural living. Money was never his interest. Of course, money was necessary to promulgate the truths he had to offer suffering humanity. But money was secondary. In a just cause he would spend freely with no thought of return other than winning a fight for the right.

Many's the time when he has been hailed from his bed to bail out some unfortunate Naturopath who had been arrested for practicing medicine without a license.

Times without number he has paid fines for struggling practitioners. The greater portion of these were never repaid. But to him it was all for the good of a great cause.

Any man with lesser vision would not have carried on. He could have long since retired and rested on his well earned and deserved laurels. But he was not of the stock that retires. He was a tireless worker with unbounded energy and dauntless courage. He had the stamina of several men. For almost fifty years he traversed the Country and planted the seeds of Nature Cure and Naturopathy in every state in the Union.

Nothing stopped him. He drove on and on; the more obstacles that were placed in his way the harder he fought. Thirty-one times he was arrested for pro-



secuting the ideas that gave birth and sustenance to Naturopathy. He was castigated and scorned and thrown into prison for the cause he loved.

His greatest sorrow was the prejudice, cowardice and unholy ambitions of the unfaithful. His greatest joy—the steadfastness of the loyal, who had seen the light.

Only a man with the vision of a pioneer, the wondrous love of God in his heart, the spirit of a humanitarian, and the faith of a saint could have kept on and on.

His strength was as the strength of many because his heart was pure. Unselfishly he devoted his life to a purpose, which many could not understand, because they lacked the deep spiritual vision of the man.

Even when the flames of the fire which destroyed the Florida Yungborn laid him low several years ago, and we implored him to take a rest, he insisted upon holding on through the misunderstanding, and cleavage wrought by dissenters in the Organisation he fathered and nurtured.

In fifty years of devoted work Dr. Lust gave no less than \$200,000 to the American Naturopathic Association, Inc. That pales into insignificance before the sacrifice he made in blood and tears and worry.

Truly it can be said that he gave his life in the service of others. No man ever gave more and received less. But I know he felt more than repaid by the sincere and heartfelt appreciation of one poor person who found health through his guidance. He will be mourned by countless thousands who he helped to a better life.

He always admonished "Do not forget the poor, do not charge them." The poor can never forget his labors for them.

Our beloved leader died fighting the good fight. He could not help himself. The cause was so big he could not free himself from it. His life was dedicated to

a purpose. I watched him drive on and on. He seemed to be driven by a vision. Fain would he have rested had he believed it safe to do so. But Naturopathy, the freedom of humanity from the fear of disease, was at stake. That to him was bigger than the life of any man.

Yes, he planned on retiring. He looked forward to the Golden Jubilee of Naturopathy next year. It was to have been a gala affair, celebrated in New York. It was the hope of it that carried him on. He told me that he was then going into retirement, but I knew he would have done so only if he believed his work was done.

So he fought on even as his mind cried out for rest from the cares of the Naturopathic movement and his body fought against the havoc wrought by the insidious sulfa drug which in the absence of loved ones was freely administered to his injuries sustained in the fire.

Strangely, the very things the Father of Naturopathy fought against all his life became one of the direct causes of his death. He hated drugs. He knew what they did to humanity.

Sulfa drugs helped to kill Dr. Lust, of that there is no question. Only three months before he died he had passed through a healing crisis during which the heavy black fluid came from his ears. A short time later, when I called on him on one of our regular Friday visits he enthusiastically showed to me a clipping from the Philadelphia Evening Bulletin revealing that the U. S. Army had renounced sulfa as a failure, included penicillin in the same category.

Suffering himself from the evils of the drug and with the glow of battle in his eyes, he said: "Gehman, you must write a strong editorial on sulfa. It is vicious. Think of it, after all the harm and suffering it has done, all the human experimentation

to our innocent boys, it is dismissed as no good. They knew that before."

I promised I would, and wrote it that same night. It appeared in the October issue of Nature's Path and in my newspaper column.

Yes, organized medicine helped to kill our beloved leader and it should not be forgotten.

I heard our departed leader repeat that the greatest honor that had come to him was an editorial in a medical magazine signalling him out as the greatest menace to official medicine.

Fighting to the last, bathed in glory sublime. Fighting to the last, your battles and mine.

The last time we spoke with him over the telephone, I was discussing an article he had dictated on our terrific infant

mortality and suggested the title: "Thinking Living Death." That is good, said he, and then went on in a blaze of glorious denunciation of the horrors of official medicine and the splendor of simple Nature Cure.

He died in harness. He would not have had it differently. He handed to us who remain the torch to free man from superstition and ills born of ignorance and violation of Nature's laws. We are charged to carry it onward. We must light the way and break the remaining bonds of medical enslavement.

We must not neglect his charge to educate, educate, and to Serve, Serve, Serve, Suffering humanity.

If we do this we cannot fail him who gave Naturopathy to the World,

Dr. BENEDICT LUST, FAMOUS FOUNDER OF NATUROPATHY, PASSES AWAY

(From The Paterson Morning Call)

Dr. Benedict Lust, famous founder and father of Naturopathy, and life president of the American Naturopathic Association, Inc., died Wednesday morning, September 5, 1945, at 12-15 A. M. at his health institution, the "Yungborn," Butler, New Jersey, which he founded some fifty years ago.

Complications from injuries sustained in the fire which razed his "Yungborn" at Tangerine, Florida, some two years ago are believed to have caused his death.

The local medical authorities diagnosed the immediate cause of his demise as coronary thrombosis. However, friends and associates who knew him best and who had watched his failing health during the past two years, believe that the sulfa

drugs—injected into him while he was unconscious for several days at the time of the fire—were really responsible for his premature death.

Throughout his life, Dr. Lust had always fought drugs, serums, and poisonous medications. At the time of the fire Dr. Lust, in trying to save others, was overcome by flame and smoke and it was while he lay unconscious and unable to resist, that these sulfa drugs were administered to him. Very often during these last two years, he was heard to remark that he couldn't seem to throw off the effects of the sulfa drug—that he couldn't seem to get it out of his system, and he always deplored the fact that these drugs had been injected into his

otherwise healthy and natural body. It seems a travesty on justice that the same type of medications which he battled against so valiantly should have been the agent through which he finally succumbed.

Dr. Lust was one of New Jersey's outstanding citizens, and as a benefactor of humanity he ranked with the world's truly great. No man devoted himself more unselfishly to the good of his fellow man. His contribution to public health service, is incalculable.

Born at Michelbach, near Gaggenau, Baden, Germany on Feb. 3, 1872, he was one of nine children—seven brothers, and one sister. Over-work and intensive study so weakened his body as a young man that his life was despaired of because of a pronounced lung weakness and he sought, as a last resort, the aid of the Rev. Sebastian Kneipp, the famed founder of the Water Cure System which bears his name to this day is used at the Kneipp Institution in Woershofen.

Here he was restored to health; and here later, in 1892, at the age of 20, Father Kneipp, solemnly commissioned Dr. Lust to carry the message of the Water Cure to America, and to spread it throughout the world. Dr. Lust imbued with the spirit of the pioneer, returned to America to expand the work, establishing a magazine. The Kneipp Water Cure Monthly, a school and a hospital in New York; all the forerunners of his present enterprises. The magazine later became the Naturopath and a later one established was the Nature's Path. The school became the American school of Naturopathy; and the hospital developed into the now famed Yungborns, one in Butler, and the Yungborn at Tangerine, Fla.

He founded Naturopathy in 1896 after making an extended trip to Europe and

surveying the good of all methods of Natural Healing. In addition he founded the American School of Chiropractic. The graduates from both of these institutions of learning numbered thousands and practice in every corner of the world. He published many books, in both English and many foreign languages. Among his works are: "The Crime of Vaccination," 1911; "Universal Naturopathic Encyclopedia," 1918; "Zone Therapy," 1928; "Naturopathic Treatment," 1931; "Herbs and Their Uses," "The Hot Water Cure," "Vitalism Series," and "Zonotherapy."

Dr. Lust was graduated from the Universal Osteopathic College of New York, and received his medical education in the Homeopathic Medical College in New York, one of whose deans cited him for being among the most illustrious who passed through its halls. Dr. Royal S. Copeland, one time commissioner of health of New York City, and United States Senator, attended the same college, and was a close friend of Dr. Lust.

Dr. Lust graduated from the Electric Medical College of New York in 1913, and a year later was licensed to practice medicine in Florida. He held honorary degrees from practically every Naturopathic and Chiropractic college in the world, and was a member of Naturopathic societies and associations in every foreign country where the work was known and used. His works have been published in at least a dozen languages.

Funeral services for Dr. Lust were held at 11:00 on Saturday morning, September 8, 1945 in St. Anthony's R. C. Church, Butler, New Jersey. He was laid to rest beside his wife, the former Dr. Louisa Lust, in the Mt. Calvary Cemetery, overlooking his beloved "Yungborn" in Butler.

NATURE CURE FOR INDIA AND MAHATMAJI'S MOVE

After such a long silence Mahatmaji thought it necessary to broadcast the gospel of Nature Cure through out the length and breadth of India. He thought it cheap and so possible to carry it into the ailing poor man's hut. Dr. Dinshaw though brought up in the western lines of approaching a patient and squeezing heavy monies from the patient yet he had a kind heart behind his activities. We exhonour him for his capital contribution of about Rs. 50,000 worth of donation towards the Nature Cure Trust to which Mahatma Gandhi is one of the Trustees.

We were aware Dr. Dinshaw had a long cherished dream of an All India University for Nature Cure through the patients and visitors that attended his clinic at Poona. Mahatma has got all sympathy and some working knowledge in Nature Cure. He is not a pundit in Nature Cure we do not blame him for this, for he has to lead a great nation nay the whole world through a path which is quite un-frequented by the ordinary politicals in the day to day world. They all believe in the murder and revenge through the newly invented heinous murdering material of the up-to-date warfare. To teach, convince and lead a whole nation in the path of Ahimsa and Satyagraha is consuming all his energy and talent at both ends. It is really fortunate that he did not forget the idea of Nature Cure, its cheapness and its usefulness in the cure of disease.

Naturally he was a born Naturopath when he cured his son from fever, with the aid of Nature Cure, he glorifies not Nature Cure, but glorifies the Almighty. Even the idea of the power of Almighty in the cure

of a disease is itself Nature Cure who ever has got implicit faith not in drugs or operations but in the efficacy of the divine hand is himself a Naturopath. To have faith in Nature Cure and God is one thing and to have a scientific knowledge of how God or Nature works is another thing.

The Allopath of today has got all the learning but his learning places the cart before the horse. He takes a symptom for a cause. So his science teaches him to cure the symptom and not the disease. He is efficient in the art of surgery which is not necessary in 80 out of every hundred cases. He has got the deadliest poisons for the cure of disease. They seem at times to cure the disease. But in the long run they do more harm, than the disease for which they are administered and places the patient in a more incurable condition. From the patients who come to us for Nature Cure, after a long period of futile medical treatment, we learn that at every time a patient is said to be cured of one disease he becomes worse and he is getting a more dreadful disease next time and eventually becomes so hopelessly spoiled that the Allopath has no more than to declare that he is turned out from the hospital as incurable or hopeless.

Patients that come to us, as said to be incurable stay with us a few days and follow the simple rules of hygiene and they go out cured. Cured, because there are evidences, the disease does not recur even after a decade and it is they that are our advertisers of the efficacy of Nature Cure.

On the other hand, there is our Ayurvedic doctor. We have great regard for Ayurveda as preached, and followed by the

older works as Charaka and Susruta. But through a long period of foreign domination, we are forced to travel through a darkness as to our learning. The learning of Ayurveda was not possible, perhaps through the troubles and the ordinary people had to be satisfied with the quack. Pundits, were there only in the courts of Jamindars and very well-to-do people. But it was not possible to secure the half of the learned Ayurvedic pundit and it fell to their lot to be satisfied with the quack. They could not afford the help of a Court-fed-Ayurvedic physician.

At present attempts are being made to revive and impart the scientific knowledge to the young Ayurvedic physician, but there is a temptation to cure disease with one drug or the other. He is not taking the necessary care to watch the disease and ascertain the cause of disease. Had he known this he would put him to hygienic methods mentioned in the Ayurvedic tests and cure him. Unfortunately for the patient, the physician is not giving an fair trial, to the simple cleaning methods of Pancha Karmas that are pure Ayurvedic methods. If he has a scientific mind he would then resort to thrikatukas, thriphalas, panchapallavas and such simple articles of food for his medical necessities in the cure of disease. This method is cheap and is sure to cure many, nay all the diseases that come to him. The mineral is not only unnecessary but actually detrimental to the health of the one that takes to it. Even the text that describe the manufacture of mineral preparation, says that there arise many dangers if a certain metal is not correctly purified (suddhi) and burnt (Putham).

The L. I. M. is worse than both of these methods. He is a spoiled boy. In his five years of training he cannot get the training of Allopathy and he cannot meddle with a knife or cannot learn the main theory of

Ayurveda. He is neither a bird nor an animal. He has got the inferiority complex. He cannot behave as an Allopath nor as an Ayurvedic physician. Unless he takes to learning after his college course to either of the cults he cannot cope with the needs of his patient.

Under these circumstances Nature Cure has come to the rescue of people especially to the poor. It has to compound, neither drugs nor metals. It prescribes the simple unharmed hygienic methods which are good to all ill or well. They prescribe fasting when there is no real hunger. They prescribe easily digestible fruits for a short period and place the patient on positive diet and cure the disease — not simply discharge him as cured to return with a more dangerous disease. There is no intricacy in the science and the technique. The modus operandi also is very simple and is taught to every patient without any reservation. The patient by the time he is cured of his chronic disease learns the simple methods and will be able to cure another patient with the simple methods taught to him in the hospital while he was a patient. It does not take long years of training to have a working knowledge, to cure ordinary diseases through Nature Cure. But to have a scientific knowledge to fight the unhygienic methods that are taught, practised and forced on the public, it takes more time. It is for this Mahatma Gandhi is planning for a Nature Cure University for India. We are glad for this, for we have the same ideas and have gone a long way in the path.

The Indian Naturopathic Association was started as early as 1920 and was registered. A group of Telugu Naturopaths thought it wise to train a number of workers in the art of healing along Naturopathy. In the year 1932 another association was charted. It is "The Andhra Naturopathic Academy,

Bezwada. A curriculum was drafted. Students were asked to study the Telugu texts were prepared for the purpose before hand. They were asked to attend training camp which were held in the months of May, every year in a garden.

The teachers and pupils live under the shade of trees for one month. They eat fruits, vegetables and some germinated grains for the whole month. Some patients were also admitted into the camp and treated so that the students had a chance of noticing the miracles of open air life and the simple biologic measures of hygiene.

After one month, students were examined and certificates issued. In next issue you will see the number and details of the students that have got the training.

We are proud to announce to the public that we are in possession of all the necessary knowledge to be imparted to the Naturopathic student. Some of the texts are printed already and some of them are in manuscripts form. All of them are in the Telugu language. Some of them are now being translated into Hindi by one of our Collegues. In due course we will be able to publish all our tests in Hindi, the mother tongue of millions of India.

We are now planning to take Bheemavaram Nature Cure Home as one of our centres and found a Nature Cure College. In course of time we may be able to

organise some more Colleges throughout Andhra and other places of India.

If Mahatma approves our synopsis and our work we shall assist him in his mission. Andhra has got special features for the Nature Cure movement to thrive.

People are religiously accustomed to observe fasting in the winter months. Their Karthika, and Magha baths in the running rivers in the months of November, and February are really conducive to their health. Their many places of worship on the top of mountains, far in the forests and temples on the banks of and at the mouths of holy rivers induce them to walk long distances in the name of religion and God and they are benefited not only religiously and spiritually but physically and mentally alike. People who are accustomed to such religious practices are naturally easy to be taught, convinced and converted to the religion of Naturopathy. If Mahatma would visit our places and see the many Nature Cure homes established here we believe that he would take Andhra as his centre of activities in the various branches of Nature Cure Movement. We hope God is willing Mahatmaji to live amidst us, to work for the amelioration of the ailing millions of India.

Wherever the centre is established, we have no objection to work. Naturopaths all over India should congregate and hold a Congress of Naturopaths to find ways and means of propagating Nature Cure throughout the country. We hope the day is very near.

THE SCIENTIFIC WATER-CURE

by Dr. KULARANJAN MUKHERJEE

The best book in Hindi for Natural Treatment by all natural Methods.

Price Rs. 2/- To be had of the author,

NATURE CURE INSTITUTE

114/2B, Hozra Road, — Kalighat — CALCUTTA

Also from Naturopathic Book-stall, Bezwada.

EYE SIGHT OF SCHOOL CHILDREN

Dr. R. S. AGARWAL, Eye Specialist, Delhi

Most school children when they enter school have good vision. After some months or a year many of them acquire imperfect sight, others do not. It is interesting, to compare the facts connected with children who do not acquire imperfect sight. It is important to consider the problem of the teachers. It is a fact that some teachers who do not wear glasses seldom have children with imperfect sight in their classes. Teachers who wear glasses or who have imperfect sight, have a large percentage of children with acquired poor vision while under their care. It is not necessary to theorize on this matter. It is sufficient to know that teachers who have imperfect sight are under a great mental and nervous strain. This strain is contagious. After children are transferred to a room in which the teacher has normal vision, many of the pupils regain their normal sight again.

In a school at New York, all the children who were unmanageable, whose scholarship was so low that they could not keep up with their grade, were transferred to special classes. The teacher who was able to handle these misfits without any apparent trouble whatever had normal vision and her temperament had a quieting influence on the children. Sometime ago this teacher introduced Dr. Bates' method for the cure and prevention of imperfect sight in school children. The results that she obtained are very important. In a few weeks all her children with imperfect sight improved or obtained normal vision. Some of the children had the truant habit. One boy was under the supervision of the truant officer three or four days a week. The teacher had him practice with the Snellen Test Card which improved his vision very much

and relieved his headaches so that he became able to study his lessons without discomfort. The practice with the Snellen Test Card was a great relief to his nerves and gave him more benefit than running away from school. He became an enthusiastic pupil and his truant propensities were permanently cured.

Many of her children complained that they could not read the letters on the blackboard and when they tried it gave them a headache. After using the Snellen Card the headaches disappeared, the vision improved and they were able to read the writing on the blackboard without discomfort. To me it was a remarkable fact that every one of her children was cured with the help of the the Snellen Test Card and the cure of their imperfect sight was accompanied with a cure of their eye and other discomforts.

Some school teachers wearing glasses for imperfect sight were able to obtain a cure without glasses by the help obtained by reading my book. Now it is an encouraging fact that patients soon after they are cured without glasses have a great desire to help others, and the more they try to help others, the greater the benefit to themselves. One teacher was so enthusiastic that she not only cured all the children in her own class but encouraged other teachers to send their children to her, who had imperfect sight. Her practice increased to such an extent and produced such a favourable impression upon the principal that she was allowed four periods a week in which to devote all her time to the cure of the children.

A kindergarden teacher reported some wonderful results obtained in two cases of squint. Both of these children were

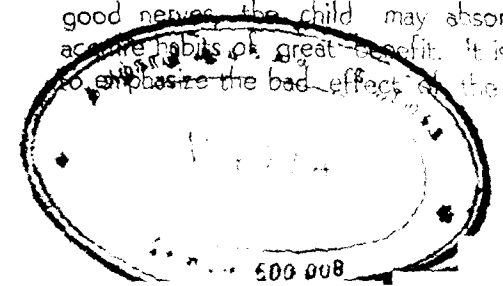
wearing glasses for the benefit of their eyes but they obtained no decided or permanent benefit. As these children did not know the letters of the alphabet a card was used by the teacher which had printed on it large and small letters E which pointed in various directions. When the children had good sight they were able to tell in which direction each letter E was pointed, either up, down, to the right or to the left. The card was placed about fifteen feet away from the children. Each child would stand, cover one eye with the palm of the hand and regard the chart with the other eye. If the pupil could not see the direction in which the small letters were pointing, with the open eye, this eye was covered also with the palm of the hand. In a few seconds, one hand was removed for a moment, just long enough for the pupil to determine which way the E pointed; but, if the child failed, the eye was again palmed for a few moments or part of a minute. This process was repeated until the pupil became able to tell in which direction the letter E on the bottom line pointed.

Once two children with squint developed measles and were sent to the hospital for two weeks where they did not wear glasses. It is well known to physicians and others that measles is often hard on the eyes. Some children acquire imperfect sight during an attack of measles and this imperfect sight may continue during the lifetime of the patient. The teacher was very much gratified to learn that in spite of this handicap the two children with squint returned to school with their eyes no worse than before.

The teacher held the two hands of each child in turn and had the child look up and swing for a time with her. Then the teacher would look at the cheeks of the child and remark on the condition of the

redness of the face following the exercise, avoiding any mention of the eyes. The children were led to believe that the exercise was not for the eyes at all but just to see if it gave them a better colour to their cheeks. This was quite important because if attention was called to the eyes of the children who had squint, the squint was very apt to become worse. When the eyes were ignored the practice of the swinging always improved the squint and these children were soon cured. The teacher was so encouraged by her result that she recommended the method very strongly to other teachers and to the parents of the children.

When a child first enters school it is well to keep in mind that children in school have a great many new and unexpected things to contend with. They are brought into contact with many other children who are new, strange and different. Their own teachers and the teachers in the other classes have an effect upon the child. Going to and from school, the child meets many strangers and these strangers have an effect upon the mind of the child. Children are great imitators. They learn to walk by watching others walk. They learn to talk and play from the influence of other children. Being great imitators they absorb many bad habits as well as new and strange ones. While it is a good thing for a child to be taught how to practise habits of decency and order at the same time they are absorbing a great many habits which are an injury to them. If a child has a nervous Teacher with imperfect sight, who is constantly straining her eyes to see, the child would be very apt to imitate the eyestrain of the teacher. If, on the other hand, however, the teacher has good eyesight and good nerves, the child may absorb or acquire habits of great benefit. It is well to emphasize the bad effect of the strain



of a teacher with imperfect sight and nerves upon the mind of the child. We may say that children in schools are exposed to influences both good and bad which are different from those in the home. Sometimes the influences in the schools are more beneficial than what the child meets with at home.

Note :—The details of other methods for the prevention and cure of myopia without glasses can be studied from the book 'Prevention and cure of Myopia without glasses' Price, Rs. 4.

Available at the Naturopathic Book-stall,
Bezawada.

NATURE CURE UNIVERSITY

GANDHIJI EXPLAINS THE SCHEME

Mahatma Gandhi in a statement outlining the scheme of the "Nature Cure University" says:

"I had purposely refrained from correcting or contradicting reports about my shifting to Poona and of establishing a nature cure hospital on an extensive plot of ground in Poona or even Nasikh. All this was wrong, as most unauthentic reports in the press are. These have always cost me dear, perhaps the public more than me.

"There was however a grain of truth in the ounce of rumour. Dr. Dinshaw Mehta knew me before I knew him and ever since I have known him, I have liked him. I have been myself a nature cure man before all know to me. Of them Dr. Din Shah has made the greatest impression on me. And he is a dreamer like me. He wants a Nature Cure University, so do I.

"He has made over to a trust his concerns at Poona and Sinhgadh. Their nominal cost, according to schedules to the trust is in round figures of Rs 50,000. I have allowed myself to be one of the trustees. The other two are Dr. Mehta himself and Shri Jhanganil Patel who is interested in nature cure.

"Hitherto Dr. Dinshaw Mehta's institution has been meant for monied men and then for as many poor people as he could safely take. Patients have all been residential

"From first of January next this institution will be devoted to service of the poor. The rich will be taken only if they can accommodate themselves to remain with the poor and expect no more space or comforts than poor will get at this institution. Guarantee will be that the standard of cleanliness shorn of luxury will be highest attainable in any institution of the kind. Treatment will be both indoor and outdoor. Outdoor will naturally be more than indoor.

"Birlas have interested themselves in me for years and they were prepared to give me in Nasik as much land with buildings as were required for the institution. But Dr. Dinsha was not whole heartedly inclined to favour the Nasik idea unless I consented to include in the trust the going concern at Poona too. I could not shoulder the burden. Hence Nasik Project had to be dropped for the time being at any rate. Dr. Dinshaw will still remain the sole director so far as technical art is concerned.

This institution if it is to grow at all, will require the silent blessings of the poor, the financial support of the rich, active co-operation of genuine naturopaths of India and sympathy of the medical fraternity. The present site is too small for the requirements of the poor. Moreover it will largely depend upon the donor of the lease-hold whether the institution can in any case remain located on the present site.—

