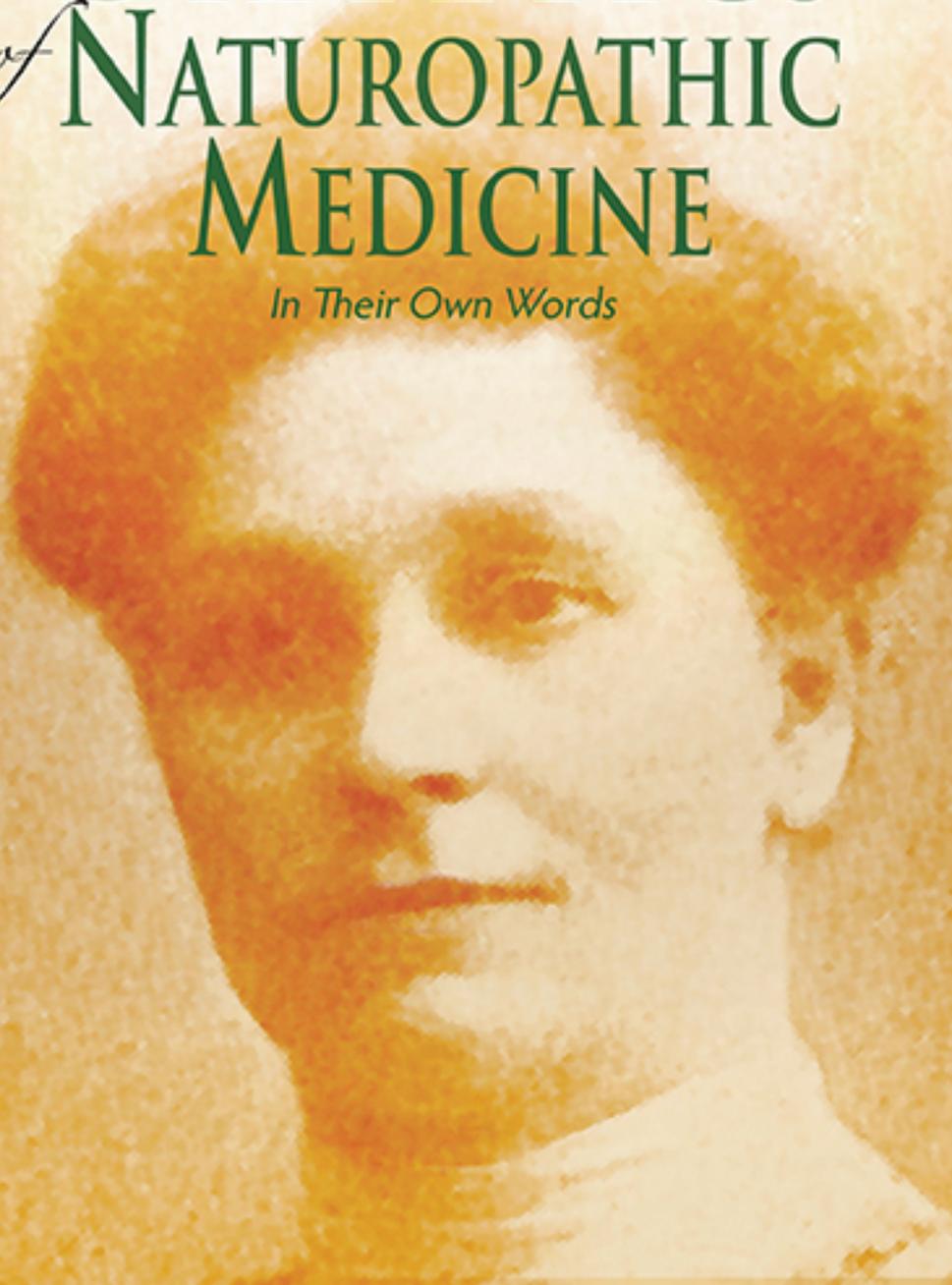


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The Hevert Collection

DIETETICS *of* NATUROPATHIC MEDICINE

In Their Own Words



EDITED BY **SUSSANNA CZERANKO, ND, BBE**

FOREWORD BY **BETTY RADELET, ND**

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DIETETICS
of NATUROPATHIC
MEDICINE

In Their Own Words

Edited by SUSSANNA CZERANKO, ND, BBE

Foreword by BETTY RADELET, ND



PORTLAND, OREGON

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The early Naturopaths who built the basis of our nutritional knowledge and its clinical application left a precious trail to follow. *Dietetics of Naturopathic Medicine* is especially dedicated to these pioneers of our profession and to present and future Naturopaths who know that healthy food means healthy people.

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FOREWORD

Congratulations! You're reading this book! It will change your life! It may even save your life or the life of someone you love. It can't get better than that! Carry on, you're in for a treat!

Though I've been a Naturopathic Physician for 45 years, I've already made some changes that I'm expecting to make my life better, and perhaps extend it.

Dr. Czeranko, N.D. has done an outstanding work of gleaning from our forebears valued and important concepts in relation to dietetics.

What worked in 1913 also works a century later!

The human body is still the same—same needs, same reactions, same results.

Sebastian Kneipp said: "Most of the diseases and cases of ill-health so prevalent in our times may be traced to our incorrect habits of living, and to our accustomed unhealthful diet."

You'll learn how and when to fast, how to treat a fever, take care of a cold, the flu and more.

Your stomach cannot talk! But it lets you know when you've made some wrong choices.

We all eat too much, too fast and unwisely.

What is Fletcherizing?

Watch for adulteration, so prevalent and deadly.

Are you over-weight?

Are you familiar with *unfired* foods?

Who are the Apyrtrophers?

Who is this book for? *You*, of course.

What benefit to *You*? As much as you'll apply it.

Where from here? One step at a time. Keep plodding.

Why is it important? Our daily food is continually necessary, and our choices ever before us. We need to be knowledgeable and have determination to persist, so our latter years are truly *golden* and free from the common exigencies of old age.

How can you accomplish this? Read, and reread this book, digest it and make it yours, physically, mentally, experimentally, actually.

It will be worth every minute.

BON VOYAGE!

Betty Radelet, N.D.
NCNM Class of 1968

A POEM

by Dr. Betty Radelet

Send a smile to your Liver
And kind thoughts to your Spleen
Three cheers to your Kidneys
That keep your Blood so clean

Speak peace to your Lungs
Double honor to your Heart
With its many miles of vessels
Air and food to every part.

A grand salute to your Brain
The Director Supreme
Of Pancreas, Adrenals
Keeps them working like a dream.

Many bows to your Stomach
Keep it happy and content
'Twill make your life worthwhile
Ev'ry day and ev'ry moment.

A merry grin for your Bladder
Its best friend is H₂O
Together rid the toxins
From your head down to your toe.

Save a laugh for your bowels
Be sure to move them daily
A necessary job
Removing all debris.

Your body is a blessing.
God's royal gift to you.
So praise and thank Him daily
For all it can, and does do.

PREFACE

Dietetics of Naturopathic Medicine is the third of the twelve book Hevert Collection series, *In Their Own Words*. This volume highlights many important articles found in the journals published by Benedict Lust from 1900 to 1923 that have become foundational to current dietetic principles. Lust published continuously for fifty years until his death. His commitment to spread the word about health in America did not falter for a second. Diet became unquestionably the most important focus of the early Naturopaths as they grappled with disease and lifestyle habits. It is not surprising to those who know about naturopathic medicine, but important to note nevertheless, that diet was first recognized by the Naturopaths as the key determinant of health and disease. The dialogue on dietetics left behind many more articles than could be squeezed into *Dietetics of Naturopathic Medicine*. Articles on the subject of food and diet dominate the pages of *The Naturopath and Herald of Health*. Mining the rich content of these early works may surprise the contemporary reader in that many of our current ideas of a healthy diet originated over a century ago. As we ponder the shocking state of food production, distribution and preparation today, and it sinks in that our food supply now includes over 10,000 food additives, our complacency regarding food becomes alarming. Yet, even before our era of agri-business and GMOs, when the early Naturopaths first encountered the relatively few additives and preservatives finding their way into the food chain, they collectively mounted an outcry and galvanized their efforts to educate and guide their patients back to health through food.

Vegetarianism (known by our forebears as ‘abstinence from flesh foods’) was the healthy diet embraced and advocated by the early Naturopaths. It did not take long for the early profession to establish dietary rules to guide their patients in the selection and preparation of wholesome foods which they viewed as vegetarian-based. Nor did it take them long to get creative and formulate different paths to vegetarianism. Today’s new rage of raw food and vegan diets is neither unique nor new. In fact, a vegetarian diet of raw food was first promoted by Eugene Christian over a century ago. He paid dearly for his dietary beliefs with outrageous fines and even an arrest in 1907 (thankfully retracted the following year).

By 1913 a regular monthly column appeared featuring George Drews and his dietary regime called Apyrotrophy (from Greek root words meaning unfired food). There are many similarities in the mission of the early Apyrotrophs and today’s Permaculturists. Both recognized and cherished the relationship between the environment and the biodiversity of food. Today, we are familiar once again with the taglines of sustainability,

land stewardship and the promotion of healthy environmental practices. The naturopaths you will meet in these pages promoted such ideas and approaches to food more than ten decades ago.

Henry Lindlahr advocated a moderate version of vegetarianism which he instituted in his Nature Cure therapies. His wife, Anna, wrote often on the merits of vegetarianism as did Louise Lust who offered guidance in menu planning for those unfamiliar with the vegetarian way of life. Another crystal clear message came from Arnold Ehret who endorsed the mucusless diet comprised of a vegetarian diet of fruits and nuts. His book is still in print to this day and was one of the first books in my dietetics library many decades ago.

Dr. Betty Radelet, the oldest woman Naturopath living in North America today, is a testament to the supremacy of the vegetarian diet. Dr. Betty is in her 94th year and has abided by a strict vegetarian diet since she became a Naturopath in 1968. She has adopted a strictly vegan raw food diet providing her vitality that the rest of us only hope for as we approach the tenth decade of life. When visiting with Dr. Betty to share stories and visions, it is customary to drink tea which she brews. This has been her custom with visitors for over half a century. The tea is delicious. I would like to share her recipe with you.

DR. BETTY RADELET'S TEA

6-7 cloves

Ginger the size of a knuckle sliced thinly

1 stick of cinnamon

2 cups of water

Add all the ingredients into a small pot and simmer for 15 minutes. Strain and add 1 to 2 tablespoons (according to taste) to a cup of hot water and enjoy. Store the remainder in the refrigerator and use daily.

What struck me during my work on *Dietetics of Naturopathic Medicine* were the conviction, clarity and resolve that the early Naturopaths had for health through diet. They were zealous and determined to help their fellows in achieving healthy life habits for themselves and for future generations. Many of the articles in this collection were chosen because they were the first to appear in print on the subject and help us understand the longevity of food as a health determinant. These articles have messages that are as pertinent today as when they were written a hundred years ago. Although disease patterns have changed, one looming causative factor of disease formation has not budged at all, and that is over eating. Today, obesity is chronic, literally bursting at the seams, threatening the welfare of future generations. This book will offer guidance, tools and inspiration for the naturopathic doctor eager to find a prominent place for dietetics in a naturopathic practice.

So many people have their finger prints all over these pages. Without their hard work, this book would still be chugging along somewhere a thousand pages back. I am deeply grateful for the support of my colleague, Dr. Rick Severson, a gifted, dedicated librarian, educator and archivist. His ears listened to my tales when I confronted obstacles along this journey. Dr. Severson would unclutter the path. He knows to convert a barrier into an opportunity, how to locate missing issues which were long felt to be lost (especially issues from 1906 and 1907). We got them, and thus the Benedict Lust journals at NCNM are now one spectacular, coherent and complete, unique collection. He never doubted this project for a nanosecond. His encouragement and guidance make him the rock star of naturopathic medical education library directors. I have been blessed to have had a colleague who is so supportive of this work.

Inside the glossy book cover are hundreds of typed pages which were patiently transcribed by many wonderful students at NCNM. In fact, there are over 1000 articles typed from the Benedict Lust journals in preparation for this and forthcoming books in this series. There are many more articles still in queue as this series emerges. I want to acknowledge every one of those special NCNM students who typed or proof read articles while simultaneously navigating intense course loads and juggling their personal lives. Huge heaps of intense gratitude to *Abendigo Reeb*s, *Adam Dombrowski*, *Alla Nicolulius*, *Allison Brumley*, *Anemone Fresh*, *Angela Carlson*, *Avishan Saberian*, *Delia Sewell*, *Delores Stephens*, *Derrick Schull*, *Elizabeth Wade*, *Erin Conlon*, *January Bourassa*, *Joshua Corn*, *Katelyn Mudry*, *Katherine Venegas*, *Kirsten Carle*, *Lisa Fortes-Schramm*, *Lucy-Kate Reeve*, *Meagan Watts*, *Megan Hammel*, *Michelle Brown-Echerd*, *Natalie Paravicini*, *Node Smith*, *Olif Wojciechowski*, *Rachel Caplan*, *Renae Rogers*, *Stephanie Woods*, *Tina Dreisbach*, and all those whom I am inadvertently missing here. I so much enjoyed working with each and every student who sacrificed scarce, precious study and leisure time for the hard work of meticulous research and transcription. As you launch yourselves into the Naturopathic profession, never forget how special and important your work has been. You have chosen a path of sacred work. You will be loved and cherished by your patients because you listen and truly care. Remember Nature!

I am especially indebted to the tireless work of *Dr. Karis Tressel* who was my diva of anti-chaos and who brought sublime organization and order to the colossal stacks of paper and minutia. Without Karis' exquisite, patient and detailed sense of clarity, I would be gray haired and frazzled. I am deeply grateful for her profound love of Nature Cure and her loving tenacity with this project.

I am very grateful for the unwavering, behind the scenes support of the Board of NCNM, Dr. Sandra Snyder, Susan Hunter, Nora Sande and Jerry Bores who understood from the beginning the importance of this

project. Many thanks to Alison Derico for her timely, invaluable assistance during the end stages of reframing and finishing the draft of this manuscript.

I applaud Fourth Lloyd Productions, Nancy and Richard Stodart, my designers and coaches extraordinaire who guided me with alacrity every step of the way. Thank you both for the exquisite care that you took in every minute detail!

This book would be an historical curiosity and irrelevant to the contemporary health landscape, were it not for the thousands of Naturopaths working in their communities keeping the philosophy of our medicine alive. You took the path of nature in the health professions. Your patients know that your work and dedication are a testament that Naturopathic Medicine is as critical now as a century ago when our extraordinary naturopathic pioneers chose to walk a different path.

Lastly, I want to thank my husband, David Schleich, who typically saw the ending from the beginning and much sooner than I could. Writing takes a lot of energy and I am deeply grateful that David shares my love of history and listens to my stories with awe and deep appreciation. He always helps me find my way back to the present when I need to return from my beloved books in the NCNM archive.

You may be reading some sentences written by these early naturopaths that are a mile long, or embellished with words no longer in the current lexicon. Fear not; this is on purpose. These articles have been carefully transcribed and edited to ensure that you are taken back into time and experiencing the actual idioms, vocabulary, syntax and all. So, settle back in a comfortable chair with some of Dr. Betty's tea and enjoy these articles chosen from our pioneering elders *in their own words*.

Blessings,
Sussanna Czeranko, ND, BBE
Portland, Oregon, January 7, 2014

INTRODUCTION

The only safe guide in eating is hunger, “not appetite”; this is nature’s sign that more food is needed, and that the organism is in condition to take care of it.

—Henry Lindlahr, 1908, 304

If three meals are eaten, the heartiest meal should be taken at midday. The breakfast should be substantial, the evening meal very light, especially avoiding pastry, fats, rich sauces, and hearty foods.

—John Harvey Kellogg, 1908, 321

When the organs of digestion are continually overworked, they weaken and are unable to convert the over-supply of food into the proper constituents for healthy blood and lymph; waste matter accumulates, creating noxious gases and systematic poisons.

—Benedict Lust, 1910, 611

About 90% of all human disease originates in the stomach, caused by errors in eating.

—Eugene Christian, 1912, 6

The most natural factor of every healing process, the instinctive self-help, is to stop eating, whether from accident or chronic disease. Animals do this intuitively.

—Arnold Ehret, 1919, 145

Cooking, when not properly done, destroys the vital or life principle of the food.

—Louise Lust, 1921, 323

If the early Naturopaths had a consistent and pervasive message, it was that diet is the foundation of lifelong health. From this strong conviction, the pursuit of the definitive diet was from the earliest days of the profession a central quest. Today, many others have at times confused and overwhelmed their audiences with new diets, cookbooks and celebrity cooks, the sheer volume and diversity of which information, fads, guidelines and warnings the early Naturopaths and the modern Naturopathic doctor must work hard to help their patients navigate. In such a landscape one diet book can counter another: whole grains or not; paleo

or not; vegan or somewhere in between; food pyramids; calorie counters, and cleverly written labels.

What we learn from the early literature, however, is that the naturopathic doctors of the early 1900s were focused from the outset on assembling a reliable, unified dietary message. To be sure, it varied in point of view, but nevertheless illustrated the perennial obsession then and now with diet. For example, vegetarian diets were widely promoted, but so too were the diet regimens of the Apyrotrophers, whose raw food recommendations look remarkably familiar even today. As the years went by and a wider array of options surfaced and spread, we discover in the old literature the focus on dietetics among our early Naturopaths. Their writing about food filled to the brim the pages of *The Naturopath and Herald of Health*.

Diet choice was incrementally complicated in the new twentieth century by the growing economic success which the scaling of agri-business brought, by the growing economic pressures of profit-sensitive shelf-life, and by the high environmental cost of continent-wide distribution funnels supplying wholesale and retail markets. These food products were aimed at consumers increasingly alienated from their food sources. Year round selection, seductive taste, texture and choice augmented consumption and skewed quality. Naturopathic doctors in our own era know that today's food, despite ubiquitous availability and variety, is not the food of our forebears. Naturopathic doctors from a century ago knew that vigilance about food was increasingly important. Contemporary Naturopathic doctors have the same concern.

Among other factors today is that there are over 10,000 food additives in the modern food supply. Food labels often have unpronounceable, unfamiliar, confusingly quantified ingredients. Globally marketed, processed food products, coupled with environmental degradation affecting their production, have generated huge problems within the food systems of both the developed and the undeveloped worlds. Populations all over the planet face chronic epidemics of obesity, allergies, diabetes, hypertension, cancer, and auto-immune disorders among other chronic diseases, many of which the early and the modern Naturopathic doctor attribute to poor dietary habits.

It is not surprising, then, that "Dietetics" constituted the main therapeutic focus of many early Naturopathic Doctors. At the same time, however, the record shows that their dietary counsel was frequently vilified by the allopathic establishment who considered such health guidance as a danger to the public and, at the same time, who considered the naturopaths a threat to their hegemony. Indeed, the literature of the period documents how many early Naturopaths experienced punitive fines and

jail terms for their work, including dietetics. In some of the articles in *Origins of Naturopathic Medicine*, the first volume of this series, we encountered records of this kind of vindictive onslaught by the allopathic medical associations of the period, directed against Naturopaths who prescribed vegetarian diets and provided other dietary counsel and therapeutic alternatives to pharmaceuticals and invasive surgeries.

Despite such a political climate, the journals published by Benedict Lust reveal a rich record of dietary advice and research. He and his contemporaries examined every aspect of eating, nourishment and nutrition. Their numerous articles on diet reflect a mission to help their patients choose, prepare and eat nutritiously across a lifetime, from infancy to vital old age. For decades, the influential Lust journal articles addressed many diet questions. Indeed, contributors to these remarkable journals insisted that “most of the diseases and cases of ill-health so prevalent in our times [1900] may be traced to our incorrect habits of living and to our accustomed unhealthful diet.” (Lust, 1900, 14)

Our survey of this highly relevant literature begins with the very first article published by Benedict Lust on diet. In it, he extolled the work of Father Sebastian Kneipp. Lust reported in this early piece that Kneipp returned “to a simple, plain, appropriate diet calling attention to the most natural and nourishing foods at our command and the proper way of preparing and using them.” (Lust, 1900, 14) He was indebted to Father Kneipp for his own rebound from death and wrote with respect, and admiration about Kneipp’s legacy and about his methods of healing. By then Lust had established in New York City one of the first health food stores offering Kneipp herbs and stone milled Kneipp bread, both of which were extensively advertised in his journal. In this first article, Lust gives instruction on the preparation of the genuine, unfermented Kneipp Health Bread and on Kneipp’s Strengthening Soup. Kneipp Health Bread was touted as “the best and most nourishing bread made to-day; a boon for dyspeptics and sufferers from constipation.” (Lust, 1900, 14)

Another doctor indebted to Father Kneipp was Friedrich Bilz who by the late 19th century had already established a very large sanitarium in Germany and had authored an impressive two-volume encyclopedia of natural healing. Bilz considered “food or diet [as] the most important question in nursing the sick” (Bilz, 1900, 118) and recommended food that did not place a burden on the stomach. Digestion was important, but so too was the subsequent absorption of nutrients. He reminds us, “We do not live upon what we eat and digest ... but solely and entirely upon what is actually assimilated by the body.” (Bilz, 1900, 118) At the same time, it is perhaps surprising to learn that over eating was perceived as a problem a century ago too, considering the low incidence of obesity

at the time. Bilz observed that “many illnesses arise in consequence of general overfeeding.” (Bilz, 1900, 118)

We discover in this literature that a common admonition repeated by these early Naturopaths to patients was that they avoid gorging and over-eating. Lust explains, “People who are in the habit of gorging themselves every day should better fast one day in each week, thus they would give their overworked digestive organs a little rest and many diseases, beginning with stomach-troubles would be prevented.” (Lust, 1901, 27) In this regard, digestive issues such as constipation were attributed to “wrong modes of living, overfeeding when not hungry, hot and rich food, pepper, mustard, coffee or too much meat. ... Just the same as the body needs daily nourishment, it also needs daily evacuation.” (Lust, 1901, 28)

Lust weighed in often and vigorously on the subject of how to balance eating with illness, and elaborates with details of non-stimulating diets. We can see across the hundreds of articles appearing in his journals the beginnings of a consolidation of the elements of an early dietetic science. He states, “For instance, in many cases the body is overloaded with albumen, fat, etc., and there is deficiency of carbohydrates, salts, and water; in other cases the cause of illness being perhaps exactly the reverse.” (Lust, 1904, 173) Careful observation of the patient and his or her diet “must be remedied by a suitable combination of foods.” (Lust, 1904, 173)

Drinking excess fluids as a detriment to health was also caused by over eating. Excessive eating was associated with over working the digestive organs resulting in the incomplete metabolism of food left in the body “creating noxious gases and systemic poisonings.” (Lust, 1910, 611) Lust continues, these waste matters “contaminate the vital fluid, causing corruption and obstruction in organs and tissues.” (Lust, 1910, 611)

The vegetarian diet was at the forefront of the naturopathic movement and a key tool in the treatment of such eating disorders. The so-called “non-stimulating diet” recommended for those suffering with ailments consisted mainly of vegetarian food, especially gruels and soups, which were prescribed depending upon the desired effect. For example, “rice gruel is often useful in cases of diarrhoea. ...An oaten [gruel] has proved itself to be the most certain restorative, and is even efficacious in cases where all other so-called tonics leave us in the lurch; I know no better remedy for building up a broken down constitution.” (Lust, 1904, 173-174)

Throughout Lust’s journals in addition to well known fare such as gruels and soups, we continuously discover new foods and products to combat sickness. For example, we find an article written on the topic of olive oil as a remedy, reflecting on the somewhat adventurous efforts of

the early Naturopaths in their search for health food selections. As presented in *Dietetics of Naturopathic Medicine*, they recommended a vast array of foods was recommended by the early Naturopaths for incorporation into a healthy diet, accompanied by various applications or forms of use. Today, for example, olive oil has become an ubiquitous kitchen staple, yet in 1900 it was used both topically and internally as an excellent remedy for numerous conditions such as laryngitis and hoarseness, dyspepsia, gastric ulcers and diphtheria. (Lust, 1900, 36) As a topical ointment, olive oil was rubbed on the body to relieve inflammation, pain, and fever. To resolve phlegm, Lust explained, “one teaspoon in the morning and in the afternoon will effect a cure.” (Lust, 1900, 36)

The coconut as a food was also well known to the Naturopath a century ago. Other nuts such as almonds, walnuts and pine kernels were prepared to make delicious creams and ambrosia. The allure of vegetarianism and novel food items a century ago inspired many recipes. For example, in his article, *Cocoa Bread*, Ammann offers a recipe for a raw bread made from fresh grated ‘cocoanut’ and rolled oats. Cocoa reminds us of chocolate but the word actually refers to the humble coconut. The recipe did not call for any liquid; rather, what was very important was to press the bread using heavy weights or even a wine press. “This dry mixture, wrapped up in a cotton cloth, is put into a flat form ... smoothed out so as to be of the same thickness all over, sandwiched in between two boards and then left under a rather intense pressure for from 3 to 10 hours.” (Ammann, 1918, 176) The “cocoa bread is good only when fresh, and therefore, the supply for the day should be made either on the night before or early in the morning.” (Ammann, 1918, 176)

The topic of vegetarian diets, inclusive of such new foods to the North American palate, was addressed from the start as the Naturopathic profession emerged, embracing nutrition as the key element of health. For example, in one of the earlier issues of *The Kneipp Water-Cure Monthly*, Lust introduced the benefits of consuming nuts as an excellent substitute for animal protein. Nuts as a food and relished by many, was relatively inexpensive and easily digested. Before long, the Naturopaths seized the opportunity to use nuts in numerous ways. Lust wrote this article on nuts to promote a new food that today we see in every kitchen: nut butters. In 1900, nut butters were being manufactured widely, but the Naturopaths cautioned their patients that “on account of the temperature at which they are produced, a change takes place in the oil, rendering the fat more or less indigestible to certain individuals.” (Lust, 1900, 141) From the very beginning, our Naturopathic pioneers educated their patients and each other not only about a wide variety of nutrient sources, but also about appropriate preparation and use.

In this regard, another nut product to capture the attention of the early Naturopathic vegetarian was recommended: “Nut Marmalate and nutlet [are] foods put up in sealed cans, and have a growing popularity. These foods are excellent sliced, or can be made up into stews with potatoes or various other vegetables.” (Lust, 1900, 141) These new prepared products were considered superior to raw nuts because they were “more digestible than raw nuts.” (Lust, 1900, 141)

Nuts mixed with malt, made to be tasty as a snack, were another option, but Lust and his contemporaries cautioned against such snacks if they were adulterated with less healthy ingredients. Lust explains, when speaking of such snacks, that there were healthy choices available. He writes, “Nuts are combined with predigested starch in the form of malt sugar.” (Lust, 1900, 142) Taking one healthy ingredient combined with less desirable ones has been a ploy of the food industry to convince us of the healthy properties of snack foods. Lust saw these malted nut snacks as a healthier choice, “almost pure nutrition, and the starch part being already digested and the nut food thoroughly cooked, they are an excellent food for cases of weak digestion.” (Lust, 1900, 142)

Another food that received much attention was bread. Bread was considered a major staple of the diet. Farming practices were still relatively natural, akin to contemporary organic production. Today, however, most conventional farming practices incorporate genetic modifications to crops, involve heavy pesticide and artificial fertilizer use, and are accompanied by the over processing of foods. This cascade of economically motivated activity has generated a significant stigma against wheat and gluten, which are responsible for many adverse reactions by those who eat GMO grains. Naturopathic Doctors have been warning their patients about hybridized and genetically modified grain products for decades and only recently have some latecomer bio-medicine professionals begun weighing in on this severe food supply and consumption problem. These concerns appear in our early literature often.

In the 19th century, for example, flour manufacturing practices underwent a transformation that led to the introduction of very fine white flour which assured more reliable production, storage and shelf life advantages. These developments triggered widely reported alarm among the early Naturopaths. They recognized immediately the cumulatively disastrous consequences of removing some of the most nutritious elements during the milling process. As a case in point, Henry Lahn recounts the history of the roller mill system. He writes: “The roller mill system (1878) made possible the production of the refined white flour consumed in such enormous quantities by a misguided public today.” (Lahn, 1921, 67) The advantages of such milling practices paid huge dividends to suppliers and

processors, an economic phenomenon also seen today. “The fact that the fine white flour has much greater keeping qualities than the darker whole grain flour, thus allowing greater amounts to be milled and stored, had an important bearing on this increased production.” (Lahn, 1921, 67) Lahn includes more historical insights into milling practices around the world in his article, *Grits Versus Bread*.

The milling practices of a century ago involved not only wheat. Lahn reports, “50 to 75% of the organic salts in the kernel, were not only confined to the wheat grains, but also to barley, rice and other cereals which were peeled and polished to ‘improve’ the appearance.” (Lahn, 1921, 69) To counter these practices, he offers excellent suggestions and recipes for the preparation of grits both for unfired [raw] and cooked grits.

Buettgenbach recounts, “The flour produced by the small mills a quarter of a century ago, retained much more of the nutritive properties of the wheat, than that milled by our so-called improved and patented mills of to-day.” (Buettgenbach, 1900, 228) Buettgenbach cites a story of a dog fed on “bread baked from the finest and whitest flour, mixed with water. After thirty days the dog would not eat this food any more, and ten days later he died—while another dog ... was fed with graham-flour” (Buettgenbach, 1900, 229) and lived enjoying good health. In the human community, white flour was often the culprit for “ailments such as indigestion, constipation, stomach and bowel troubles.” (Buettgenbach, 1900, 229) Gluten Graham bread was touted as a simple food that was “very easily digested and very nourishing.” (Lust, 1905, 316) Graham flour retained all its nutrients in the process of milling.

As illustrated by Buettgenbach’s work, the food message of the early Naturopaths was always for wholesome foods and against highly processed products, such as those emerging from a transforming grains industry. When it came to a grain staple, such as rice for example, the Naturopaths favored unpolished rice which was “ten times as rich in organic salts as the polished rice of commerce.” (Carqué, 1906, 36) The criticism of the rice manufacturing process by the Naturopaths was not about its presentation as a product; rather, it was grounded in nutrition concerns. As Carqué writes, “Fashion demands rice having a fine gloss, just for appearance’s sake. ... The rice is put through the polishing process which removes some of the most nutritious parts of the rice grains, especially fat and some very important organic salts, as those of iron, magnesium, and silicon.” (Carqué, 1906, 35) Carqué adds, “The parts removed by the polishing process are nearly twice as valuable for food as polished rice.” (Carqué, 1906, 35)

The Naturopaths of that era had many such suggestions related to nutrition. Take onions, for example, yet another of many foods to assist digestion that the profession pointed to. In fact, they felt that onions

were a favorite, a champion among foods. As Lust explains, onions may not have been for everyone's palate, but they were "easily digested [and] ensured the better digestion of other food, and increased the work of the organs designed to cleanse the body." (Lust, 1902, 468) Onions had other valuable properties too, they announced, such as being a "diuretic, diaphoretic, carminative, and soporific." (Lust, 1902, 468) Lust declared, "Stick to onions if you wish to avoid the doctor sticking to you." (Lust, 1902, 468)

The early Naturopaths recognized individuality of diets and the uniqueness of each person's constitution. They collaborated with their patients to tailor dietary regimes, customized to individuals, and structured to address where the patient was, in terms of health or disease. In the case of fever, as Lust points out, the Naturopath's interaction with the patient is quite specific to that individual, and "best ascertained by measuring his pulse and bodily warmth, for instance more than 100°F or more than 90 to 100 beats of the pulse, or whether he breathes more than 20 times in a minute." (Lust, 1901, 27) The diet for the fever or influenza patient recommended that "cooling beverages or light soups should be given ... for instance soup from boiled sour apples or natural lemonade, or even pure water—but only when there is desire." (Lust, 1901, 27-28) Soups such as Kneipp's Strengthening Soup [recipe found 1900, p. 14] or Whole-wheat-meal soup were efficacious for fevers and hemorrhoids.

No matter what the dietetic concern, Naturopaths had thoughtful, well researched, practical responses. Even water consumption did not escape their attention. In her article, *Should We Drink?* Sophie Leppel addresses the safety of water consumption. Recalling that clean water and good sewage facilities may not have always been available in urban environments in that era, Leppel's comments are especially poignant. She suggests the use of fruits and vegetables that were high in water content as a safe alternative to potentially bad water. She gives the example, "raw peeled cucumbers, eaten like apples, contain abundant juice and they cool without making thin." (Leppel, 1903, 88) Leppel discouraged water in the diet unless the source was assuredly pure and the quantities modest.

Another related, popular diet was Johan Schroth's "dry Schroth diet". "The theory on which Schroth worked was that when little or no liquid is taken the morbid humours in the body ... [are] gradually loosened and thrown off." (Gray, 1904, 184) Described as a regeneration treatment, the Schroth diet was considered excellent "for the removal of toxins and poisons of all kinds from the body." (Gray, 1904, 184)

In another early article, Sophie Leppel introduces a different way of looking at diet choice. The conventional diet, she explains, was com-

prised of bread, meat and potatoes. So, writing about vegetables was fairly novel. Leppel points out some of the benefits of including lemons, tomatoes, and juicy fruits into the diet. “Lemon-juice possesses curative properties beyond those of any other fruit or vegetable in common use.” (Leppel, 1903, 88) Leppel advised that, rightly applied, lemon-juice dissolves hardened substances in the body such as tumours, fibroids, chalky deposits in the joints of the hand, feet, etc., and it powerfully assists digestion.” (Leppel, 1903, 88) Leppel wrote about juices and other topics on several occasions in *The Naturopath*, adding to the growing repertoire of content on the subject of dietetics. She classified nuts and fruits by their property to improve brain function and energy, for example. The significance of this particular Leppel article is in how it depicts her preparation of nuts. For instance, Leppel soaked almonds before pounding them into a paste. Today, we have blenders and kitchen machines that have simplified this process. Nevertheless, in an era preceding such kitchen processors, Leppel creates and shares several interesting recipes using dried fruits and nuts for brain workers.

Another who studied the effects of foods on the brain was Dortch Campbell. Campbell dismisses those who “ridicule the idea that there is such a thing as ‘brain food’.” (Campbell, 1913, 727) He continues, “We are all aware of the ancient superstition of the value of fish for brain nourishment.” (Campbell, 1913, 727) Today, the use of EPA oils to enhance cognitive functions is an established fact and indicative of his prescient work. At the same time, he did not exactly agree with Sophie Leppel’s views on stringent choices of fruits and nuts as the only exclusive brain foods. The list of foods that he considered useful for brain enhancement was more extensive and included: “lean meats, fish, milk, eggs, cheese, beans, peas, lentils, nuts and ... certain kinds of fruits.” (Campbell, 1913, 727) He qualifies each of these foods in terms of quality and digestibility which diminishes his list to “the very best brain foods—pecans, filberts, walnuts, almonds, butternuts, pine nuts, etc.” (Campbell, 1913, 728)

Another person who had much to contribute to the field of dietetics and endorsed whole grains was Scholta, who listed the benefits of some of the common foods of the era. For example, “oatmeal ... is an excellent nourishing food; it is the meat of the vegetable kingdom for the vegetarian.” (Scholta, 1904, 139) Roasted oatmeal was especially useful for the promotion of bowel movements. Scholta, though, did not approve of cocoa especially since it was constipating. He agreed with Father Kneipp’s assessment and warned against its use. “Cocoa swells in the intestines and forms a kind of paste, which produces constipation.” (Scholta, 1904, 139)

While nuts were manufactured into various products, another food, milk, was examined for its protein content and its inclusion in the diet of children and adults. Lust created a table of nutritional values for cow, goat and human milk. In a footnote in this particular article, he reveals the importance of the first milk [colostrum] produced by a mother for her infant as the most important milk. He states, “The watery milk is specially adapted by a wise provision of nature to the digestive capacity of the child during the first days of its life.” (Lust, 1900, 180)

The question is raised in this early literature about whether pasteurization was necessary to rid the milk of bacteria. With emphatic resolve, Lust opts for unpasteurized milk. “The best and right way is, of course, to drink it as nature provides it, fresh; and experience has shown that fresh milk is more readily drunk, better tolerated and more easily digested than milk which has been boiled.” (Lust, 1900, 180) After exposure to high temperatures, milk will coagulate into lumps in the stomach and cause discomfort. (Lust, 1900, 180)

The early Naturopaths considered milk to be both good and bad, and there were many articles written about its consumption. For the most part, milk was considered a universal healing remedy for kidney and heart diseases, as well as for stomach abscesses, scrofula, anemia and nervousness. (Scholta, 1904, 140) However, caution needed to be exercised, the early Naturopaths warned. They cautioned against overfeeding babies with milk. Cooked or pasteurized milk was condemned, but “thick sour milk and kefir milk [were considered] excellent beverages for the sick.” (Scholta, 1904, 140) In one variation which appears in the literature, Henry Lahmann, promoted the use of “vegetable milk” for the development of children. In his article, *Dr. Lahmann’s Vegetable Milk*, we can get a glimpse of an early movement toward dairy-free beverages, pioneered by Naturopathic doctors. Alas, there is no definitive record of the ingredients in vegetable milk, but it was referenced often, as in the work of Dr. Lahmann, as a way of avoiding the dangers of sterilized milk (and promoting his own product for use). He noted that the use of pasteurized milk accompanied a rise in “chronic bowel troubles ... caused by sterilization ... and new illnesses, like Barlow’s (a combination of rickets and scrofula).” (Lahmann, 1909, 20)

In any case, milk a hundred years ago came from hormone free and drug free cows. Something called the “Milk Cure” was adopted by many of the early Naturopaths. However, Lindlahr was not one of these. He considered the milk cure as a fad and only appropriate for newborns. Lindlahr cautions, “A strict milk diet has a tendency to cause distension of the stomach, fermentation, biliousness and constipation, especially when the bowels are sluggish and the stomach weak and relaxed.” (Lindlahr, 1910, 261) Naturopathic positions on milk consumption today move

along a continuum which includes abstention by vegans to Weston Price followers who promote the health virtues of milk.

In an article written by Alice Reinhold, ND, the subject of milk alternatives is explored. She describes the health of children when raised on a pure vegetarian diet. As a Naturopath, she prescribed 'milk of the grain' to children when sick. The recipe for "hard wheat, yellow cornmeal, oatmeal or barley" (Reinhold, 1923, 31) milk provided an alternative to cow milk. The objection to cow milk was that the cows were vaccinated and considered unhealthy and artificial food.

Living in Portland, Oregon, Reinhold gives an account of where children could have benefited from the milk of grain. She reveals, "Just recently there was an epidemic of 'septic sore throat' among children in the suburbs of Portland, Ore., and twelve of the babies and small children died as the result." (Reinhold, 1923, 31) As vegetarian enthusiast, she affirms, "Wise, educated vegetarians take their food fresh from nature's hand and are not troubled with diseases." (Reinhold, 1923, 31)

Overall, diet as a preventative measure against disease was very clear to the early Naturopaths. "Diet is one of the most important questions for the sick as well as the healthy, as it is no doubt easier to prevent illness by a sensible way of living than to cure a disease that has once taken hold of us." (Lust, 1903, 226) Lust emphasized, "Diet is the essential factor in trying to keep this principle, [sensible way of living] as a great number of diseases originate only from poor and unwholesome food." (Lust, 1903, 226) And, Lust cautioned often, a good diet begins with Breakfast. He writes, "We should accustom ourselves from early childhood to eat sufficient and wholesome food in the morning." (Lust, 1903, 226) Coffee, though, as the only sustenance in the first meal was discouraged by Lust. He continues, "It is a very unwise custom of so many people to drink only coffee at breakfast." (Lust, 1903, 226) Instead, Lust suggested beverages at breakfast to include "Kneipp's malt coffee or one of the popular nourishing vegetable salt cocoas, Banana Coffee" (Lust, 1903, 227) and herbal teas.

Many Naturopaths advised that the correct way to begin the day was to eat flour soups. "Those having a good appetite may take some bread, or one or two soft boiled eggs, with their flour soup every morning." (Lust, 1903, 226) Flour soup used rye or whole wheat bread that "was well cooked with milk, water or butter." (Lust, 1903, 226) Naturopaths emphasized the inclusion of bran which made a heavier bread. "Country people eat mostly coarse dark bread, prepared from coarse rye flour (flour with bran) and of their own make, and to a great extent they are indebted for their good health, strength and endurance to this bread." (Lust, 1903, 227) He often wrote about the merits of dark coarse bread with such

suggestions as, “It may be added that the coarser the bread the easier digested; the finer it is the more indigestible.” (Lust, 1903, 227)

The dietary choices of what and what not to eat were most often presented quite clearly in the journal articles we encounter in the Lust journals. For example, Lust writes, “Condiments, spices, stimulants, pickles, iced-drinks, rich sauces and gravies, lard, glucose, white flour, all such pandering to appetite rather than satisfying of hunger, Naturopathy rejects and condemns.” (Lust, 1903, 247) In a 1903 article, *Health Incarnate*, Lust even proposes a list of dietary guidelines. He begins by citing the importance of mastication: “If no thirst be present at the beginning of the meal, its appearance before the close is infallible proof of deficient mastication.” (Lust, 1903, 247) Lust criticized the chaotic eating habits of Americans at that time. In other guidelines, he laments, “The three meal plan is for most Americans an utter abomination; that from five to eight hours should intervene between meals; that the heavy meal—if there be such—must follow, not precede the day’s work; that it should include with post-prandial rest, a full hour and a half.” Eating in Lust’s mind was never to be predicated on a clock, but rather on the body’s sensations of hunger. Lust continues, “The mealtime should be controlled, not by custom, or hospitality, or family feeling, but by hunger, by the condition of the gastric juices, by the digestion of the previous meal, by the character of the work to follow, by the mental attitude, by the age, the occupation, the temperament ... in short the YOU is the arbiter of Naturopathic eating.” (Lust, 1903, 247)

Opinions about eating a hearty breakfast or about completely abstaining from consuming breakfast were both presented in these early Naturopathic writings. Lust can be found to endorse substantial breakfast in one publication and in another to promote the book of Dr. Dewey’s diet of *The No Breakfast Plan*, a popular diet of the time, which proposed the contrary. Thirteen points are presented to clarify the healthy eating habits of Dewey’s “quit breakfast for good and all.” The first suggestion is “never eat until hungry.” (Lust, 1903, 248) Another familiar suggestion, “Masticate every morsel to the liquefied state of involuntary swallowing.” (Lust, 1903, 248)

Mastication was the torch song of many including Horace Fletcher, a wealthy retired merchant of Venice, Italy who published a diet book that in 1905 took the world by storm, *The A B Z of Our Own Nutrition*. (Lust, 1905, 53) A review of Fletcher’s book appeared in *The Naturopath and Herald of Health* written by Lust himself. The premise of Fletcher’s book was that the primary health problems in modern societies were caused by overeating and unwise food choices. Fletcher proposed that if proper attention was given to mastication, obesity and health problems could diminish. The term ‘Fletcherizing’ became popular to describe the

practice of thorough “chew[ing] food four or five times as long as usual.” (Lust, 1905, 55) Lust embraced the theories of Fletcher and his dietary reform was presented in several articles published about the practice of ‘Fletcherizing’. This emphasis on chewing food well appeared frequently. “Prefer rather dry and firm foods to pappy ones,” Lust wrote (Lust, 1908, 148). He adds, “The former are more easily digested as they have to be properly chewed; chew everything very carefully.” (Lust 1908, 148) And above all, “eat only when hungry.” (Lust, 1908, 149) Enriching this taxonomy of advice about how to consume food were many articles building on the journal’s frequent introduction of information about the varieties of food to include in a healthy diet, such as fruit.

Carqué was interested in presenting a scientific perspective of fruit in the diet. In *California “Likefresh” Fruit, Their Nutritive and Hygienic Value*, Carqué endorsed the consumption of fresh and dried fruits. Carqué points out, “Statistics show that of the total amount of money spent for food in the United States, only 5% is expended for fruit, while flesh foods, dairy products and cereals predominate in the average dietary.” (Carqué, 1912, 730) Many early Naturopaths, however, were quite concerned that fruit in the diet was increasingly being replaced by the consumption of refined sugars. Carqué was not only espousing fruit consumption, but also cautioning against sugar. This article is particularly significant because it is one of the earliest papers on the dangers of refined sugar and the use of sulfur in the production of dried fruits. Our perspective on sugar consumption is similarly impacted today by volume concerns, but also by substitute sweetener choices. A century ago artificial sweeteners were not widely available, but refined sugar use was expanding rapidly. Its consumption was alarming even then, but the warnings of our pioneering colleagues appear to have gone largely unheeded since today we are consuming more than our own weight in sugar annually. Carqué had been shocked at the modest, but growing data about sugar consumption of his own day: “Statistics show that the average American consumes half of his own weight, or over 82 pounds of sugar every year.” (Carqué, 1912, 731)

Not only did Carqué voice his opinion about sugar consumption and the dangers of refined sugar, he also called attention to the value of breast-feeding and the inadvisability of over feeding of children, particularly if such practices involved sugar consumption. “Infants, as well as children, should not be given refined sugar in any form,” he declared. (Carqué, 1911, 790) His counsel needs to be heeded today, with the epidemic of tooth decay and the proliferation of dentistry. He continues,

The use of artificial sweets in connection with white flour products is one of the most pernicious customs of the day, causing defective development of the skeleton of the infantile body and in later years a morbid softening

of the bones, making dentistry one of the most lucrative professions of the this country. (Carqué, 1911,790)

Carqué raises the dangers of refined sugar; however, a substitute is also often discussed in the literature. Sebastian Kneipp reveals some of the properties of a natural sweetener, honey. Kneipp cautions that “young people should by no means take much honey, it being too strong for them; on the contrary, old people were helped on their legs again by it.” (Kneipp, 1900, 58) Kneipp offers several recipes for a honey ointment, a gargle and mead. Honey’s uses as a topical for skin sores and ulcers and internally as a tea were effective in both applications for “dissolving purifying, nourishing and strengthening” (Kneipp, 1900, 58) the whole body.

Martha Opland’s article, *For Mothers and Children*, illustrates the ingenuity that the early Naturopaths had in substituting sugar with other healthy foods for children. Opland offers suggestions to the mother to can her preserves without the use of sugar. She also offers alternatives to canning with drying fruit practices. Another suggestion that Opland makes is how to sweeten sour fruit dishes. She suggests, “Take one fourth pound of seedless raisin, (or more) wash well, then run through food chopper, add the juice from a quart of dried or canned fruit, mix well, then pour over fruit, mix in carefully with a fork and let stand a few hours or over night.” (Opland, 1920, 449)

While refined sugar was injurious for the body, fruit was nature’s answer for a healthy energy source. Shipping and the production of food have made great strides today, so it is understandable to hear these early Naturopaths’ objections to the desiccation of fruit with the use of sulfur. Sulfuring was done “to conceal decayed portion of the fruit [and] to prevent fermentation and decay during the drying of the fruit.” (Carqué, 1912, 733) The Naturopaths contended that sulfuring was deleterious and overworked the kidneys and impoverished the blood “in respect of the number of red and white corpuscles.” (Carqué, 1912,733) Carqué offers an alternative to the sulfuration process with the use of a dehydrator called the Likefresh.

While white sugar consumption attracted the wrath of the Naturopaths, so too did the widespread use of white, polished rice. Rice as a staple was also joined with other exotic foods such as the taro root. Valued for its nutritious elements, it was a good food “for children, invalids, and persons of a delicate digestion.” (Lust, 1905, 332) Taro-ena, in fact, was an early version of a fast food product which was promoted as a nutritious pre-cooked baby food supplement and a flour substitute. “Taro-ena, combined with milk, cream or water, will be found a complete and unsurpassed food, pure, sweet, wholesome and nutritious, and one

that will be easy to digest and assimilate.” (Lust, 1905, 333) The easy digestible nature of Taro-ena prompted the Naturopaths to use this for many different conditions. The diversity of food choices at the turn of the 20th century, as illustrated by the use of Taro root, shows us that the early Naturopaths were very curious to scout out wholesome foods from all corners of the world. Such foods were prized and chosen for the naturopathic diet.

The adulteration of processed foods over a century ago, though, cannot compare with Monsanto and the unlabeled additive quagmire of today. In a 1906 article, though, Samuel Bloch was already voicing concern about such food additives. He was outraged that “there is not one article of diet that is not adulterated.” (Bloch, 1906, 167) Bloch compiled a list of food staples such as bread, butter, flour, pepper, maple sugar, etc., and included the adulterating compounds found in them. For example, he reported that bread also contained “alum, sulphite of copper, and potatoes.” (Bloch, 1906, 167) Another item that we are quite familiar with is pepper which, in those days, could be contaminated with “sandalwood, red sawdust, sand, rice, bean shells, coconut shells, and ground olive stones.” (Bloch, 1906, 167) These food additives found by Bloch may not compare with the numbers and types in the food supply today, but Naturopathic alarm was the same.

In this connection, Cora Ives, another conscientious objector of processed foods, points out some of the disgusting chemicals used in selling food. She states, “The butcher tells us that he can’t sell his meat unless it is bright red and fresh-looking, and as he must satisfy the demands of his customers, he puts on a preservative, made of the most powerful acids” (Ives, 1906, 230) such as formaldehyde, sulfuric acid, hydrochloric acid, boracic acid. (Ives, 1906, 230) The use of preservatives meant bigger margins and returns in the food production and distribution industries. She poses a very apt question that is as relevant today as a century ago, “Is it not time we stopped to consider our daily food and what enters our stomachs?” (Ives, 1906, 230)

Food additives and preservatives found in processed foods, however, were less likely to be found in fruits a century ago. For this and other nutrition-specific reasons, there was a movement in the Naturopathic circles to adopt a fruitarian diet that included all forms of fruit and nuts. “For perfect health and strength and the ‘staying’ power boasted of by meat eaters, nothing can beat a fruitarian diet,” Hara wrote in 1906. (Hara, 1906, 223) To prove his point, Hara recounts in his article a race of 125 miles from Dresden to Berlin by 32 competitors in 1906. “The first six to arrive in Berlin were fruitarians and vegetarians.” (Hara, 1906, 223) This same Hara, who adopted the No Breakfast Plan of Dr. Dewey, spaced his meals at 12:30 pm and 6:30 pm. His meals consisted

of 12 to 16 ounces of dried foods such as a variety of nuts and dried fruit plus two to three pounds of any fresh fruit in season. (Hara, 1906, 224) Hara insists, “You will find your magnetic and vital power doubled—nay trebled—by the simple pure food” of a fruitarian diet. (Hara, 1906, 225)

The extreme diet of fruitarians was at one end of the vegetarian spectrum and at the other were green salads and vegetables, as markers of healthy eating. For the vegetarian or health conscious eater in 1900s, vegetables were noted for their therapeutic properties and used as medicine. For example, spinach and dandelions aided the kidneys and celery was tonifying for nerves and inducing sleep. As Clark put it at the time, “Onions, leeks, and garlic increase the blood circulation, promote digestion, and increase the flow of saliva and gastric juices.” (Clark, 1906, 254)

Lust in another article on diet addresses the issue of obesity and weight management. Causes of persistent obesity at the time are reminiscent of contemporary factors, such as those which Lust listed in his guidelines, including over eating, sedentary lifestyle and choosing the wrong kinds of foods. Lust advised, “The safest cure [for obesity] is to live on twenty five cents a day and do physical work for your living, for I have not yet seen a corpulent wood-cutter or a fat letter-carrier. These people have to work hard for their living.” (Lust, 1908, 38)

The meat diet was one factor in obesity, even though meat consumption a century ago was low in comparison to current figures. In 1909, the average total daily meat consumption was approximately 150 grams compared to current daily consumption of about 350 gms. (Barclay, 2012) To counter this trend in meat consumption and to mitigate its effects, nutrition leaders such as Kellogg and Lust advocated a vegetarian diet. Lust also encouraged drinking “as little as possible during the meal; if thirsty, lemon water; light black malt coffee, dry bilberry, currant or moselle wines (one glass a day).” (Lust, 1908, 38)

In his article, *Diet for Corpulent People*, Lust outlines a daily diet designed to help reduce weight. To help people get accustomed to the new diet of vegetarianism, 16 suggestions were provided which are still relevant today. Besides gradually reducing meat consumption, the readers were advised to “eat rather less than you were formerly used to [and] ... [not to] fall into the common error of too great one-sidedness which impels one to live only from potatoes, white bread and cabbage.” (Lust, 1908, 148) Spices, alcohol, and farinaceous foods, such as white bread and pastries, were forbidden on the Naturopathic vegetarian diet. Instead, fresh lemon juice and whole grains were the preferred substitutes. At the same

time, some foods, such as peanuts, most particularly because of the way in which they were prepared for consumption, attracted the attention and caution of Naturopaths of the time. Whereas today peanuts have been banned from the school lunch room and have been shown to be responsible for life-threatening anaphylaxis, in Lust's day the concern focused on their digestibility. In a very short article, Lust explains why peanuts are hard to digest. He explains, "The digestibility of the peanut butter depends upon how it is made." (Lust, 1908, 355) In roasting peanuts, the oils of the peanut are released, "which is burned upon the surface, and the peanut is really fried and becomes indigestible." (Lust, 1908, 355) For the proper way of heating peanuts, he advises temperatures of 240° F for roasting peanuts without burning.

The world of healthy food was further enhanced in this period by the work of Professor Metchnikoff who analyzed properties of meat and reasoned that "chronic disorders are due to poisons absorbed from the intestines." (Kellogg, 1908, 269) The poisons that Metchnikoff found were actually anaerobic germs found in meat. Kellogg continues, "The poisons formed by these germs are extremely virulent, and when absorbed into the body gradually break down the liver, kidneys and other defensive organs, and so give rise to a large number of very common and very serious diseases." (Kellogg, 1908, 269)

In response to the challenge of neutralizing pathological micro-organisms, Metchnikoff researched and popularized the properties of yogurt. His work paved the way for healthy microbes to have a place at the table. As Kellogg reports, "Metchnikoff's experiments show that the new lactic ferment has such great vitality that it is not only able to live but to flourish in the colon ... and to kill off the anaerobes." (Kellogg, 1908, 269) In the early 20th century, work to concentrate and encapsulate the ferment from milk was attempted in laboratories. Kellogg was very excited about these prospects that "each capsule contains ten million or more units." (Kellogg, 1908, 270) He adds that "one or two of these capsules taken after each meal ... [would] drive out the invading anaerobes, stop the formation of poisons and give the body an opportunity to clear itself from the accumulated toxins, and thus establish conditions which render recovery possible." (Kellogg, 1908, 270) We now know this ferment that Kellogg is referring to and what Metchnikoff uncovered as "yogurt".

Like the Naturopaths of his era, Kellogg was an avid believer in healthy eating, highlighted in the next article, *The Simple Life in a Nutshell*. He captures in 50 points everything one would need to know to live a healthy life. His comprehensive suggestions, or rules as he refers to them, offer a template to live well. Kellogg did not leave one aspect untended. His first "dietectics rule" was, "eat only natural foods. The natural dietary included fruits, nuts, cooked grains, legumes and veg-

etables.” (Kellogg, 1908, 319) Kellogg leaned towards a vegetarian type diet and many of the other rules reflect his disdain for animal protein. For instance, “Avoid meats of all sorts. ... They are all likely to contain deadly parasites of various kinds and always contain noxious germs, meat bacteria or ‘anaerobes’, which infect the intestines, inoculate the body with disease, and cause putrefaction and other poison forming and various morbid processes.” (Kellogg, 1908, 319)

Kellogg supported food combining, and recommended against the consumption of sugar, salt, condiments, and poisonous foods such as tea, coffee, chocolate and cocoa which he viewed as poisons. (Kellogg, 1908, 320) He reiterated the Fletcherizing doctrine of “chew every morsel until reduced to liquid in the mouth.” (Kellogg, 1908, 320) Within his 50 rules, almost half pertained to eating and the others dealt with exercise, dress, hygiene, sleep and mental hygiene. (Kellogg, 1908, 322)

Howard Tunison also established a list, although shorter. His sixteen guidelines were meant to help people eat within the laws of nature. The guidelines are deliberate and valuable, and like Kellogg’s, of enduring value. He assures us that “rules pertaining to diet have been gradually learned by painstaking observers during years of careful study.” (Tunison, 1918, 652) Tunison repeats many of the ones offered by Kellogg but also includes, “do not wash down your food, or soak it in any drink before you eat ... never eat while feeling ill ... avoid late suppers; never eat just before going to bed.” (Tunison, 1918, 652)

If the rules of Kellogg and Tunison did not dissuade the novice from healthy eating, the number of books on the subject of diet must have for sure been baffling at the very least. In 1909, Louise Lust reveals, “strange to say that there are upwards of 1700 works extant on the subject of diet and cook books. And yet dyspepsia prevails.” (Lust, 1909, 98) Our preoccupation with new diets and cookbooks has changed little. Louise Lust added her voice to that dialogue about healthy eating. She recognized that a balance between acid and alkaline foods was important, especially in a vegetarian diet. She writes, “We are learning slowly that the proper combination between acid and alkaline food shall answer this purpose; their reaction on each other, when realized and rightly understood, may give incalculable help in all our considerations with regard to food.” (Lust, 1909, 98) The kinds of foods adopted by her were simple. She continues, “One conclusion seems plain—that the grains, the pulses, peas, beans, lentils, fresh vegetables, salads and fruits are the best foods for non-meat eaters.” (Lust, 1909, 98)

The diet during sickness was also addressed by Louise Lust. She insists, “Much of the suffering endured by sick persons is simply the result of erroneous diet.” (Lust, 1909, 99) “The more inflammation and

fever exist, the more fruit and cooling drinks should be given and the less nitrogenous and starch matter.” (Lust, 1909, 98) The vegetarian diet became almost the official diet of the early Naturopaths. Many articles were written that subscribed to this doctrine. Failure to follow the vegetarian diet was often attributed to poor food combinations.

The Lust journals returned often to the subject of grains, most particularly flour. A food that the Naturopaths toward the end of the first decade of the twentieth century knew had come to dominate the appetites in America was flour, and in particular ‘durum flour’. Charles Cristadodo recounts the history of Durum flour transplanted to America from Russia. “Less than ten years ago, the US Department of Agriculture sent Prof. M. A. Carleton to Russia to investigate the durum wheats grown there.” (Cristadodo, 1909, 308) In less than ten years, “the crop amounted to 60,000,000 bushels worth \$40,000,000 to \$50,000,000.” (Cristadodo, 1909, 308)

Analyzed by the US Agricultural Department, durum wheat proved to be superior in color, moistness, and texture when compared to the local wheat of Minnesota. As well, “Durum wheat yielded 16 pounds more dough to the barrel than did the Minnesota spring wheat flour.” (Cristadodo, 1909, 308) This article illustrates the ease with which local species have been supplanted, right from the beginning of the twentieth century, in the interests of economic scaling.

Wheat variety changes, though, did not trigger the Naturopaths as much as did changes in the milling process in the early 20th century. The shift in milling methodology caused an uproar among them. In Lindlahr’s and others’ view, grains were increasingly depleted of “positive mineral salts ... stored in the hulls and the dark outer layers.” (Lindlahr, 1910, 259) The demand for white flour and rice meant the removal of bran and the outer parts of grains. Lindlahr pointed out that there was no mystery as to why “American vegetarians living largely upon devitalized leguminous and grain products, with a liberal allowance of peanuts and olive oil, often fare worse than people living on the mixed meat diet.” (Lindlahr, 1910, 259)

Notwithstanding his contributions to the discussion about milled wheat, probably Lindlahr’s most important contribution to dietetics were the scientific platforms and frameworks he brought to his views. In this regard, Lindlahr was influenced by one of his mentors, Dr. H. Lahmann, who became an authority on the chemical composition of food and popularized a theory of nutritive salts. Lindlahr shared Lahmann’s ideal diet as “a rational vegetarian diet properly combined, consisting of dairy products, the positive vegetables, and the medium positive fruits with just enough of starchy and protein foods to supply the needs of the body for

tissue building and fuel material, will be found to be an ideal diet for human beings fully sufficient to keep them in health and strength under the most trying circumstances.” (Lindlahr, 1910, 260)

His rationale for choosing a vegetarian diet was simple. Meat consumption, he contended, “doubles the work of our organs of elimination and overloads the system with animal waste matter and poisons.” (Lindlahr, 1908, 302) In understanding how to replace meat from the diet, his contemporary, Edwin Wilson, assembled tables of various foodstuffs with protein. Included were vegetarian prepared products available that simulated or replaced meat protein in the diet. Nuts and legumes offered an excellent source of protein. On the subject of nuts, Wilson notes, “[Nuts are] undoubtedly Man’s natural meat. Rich in Protein, Fat, Mineral Salts, and a small amount of Starch they are indeed an ideal type of food, and one that at the present time is not properly appreciated.” (Wilson, 1909, 569) Nuts were used to create vegetarian products. He describes them, “If properly cooked, they closely resemble roast or boiled meat. They have the appearance of meat, they smell like meat, and they taste somewhat like meat.” (Wilson, 1909, 569)

Although dietetics characterized by such considerations as Wilson’s was for most Naturopaths the core modality of their practice, a more comprehensive, scientific understanding of dietetics was tackled by Henry Lindlahr in a series of articles that he contributed to *The Naturopath and Herald of Health* during this period. He had assembled a list of macronutrients compiled from “the five greatest German authorities on food chemistry, viz., Doctor’s Lahmann, Koenig, Schuessler, Hensel and Bunge.” (Lindlahr, 1910, 103) Lindlahr’s objective was to “form an indispensable basis for the rational and scientific study of food chemistry.” (Lindlahr, 1910, 103) In this article, *The Magnetic Properties of Food*, Lindlahr compiles valuable information on the mineral salts found in food: Iron, Sodium, Calcium, Magnesium and Potassium.

The association of these mineral salts to health and disease was examined in some detail by Lindlahr. He notes, “Iron in the form of Hæmoglobin is all important as a carrier of oxygen from the lungs into the various parts of the body. Combustion is impossible without oxygen, and digestion is simply a slow process of combustion.” (Lindlahr, 1910, 103) To illustrate his comprehension of digestion and the physiology of the micro-factors involved, Lindlahr explains the roles of sodium and carbon dioxide in the digestive process. Continuing, “If sodium is lacking in the blood, CO₂ accumulates and gradually asphyxiates the process of combustion on which depend digestion, reduction of waste and heat production.” (Lindlahr, 1910, 104)

Food chemistry was also shared by Henry Lindlahr who placed a lot

of attention on diet in his treatment protocols. His and his colleagues' need to understand the body and the chemistry in Naturopathy led to their creating theories to support what little science had to offer to the study of nutrition, then in its infancy. Lindlahr developed a natural system of curing disease under the banner of Nature Cure and with it he fashioned supportive dietary principles. He addressed the question of salt in the diet, as a case in point. Recognizing that table salt consisted of sodium and chloride, Lindlahr deduced that "The neutralization and elimination of food poisons depend largely upon sodium." (Lindlahr, 1912, 218) He proposed that if vegetarian foods such as vegetables and fruits "are very rich in organic sodium as well as in all other 'organic salts'," (Lindlahr, 1912, 218) then additional salt in diet of a vegetarian was unnecessary.

In this particular article by Lindlahr and his reference to inorganic salts, we are learning about vitamins and minerals before this body of knowledge migrated into common knowledge. He comments, "As soon as scurvy patients are put on a fruit and vegetable diet, the destruction of tissues, the bleeding resulting from it and other symptoms promptly abate." (Lindlahr, 1912, 219) We now know that scurvy is a vitamin C deficiency and that fruits and vegetables contain this needed vitamin. The line separating minerals and vitamins was quite thin. Lindlahr recognized mineral deficiencies and understood that humans and animals living on soil depleted by mineral starvation would be prone to salt cravings. He described examples of bees and butterflies attracted to salt and not sugar. (Lindlahr, 1912, 220) Among the First Nations people, "the Chibokwe women burn a marsh grass into a potash powder as a [salt] substitute". (Lindlahr, 1912, 220) The First Nation's people have a long history of acquiring their mineral needs from the mineral salts in the ash of the burned and pulverized marsh grass and other botanical plants.

Incidentally, Lindlahr also had definite opinions of the deleterious effects of milk, a food discussed earlier in other articles in the *Lust* journals. As well, he had a clear understanding of water consumption. He did not share his colleague's practice of drinking copious amounts of water to flush out their systems. He did not agree that the human body was like a sewer needing flushing. He felt that "the cleansing of the human organism depends upon the concentration of vital fluids and secretions, not on their dilution with large quantities of water." (Lindlahr, 1910, 261) He reasoned, "Blood, lymph, saliva, gastric juice, bile, pancreatic juice and all other fluids and secretions of the body are chemical solutions and chemical solutions do not become stronger by dilution with water." (Lindlahr, 1910, 261)

Another who added his voice in the water consumption discussion was J. H. Neff. In the opening line in his short yet concise article, *Drink*

at Meals, the message is loud and clear, “Never, no, never drink a drop of any liquid at meals.” (Neff, 1911, 381) Neff was adamant that drinking while eating was one of the worst practices that one could do. He continues, “It only prevents digestion and causes ill-health.” (Neff, 1911, 381) Neff reminds us that digestion begins in the mouth, and food needed to be “thoroughly saturated with nature’s liquid, the only liquid needed—the saliva, which forms the first part of digestion.” (Neff, 1911, 381) He reasoned that drinking with meals substituted the need for saliva. Saliva was the first part of the digestive process and enabled gastric juices in the stomach to complete the work. Dilution of these digestive helpers would only cause “stomach troubles and other evils.” (Neff, 1911, 381)

Making a difference and having an enduring impact on the health of adults was another important objective. In their view, one of the most significant ways of influencing an adult’s health was to start in childhood. Thus, infant care was not taken lightly by the early Naturopaths. Otto Carqué, for example, was an outspoken, articulate Naturopath specializing in dietetics and infant care. “The period of early childhood is decisive for the rest of our life and the amount of vitality to resist injurious influences, aside from heredity, largely depends on the quality of nourishment we receive in the first year of our existence.” (Carqué, 1911, 788) The diet of infants was a grave concern in the early 20th century because of high infant mortality statistics. Carqué recounts the infant mortality in NYC in 1907, “About 150 babies out of every thousand born died before they reached the first year of age, from causes which were largely preventable.” (Carqué, 1911, 788)

As far as Carqué was concerned, the best food for infants was untested: mother’s milk. Carqué felt that it was unthinkable for any mother to not nurse her baby. He states, “Any mother who does not nurse her child because it is not convenient, because she does not wish to be tied down to her child during the first few months, is not fit to be a mother.” (Carqué, 1911, 788) Breast fed babies were healthier and more robust in comparison to the “bottle-fed babies [who are] much smaller.” (Carqué, 1911, 788) In this connection, Carqué presents some interesting information regarding the cow milk that bottle fed babies drank. Carqué is very clear: “The digestion and growth of a calf are quite different from those of an infant.” (Carqué, 1911, 788) However, cow milk in itself was not the only problem; rather, the concern was with what was done to the milk. This was the age of pasteurization and Carqué observed the consequences of its consumption. He reports, “Careful experiments with feeding babies on pasteurized milk ... [demonstrate that in] the vast majority of cases, produces rickets and scurvy.” (Carqué, 1911, 789) The introduction of sterilized or pasteurized milk led Naturopaths to be distrustful of its consumption.

Another outspoken dietetics expert among the Naturopaths was Eugene Christian. He states, "About 90% of all human disease originates in the stomach, caused by errors in eating." (Christian, 1912, 6) He adds so appropriately as all his colleagues had, "All disease is merely an expression of violated natural law." (Christian, 1912, 6) The question of health rested, then, on correct eating habits. Christian was keen on reducing human disease and suffering with science of nutrition. Blad reports, "Eugene Christian, for 20 years in modest seclusion, has faithfully devoted his life to the mission of discovering the chemistry of the human body, the chemistry of food and method of uniting these two branches of science." (Blad, 1914, 6005) Christian was a principle architect of the statement that "man is physically what he eats" and this still rings true today. Christian declares, "What we take into our stomachs either nourishes and gives us strength and health or poisons and produces disease." (Christian, 1912, 6) He "has shown that when food is properly selected and administered, and eaten according to one's age, occupation and time of the year, it will, in the great majority of cases, produce a perfectly normal result; that is, all the organs of digestion and assimilation as well as those of elimination will work in harmony and automatically." (Blad, 1914, 605)

Christian felt science had much to offer in the advancement of food science. He says, "Knowing the chemistry of the body and the chemistry of our food, we could very easily learn the laws of chemical harmony and ... know how to select food that would remove causes of indigestion, constipation, rheumatism, gout, Bright's disease, obesity and nearly all abnormal conditions we call disease." (Christian, 1912, 7) Christian had his eyes on the future of nutrition science. A contemporary response to his request might well be our preoccupation with nutraceuticals.

The current rage of raw food and living food may seem new to us, but was certainly not for our Naturopathic forebears. From the very inception of the naturopathic movement, raw food was esteemed as the model of health. In 1902 Lust proclaimed, "Not only is it possible to eat all kinds of fruit, vegetables, corn, and all leguminous plants in their raw state, but even it is possible to make them palatable to the most fastidious palates." (Lust, 1902, 107) Cooked foods were considered inferior to raw foods. Cooked foods could be eaten in greater quantities than raw foods which was a strain on the stomach. "The principle failing of all cooked dishes is that they may still be nourishment without having any life-giving ingredients; they do not any more contain the vital, electric, or magnetic tension power." (Lust, 1902, 108) Cooked or boiled foods lack the vitality of raw foods. Lust considered cooked foods as dead, their vitality killed during the heating process.

Louise Lust advocated raw food diets and valued "slow mastication which aids digestion." (Lust, 1921, 323) She acknowledged that there

was much prejudice and misunderstanding about raw foods. “The dyspeptic fears raw food and must have everything doubly cooked and made into a mushy mess before he will eat it.” (Lust, 1921, 323) Cooking and especially over cooking “destroys the vital or life principle of the food.” (Lust, 1921, 323) She proposes, “The change from cooked to raw foods should be made gradually in order to permit the stomach and intestines to accustom themselves to it.” (Lust, 1921, 323)

Mrs. Anna Lindlahr, on the other hand, proposed that vegetables could be cooked as long as care was taken to not overcook them. She counsels, “Cook the vegetables no more than is necessary.” (Lindlahr, 1910, 107) She continues, “Avoid frying and boiling foods violently. As a rule, it is better cook vegetables slowly and conserve the life force or life energy of the living plant, which is lost in proportion to the heat applied in cooking.” (Lindlahr, 1910, 107) Mrs. Lindlahr and her husband, Henry Lindlahr, were staunch vegetarians in their own dietary preferences and in their writings. Mrs. Lindlahr advocated “butter or some pure vegetable fats” (Lindlahr, 1910, 107) in cooking and to “cook vegetables in their own juices; that is, steam or cook them in just enough water to make a sauce to serve with the vegetable” (Lindlahr, 1910, 108) to preserve their organic mineral salts.

Mrs. Lindlahr shared her husband’s articulate communication skills and wrote often on dietary matters that included the down to earth details of food preparation. She recognized that processed sugar and starch were unfit to sustain life. She states, “Animals fed on chemically pure white starch, albumen, sugar, gluten, etc., will die sooner than if they receive no food at all.” (Lindlahr, 1910, 239) In describing the importance of sun energy, she notes, “The molecules of plant and fruit have become charged with the warmth and the electro-magnetic currents of the great life-giver [the sun]. These forces are liberated again when the molecules disintegrate under the action of digestive ferments, thus furnishing heat and energy for the building up and sustenance of animal and human bodies.” (Lindlahr, 1910, 239)

Lindlahr includes her menu for a meal served at the Lindlahr’s sanitarium with all of its recipes. Every recipe was vegetarian and delicious. The menu included barley sausage with gravy, water cress and onion relishes, mayonnaise made from scratch, mashed turnips, sago pudding and grape sauce. (Lindlahr, 1910, 240) Louise Lust also contributed many of her menus providing guidelines on healthy eating. Louise Lust and Anna Lindlahr both shared vegetarian interests. Lust wrote an interesting article, *Menus for Purification* giving suggestion on how to prepare for spring season of purification. She recommended eliminating salt, oils and nuts, dairy, and breadstuffs during this period. (Lust, 1918, 278)

In 1913, the raw food movement was galvanized under the name of Apyrotrophy, meaning “unfired” foods. Sherry declares the new terminology thus: “The *new vegetarian* wants his food with all its nutritive value to the system, that is to say, he wants it uncooked, or unfired, and for that he calls himself an Unfired Fooder, or, in Greek, an Apyrotropher.” (Sherry, 1913, 50) Lust had created a monthly column for Apyrotrophy which lasted several years in *The Naturopath and Herald of Health*. This trend in eating was popularized by George J. Drews, (*Unfired Food and Tropho-Therapy*, 1910), who wrote a monthly column.

Another ‘unfired fooder’ was Helen Sherry, Associate Editor, who shared Drews’ fervent dedication to this new way of eating. Sherry writes,

Thousands of men and women who are deeply convinced that a diet of unfired foods is the only one which is absolutely correct, health-giving and founded on scientific research of the most painstaking and authentic character, it now behooves them to effect such a union of forces as will materially increase their numbers and help promulgate the dietary doctrines dear to them. (Sherry, 1913, 50)

Sherry presents several arguments on why apyrotrophy is worth pursuing, namely for health. She contends, “The too frequent tale of men and women is that premature illness and death ...[are] brought about by malnutrition.” (Sherry, 1913, 51) Adopting a healthy diet of raw food was the answer that the Apyrotrophs offered.

The Apyrotrophs did not stop in the kitchen, but also included in their dietary plan the importance of having a garden to provide fresh food for the table. Like the current permaculture movement, the Apyrotrophs advocated “rais[ing] vegetables in your little back yard, turn[ing] your kitchen into a ‘trophery,’ eat[ing] your garden stuff unfired, and laugh[ing] at the doctors and the food trusts.” (Sherry, 1913, 123)

The garden plot of “twelve foot square will produce all the green vegetables that two people can eat in eight months of the year.” (Sherry, 1913, 123) In a diagram of a model city garden measuring 20’ by 6’, instructions on how to ensure food for the table are given. Some of the varieties of greens included nasturtiums, broad leaved and curled endive, swiss chard, curled and upland cress, whitloof chicory, various lettuces, parsley, sorrel and rampion. (Sherry, 1913, 125)

Many of the plants grown in the trophery have been supplanted today by conventional vegetables grown in distant and often exotic locations, transported and then made available for purchase in our local grocery store. The foods that the Apyrotrophs grew in their small gardens to provide fresh produce their families may seem exotic, largely because our current food supply is constantly shrinking in variety, reminding us that

biodiversity is not what it used to be. Curled dock, thistles and dahlias were among the usual and delectable choices for the Apyrotrophs cuisine. Curled dock was “like spinach in all the essential organic salts for toning the blood and for aiding the kidneys and other glands in eliminating from the blood and tissues accumulated impurities, wastes and irritants.” (Drews, 1913, 266) The Apyrotrophs planted dock into their gardens that could “be forced to furnish tender leaves during summer and fall when prevented from running to seed.” (Drews, 1913, 266)

Thistles of various varieties with their unique flavors found their place in the Apyrotroph’s garden too. Drews comments, “One who has never seen nor tasted the root of the Golden Thistle could never rationally expect to find such a delicious root under such cruelly thorny leaves.” (Drews, 1914, 832) The pith of the Golden Thistle root [*Scolymus Hispanicus*] has the flavor of “sweet milk and in this respect the root is sweeter than the pith of the bull-thistle.” (Drews, 1914, 832) The foods chosen were for flavor and also for therapeutic effects. As Drews explains, “To those whose alimentary canal is not in a perfectly healthy state, this root has a mild laxative property; but with others it has proven no other property than that of toning the blood.” (Drews, 1914, 832)

Dahlia tubers were prized for their crisp texture and warm spicy flavor. Drews offers instruction on how to prepare these roots: “The tubers may be peeled and cut into sections and served like radishes, or they may be chopped and combined with other vegetables and nuts to form salads.” (Drews, 1915, 69) Dahlia tubers were used in the making of the synede or salad. A recipe for one Dahlia synede included “chopped celery, chopped cabbage, shredded dahlia tuber and flaked peanuts, dressed with a little honey.” (Drews, 1915, 69-70) Drews offers more recipes using the dahlia tuber in the supawn and posset. The supawn is a form of paté and the posset is a tonic drink.

He adds, “The Cruciferae or cross-bearing vegetables and flowers are a family of plants which have four petals arranged like the arms of a cross. This family of plants presents itself in greater variety of form than any other family known.” (Drews, 1913, 201) Drews lists the members of this large family: “the cresses, the mustards, the cabbages, the kales, the radishes, the turnips, the kohlrabis, the cauliflowers and many ornamental plants of which, later, both the leaves and especially the flowers may be used as food.” (Drews, 1913, 201)

The diversity found in the Cruciferae was impressive and especially the prolific choice that Apyrotrophs had in selecting plants for their table. Drews enumerates the kinds of turnips one could have. He states, “There are also about 64 varieties of turnips.” He continues,

“More than 70 varieties of smooth-leaved cabbages and 17 varieties of crimped cabbages are cultivated.” (Drews, 1913, 203) Within the

Cruciferae family are edible flowers. “The flowers and leaves of sweet alyssum, candytuft and sweet rocket, cultivated only for ornaments, are perfectly wholesome, but they are, rather, too pungent for most people.” (Drews, 1913, 204)

The Apyrotrophs saw the potential for food in many plants found in a garden whether a flower or vegetable garden. They identified and cultivated many unusual plants, such as the Dasheen. As Drews explains, “the Dasheen is a tuber or corm of a variety of the *caladium esculentum*, commonly known as elephant’s ear.” (Drews, 1915, 399) The dasheen was bland but well suited for a synede of various plants. Drews illustrates the variety of tastes that Apyrotrophs enjoyed, “Nasturtium leaves or flowers, garden cress, white mustard leaves, sorrel, French dock, curled dock, dandelions or chicory.” (Drews, 1915, 399)

The variety of greens grown in a garden was complemented equally with the variety from the sea. Sea lettuce and dulse were considered “a luxury by some of the wealthier classes who have acquired a taste for it.” (Drews, 1915, 714) Dulse was “rich in organic iodine which has none of the harmful after-effects that are known to follow the use of the unorganized and concentrated iodine prescribed by the M. Ds.” (Drews, 1915, 714) The Apyrotrophs recommended rinsing dulse to remove the salt and was added “with greens and nuts in the form of a synede (salad).” (Drews, 1915, 714)

We think of raw fooders as salad eaters who probably would not include milk as part of their diet. Milk was included by the Apyrotrophs but only raw milk. Drews explains, “Apyrtrophers do not use much milk because the foods they select are mostly so rich that milk becomes superfluous, but when they do use milk they want it unfired like all their other foods, i. e., natural as it comes from a clean and healthy cow.” (Drews, 1916, 119) Sterilized and pasteurized milk was thought of as “warm dead milk [which] is just the stuff that the tubercle bacilli like to feed on.” (Drews, 1916, 119)

As referenced in earlier articles, the early Naturopaths were quite opposed to pasteurization of milk especially “fed exclusively to infants, will produce rickets, constipation and finally, consumption.” (Drews, 1916, 120) Milk pasteurized or sterilized caused putrefaction and milk albumin to coagulate making digestion difficult. (Drews, 1916, 119) Drews elaborates on the differences between the natural process of lactic fermentation and putrefaction of sterilized milk. He warns, “Beware of milk that has been pasteurized and sterilized. It cannot sour, it can only putrefy.” (Drews, 1916, 120)

Eating raw and vegan minimized morbid matter introduced into the

body. For those who did not eat well or who had exposure to poor dietary habits, fasting was a way of restoring health by removing the accumulated waste products. Fasting was considered one of the best methods of eliminating poisons or morbid matter from the body. The early Naturopaths embraced the fast and throughout the years of *The Naturopath and Herald of Health*, numerous articles appeared extolling the virtues of the fast. Moershell defines the fast as “abstention from all food, liquid or solid, water only permissible.” (Moershell, 1915, 104) The basis of disease for the early Naturopaths involved the concept of morbid matter, the accumulation of toxins and waste matter. Fasting enabled the elimination of morbid matter allowing the body to return to homeostasis and health.

William Freeman Havard wrote extensively on fasting, describing the principles involved, “The digestive organs and anabolic function of the liver are given a complete rest, leaving the liver to the more thorough performance of its katabolic function while the eliminating organs—kidneys and sweat glands—are allowed full play to carry off the effete matter which has acted as an encumbrance to normal physiologic action.” (Havard, 1920, 277) Havard outlined in his article, *Fasting*, a clear set of guidelines and rules on how to conduct a curative fast that was effective and successful. Havard’s first rule: “Put aside all fear of starvation.” (Havard, 1920, 280) Havard warned, “Fasting is not advised unless the patient thoroughly understands his condition, or unless he is under the care of a competent physician.” (Havard, 1920, 277-278)

Moershell rationalized, “since the greater amount of excretory materials is deposited by the mucus cells, special effort should be made to clear these surfaces.” (Moershell, 1915, 104) Moershell advised that hot water be drunk to clear the mucus and as well to ensure that the liver and bowels be cleared with enemas. (Moershell, 1915, 104) To those who were novices, he warned “against the long fasts, fasting until the return of natural hunger or what is sometimes termed ‘fasting to the finish’.” (Moershell, 1915, 105) The significance of the coated tongue, foul breath and other fasting symptoms are explained in Moershell’s article. Moershell explains how to break the fast when the fast comes to completion. He states, “I have my patients take about three or four tablespoons of grape juice and one tablespoon of water every three hours for the first day.” (Moershell, 1911, 592) Moershell slowly introduced foods which he describes in detail.

Another author on the fasting cure was Arnold Ehret who wrote several books on rational fasting and the mucusless diet. He concurred with Moershell on fasting, that it was an excellent means of restoring health and advocated individualized treatment. In the time of illness, fasting and

drinking water were often quite capable of generating a cure. Ehret concludes, “In the most severe cases, nature heals by refusing to eat; hence the logical conclusion that a sick person cannot eat too little.” (Ehret, 1917, 257) Ehret’s observes, “The most natural factor of every healing process, the instinctive self-help, is to stop eating, whether from accident or chronic disease. Animals do this intuitively.” (Ehret, 1919, 145) The quantity of food intake did catch the attention of the early Naturopaths. Ehret speaks on this subject, “Although the minimum requirement of food for the sick, as well as the healthy, is not yet fully established, every follower of Naturopathy knows that all maladies are caused, more or less, not by too little nourishment, but by overfeeding.” (Ehret, 1917, 257)

Undigested food in the body leads to the formation of mucus. Ehret developed principles to help others to eliminate and “successively withdraw all contaminating mucus-forming food, which consists of meat, eggs, milk and its products, bread, potatoes, and all carbohydrates.” (Ehret, 1917, 259) Ehret advocated a return to a natural diet based upon fruits and vegetables. He theorizes, “I employ vegetable and lettuce salads as purifying mucus-cleansers to augment the aperient, cleansing effect of fruit, with due regard to choice and combination.” (Ehret, 1917, 259)

Ehret’s mucusless diet brought salvation to a population who gorged and over ate the wrong kinds of foods. Over eating, especially foods that were poor nutritional choices, could lead, in his opinion, to actual starvation. Axel Emil Gibson points out that over eating had other implications. He states, “Starvation from food is only one of the dangers that arise from indulgence in ill-balanced food mixtures—poisoning, auto-intoxication, is another.” (Gibson, 1915, 99) He estimated that “the world’s diseases [are] 90% due to errors in diet.” (Gibson, 1915, 99) The continuing eating of devitalized and processed foods eventually results in the inability to assimilate any nutrients that leads to starvation.

As the prevalence of food sensitivities and allergies escalated, Gibson continued describing what he witnessed, and what we as a society continue to perpetuate. He continues, “sooner or later, however, the effect of our dietetic transgressions will come into evidence. In place of rising from the table with a feeling of buoyancy, energy and optimism, we experience dullness and dizziness ... accompanied by sour stomach and general discomfort.” (Gibson, 1915, 100)

When numbers and values are presented, a different kind of awareness develops. In the article, *The Cause of Disease*, Eales addresses the problem of over eating. Previously, we learned that our meat consumption has more than doubled in the past century. A century ago, the numbers, were already staggering. Eales reports, “If computed in terms of animals [this] would mean that a man at seventy had eaten 30 oxen, 200 sheep,

100 calves, 200 lambs, 50 hogs, 1,200 fowl, 300 turkeys, 24,000 eggs, [etc.]” (Eales, 1919, 276) The Naturopaths felt excess eating was a huge problem. Eales states the obvious question, “With the expenditure of the vital energy necessary to digest and assimilate such vast and unnecessary quantities of food, is it any wonder that degeneration of the vital organs should take place and disease manifest itself?” (Eales, 1919, 276)

In the next few articles, William Havard, a Naturopath from Chicago, presents his theories of diet. Havard was articulate and strived to establish a solid and unified foundation for the Naturopathic curative diet. In his first article, he proposes definitions which may seem simple to us today but at the time of writing were novel and innovative. Havard recognized that the diet for the sick and well were different. He saw that many of the food scientists were only concerned with food that was edible. He continues, “Some [food scientists] make little or no distinction between sick and well people, but try to bend everyone to their ideas of a ‘balanced diet.’” (Havard, 1920, 505)

Havard identified three main categories of diet: diet of growth, diet of maturity and diet of cure. Throughout *The Naturopath*, authors addressed the first two dietary regimes; i.e. raising healthy children and maintaining healthy adults with nutrition. The curative diet emphasized the importance of proper quantity and quality of food to maintain the state of health. However, the early Naturopaths recognized that the requirements during health and disease differed. Havard explains, “In disease the body requires principally organic salts to effect the elimination of accumulated wastes before proper metabolism can be re-established.” (Havard, 1920, 506) He identified and defines the steps in eliminating waste material from the body. The morbid matter or waste material resulting from abnormal quality of food or the digestion of quantities in excess of the body’s need resulted in disease and called for fasting.

Havard continues on the need for fasting. He writes, “Cure or healing is a process which begins with the elimination of old accumulations of waste products and disease refuse, and one of the most valuable procedures to effect complete elimination is rational fasting.” (Havard, 1920, 508) The liver’s role in preparing waste or endogenous toxins to be eliminated from the body was well understood by the early Naturopaths.

The curative diet as recommended by Havard was the rational fast. In his following article published in 1921, Havard provides rules during the fast as well as case studies. He addresses topics such as water consumption, exercise, bathing, duration and breaking the fast. Breaking the fast was “the most important period of fasting, because on it depends whether or not the benefits secured will be lasting.” (Havard, 1921, 29) He provides a case as an example of an incorrect way of breaking a fast.

A young man fasted for 27 days for chronic constipation and indigestion. "On the 28th day he ate a meal of beef steak, potatoes, bread and butter and coffee." (Havard, 1921, 29) He continues with the negative consequences of such practices with several more cases.

The rules of fasting apply today as when written a century ago. Havard's suggestions included, "Be properly prepared for the fasting ordeal by thoroughly cleansing the alimentary tract with a raw vegetable diet and nightly enemas for three days preceding the fast." (Havard, 1921, 30) He includes guidelines for exercise and rest and assures us to "put aside all fear of starvation." (Havard, 1921, 30)

After the fast, he provides more suggestions to stay well such as, "don't bolt your food. Chew it thoroughly in order to gain the greatest benefit." (Havard, 1921, 31) He adds, "Don't mix fruits and vegetables at the same meal, particularly while on a curative diet." (Havard, 1921, 31) He advises against the use of vinegar and recommends "Lemon juice should be substituted for vinegar, in salad dressings and sauces." (Havard, 1921, 31) He also viewed refined foods as inedible. "White flour, white sugar, canned goods, pickled products, have forfeited their right to be classed as foods. They belong in the list of chemicals." (Havard, 1921, 31) His adoption of vegetarianism resulted in his condemnation of meat in the diet. "Flesh of animals cannot rightfully be considered fit food for humans." (Havard, 1921, 32)

Instead of meat or processed food, Havard chose for a healthy diet acid fruits such as lemons, and a raw vegetable diet. In a follow up article, Havard presents menus for specific conditions, such as digestive ulcers, consumption, rheumatism and fevers. He illustrates examples of health producing foods for those who had conducted a fast and wanted to live healthier. One example that Havard gives us is adding lemon juice for "rheumatic conditions or other liver disorders together with a moderate mixed diet." (Havard, 1921, 89) Another example is garlic and onions. "Garlic is an excellent purifier of both the intestines and blood, as well as a wonderful nerve tonic." (Havard, 1921, 90)

Havard also presents the milk diet which was very popular. Perhaps, less than ideal today, milk was considered then "a building food [that] affords all the nutritive elements that the body requires" (Havard, 1921, 92). Havard determined that "after a fast, after an acute illness or after a period of a strictly eliminating diet, the milk diet is the safest." (Havard, 1921, 92) Havard continues, "Experience has proven that the unpasteurized milk from Holstein Cows is best suited for human consumption." (Havard, 1921, 92)

While Havard extolled the virtues of milk, Louise Lust advised "it is better to keep away from milk in any shape or form while there is any

tendency to indigestion.” (Lust, 1921, 324) She instead qualifies milk consumption. She writes, “sour milk or buttermilk [which] exert a less injurious action upon digestion than fresh milk but the merits of sour milk and its germs are much exaggerated.” (Lust, 1921, 323-324)

Ross, who continues this discussion on meat consumption, states, “All varieties of ‘meat’ or flesh are greatly productive of uric acid in the process of digestion.” (Ross, 1922, 117) He adds in this category of foods that produce acid, “white-sugar, pastries, bread, and cereals of every sort and potatoes as well, are perhaps the chief causes of stomach-fermentation of the wrong sort.” (Ross, 1922, 117) People who complained of acidity or ‘acid stomach’ often avoided acidic foods.

Ross clarifies that fruits such as citrus fruits and other sour fruits are not necessarily acid foods. He writes, “The ‘acids’ in these foods are not only good and beneficial for all who eat them, but chemically they even cease to be acids, but instead turn alkaline almost as soon as they enter the stomach.” (Ross, 1922, 117)

The question of cooked versus raw was persistent and voiced by many of the contributors to the Lust journals. Gibson answered this question quite cleverly, suggesting, “In cases of constitutionally high-strung and over-wrought subjects—with their nervous system constantly quivering under interior irritation, the cooked fruit would be more agreeable, while to the easy-going well-poised, phlegmatic nature the raw fruit is preferable.” (Gibson, 1922, 371)

Food combining theories were beginning to take place within the Naturopathic dietary scope long before William Hay popularized his diet in the 1920s. Gibson counseled against eating meats with fruit because they were digested at different rates. He states, “The mistake in combining fruit with meat is readily seen when realizing the former ... only requires 70 minutes for its digestion, while meat, grains and vegetables need a period varying from three to six hours before its ready to leave the stomach.” (Gibson, 1922, 371) The debate about mixing or combining of starch and fruit was also presented by Gibson. “The main argument against combing fruit with starches is based on the danger of fermentation and alcoholization, which, unless the digestive system of the individual is powerful, is practically unavoidable.” (Gibson, 1922, 372) The theories of food combining were complemented with eating locally. Gibson suggests, “The rule holds good that fruits should be enjoyed in their fresh uncooked state wherever they are found growing.” (Gibson, 1922, 372)

Kennedy concluded that there were three essential rules to obtain proper nutrition, as applicable today as when they were made. First, the diet must consist of “pure, digestible foods, free from poisons or injurious

substances.” (Kennedy, 1923, 385) Secondly, Kennedy stressed, “eating at regular intervals and of proper combinations.” (Kennedy, 1923, 385) The third counsel was to ensure that when we eat we are not consumed with worry or vexing thoughts nor engaged in “strenuous mental or physical work immediately after meals.” (Kennedy, 1923, 386)

Diet, then, was as fundamental to naturopathic medicine a century ago as it is now. Foundational to lifelong health, a healthy “dietetics” was a central strategy for our early Naturopathic doctors. Their clinical expertise, the cumulative wealth of their research and investigations, and their deep commitment to helping people become and stay well are legacies which persist to this very day.

Sussanna Czeranko, ND, BBE

DIETETICS *of* NATUROPATHIC MEDICINE

In Their Own Words

What we choose to eat is arguably the most important factor in producing and sustaining health. Diet was a cornerstone for the early Naturopaths as they charted their course for health reform. *Dietetics of Naturopathic Medicine* reviews the writing of these early Naturopaths who scrupulously examined and documented the role of diet and food. As important today as when these pioneers first brought forward their discoveries into clinical practice, their dietetic knowledge is a precious resource for the modern Naturopath.

The Rare Book Room at National College of Natural Medicine houses the unique collection of journals published by Benedict Lust in the last century. Through fifty years of advocacy and patient care, this naturopathic champion wrote, collected, edited and published several thousand substantial articles on every conceivable naturopathic medical subject. Culling this rich landscape of seminal articles, Dr. Sussanna Czeranko, ND, Rare Book Room Curator, has created an extraordinary, one-of-a-kind resource called The Hevert Collection: *In Their Own Words*, a twelve book series that reintroduces the roots of the medicine to modern Naturopaths.

Our bodies are masters of self-healing, long verified in Physiology as 'homeostasis'. Yet, day after day thousands of unhealed men and women trudge off to doctors' offices seeking medicines to soothe their complaints. Many of these medicaments, though, have led to even greater predicaments. For hundreds of years Nature minded doctors have taught that foods and herbs, when misused, can harm, but when used appropriately will heal. Sussanna Czeranko, ND, has taken the best from this vast literature of the Lust journals and made it available for modern ND's and their patients. We can all benefit from the cumulative wisdom and pearls of the many early naturopathic doctors in these pages. Enjoy this wealth of nutritional insight.

—Jonh Matsen, ND, Author of *Eating Alive, Secrets To Great Health and Eating Alive II*

The founders of Naturopathic medicine understood that a vegetarian-based diet was one of the cornerstones of their practice. Students and practitioners from all healing disciplines will greatly benefit from this historical and informative text. A vegetarian diet is not a new fad but the basis of achieving optimal health and well being.

—Dr. Bruce Canvasser, ND, NCNM 1978

Dr. Sussanna Czeranko's *Dietetics of Naturopathic Medicine* dives deeply into the historical literature of our great master Naturopaths, reintroducing us to the most simple, but most important and profound, dietary rules for creating and maintaining health. Sussanna provides us with a fascinating view of how dietary evolution into the processing and chemicalization of food is what has brought us into an awful state of disease. She helps us understand that dietary logic was implemented decades ago and that the core diet suggestions from a century ago parallel, and even complement, many of the suggestions we make today as Naturopathic Physicians.

—Jessica Black, ND, NCNM 2002, Author of *The Anti-Inflammation Diet and Recipe Book*,
Co-author, *Living With Crohn's And Colitis*

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