

PHILOSOPHY *of* NATUROPATHIC MEDICINE

in their own words



All the various forms of disease are, as we have seen, only efforts of the body to recover health. They must not,

EDITED BY SUSSANNA CZERANKO, ND, BBE

therefore, be suppressed and rendered latent, . . . but the body must be assisted to effect these curative crises

FOREWORD BY JARED L. ZEFF, ND

as quickly as possible in the least dangerous manner.

PHILOSOPHY
of
NATUROPATHIC
MEDICINE

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Edited by SUSSANNA CZERANKO, ND, BBE

Foreword by JARED L. ZEFF, ND



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Philosophy of Naturopathic Medicine is dedicated to Nature, whose immutable laws guided the historical giants of our medicine, Louis Kuhne and Adolf Just, to such a clear and profound understanding of her enduring power in healing. The voices of the past echo softly in their work, reminding us once again, as if for the first time, of the real foundation of Naturopathic Medicine.

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FOREWORD

What physicians *think* medicine is profoundly shapes what they *do*, how they behave in doing it, and the reasons they use to justify that behavior . . . whether conscious of it or not, every physician has an answer to what he thinks medicine is, with real consequences for all whom he attends The outcome is hardly trivial It dictates, after all, how we approach patients, how we make clinical judgments.

—Pellegrino E., *Medicine, Science, Art: An Old Controversy Revisited (Man and Medicine)* 1979; 4.1: 43-52.

Pellegrino captures an essential element of medical practice in his statement; “What physicians think medicine is profoundly shapes what they do...”. All medical systems share the common essence of the desire to aid the sick among us. Our joint calling is to ease suffering. It is not often considered that there are different medical philosophies, with fundamentally different ideas of how to go about doing that. There is in our culture, where one medical system is so dominant, the basic understanding that the practice of medicine is “the diagnosis and treatment of disease”. In this orthodox biomedicine mode, no other legitimate way to think about medicine is tolerated. However, a growing recognition is emerging namely, that there actually may be more than one way to do this. Rarely, however, is the fundamental assumption of this philosophy challenged. But it is a philosophy, a world view, one of several extant considerations of how one goes about thinking of illness and its remediation; that is, of treating the sick.

An examination of this statement, “the diagnosis and treatment of disease”, demonstrates several underlying assumptions that reveal this as a statement of philosophy rather than as a general truth. One assumption is that there are “diseases”, specific disease entities that can be identified. A second is that these “disease entities” can be treated, as if separately from the ill patient. While these assumptions are obviously true in one sense, they confirm the standard of conventional medical system as a disease-based system of thought. In the following pages a quite different medical philosophy appears, one that is not disease-based. What the reader encounters here is a system of thinking that focuses upon the restoration of health, rather than on the treatment of disease. The difference in approach and effect is profound.

If one believes that human illness is best understood as the development of the myriad of diseases from a myriad of causes, and that each disease requires its own specific drug for correction, one’s goal is the diagnosis of the disease entity, and its specific, and usually pharmaceutical,

treatment. In this philosophy some diseases have no real treatment. In other cases no curative treatment may be available, but the disease may be “suppressed” with the proper drug approach, reducing the symptomatic expression of the patient’s illness. The result is not cure of the disease, but its ongoing treatment to continually attempt to reduce the symptom picture and thereby reduce the suffering of the patient.

A different understanding would lead one to practice quite differently. We read in these pages early writings of the naturopathic profession, expressing a vastly different understanding. We read here not of disease entities, but of the common basis of illness, such as abnormal composition of blood and lymph. We read how disease comes about through the violation of the laws of nature, a natural consequence of eating inappropriately and poisoning oneself thereby, or living wrongly and of thinking wrongly, so that disease is the natural consequence. We read of the developing concept of the unity of disease and the unity of cure. We read how disease is a process, and not an entity. We read of cure through the adoption of a simple diet and basic exercise program. We read of the therapeutic use of the application of water to stimulate circulation, organ function and a discharge of toxins. We read of the understanding that fever is a healing response and how to honor and work with this healing effort. We see that the treatments are not directed against a disease, but are designed to stimulate the healing reactions of the body, to reduce causes and restore normal function. The same treatments work in all the diseases, regardless of their differences, hence the “unity of cure”.

As these pages develop, we come to understand a fundamentally different way of thinking, a medical philosophy that created a healing practice quite different from that which has come to dominate our culture. For example, in his essay, “Naturopathy Versus Medicine”, Per Nelson, ND, writes,

... the Naturopath simply assists nature in her efforts to eliminate waste material through the body’s natural channels, by improving and equalizing the body fluids, and by stimulating the lungs, kidneys, bowels, and skin to normal activity, and this is the reason why naturopaths are able to cure diseases after all other systems have failed to do so.

This succinct characterization expresses the essence of the naturopathic approach, which is the expression of a philosophy that relies on the restoration of the natural process and is guided by the internal healing tendency and intelligence of the body.

I have thought about and taught naturopathic philosophy for over thirty years. What I encountered in these pages was a trove of information that we had forgotten during our scramble to restore this little profession

after it had been nearly driven out of existence by the dominant medical paradigm. I am personally indebted to Dr. Czeranko for her work in reintroducing to the profession these old writings that defined our profession a century ago. It is deeply satisfying that we had re-discovered the same truths through our meager efforts. The truth of this philosophy is inherent in nature, and therefore re-discoverable. But had we had access to these writings, and had they been used to teach us and guide us, our little profession would have been a lot farther along, I believe, than it is.

Jared L. Zeff, ND
Professor of Naturopathic Medicine

PREFACE

Philosophy of Naturopathic Medicine is the second of the twelve book **Hevert Collection** entitled, *In Their Own Words*. It is the generosity of **Hevert USA** that has made this series of books possible in support of keeping our roots alive for present and future generations of Naturopaths. This volume restores to our community many important articles found in the journals published by Benedict Lust from 1900 to 1923. In those precious twenty-four years, the emerging Naturopathic profession had a lot to say about what Naturopathy was and wasn't. From 1902 and the birth of Naturopathy in New York City, the tenets of Naturopathic philosophy were being formulated by many who dared to speak out in favour of a new path to health. These early doctors wrote abundantly as they defined their new medical paradigm in a time of professional treachery as the allopathic profession stampeded to ascendancy, state by state, law by law. The early Naturopaths had much to say about the healing of diseases. Their writing reflects a profession-wide enthusiasm and passion for a medical system focused on the patient and on the planet.

While compiling this collection of articles under the heading of Philosophy, I encountered many unfamiliar names. The more I read, the more I discovered that many of these unknowns were in their own rights, men and women of immense accomplishment and stature, geniuses and giants among them on whose shoulders we stand to this day. Their gifts to our profession have been under the dustcover of time, unsung and unnoticed for the most part in the modern generation of NDs. Yet, they left behind a body of knowledge that has persisted to this day. The more I read from this abundant, rich, extensive literature, the more I am persuaded that their work is foundational, and philosophically powerful, the very basis of why we do what we do. The proof is always in the pudding! Their beliefs and convictions did not shrink in the face of deadly diseases, but instead translated into healthy patients and communities. These early practitioners of nature's healing walked their walk and showed people how to get healthy using the laws of nature.

What is the purpose of philosophy in the practice of naturopathic medicine? This question was poignantly answered by Dr. Jared Zeff in a lecture at National College of Natural Medicine to the first Naturopathic Philosophy class of the year, in September 2013. "My goal is to teach you to think like a Naturopath." (Zeff, 2013) Philosophy gives us the foundation to think naturopathically. What chaos, if we were to engage in naturopathic practice while we tightly held onto some of the mechanistic views of the allopath. In choosing Naturopathic medicine, we are inherently

recognizing that nature has a wisdom beyond our human comprehension. Abiding the laws of nature reinforces health.

I wish that every Naturopath in practice can find wisdom in the words of Dr. Nelson, “The Naturopath goes even further than to merely cure disease. Knowing that transgression of Nature’s laws lies at the root of all human ills, he also considers it his duty to teach humanity how to follow these laws.” (Nelson, 1920, 80)

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 and archivist. His ears listened to my tales when I confronted obstacles along this journey. Dr. Severson would unclutter the path. To him, I am grateful for how 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 collection at NCNM is 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 feel blessed to have a colleague who is so supportive of my work.

Behind the glossy book cover are hundreds of typed pages which were patiently transcribed by numerous, wonderful students at NCNM. In fact, there are over 800 articles typed from the Benedict Lust journals in preparation for the upcoming books. There are many more articles that are still in queue as this series emerges. I want to acknowledge every NCNM student who typed or proof read articles while navigating their intense course loads and juggling their personal lives. Huge heaps of intense gratitude to *Abendigo Reeb*, *Allison Brumley*, *Angela Carlson*, *Avishan Saberian*, *Bonita Wilcox*, *Delia Sewell*, *Derek Andre*, *Derrick Schull*, *Jennea Wood*, *Jennifer Samson*, *Joshua Corn*, *Katelyn Mudry*, *Katherine Venegas*, *Kimberly Kong*, *Kirsten Carle*, *Kyle Meyer*, *Lucy-Kate Reeve*, *Meagan Watts*, *Michelle Brown-Echerd*, *Natalie Paravicini*, *Node Smith*, *Olif Wojciechowski*, *Rachel Caplan*, *Renae Rogers*, *Rhesa Napoli*, *Sandy Musclow*, *Sarah Holloway*, *Tiffany Bloomingdale*, *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. 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 green tea and enjoy these articles chosen from our pioneering elders *in their own words*.

Blessings,
Sussanna Czeranko, ND, BBE
Portland, Oregon, October 1, 2013

The physician is only the servant of nature not its teacher.

—C. Hippocrates (Lust, 1900, 17)

If an individual has not enough vitality to produce a fever and to burn and secrete the morbid matter, the same will settle down in different organs and thus cause chronic disease.

—Ludwig Staden, 1900, 100

The Naturopath goes even further than to merely cure disease. Knowing that transgression of Nature's laws lies at the root of all human ills, he also considers it his duty to teach humanity how to follow these laws.

—Nelson, 1920, 80

A doctor in the original and constantly and persistently applied meaning of the term, is first and over and above all, a TEACHER.

—M. E. Yergin, 1923, 228

INTRODUCTION

If one could capture the spirit and vision of the early Naturopaths as they busied themselves molding a new paradigm for health care in America, the following words encapsulate the resolve and the philosophy which fueled their work: ‘healing follows the laws of nature’. These pioneers were completely clear that nature had the power to heal. In February, 1900 Benedict Lust stated, “[the natural scientist] studies the nature of the patient and the nature of the sickness and uses natural means only.” (Lust, 1900, 18) Lust insisted early and often that one must follow the laws of nature in order that nature can create health. In this volume, *Philosophy of Naturopathic Medicine*, the second in the **Hevert Collection** of twelve volumes, *In Their Own Words*, I have respectfully selected from among the hundreds of articles found in Benedict Lust’s journals those which draw back to our attention the essence of what they believed, taught and practiced. The richness of their literature made the task less daunting because there was such abundance to draw from. In so many ways the pieces in this volume are the best of the best, evoking more than a century later a pervasive and persistent quality which made this labour of love less overwhelming. My respect for the courageous scholarship of our great forebears has grown these past years into deep gratitude and awe for their accomplishments during a time of severe adversity.

In the first article in this collection, Lust sets the tone. It is his often stated conviction that following nature was central to their emerging philosophy. Doctors during the early decades of the naturopathic movement witnessed with alarm the growing and dangerous reliance on medical drugs, such as the mercury based ones in calomel or vaccinations. At the same time, they also understood the related importance of treating the whole person. In this regard, Lust contends that those who “do not bother with the nature of the patient,” were only prescribing “so and so many parts of some drug or other.” (Lust, 1900, 17) Another area in which the early Naturopaths departed from allopathic or conventional practice was in the field of ‘health’ promotion. “Hygiene” was a doctrine that Lust and his colleagues adhered to, not because of the axiom of cleanliness being a virtue, but because hygiene embraced the inherent properties of health. Hygiene “recognized cleanliness as the first principle of health and [naturopaths] believed in realizing it by endeavoring to secure pure air, pure water and pure food for the people at large.” (Hotz, 1900, 89)

Wilhelm Hotz defines “hygiene [as] the science of health ... the first foundation of therapeutics, the science of restoring lost health, because without knowing the laws which maintain health, no physician can tell his patient the right way that leads him to health and gives him the proper

advice how to regain it.” (Hotz, 1900, 89) Introducing Pasteur’s theories on putrefaction and microbes, Hotz considered “the microorganisms, apart from their fermentive power, as ideal watchmen of health, because their presence and action [to be] quite often the first indication that something must be wrong, or that our body is in an abnormal state of health.” Hotz introduces the concept that symptoms are not necessarily evil, but the body’s attempts at restoring health.

Ludwig Staden’s articles appeared early in Benedict Lust’s journals. He wrote ardently about naturopathic medicine. In *The Causation of Diseases*, he addresses one of the cornerstones of naturopathic medicine, namely that “defective composition of blood” was the primary reason for disease and if only people were to “keep [their] blood pure” could health be attained. (Staden, 1900, 100) Staden includes over eating, artificial foods and an exclusive meat diet as culprits contributing to the conditions that promote the culture and existence of bacilli that would not normally occur. Bacilli were often blamed for disease, but in fact, as Staden points out, “the bad quality of blood is responsible for [the bacteria’s] existence.” (Staden, 1900, 100)

While blood and morbid matter occupied the early Naturopath’s theories of disease, Father Kneipp also regarded the quality of blood important. His clinical success was accomplished by taking the time to observe the patient carefully to make his assessment. “If the individual was pale and thin, he concluded that his blood was poor and of bad quality and that he lacked natural warmth.” (Lust, 1900, 148) Based on this observation, the temperature of the water application would be determined including how it would be delivered.

Interpreting the symptoms that erupted during healing was also discussed and evaluated by the early pioneers. Chronic diseases had their own processes and in this early 1900 article, Lust is alluding to what eventually became known as the ‘healing crisis’. He wrote that “in some diseases, pain may be actually caused by the first stages of the cure [and] these are signs of returning health.” (Lust, 1900, 148) This concept, that patients may feel worse before they feel better, was a positive sign for the early Naturopaths. In fact, having symptoms during treatment actually meant that the course of cure was on track and that the patient had enough “reactive force required for the healing process.” (Lust 1900, 149) The belief that healing was governed by a higher force than what science provided was held with great conviction by the early Naturopaths.

Another who stands as a foundational giant was Adolf Just. In an article, *Return to Nature*, published in 1901, Benedict Lust translated and published an excerpt from Adolf Just’s book. The voice of the article is definitely Just’s and his explanation of how the Jungborn came to be.

Adolf Just, like Benedict Lust also faced a life threatening disease in which his salvation was discovering nature. Just spent time in nature and was healed. His gratitude was expressed by sharing what he learned with others. Just discloses, “I resolved to become the champion of nature, to work for her, and to point out the right way which will lead men from dreaded night to joyous light, to true health and complete happiness.” (Just, 1901, 264)

In 1900, Benedict Lust had already been exposed to the works of Adolf Just and was espousing the latter’s works in his journal. Just had written, *Kehrt zur Natur Zurück!* [*Return to Nature*] in Germany in 1896 which Lust began translating into English in 1900. Lust was strongly influenced by Just’s work throughout his life. *Return to Nature* essentially laid the foundation for Naturopathy and would influence many future generations of Naturopathic doctors without their awareness of the work of Adolf Just. In 1900, Lust introduced Adolf Just and his philosophy that “all healing is done by nature and that science can only assist nature.” (Lust, 1900, 127) Over a period of years I have come to realize that this particular article marks the beginning of the departure from Kneippism by Lust.

Just’s book gave Lust a platform upon which to expand the parameters of what natural (later known as ‘alternative’ or ‘complementary’) medicine was moving towards. Just wrote his book and at the same time founded the Jungborn which was “a model institution for the true natural life, where those who wish to make arrangements for such a life at home in their own gardens can find the pattern.” (Just, 1901, 264) The Jungborn model was adopted by Lust as a healing retreat center in Butler, New Jersey and as well, by Mahatma Gandhi who structured a community upon Just’s principles. Just was inspired by the wonders of nature and created “a mode of life and a curative system which has nothing whatever to do with science, and in which we allow ourselves to be guided ... by the great teacher “nature” alone.” (Just, 1901, 265) The Jungborn model created by Just would be replicated by Lust himself and numerous Naturopaths in America as sanitariums. Just’s system of healing being based upon nature and modeled after nature was “as simple as the great teacher, nature, herself.” (Just, 1901, 265)

From his study and observations of animals and nature herself, he created the ‘natural bath’. Just was the first to embrace the powers of earth and water together and the result was the natural bath. He describes how in the wild “the higher land animals, especially wild boars and deer, in free nature are in the habit of lying down in small muddy swamps or pools, at first only with the abdomen, and rubbing it to and fro in the mud.” (Just, 1901, 265) Just gives an account of how people can mimic such natural events by having a simple, natural bath.

Adolf Just was a deeply religious man who saw that people suffered sickness and misfortune when they departed from the laws of nature. Lust shared this view, stating, “Men imagined that by forgetting the laws of nature they would gain powers, comforts, joys and happiness which nature did not offer.” (Lust, 1900, 128) Lust adds, “The slightest diversion from the original destination must necessarily be followed by disturbances” (Lust, 1900, 128) such as dis-ease and sickness.

The secret to health and happiness according to Just and Lust was a *return to nature*. Lust notes, “After men’s desertion of nature as far as their mode of living is concerned ... all sorts of ailments took hold of the body.” (Lust, 1900, 128) Lust continues, “All civilized people became sick and weaker in the same proportions as their civilization was advancing until they finally were ruined.” (Lust, 1900, 129) Adopting Just’s methods of fresh air, light and a balanced diet lead sick people back to health. Lust exclaims, “It may sound like imaginations, but no human tongue is able to describe the joys God has prepared for those who follow his or nature’s laws for nature is God’s creation.” (Lust, 1900, 131)

1901 was a remarkable year for Benedict Lust and his journal which was in its 5th year of publication. At age 29 he opened up the first Naturopathic College in New York City. He was riding a wave of confidence as he watched the *Natural Method of Healing* gain popularity locally and regionally. Lust was zealous to educate and inform Americans about natural healing. His journal offered a perfect vehicle to reach American households. In the early years Lust sourced some of his materials from existing authors such as Friedrich Bilz, whose colossal two volume set entitled, *The Natural Healing Method* was a rich reference. Lust relied upon Bilz and his encyclopedic knowledge of natural healing and routinely inserted excerpts from Bilz’ work in *The Kneipp Water Cure Monthly*.

Bilz had established through the generosity of a grateful patient several palatial buildings constituting his German sanitarium, located in Dresden-Radebeul. Bilz’s success with patients and the knowledge gained from his work principally using Kneipp water therapies made him confident that it was only a matter of time before this method would be acknowledged as the only natural and rational healing system. Bilz abided by the sacred “laws of life [and] how to live in order to preserve health.” (Bilz, 1901, 131) Health was the ultimate wealth of a person and for the practitioners of natural healing in the early days; their message had an almost religious tone when encouraging their patients to value their health above all. Bilz remarked that people would “adopt a more reasonable and natural regimen, only when it [was] too late, and when they [had] fallen victims to their unnatural mode of life.” (Bilz, 1901, 131) Like Just, Bilz believed that fresh air and natural diet were essential to create the conditions of health. Bilz advocated “sleeping with the window open” (Bilz, 1901,

131) ... [and] food and drink also have as great an influence on human health as fresh air.” (Bilz, 1901, 131)

On the subject of diet, Bilz also has much to say. Not only is the kind of food eaten important, but also how the food is eaten. He states, “The chief thing is to masticate the food properly.” (Bilz, 1901, 132) He reasons that in the process of digestion, “the most important element, the saliva, should be properly mixed with the food” (Bilz, 1901, 132) and secondly the teeth must grind the food until fine so that the stomach can absorb the nutrients. Bilz had a comprehensive understanding of how to live and be healthy. His work permeates the foundations of naturopathic medicine, helping to answer a persistent question attributed to Ludwig Staden in 1902, which surfaced repeatedly not only in conferences and professional gatherings, but also in the *Lust* journals: *What is Naturopathy?*

As part of the long, intermittent dialogue in response to that question, Staden himself began a definition by proposing two kinds of science: *pure* [‘a priori’] and *empirical* [‘a posteriori’] and then went on to propose that “Naturopathy in its fundamental principles [was] based upon knowledge ‘a priori’ alone, on intuitive power.” (Staden, 1902, 15) Staden attributed intuitive knowledge as the catalyst that such giants as Priessnitz, or Schroth, Rausse, Hahn, Rikli, Kneipp, Kuhne and Just sourced in the realization of the art of healing. None of these men was schooled in medicine, yet each left a huge legacy of healing knowledge that persists to this day. Staden was unequivocal that philosophy was vital and that “the soul of all sciences and Naturopathy, with their theoretical and practical tendencies of philosophy, [comprised] the soul of all methods of healing.” (Staden, 1902, 15)

In the modern era, this same work has continued. The naturopathic architects of the 1989 definition at Rippling River established *6 key principles*, echoing the efforts of Staden and others. Jared Zeff states, “In 1986 the definition project began at the Alderbrook convention of the AANP, the second modern era AANP [American Association of Naturopathic Physicians] conference. At the Rippling River conference in 1989, the culmination of that process was presented and unanimously passed by the AANP House of Delegates.” (Zeff, 2013) Almost nine decades earlier Staden had composed *twelve key points* that he considered to be the seminal principles of Naturopathy. Some of these points we still cherish today as our Naturopathic principles, such as “the power of healing is within us. ... Naturopathy attacks always the original cause of every disease.” (Staden, 1902, 16-17) In this article, the outcome of suppressive treatments of acute diseases is chronic disease, which was another basis of naturopathic philosophy of treatment, reinforcing this key principle. Staden says, “Suppressed fever diseases cause chronic diseases. Chronic diseases therefore are developed if there is insufficient vitality in the system.”

(Staden, 1902, 17) These twelve principles are always worth revisiting to glean an understanding of our roots and our history.

The early Naturopaths were keen observers and knew the importance of treating acute diseases with the measure of nature's laws. They also developed guidelines on how to preserve their health through dietary and lifestyle changes. We still hold diet and lifestyle modifications as core elements of naturopathic medicine. Many of the suggestions made 110 years ago are familiar to us today, such as "eat slowly and chew well ... [and] eat the fruits that are in season." (Wallace, 1902, 403) However, Leigh Wallace also emphasizes the importance of going barefoot and giving "your bare body an air or sun bath whenever you can." (Wallace, 1902, 404)

Following the suggestions given by Wallace, Lust wrote a paper to address why Naturopathy was not prospering. In some ways, Lust never missed an opportunity to air his grievances against the "regulars" who "derive their incomes from sick people and consequently are interested in mankind being sick, whereas conditions of universal health would make the profession all but superfluous." (Lust, 1903, 194) In this article, Lust explores some of the differences between allopathic and naturopathic principles by introducing some key principles that guide naturopathic practice. The first concept that Lust broaches is the *unifying cause of diseases* in the form of "foreign matter or contagious matter." (Lust, 1903, 195) The second point made by Lust is the *existence of vital force*. Lust continues, "Taking these two principles, as a basis, Naturopathy, with all its various methods of treatments, has always one end in view and one only: *to increase the vital force*." (Lust, 1903, 195) The best treatments made "use of the elements of Nature such as light, air, heat, water, diet, recreation, exercise, magnetism, electricity and proper clothing." (Lust, 1903, 195) These elements of nature as healing tools will be repeated by many of these early Naturopaths throughout the articles found in *The Naturopath*. The elements of Nature as factors in health were commended by the Naturopaths as a preventive of disease. Lust reminds us that "the air we breathe is the most essential element to our life; we can live without food for some time, but we cannot live one minute without air." (Lust, 1904, 1)

Lust drew on his vast reading in English and German, and on his growing clinical experience to nourish his editing and writing. Lust was particularly enthralled by Adolf Just', *Return to Nature* because it provided a blueprint for a new way of understanding health and healing by adopting Nature as an ally. The first bound English edition was ready for the public June 1st, 1903 at a cost of \$2.00. (Lust, 1903, Ad) Once translated, Lust would display book ads in his advertisement sections of

his journals for many years to come. In *Return to Nature* were “simple truths relative to the right living.” (Lust, 1903, Ad) Lust implored his readers to “Learn to draw into your own body the inexhaustible spring of youth and life and power which permeates Nature—and soon all will be well in you.” (Lust, 1903, Ad)

The core philosophical paradigm of the forefathers of naturopathic medicine, then, was anchored in natural forces of nature as documented so frequently in the early literature. This belief in nature still rings as true today as in 1905 when Lust explained the phenomena of nature in the process of healing and the naturopathic principles entailed in “maintaining health and combating disease by Natural healing factors, such as Water, Light, Air, Massage, Diet, Exercise, Electricity, Hypnotism and Rest.” (Lust, 1905, 176) In the article, *The Natural Method of Healing*, Lust outlines the values of each of these naturopathic modalities which were found in F. E. Bilz’ book of the same name. The conviction that “physical regeneration is in the air” (Lust, 1905, 176) and that this new system would replace the drug culture of the allopaths was the message. Bilz’ wrote “two handsome volumes of 1,000 pages each, 700 illustrations, 19 adjustable colored plates” (Lust, 1905, 177) that sold for a mere \$7.50 in 1905.

In the early 1900’s, the new adherents to Naturopathy wrote with conviction and purpose. Carl Schultz, a naturopath practicing in Los Angeles, gives an account of the origins of Naturopathy. Schultz outlines the history of the various modalities that were practiced in the context of the Medical Trust’s restrictive hold on healthcare in America. He names many of the pioneers of the nature cure movement such as Jahn, Ling, Baltzer, Rausse, Munde, Thure Brandt, Just, and Palmer, who “laid down the foundation of the present ‘Naturopathic School.’” (Schultz, 1905, 217)

The conflicts with the emerging dominant regulars during the early years helped solidify and strengthen the convictions of the practicing naturopaths. Schultz builds on this revulsion for mercenary physicians by addressing the question of why the Medical Trust so vehemently opposed Naturopathy. He declares, “The Medical Trust opposes Naturopathy because it teaches the people how to keep well; it teaches how to raise healthy children and by this a strong healthy Nation.” (Schultz, 1905, 219)

Shultz was a healer/teacher who inspired his patients as well as his colleagues. He wrote, “What a Physician needs, is common sense, the gift of observance, love for his fellow men, love for Nature, the gift to understand Nature, and the ability to teach other how to live and to understand the laws of Nature.” (Schultz, 1905, 218) The central message of the early Naturopaths always reverted to Nature, and Schultz was no exception. Establishing a foundation for the practice of Naturopathy

was summed up succinctly in a very short list of ten life style practices targeting those suffering from tuberculosis but worthwhile for everyone. Examples included, “avoid breathing impure air [and] walk a great deal, especially in the forests or at the seashore, and climb mountains.” (Lust, 1906, 7) Respiratory health began with nasal breathing and this point was reinforced many times throughout the journals. Lust stresses, “Do not breathe through the mouth, but through the nose.” (Lust, 1906, 7)

Vital force was a defining element of Naturopathy. Samuel Bloch defines for us the meaning: “*vital force is life*, they are both identical; in fact, the word ‘vital’ is taken from the Latin word “vita,” meaning “life.” (Bloch, 1906, 256) We all know that every cell of our body operates under the influence of our vital force. “Our vital force is expended in the different activities of man’s life, for instance upon all physical and mental actions, every sensation, painful or pleasant, involves an expenditure of our vital force.” (Bloch, 1906, 256) He says, “the blood and nerves are the vehicles of this vital power, therefore the vitality of any organ is due to the amount and quality of blood supplied to that organ and the condition of the nerves leading to that organ.” (Bloch, 1906, 257)

Nature produced foods with the greatest amount of vital force. Manufactured foods were considered devoid of life empowering nutrients and imposed an “impossibility to rebuild and reconstruct healthy cells out of dead material.” (Bloch, 1906, 257) Bloch reminds us the importance of the healthy food and healthy blood. He comments, “We all know that the process of adding chemicals to the food destroys the life germ; that is, it destroys that which contains the vital force.” (Bloch, 1906, 256-257) In one somewhat long winded statement, Bloch summarizes the food question:

Health is maintained—as long as the food is of proper quality (that is foods that contain and yield the greatest amount of nutriment); as long as the production from the food is sufficient to counterbalance the expenditure; as long as all the organs perform their functions normally and unconsciously (that is, as long as the foods are properly digested and assimilated and the dead effete material eliminated); and as long as the vital force is not recklessly and criminally squandered by excesses (promiscuous sexual intercourse, alcoholism, late hours, etc.). (Bloch, 1906, 257)

Nature’s role in health was undeniable for Naturopaths. For those practicing Nature Cure, its motto, “Nature alone is the true and lasting healer” (Lust, 1907, 68) was loud and clear. Nature’s remedies were simple: “Air, light, exercise (gymnastics, massage), the right nourishment, dry and humid warmth in the way of water, steam and hot air baths, packs, compresses, douches.” (Lust, 1907, 69) “Therapeutic medical

treatment which is based on Nature or on self-power; a treatment that supports, vitalizes and leads to regeneration and health is the method of nature cure.” (Lust, 1907, 69) These healing methods sometimes had their limitations, but were often the last resort for patients. As Lust put it, “The impossible can never be expected, and conditions of sickness which have taken many years for their development, cannot be cured in a trice.” (Lust, 1907, 69)

Nature Curists believed strongly in the power of nature. Lust exclaims, “As long as there is one spark of life left, and the nature physician masters his art, the patient may be restored to health, even then, when all other methods have failed.” (Lust, 1907, 69) While the nature cure treatment was “sure, thorough and without any secondary disease,” (Lust, 1907, 70) that was not the case with drug therapies. “Most drugs, extracted from poisonous plants, would injure healthy bodies and are therefore not fit to cure sick people.” (Lust, 1907, 69) Lust continues in this vein, addressing drug therapies, “Drugs can never cure a disease; but may cause a new one.” (Lust, 1907, 69) Drugs often left behind more symptoms and new diseases causing Naturopaths to question the integrity of a profession profiting from the distribution of poisonous substances.

The ethics of altruistic medicine were formulated from the beginnings of Naturopathy. Schultz elaborates, “A man who becomes a Physician must be a man of high moral character, a man with sympathy for suffering humanity. . . . A man who enters the profession of healing for the sake of making money will never become a good Physician.” (Schultz, 1905, 218) Erieg reiterates this point in his article, *Doctors and their Exorbitant Fees*. (Erieg, 1908, 14) It was very clear to the Naturopaths that the Allopaths were charging excessive prices for their services. “The doctors for a five-minute call, and for even less time, take what most men work a whole day for, so it is seen that the poor man has burdens enough without doctors placing additional ones on his back.” (Erieg, 1908, 15)

In this professional duel, drugs were definite tangibles and nature as a healing force was ephemeral and harder to define. However, Dr. C. S. Carr makes a good effort in describing nature’s role in the healing process. In the first place, he writes, “what we call symptoms of disease are simply nature’s efforts to restore the body to a normal condition.” (Carr, 1908, 180) Carr insisted that the doctor’s role was not to resist the efforts of nature, but to recognize “the high temperature and quick pulse [as] nature’s struggles to rid herself of disease. To weaken these struggles is to join the disease in overcoming nature.” (Carr, 1908, 180) Carr and others were clear about the need to join together with this key message.

One such zealous Naturopath, C. M. Corbin, was effusive in his enthusiasm to rally the profession. “In union there is strength” he wrote,

adding, “and this old quotation can never be used to better purpose than right now in the Naturopathic movement of America.” (Corbin, 1909, 769) He dared to raise his voice so others would join together “to the teaching of the great truths of Naturopathy which is to my mind the grandest work under the sun.” (Corbin, 1909, 769) He throws down the gauntlet to his colleagues, challenging them with the questions, “I, for one, am going to push a little harder. Are you? I, for one, am going to live a little closer to nature’s divine laws. Will you? I, for one, am willing to make greater sacrifices to my pride of personal individuality than the great whole may stand with an unbroken front which shall be as solid as ‘The Rock of Gibraltar’. Are you?” (Corbin, 1909, 769)

The early Naturopaths shaped their understandings of nature for others in the profession to facilitate successful clinical practice. One such man was Henry Lindlahr who also viewed self-control as important along with a return to nature, conserving vital force, and the use of “pure foods, judicious fasting, hydrotherapy, osteopathy, massage, exercise, physical culture, light and air bath, homeopathy and simple herb remedies” (Lindlahr, 1910, 31) for the purpose of facilitating elimination of morbid matter. Lindlahr worked tirelessly to define “as precisely as possible certain words and phrases which convey meanings and ideas peculiar to our philosophy.” (Lindlahr, 1910, 32) He advised “the student of Nature Cure and kindred subjects . . . to study closely these definitions and formulated principles, since they contain the pith and marrow of our philosophy and greatly facilitate its understanding.” (Lindlahr, 1910, 33) Today, we can learn much from Lindlahr and his theories of chronic disease, healing crisis and nature cure principles. He, in fact, laid down the foundations of modern Naturopathic medicine with his five elements of Nature Cure: “Return to Nature . . . Elementary Medicine . . . Mechanical Medicine . . . Suggestive Medicine . . . Chemical Medicine.” (Lindlahr, 1910, 35) Nature cure in terms of terminology and practice had had a strong foundation in the clinical and written work of Adolf Just, but Lindlahr refined and enhanced the concepts of nature as healer.

Whereas Lindlahr in Chicago established a Nature Cure school and large clinic in Chicago, a rapidly expanding, American, urban environment, Adolf Just was taking his patients back into the forests and nature of Germany. Just explains, “In the Yungborn . . . the patient [is] carried away from all the wrongs of the world and rests now in a light- and air-house, entirely in the lap of nature where balmy airs blow and the trees of the forest rustle, or who pitches his bed entirely under the open sky where his eyes are turned to the stars in fair weather.” (Just, 1910, 713) Just does not understate the almost secretive, but remarkably ubiquitous power of earth medicine. He comments, “It is often surprising what great

results can be had by the forceful remedies of nature, water, air, light and natural nutrition, but nothing can so much cause our admiration than the earth in its healing power.” (Just, 1910, 713-714)

This understanding of the sacredness of Nature was certainly not overlooked by the early Naturopaths. The destruction of the forests was already an environmental concern and Just raised the alarm prophetically and presciently. Just states, “Man has attacked nature the most by destroying and cutting down the woods; he has caused by it conditions, and especially dangerous climatic and aerial changes, which are to-day very detrimental to man and to beast.” (Just, 1910, 716) The wonders of the forests and the healing power of earth, water, fire and air were very precious to Adolf Just and the early Naturopaths.

Even as these elements and facets of naturopathic medicine evolved, there was a common thread that held the fabric of naturopathy together. It was the strong belief that there was “really but one cause of physical disease, and that [was] the ‘violation of the natural laws of our being’.” (Buell, 1910, 454) In his *Social Health and Personal Health*, C. Buell addresses the practices of medical doctors naming “symptoms and trying to find ways of suppressing them” (Buell, 1910, 454), while not addressing the true causes of disease. Buell, as president of the Minnesota Health League, was concerned about the failures to identify the true causes of illness especially in the social sphere. He cited manifestations of social disease as “lack of employment for willing workers ... sky-scraping tenements ... labor unions and strikes for the workers, etc. The hardships faced by people working in difficult jobs.” (Buell, 1910, 455) Buell was impassioned about addressing the social injustices and writes, “Unjust laws lie at the bottom of all social disorder ... [and] creating and maintaining unequal opportunities among men constitute the only real social disease.” (Buell, 1910, 455)

Buell offers an exit to these social evils and that is to give people a chance to “return to nature and live a free, pure, healthy, natural life.” (Buell, 1910, 456) He contends that most of the social evils are man-made and need to be discarded so that Nature will then cure the social disease very quickly. He emphasizes, “Each man, woman and child has just as much right to be in the world as any other man, woman or child; and that the bounties of Nature the air, the sunshine, the water, the soil ... are as much for one as for another.” (Buell, 1910, 456) Lust and his colleagues concurred. For example, Lust himself had embodied in the ‘Yungborn’ health resorts accessibility to Nature and Nature Cure for all.

Many Naturopaths established these health resorts in remote areas where all of the elements of Nature Cure could be practiced. In the 1911 article, *J. Austin Shaw Explains Yungborn Nature Cure*, Shaw describes

his visit to Benedict Lust's Yungborn located in the Ramapo Mountains near Butler, New Jersey. The 'Yungborn' was the name of a health resort or sanitarium first named and established by Adolf Just. At the Yungborn, visitors would participate in sun baths, air baths, nature walks and live in 'Air cottages' and eat nutritious vegetarian fare. Shaw outlines with a flourish, such daily activities during his stay at Lust's Yungborn.

Another vocal advocate of Nature Cure was an MD who lived in an urban environment of Buffalo, New York. John W. Hodge was a fearless, tireless and notable spokesman against compulsory vaccinations. In his 1911 article, *Preventative Medicine*, Hodge recounts the superstitious beliefs of disease that existed in the past. At one time, "Doctors in those days declared: 'Cold water in fever is certain death.' 'Do not give the patient a drop.' 'Give a dose of calomel and a teaspoonful of warm water.'" (Hodge, 1911, 712) Hodge, like his Germanic colleagues, excelled at long, convoluted sentences, an example of which follows here in which he describes the progression of hygienic practices:

Owing largely to the advances made in hygiene and in sanitary science, and to the discovery and application of the homeopathic law of cure with its mild medicines, single remedy, small dose, and brilliant results, the harsh and drastic modes of treatment which were common half a century ago, have been dropped one after another by the profession until now the instinctive calls of nature are being more and more heeded by the medical practitioner, and the profession as a whole is daily approximating nearer and nearer to the constructive art of healing which takes more cognizance of sanitation and hygienic living, and far less account of poisonous drugs. Calomel and bloodletting have had their day. (Hodge, 1911, 712)

Hodge continues with this theme of preventative medicine: "Prevention is far more logical than cure in the philosophy of medicine. . . . It is apparent to the scientific hygienist that preventive medicine is destined to become the medicine of the enlightened future." (Hodge, 1911, 713) Today, as allopathic medicine finally embraces this notion, MDs are now accepting and monetizing preventative medicine, although often expressed in elaborate webs of laboratory testing and invasive procedures to prevent disease. Ironically this branding or preventative medical practice has come to be known as 'Integrative Medicine'.

One of the branches of this recent Integrative Medicine framework is Environmental Medicine. One of the first mentions of environmental mismanagement in any medical system was raised by Hodge decades before biomedicine took up the torch. In his district, Niagara Falls, the population experienced "hundreds of deaths from typhoid fever" (Hodge, 1911, 714) which he correlated to the sewage and pollution entering the Niagara River. He was quick to offer a reason, "The corner stone of

modern society is self-interest and in its service we do not identify our neighbor's with our own, but rather sacrifice our neighbor's life that our own selfish interests may the better thrive." (Hodge, 1911, 714)

While Hodge was outraged by careless activities producing unnecessary pollution of the Niagara River, A. A. Erz was fuming over the working conditions of those who labored in match factories. "The poor victims are the scantily paid, ignorant tools of the greedy instigators of this unhuman [sic] industry, resulting in a most cruel affliction known as 'phossy jaw' or phosphorous necrosis of the jaw bone. . . . The insidious poison finally attacks the teeth and gums, gradually afflicting the covering of the jawbone, inevitably inducing a process of slow decay in the bone itself." (Erz, 1912, 423) The disfigurement and painful symptoms of phosphorous necrosis and "all the terrible physical and mental suffering implied in the production of white phosphorous—tipped matches is a needless horror. . . . The United States is the only important civilized country where this barbaric industry still prevails to the extent that some 4,000 match workers must ever be exposed." (Erz, 1912, 424) Currently, Naturopaths are bringing to the attention of their patients and communities the dangers of environmental toxins and body burden. Erz, in this article written over a century ago, was on the forefront of raising consciousness around environmental medicine and questioned the role and integrity of public Health Boards and their inspectors who did nothing to alleviate the suffering of the workers. Erz appeals to his colleagues, "Stop using any poisonous white phosphorous matches, known as 'palor' or 'lucifer' matches and get all your friends to join the protest and the boycott." (Erz, 1912, 425)

Just as these magnificent pioneers called attention to environmental degradation, so too they worked to understand the disease process and these efforts quickly espoused many theories on health and disease. The fascination with bacteriology was in finding new bugs, but Arnold Ehret focused on diet, as a quite different cause for disease: eating the wrong and unnatural foods and over eating. Ehret, the author of *The Mucusless Diet*, shares his notion that people get sick "as soon as the introduction of mucus by means of 'artificial food', fat meat, bread, potatoes, farinaceous products, rice, milk, etc." (Ehret, 1912, 167) He explains, "First of all I maintain in all diseases without exception there exists a tendency by the organism to secrete mucus and in the case of a more advanced stage—pus (decomposed blood)." (Ehret, 1912, 167) The 'mucusless diet' has found its place in Naturopathy ever since in that we are quite familiar with which foods constitutes mucus forming ones. Ehret followed a fruit based diet excluding all mucus forming foods and "attained a degree of health which is simply not imaginable nowadays." (Ehret, 1912, 168) In his opinion, fruit was the only food that was truly

mucusless and “everything prepared by man or supposedly improved by him is evil.” (Ehret, 1912, 169)

Ehret’s contributions to Naturopathic dietary knowledge have had enduring appeal. Another less familiar Naturopath, Helen Sayr Gray, lived in Portland, Oregon. She wrote with wit and intelligence and published a derisive booklet, *In Justice to Thomas and Tabby*, in which she exposed the medical superstitions of the 20th century. Two MD’s, CB Reed and W McClure, found ‘dangerous germs’ on cat’s whiskers and urged, “the extermination of cats as a menace to health.” (Gray, 1912, 501) Her argument was simple: “Germs are everywhere. Why should cats’ whiskers be an exception to the rule? If Thomas and Tabby could retaliate and examine doctors’ whiskers, doubtless as many—or more—virulent varieties of germs would be found nestling there. [Doctor’s beards] harbor not merely four deadly varieties, but 47. Doctors are a menace to public health, for they disseminate germs quite as much as do cats.” (Gray, 1912, 502) Her satirical solution: Therefore, exterminate the doctors.” (Gray, 1912, 502)

Gray had strong opinions about germ theory. She comments, “The belief of the medical profession that contagion and infection pass from one human being to another—from a sick man to a healthy man—is an old superstition unworthy of this age. Disease will not go from person to person, unless they are in physical condition that renders them susceptible.” (Gray, 1912, 505) Gray voiced the differing point of view between the Allopaths who gripped tightly to the germ theory and the Naturopaths advocated that germs could not thrive in healthy conditions. Gray insisted that “so-called contagious and infectious diseases are self-limited. If it were not for this self-limitation, the world would be depopulated every time an epidemic of a severe character succeeds in getting a start.” (Gray, 1912, 505)

Not only did the early Naturopaths not join their Allopathic counterpart’s intractable belief in germs, but they also did not share their scientific viewpoints in the realm of psychology. In fact, unlike the Allopaths, the Naturopaths firmly believed that “psychology ought, more than any other subject, be studied by all physicians, since without its knowledge their practice degenerates into mere guess-work and chance-intuitions.” (Erz, 1913, 81) Erz reasoned, “Medicine is lacking the knowledge of the true science of life which explains the nature and measure of life, and what is beneficial to it and what injurious. In Erz’ view, life was the union of body, mind and soul” (Erz, 1913, 82) and formed the basis of “health [which] is but the result of perfect co-relation of the physical, mental and spiritual forces.” (Erz, 1913, 85) The early naturopaths believed strongly that “without the higher knowledge of the constitution of man in his triune nature, modern science was yet groping in the dark.” (Erz, 1913, 82)

In this regard, the Naturopaths of this early period stood firmly on their beliefs that body mind medicine had validity. Unquestionably, they observed, “emotions of fear, worry, anger greatly interfere with the serous secretions, and produce chemical changes of a deleterious character, impairing other functions.” (Erz, 1913, 84) The ‘regulars’ were quick to discredit the body mind component of health as “a mere humbug and [to] call any drugless healing system an outright fraud; while today, medicine tries to adopt the very same ideas and names of the once tabooed methods.”

This story sounds familiar to the contemporary naturopathic physician, in a healthcare landscape where the Integrative Medical movement assimilates everything in its path. Erz saw the ‘regulars’ as incapable of becoming drugless practitioners. From his perspective, they were “utterly unfit to comprehend any system of natural healing, and [were] hardly ever capable of practicing anything else in the line of healing methods, but medicine.” Erz continues, “[the ‘regular’] will usually make a very poor drugless healer, as no matter how hard he may try to unlearn the ingrained habit of drugging people, and of looking at disease from the materialistic medical standpoint.” (Erz, 1913, 83) Even after one hundred years, these sentiments still stand.

An important principle throughout these debates and one that has guided naturopathic practice has been to address the cause of disease. In the article, *Remove the Cause*, Fred Kaessmann counsels his fellow colleagues, “Before you try to remove the symptoms, REMOVE THE CAUSE.” (Kaessmann, 1913, 159) Naturopaths recognized that the temptation to give patients temporary symptomatic relief without treating the cause meant not taking the time “to learn WHY they were sick.” (Kaessmann, 1913, 158) Kaessmann encouraged his colleagues to “be sure to point out to the patient the reason for his ailment—and also be sure to explain what it may lead to—AND WHY.” (Kaessmann, 1913, 159)

In fact, there is some basis in recognizing that Kaessman’s therapeutic model of *treat the cause* contributed to a core principle of contemporary Naturopathic medicine. In the following article, *Symptomatic Treatment a Waste of Effort and Time*, Carl Strueh adds another familiar principle that Naturopaths hold dear to their heart, the *Vis Medicatrix naturae*. Strueh presents his own words of counsel:

We can suppress most any symptom by means of a remedy, we can produce sleep in a person suffering from chronic insomnia by a dose of veronal, we can cause an evacuation of the bowels in chronic constipation by a laxative, . . . we can quiet a neurasthenic by means of a sedative, we can lessen the frequency of convulsions in an epileptic by administering bromides, we can relieve chronic headaches by a dose of aspirin. But we do not cure in this manner. (Strueh, 1913, 170)

Strueh admonished his colleagues to abstain from symptomatic treatment and instead “to go to the root of the evil.” He continues, “Disease is not ordained by providence but is the logical result of our irrational way of living.” (Strueh, 1913, 170) Early and contemporary Naturopaths would both add that a spoon of medicine could hardly eradicate our lifestyle follies. Strueh and his contemporaries understood well the “*Vis Medicatrix naturae*, i.e., the inborn natural healing power which exists in every living body: it is the power which in health as well as sickness, directs the action of every organ and cell of the body.” (Strueh, 1913, 170) Strueh closes his article by emphasizing the importance of individualized treatments which “conform with the condition of each individual patient, is the art of the physician.” (Strueh, 1913, 171)

In the following year, 1914, the New York Society of Naturopathy wrote a brief in their pursuit of regulation. Carl Strueh submitted Brief 7 in an attempt to define Naturopathy and this he did by introducing the naturopathic concepts of ‘vital force’ and ‘*Vis Medicatrix naturae*’. It may have been a bit presumptuous for him to start with a bold attack on all other medical methods; he does state his position on the virtues of nature healing opposed to drugs. “The vigor of the patient’s vitality being the deciding factor in the cure of disease, it follows that any kind of treatment having a healthful, invigorating influence, will improve the chances of recovery, while any sort of treatment which is apt to diminish the patient’s vitality, will naturally accomplish the contrary.” (Strueh, 1914, 254) Strueh does not mince words and declares openly, “For this reason the superiority of Naturopathy over the drug-method is undisputable.” (Strueh, 1914, 254)

In this article, Strueh explores the limits and benefits of drugs. It is quite easy to see how the Naturopathic profession at the time struggled to find its place in a world that was inexorably changing. Drugs were inching forward quickly and making treatment easy with a pill for each disease. However, “the physician practicing Naturopathy must be well able to individualize, i. e., apply the treatment according to the conditions existing in every individual case.” (Strueh, 1914, 257) Strueh reminds us once again, “We must not treat sicknesses, but sick people.” (Strueh, 1914, 257)

Naturopaths early in their professional formation held high ideals and espoused a strong ethical framework for the profession that they were building. For example, in June, 1913, Benedict Lust began the discussion of medical ethics. In *Principles of Ethics*, Lust adopted a draft acquired from the International Alliance of Physicians and Surgeons of a code of ethical principles for his Naturopathic colleagues to consider. Implementing ethical standards within the Naturopathic profession was,

in his view, a very high priority. In this article, the duties of physicians to their patients and to other professionals were outlined. The notion of patient confidentiality, a key ethical dimension for a healing profession, was addressed early in Naturopathy. Lust wrote, "The obligation of secrecy extends beyond the period of professional services." (Lust, 1913, 377) As well, professional services were discussed. "Physicians should not, as a general rule, undertake the treatment of themselves nor of members of their families."

While the Naturopathic profession was expanding the discussion of Medical Ethics, Edward Earle Purinton was seeking a definition for 'Nature Cure' itself. He wrote a contentious article, *Efficiency in Drugless Healing, Standardizing the Nature Cure* in March, 1915. In his survey of Nature Cure, he could not find two doctors who would agree on what it was. The plethora of dietary plans and schools made it impossible to determine how diets and food could cure when each system contradicted another. "The editor of this magazine believes in sane fasting, in thorough mastication, in wholly natural foods. The editor of another health journal ... maintains we do not eat enough, calls Fletcherism rank folly, and declares white flour bread a much better food than whole wheat! Now where is the truth?" (Purinton, 1915, 143)

Purinton asks, "Does Nature Cure properly include osteopathy, or chiropractic, or mechano-therapy, or none of them?" (Purinton, 1915, 143) To Purinton, the practice and diagnostic methods of the Nature Cure practitioners were eclectic and "wild and irrational." (Purinton, 1915, 146) Purinton was astute enough to realize that the Naturopathic movement needed to professionalize itself in order to be taken seriously. His counsel to the emerging Naturopathic profession was as follows:

Nothing can be legalized that has not been standardized. Hence, the first step for drugless physicians to take is to decide among themselves what the Nature Cure is and what it is not, why it deserves legal recognition, and how its practice should be safely regulated. (Purinton, 1915, 147)

In a rebuttal letter to the profession, William Freeman Havard attempted to answer the questions raised by Purinton. Havard pointed out that when the various medical systems are surveyed, what was fairly accurate and certain is the agreement that the knowledge of the clinical sciences such as anatomy, physiology, pathology are undisputable and that "granting an accurate diagnosis, failure is due entirely to the misapplication of therapeutic measures." (Havard, 1915, 211)

Havard also wades into the rhetorical questions of "what is disease and what is a symptom?" (Havard, 1915, 212) In answering these questions, he outlines his theories of balance between positive and negative in

terms of health and disease and absorption and elimination. His definition of Nature Cure is simply, “the employment of every method which is in accord with the natural physiological action of the body in order to bring about the complete elimination of disease.” (Havard, 1915, 212) Later in the same article he explains how to do Nature Cure so that the doctor can “increase the patient’s power of resistance, increase elimination by opening up all channels designed to carry off waste products, increase oxygenation and circulation of the blood, prescribe mainly eliminating foods and give the body its required rest.” (Havard, 1915, 213)

Havard reacted to Purinton’s view that Nature Cure’s undeserving approval by the lawmakers was “premature, and has failed simply as all things premature and rash deserve to fail.” (Purinton, 1915, 147) Rather than seek sanctions from government for medical practices, he felt that individual doctors need to take full responsibility for their actions. Havard argued, “Legalizing a profession shifts nine tenths of the responsibility upon the State and absolves the individual from risk. The Physician feels at liberty to experiment upon his patients knowing that even in the event of the patient’s death he will not be held in the slightest degree responsible.” (Havard, 1915, 212)

Havard opposed Purinton’s ideas that Nature Cure was “wild and [involved] irrational conflict of theory.” (Purinton, 1915, 146) In fact, he embraced the diversity of natural therapeutics as long as there were “some law and principle to guide the healing of disease.” (Havard, 1915, 253) He was sure that eclecticism in drugless therapy would adhere to common principles. He contends, “As the body follows laws of operation in health and as disease is caused by the reaction of these laws, so there must be some law and principle to guide the healing of disease.” The tendency to create systems to categorize disease resulted in what we call today ‘cook-book therapy’. Havard felt that lumping everyone into systems ignored “the fact that no two individuals are alike in all respects [and that it] had been overlooked in the construction of ‘systems’.” (Havard, 1915, 253) He continues, “Medicine has always treated the disease, never the patient.” (Havard, 1915, 253) By respecting the law that no two individuals are alike, “Eclecticism teaches us to know all and to use judgments and reason in selecting that which will be most effective in producing the best results in any individual case.” (Havard, 1915, 253)

Purinton’s article raised some commentary from Havard and soon Lust followed with his own responses. Lust was dismayed by Purinton’s uninformed comments and wrote an open letter to *The Naturopath* readership. Lust states, “You have not yet the inside consciousness and are not familiar with the therapeutic possibilities of drugless methods, therefore you are no judge to give a final comparison of the two systems, Naturopathic and Medical.” (Lust, 1915, 538) Purinton was viewed by other

Naturopaths as not living up to Naturopathic principles. Lust continues, “Dr. Carl Schultz, Dr. Lindlahr, Dr. Strueh, and others have expressed themselves in recent letters to me that in your efficiency articles you are not bringing out strongly enough the Naturopathic Physician’s superior methods, intuitive powers, unselfishness and love for the sick.” (Lust, 1915, 538) Lust’s disappointment with Purinton did not end in banishment from further publications but did set the record straight for his position.

While Lust raises the preeminence of Naturopathic therapeutics, Howard Tunison points out the versatility of naturopathic care without the reliance upon patent drugs. “Qualified Naturopaths, however, do not place exclusive reliance upon any one natural healing branch. They are eclectic (liberal and selective) in their choice of drugless methods of treatment.” (Tunison, 1916, 372) Tunison, like many of his colleagues believed that drugs were not essential in the treatments of acute and chronic diseases that Naturopaths faced.

Exploring the nature of disease and drugless therapy, Tunison presents his definitions of what disease is and how to restore health. The quality of blood determined health and disease. He says, “Good health can be restored by eliminating or getting rid of blood waste material; by improving assimilation and by supplying natural wholesome nourishment.” (Tunison, 1916, 372) Tunison continues on the topic of bad blood, “An unhealthy mortal ... who is on the verge of being ‘sick,’ has a blood-stream which is very much befouled with waste or ‘garbage’.” (Tunison, 1916, 373-374) He provides a comprehensive list of drugless healing systems which can aid in restoring health and supporting the Viz.

The early Naturopaths knew that the Viz was vital for the healing process, and that this principle of ‘life force’ extended to the environment in which the body lived. For this reason the early Naturopaths saw much vulnerability to health, for example, with the use of chemicals to clean up or “purify the lake water ... by the use of alum, chlorine, and other poisonous chemicals.” (Muckley, 1917, 335) Ferdinand Muckley’s 1917 article is significant in that it is one of the earliest Naturopathic accounts of environmental toxicity related to health outcomes. Our notion that Environmental Medicine is a contemporary phenomenon is quite erroneous. Muckley’s observation was that these toxic chemicals introduced into a public water system elicited “catarrhal condition of the mucous membrane [and] in men, acute and chronic stomach and bowel troubles prevail, while in women, goiter and other throat gland troubles predominate, even girls of ten being subject to these afflictions.” (Muckley, 1917, 335) Also of note is that cancer was associated with the symptoms of related stomach and bowel troubles. “The stomach and bowel troubles

that affect the male residents of the Lake Erie region are so severe that every tenth individual dies from cancer of the stomach, bowels, or rectum.” (Muckley, 1917, 335)

The interests of Naturopaths were not limited to the physical factors promoting health but, as referenced earlier in the work of White (1909) and Gulick (1909), also included mental health.

Another bedrock of the Naturopathic medical system evolved when emotions and mental development were included within the naturopathic definition of health. In the 21st century, we face the claws of stress daily; a century ago, stress would show up as “mental depression [or] grief, anxiety, discontent, remorse, guilt, distrust [which] all tend to break down the life forces, and invite decay and death.” (White, 1909, 697) The importance of sound mind and spirit was included in the naturopathic dialogue about health. Dr. Gulick expresses the significance of thoughts and health, “We are just beginning to understand the part that good thinking holds in good health. Our thoughts are just as real part of us as are our bodies.” (Gulick, 1909, 697)

Edward Earle Purinton was well versed in mental culture and wrote prolifically on the subject. He contributes an article on *Affirmations* that he defines as “a mental exercise which, when sufficiently repeated, strengthens the good, and crowds out the injurious thoughts.” (Purinton, 1918, 33) He provides several examples of affirmations, such as, “I am growing each day in health, strength and power.” (Purinton, 1918, 33) Another Mental Culturist who was prolific and considerably successful in delivering her message of mental science was Helen Wilmans. Benedict Lust had created space for a column, *Home Course in Mental Science* and published each month a lesson from Wilman’s work. Lust was excited about this inclusion in *Herald of Health and Naturopath*. With his exuberance, he announces, “We take pleasure in announcing that we have secured the rights to publish the Twenty Lesson Course in Mental Science by the founder of Mental Science, the late Helen Wilmans, of Seabreeze, Fla.” (Lust, 1918, 168) In lesson one, Wilmans presents her philosophy of unlimited ‘Life Principle’. In her explanations of the esoteric realms of omnipresence, and the Life Principle, she states, “We are manifestations of the unchanging Life Principle; of the Universal Spirit of Being; the inextinguishable I AM.” (Wilmans, 1918, 170) The article explores her perceptions of the laws of attraction and the universal laws that were the basis of Mental Science.

Louis Kuhne was another early Naturopath who contributed immensely to early naturopathic concepts and philosophy, most particularly concerning the cause of disease and morbid matter. Benedict Lust published frequently excerpts from Kuhne’s *The New Science of Heal-*

ing (first published in 1891) which mirrored the philosophical viewpoints of the emerging American Naturopathic profession. In fact, Lust had translated and re-published Kuhne's book and renamed the book, *Neo-Naturopathy, The New Science of Healing* in 1917. The significance of Kuhne's scientific findings is that he was the first to recognize the unity of all diseases and made the conclusion that there is only one cause of disease and also only one disease with many different manifestations, depending which organ is affected. According to Kuhne, the cause of disease "can be traced back to encumbrance of the system with foreign matter [morbid matter]." (Kuhne, 1917, 337)

Kuhne states, "All the various forms of disease are, as we have seen, only efforts of the body to recover health." (Kuhne, 1917, 337) He cautioned against using suppressive treatments that the orthodox medical doctors practice. "Disease if repressed or rendered latent, leads slowly but surely to severe and wholly incurable conditions of health." (Kuhne, 1917, 337) These words of Kuhne bring to mind the message of many of the early Naturopaths and in particular, Henry Lindlahr.

Kuhne's premise that "there is no disease without fever, and no fever without disease" (Kuhne, 1917, 354) is the correlate to why people have cold extremities and hot heads. Hot head and fever are not hard to comprehend, but cold extremities do not make sense one may contend. Yet, Kuhne explains that the head fever has the same origins as cold feet. He continues, "Fever [or] fermentation this [morbid] matter is transported from the abdomen into the remotest parts of the body. Some is deposited in these remote points, that is, in the head, feet and hands." (Kuhne, 1917, 355) Lindlahr followed in the footsteps of Kuhne and based his own theories of nature cure and the unity of disease upon the work of Kuhne. In the writings of Kuhne, we can recognize many of Lindlahr's core concepts which Lindlahr used as a basis of his publications and teachings.

Lindlahr concurs with Kuhne's theory that the accumulation of morbid matter in the body "endanger[s] health and life, then the organism reacts to these disease conditions through acute healing efforts in the form of inflammation and fever." (Lindlahr, 1918, 123) The fever was pivotal in the recognition and cure of both acute and chronic diseases. Lindlahr explains the need to not suppress the fever. He continues,

These inflammatory processes, if properly treated and assisted, are therefore always constructive, that is, purifying and healing of nature, always run their course through the same five stages of inflammation, and if allowed to do so, always result in effecting better conditions; that is, they leave the system purer and more normal than before they started their salutary work of house-cleaning. (Lindlahr, 1918, 123)

Lindlahr proudly declared that "the unity of disease and cure, as taught in Nature Cure Philosophy with the greatest possible efficiency in

the treatment of all acute disease, is undoubtedly the most valuable contribution of Nature Cure to medical science.” (Lindlahr, 1918, 123) While acute symptoms were suppressed by the Allopaths, driving the poisons deeper into the body, Lindlahr counters with:

Nature Cure, on the other hand, through natural methods of living . . . builds up the blood, purifies the system, adjusts the mechanical lesions, harmonizes the mental and emotional conditions so that the organism can once more arouse itself to a cleansing, healing effort in the various forms of acute elimination. (Lindlahr, 1918, 126)

The question that Lindlahr poses was top of mind for these early naturopathic professionals. He asks, “Is it not clear that the very ‘treatment’ of the symptoms makes the cure an impossibility?” (Lindlahr, 1918, 126) The suppression resulting from symptomatic treatments was obviously to the Naturopaths, not the answer to health. In an editorial, Havard continues in the same vein, arguing, “Acute diseases, such as typhoid, smallpox and the host of other healing crises, are but the outbreak of accumulations of morbid matter.” (Havard, 1918, 419)

The polarity between Allopaths and Naturopaths was accentuated by their unique stance on what accounts for disease; on one side: germs and vaccinations, and on the other morbid matter and improved sanitation. “Medicine persists in looking upon every disease manifestation as a separate entity in itself, and with their germ mania rampant at present, they turn a dead eye on basic causes.” (Havard, 1918, 419) The importance of changing the internal conditions to support health varied greatly with medicine’s concern “only with the counteraction of symptoms and the suppression of nature’s curative efforts. Cure is entirely different process from counteraction.” (Havard, 1918, 420)

Wigelsworth weighed in on this medical debate by eloquently presenting the gist of what acute diseases really are. He pronounced, “All acute diseases are eliminating crises.” (Wigelsworth, 1918, 731) His explanation did not differ from his colleagues. In his view, acute diseases do not occur without a cause but come on “to cleanse a body laden with morbid matter accumulated through changes in structure which interfere with functional activities, wrong living, inherited tendencies, or any one of a dozen or two other causes.” (Wigelsworth, 1918, 731-732) Wigelsworth is only repeating what many other writers in the *Naturopath and Herald of Health* had been saying. In summing up acute and chronic disease, he wrote, “acute disease is a beneficial thing when correctly treated, for it is an effort on the part of Nature to throw off that which goes to cause chronic disease. It’s the ‘Safety Valve’.” (Wigelsworth, 1918, 732) Like Havard and others, Wigelsworth was clear on how to treat chronic dis-

ease. “Chronic disease must be treated to bring it to an active eliminating stage, or it can never be cured.” (Wigelsworth, 1918, 732)

At the 22nd Annual Convention of the American Naturopathic Association, held on June 6-8, 1918 at Hotel Winton, Cleveland, Ohio, Havard addressed the topic of rational healing and continued this discussion of acute and chronic diseases. Havard was trained in mechano-neural therapy or neuropathy and found that when he employed these effective tools he discovered that “inevitably the [patient] who was being treated for some chronic condition would develop in the course of his treatment an acute condition.” (Havard, 1919, 272) Havard shared Wigelsworth’s conclusion but also he found his training as a neuropath inadequate and delved into other medical systems, but still he was “thoroughly discouraged and disheartened.” (Havard, 1919, 272)

After much study, he “came to the conclusion there were definite laws regarding the health or the normal operation of the body, and I came to conclusion there must be definite laws regarding the unnatural operation of the body or the operation which took place during the process of disease.” (Havard, 1919, 273) With these convictions coupled with two chance encounters (one, the reading of Kuhne’s *New Science of Healing* and second, meeting with Dr Henry Lindlahr) Havard saw the answers laid out before him. He asserts, “I could now explain scientifically, in accordance with our knowledge of anatomy, physiology and pathology every step in the process of disease and every step that is necessary to be taken towards the cure of disease.” (Havard, 1919, 273)

Havard points out that practitioners of physiological therapeutics combine all of the physical methods of therapy used in Nature Cure and proceed to treat the symptoms. “While the nature curist has a plan in mind, and he employs these various methods of treatment with the idea of producing two effects . . . he [then] leaves the rest to nature.” (Havard, 1919, 273) He reinforces the importance of letting nature do her work. Havard explains, “The best thing you can do in your treatment of any acute disease is first to get rid of the idea of trying to counteract symptoms and nurse the case.” (Havard, 1919, 427) The first element of rational treatment in his view was “to produce greater elimination . . . [and] raising the individual’s power of resistance to a point of establishing a reaction.” (Havard, 1919, 273-274)

The germ theory which was dictating the medical paradigm of the early and even current Allopaths reinforced the creation of pharmaceutical centered treatments. The use of drugs to establish health countered everything that Naturopaths believed in. Havard and others knew that if the body was strong and the **Viz Medicatrix** was strong, disease would not prevail. If the system of medicine was so advanced, Havard insisted,

why were so many people suffering? Nelson, another Naturopath from Hartford, Connecticut who like, Havard questioned the validity and wisdom of serum therapy, writes,

We can readily grasp the reason why practically all of the research work conducted in medical circles today is concentrated on the discovery and production of serums or antitoxins that will kill off these germs, and, as shown during the recent influenza epidemic, they have succeeded in this respect so remarkably well, that not only the lives of the germs, but in many instances also the lives of the patients were taken.” (Nelson, 1920, 79)

Knowing the nature of health and disease was core to the Naturopathic philosophy. Nelson comments, “Acute diseases are simply Nature’s way of expelling poisonous waste matter from the system, and chronic diseases is caused by the sealing up in the body of these same substances, it is easily reasoned out that elimination” (Nelson, 1920, 80) must be essential to treatment. Nelson contends that Naturopaths supported Nature and its effects to eliminate these waste materials but also that “the Naturopath goes even further than to merely cure disease. Knowing that transgression of Nature’s Laws lies at the root of all human ills, he also considers it his duty to teach humanity how to follow these laws.” (Nelson, 1920, 80)

Naturopathic trust in the *Viz* came also in the form of Mind Medicine in the sense that “the Mind **can** and **does** heal all diseases.” (Dickenson, 1920, 140) The power of thought in the realm of disease is not foreign even today. We can accept that our minds can influence our body and much research in orthodox medicine currently has validated this. “Constructive, harmonious, optimistic thinking strengthens the heart, stomach and other organs, makes the blood circulate more freely, helps in assimilation and excretion and makes the body young and supple.” (Dickenson, 1920, 142)

Today, we do not have any doubts that thought can influence our disease state, yet a hundred years ago, those who believed and practiced *Mind over Body* faced incrimination. One such person was Helen Wilmans. Dickenson recounts:

Helen Wilmans, called the ‘mother of mental science’, in her long fight with the post-office department and government officials who tried to send her to prison for healing without medicine, proved in court that she had healed persons in her presence and persons at a distance simply by the power of thought. (Dickenson, 1920, 141)

The early Naturopaths faced criticisms from all directions. Lust, in an editorial, addresses a comment published in a medical journal, *Review of Reviews*, mocking the Naturopathic principle of ‘immutable laws of

nature'. The idea of 'nature' seemed to cause a reaction among his medical contemporaries. Lust wrote this response to demystify nature's immutable laws. He provides a primary law of life, and extrapolates the law to living cells, "Every cell in the human body will function perfectly provided its environment remains congenial to it; i.e., provided it receives the proper quantity and quality of food material and oxygen, has its waste products removed promptly, it is not injured by exposure to extremes of temperature, or by violence." He continues, this is "a state of health." (Lust, 1921, 162) Lust asks a rhetorical question: can this law be broken? Of course it can. He contemplates many examples of this question of the possibility of immutable laws.

Nature had many ways to express the violation of its immutable laws and pain was one of those expressions. Carlos Brandt viewed pain as "an admirable warning of nature; a means to preserve life." (Brandt, 1921, 373) Brandt describes further, "When man begins to detach himself from his natural environments; that is when he begins to transgress the law of the conservation of life, he begins to clog his body with foreign matter." (Brandt, 1921, 373) Brandt continues on the subject of disease and defines acute disease as a curative crisis in which "foreign matter, clogging the body, is removed." (Brandt, 1921, 374) Acute diseases express symptoms that are essentially the body's efforts to free from the body foreign matter. These symptoms should never be suppressed. Pain and disease have much in common, both are reminders from nature to listen to our bodies and correct the faulty habits that we indulge in.

Lust's 1921 editorial was in response, actually to the next article written by Herbert Shelton. Shelton was disappointed by the dismal succession of medical wonders. He saw the litany of new therapies come in vogue with favorable reports inducing other practitioners to follow suit. Shelton states, "Yet in the space of a few short years the boasted remedy has lost its virtue; the disease no longer yields to its power while its place is supplied by some new remedy, which, like its predecessor, runs through the same career of expectation, success and disappointment." (Shelton, 1921, 283) Although, the above citation was directed at the shortcomings of the Allopathic fixation of finding the one drug cures, Shelton was attributing similar characteristics to the 'Nature Curist' or 'Naturopath' who was searching for a 'conglomeration of therapeutic measures' and loses "sight of those great laws of Nature upon which we first [built]." (Shelton, 1921, 283)

Our profession today can be accused even today of chasing after many available gadgets and exotic equipment to fill our offices with. In this regard, Shelton relates a story:

The head of an institution where I was employed, said to me once in con-

versation: "Now there's electricity," pointing to his machine, "it may not do any good. I don't know. Anyway it works on the mind." And this, I think accounts for its popularity. "It works on the mind." It furnishes an excellent means of entertaining the patient." (Shelton, 1921, 285)

While Shelton was disillusioned with the gullibility of his Naturopathic colleagues in identifying with fads and gizmos, Lust was equally concerned by the public's reliance on drugs even when "their experience gives them usually, if not always, unsatisfactory and often fatal results." (Lust, 1922, 5) Lust declares:

Over-eating, the lack of exercise, the excessive use of tobacco, excessive eating of meat and starchy foods . . . seem to be . . . the underlying troubles the drugs are supposed to cure, but, which at the very best, only temporarily relieve or suppress the disease and gradually lead to the degeneration of the tissue and to premature death." (Lust, 1922, 5)

In his view, rather than become therapeutic agents, these drug interventions posed more health problems which proved to be powerful agents of destruction. The effect that drugs had on small children was a particular worry and was often raised by the early Naturopaths. Rather than use drugs, for the treatment of fevers for example, "mothers very often use cooling medicines for their babies." (Lust, 1922, 5) Lust offers common sense suggestions to incorporate cool water as a therapeutic agent for such fevers. "Cool abdominal packs give excellent results in fever." (Lust, 1922, 6)

Natural alternatives to the increasingly pervasive use of harmful drugs to treat a fever, whether in a child or not, constituted an opposing method, one health promoting and the other, a potentially dangerous chemical. Lust found the practices of the Allopaths an "utter failure to teach natural and rational disease prevention" (Lust, 1922, 583) and contributed, he thought, to the cause of social unrest and moral degeneration.

It is easy to detect in this remarkable early literature the incremental alarm of the Naturopaths who watched the Allopaths systematically dominate pick "every department of life in America, Federal, State, Municipal, Army and Navy, Educational, Church, Home and finally the individual." Lust goes on to declare, "They have prostituted our Public School system, our educational and health boards, and they are claiming the right over the child even before it is born." (Lust, 1922, 584) Lust opposed the control that Allopathic medicine had on American people and believed medical freedom was an inherent right. He continues, "In the year 1896 its founders wrote in its constitution that every citizen of the United States must have the choice of his method of healing and the free right of his body and mind and every doctor should have the free exercise of his profession [parity of all methods of healing]." (Lust, 1922, 584)

A Proclamation was drafted for the 26th Annual Convention of the NY and NJ State Societies of Naturopaths. In this illuminating document, Benedict Lust wrote with great clarity the essence of Naturopathy in its applications. With a 26 year record, the American Naturopathic Association [ANA] had as its objective, teaching and practicing the natural method of living. Lust writes, “The [ANA] is a union for the mutual advancement of non-drug physicians and other progressive men and women of the United States and Canada who not only lead the natural life themselves but who employ and teach non-drug methods of therapeutics and disease prevention.” (Lust, 1922, 583) He lists the six major health variables which stand as the foundation in Naturopathy. “These essentials are air, light, water, food, physical culture [or exercise] and mind” (Lust, 1922, 583) which constitutes the foundation of the therapies offered, such as “atmospheric cure, the light cure, the water cure, the diet cure, the earth (clay) cure, the work cure, and the mind cure.” (Lust, 1922, 583) The adjunctive therapies or the minor therapies included Mechanotherapy, psychotherapy, electrotherapy, physiotherapy [hydrotherapy and nature cure], phytotherapy, biochemistry, orificial and bloodless surgery. (Lust, 1922, 583) As we can see by these two lists, currently, we have inverted the primary therapies with the adjunctives.

Lust was outraged by the Medical Trusts which systematically and forcefully dominated medicine in America. He described the burden of Naturopathy and the term, Naturopath, as being a form of ‘protest’, its very name . . .

coined in the days of persecution when the New York County Medical Association arrested and fined with heavy money sentences and long prison terms the noble pioneers and humanitarian characters that stood up as representatives of the rational healing art and for the rights of the people. (Lust, 1922, 584)

The primary focus of the Naturopath was “essentially [to be] a teacher in his locality and his mission is rather to prevent than to cure disease.” (Lust, 1922, 584) When the etymology of the words, doctor and physician were analyzed by Dr Yergin, during this period, predetermined that “the term doctor means first and over and above all other things, a TEACHER.” (Yergin, 1923, 227) He adds, “The word PHYSICIAN is from the Greek physis, nature; and the terminal which means a student or philosopher,—one who studies and works according to the laws of nature.” (Yergin, 1923, 227) Yergin counsels, that “this is the high calling to which all naturopathic doctors and physicians are called.” (Yergin, 1923, 228)

The early Naturopaths took that high calling to heart. Herbert Shelton cites Dr Lahn in saying “the highest aim of the physician is make himself dispensable.” (Shelton, 1923, 541) In such a natural medical sys-

tem, the doctor instructs his patients to be independent and take care of themselves. Shelton continues “all disease is an outgrowth of a common fundamental cause—toxemia.” (Shelton, 1923, 541) Shelton, who took a great interest in Tilden’s work and Nature Cure adopted very high ideals in his own philosophy. In this article, *The Functions of a Health School*, he reminded his colleagues that “In our HEALTH SCHOOL the patient learns why he was sick, how he got well and how to stay well.” (Shelton, 1923, 542) And most important, “we teach [our patients] self-reliance.” (Shelton, 1923, 542)

Sussanna Czeranko, ND, BBE

PHILOSOPHY *of* NATUROPATHIC MEDICINE

in their own words

The purpose of philosophy in the practice of naturopathic medicine is to think like a Naturopath. *Philosophy of Naturopathic Medicine* lays out the foundation for clear naturopathic thinking. In choosing the philosophy of naturopathic medicine, the Naturopath recognizes that nature is inherently wise and that abiding by its laws reinforces and sustains individual health and sanity.

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