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# PRACTICE *of* NATUROPATHIC MEDICINE

*In Their Own Words*



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

FOREWORD BY **SHIRLEY S. SNOW, ND, DNB, HMD**

PRACTICE  
*of*  
NATUROPATHIC  
MEDICINE

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Edited by SUSSANNA CZERANKO, ND, BBE  
Foreword by SHIRLEY SNOW, ND, DNB, HMD



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Drs. Benedict and Louisa Lust's Health Resort, Yungborn,  
in Butler, New Jersey at the turn of the century.  
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Precious and remarkable to honor, a century later, the ingenuity and innovation that the early Naturopaths brought to their mission of building our medicine in North America.

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## FOREWORD

Only one who hasn't strayed from her path can tell Mother Nature's story with as much enthusiasm, consistency and truth as Dr. Sussanna Czeranko, ND, BBE. Our colleague has brought discipline and genius to this huge project, reflected in her deep research and organization of these twelve volumes. Five of them are now complete, capturing the history of our medicine in the very words of its creators. So far, we have: 1, the origins of; 2, the philosophy of; 3, dietetics; 4, the principles of; and 5, this current issue, the practice of.

Our naturopathic elders, in their own words, brought forward to us again in these books, best describe the Naturopathic Way: knifeless, bloodless, dopeless, scientific—the practical realization and application of all that is good in Natural Science, philosophy, and spirituality.

The most beneficent reformatory health movement was inaugurated in 1843 by Priessnitz in Gräfenberg, Germany, a small village in the Silesian Mountains. This man had a genius for healing. His pharmacopeia consisted not of pills and potions but in plenty of exercise, fresh mountain air, water treatment in the cool, sparkling brooks; and simple country fare, consisting of wholesome black bread, vegetables, and fresh milk from animals fed on nutritious mountain grasses. The results were extraordinary! Priessnitz's home in Gräfenberg was surrounded by a Sanatorium where the sick came for cure from every part of the world. Doctors came to Gräfenberg too, where they eagerly learned about Priessnitz's healing methods. Nature cure spread rapidly across Germany (the Fatherland of Naturopathy) and throughout the civilized world.

Benedict Lust, one young man with a dream, strengthened by his faith in God, followed the course of several European Naturopaths like Priessnitz and found the way back to health by all natural processes and treatments. It was the priest-Healer Sebastian Kneipp, via Water Cure, who restored to Lust the soundness of mind and body.

It is said, "To whom is given much is expected."

Benedict Lust was commissioned by Kneipp to bring the Kneipp Water Cure to America. The young Lust arrived in America in late 1892 from Michelbach, Germany, a small burg near Gaggenau. Grounded in Natural Healing Methods, he visited health institutions and spread his discoveries. Lust received a D.O. degree from the University Osteopathic College of New York and a medical degree from the N.Y. Homeopathic Medical College; he also held medical doctor licensure in the state of Florida.

In 1901, Dr. Benedict Lust acquired the name Naturopathy, first

coined in 1895 by Dr. John H. Scheel, a Homeopathic physician of German extraction, who operated Badekur, a large Sanitarium located at 121 E. 83<sup>rd</sup> St. in New York City.

Dr. Lust became known as the “Father of Naturopathy” in the USA. In 1897, he founded The American Naturopathic Association (ANA) and was the first to publish a national magazine for Naturopaths.

Dr. Lust was the originator of health food stores in America. Throughout his immensely productive career, Dr. Lust hailed the pioneers of Nature Cure:

The Kneipp cure (water cure system),  
 The Kuhne Theory of Unity of Disease,  
 The Ricki Atmospheric Cure,  
 The Priessnitz Austrian Water Cure,  
 The Schroth Theory of Moist Heat,  
 The Just Theory of Favorability of Acute Disease,  
 The Jenning Doctrine of non-Treatment (let Nature Heal),  
 The Hahnemann Doctrine of the Law of Similars,  
 The Lindlahr Philosophy of Naturopathy,  
 The Hippocratic Oath formulated by Hippocrates.

No “YES” man, he was opposed to all unnatural systems of immunization. Among many other such positions predicated on a devotion to the *Vis* he was also opposed to vivisection; to the administration of drugs and narcotics; to the use of alcohol; to the use of tobacco; to the pasteurization of milk; to the processing of foods; and to experiments on inmates in prisons. Moreover, he was opposed to legislation that prevented a family from attending to its own ills. He was opposed to the use of herbicide and insecticide sprays.

October 1922 at the 26<sup>th</sup> Annual Congress of the ANA at Washington DC, Dr. Lust said, “The time is coming when Naturopathy will be recognized universally; to accomplish this, the Naturopaths must cooperate and give to their cause the true and honest support that conforms with MIRACULOUS POWERS nature had given into their hands.” Almost a quarter century later, on August 30, 1945 at the 49<sup>th</sup> Congress of the ANA came Dr. Benedict Lust provided his answer to a powerful question of that day and of our time too: “What is the future of Naturopathy?” He said:

I can give my opinion in very few words. For fifty years, I have been in the thick of the fight to bring to the American people true Naturopathy; a simple, effective healing system composed of all the Natural forces our God has given to us in abundance. During that period of time, I have had the opportunity to judge

what Naturopathy has done and what it can accomplish. I see the gradual recognition of this true healing art, not only due to the conscientious practitioners but because of the bungling asinine mistakes by orthodox medicine—[to cite one, the fiasco of the sulfa drugs as emphasized disastrously in our armed forces is just one straw in the wind] creating a public distrust in all things medical. The increasing lack of confidence in the infallibility of modern medicine will eventually make itself felt that the man on the street will turn to these self-constituted oppressors and not only demand but FORCE a change! I may not be here to witness this revolution, but I believe with all of my soul that it is coming! Yes! The future of Naturopathy is indeed bright! It merely requires that each Naturopath carry on to his/her best ability.

Exactly five days later Dr. Lust departed from this earth leaving deep, deep footprints in the sand.

I feel humbled and privileged to have been a small, but also a big part of this mode of health care for more than forty years. Over the years I have utilized the Water Cure, Bloodless Surgery, Atmospheric Cure, Naturopathic Manipulation, Kinesiology, locating electrical interference fields, CRA (diagnostic scan), Theory of Ionization, Brain Hemispheric Balancing, Tenscam (Crystals), Gem Healing, Syntonics, Iridology-Sclerology, Zone Therapy, Acupressure, Acupuncture, Essential Oil Therapy, Mud Baths (Thalgo), Foot Baths (herbal), Hair Analysis, addressing the uniqueness of the individuals' nutritional needs, Herbology, Natural Pharmaceuticals, Bach Remedies, Bio Chemical Theory (Cell Salts), HBO, Detox Therapy, Yoga, Nature Walks, Hardening, and more.

To those who may ask where or how long have I practiced Naturopathic Medicine, may I say, respectfully, using a “pat” answer: “I have never PRACTICED my ART nor will I ever. Rather, I KNOW what I am doing!” To quote Isaac Newton “If I have seen further, it’s by standing on the shoulders of GREATS”.

As Naturopathy goes forward, and in our time THE POWERFUL HEALING FORCES of Nature are increasingly utilized in their simplicity by our present and future doctors and by the scientist of the future, it will, as P. Wendell put it, thanks to the sacrifices of the past, present and future BENEDICT LUSTS.

Shirley S. Snow, ND, DNB, HMD  
Manchester, New Hampshire  
April 2015

## PREFACE

*Practice of Naturopathic Medicine*, the fifth book in the *Hevert Collection*, brings together a sampling of therapies that the early pioneering Naturopaths used to help their patients restore health. These articles, chosen from the Benedict Lust publications spanning from 1899 to 1923, show the eclectic scope of their vision of what was possible therapeutically using what Nature provided. The essentials: air, water, sun, earth, diet, exercise and breathing never failed to be the mainstay of the early Naturopaths armamentarium as they added new methods alongside the old. There are therapies that did not survive for good reason, yet there are others that quietly vanished in North America with absolutely no rational or comprehensible explanation. *Practice of Naturopathic Medicine* does not include hydrotherapy and its various applications, nor herbal medicine, mind-body medicine or physical exercise. These therapies will have their very own books to highlight their contributing wealth of information.

We can glean from these pioneering Naturopaths their fervent belief that Nature was orderly, intelligent and purposeful. As I write this last sentence, the quiet and measured voice of Dr. Jared Zeff comes to mind. There are other voices too; those of Father Kneipp, Adolf Just, Louis Kuhne and others, who left an indelible mark upon the emerging Naturopaths as they forged ahead creating natural, healthy and viable alternatives for medical care in America. The women and men who followed in these men's footsteps took care to replicate and model therapies in North America that would endure and offer the very best in health care. The operative word is "health" which was the unnegotiable goal for these early Naturopaths. Guiding sick people towards health meant the abandonment of toxic substances such as drugs, vaccines and other medical interventions that did harm rather than support the body to restore health.

Such remarkable elders are still among us, keeping the flame of Naturopathy alive in all the quarters of America. Dr. Shirley Snow, who has practiced naturopathic medicine in its many manifestations for more than 40 years. Her service to the naturopathic profession goes beyond the ordinary, and her contributions are many. Legendary on the East Coast for her advocacy for naturopathic licensure, she was instrumental in achieving licensure in New Hampshire and for years of continuous lobbying to reinstate the "sunsetted" Florida naturopathic legislation. While simultaneously juggling a busy practice, she served on the boards of Pacifica College of Naturopathic Medicine in California, and Southwest College of Naturopathic Medicine in Arizona.

An outspoken proponent of Nature Cure, Dr. Snow continues her traditional naturopathic practice to this day out of her beautiful home office in Manchester, New Hampshire. Her love and work for the good of Naturopathy are truly worth emulating. We are blessed to have Dr. Snow as one of our own.

The practice of Naturopathy of our forbearers was undertaken with conviction and the knowledge that the body had the capacity to heal. What becomes quickly apparent in these articles is that the early Naturopaths were steadfast in their beliefs about how the body healed and in their commitment to support the body's own healing mechanisms with appropriate therapies. Their eagerness to help patients recover from illness energized their exploration and use of therapeutic options.

The attraction to new, emerging therapeutic tools never ceased for the Naturopaths. They were early adopters of electro therapeutics, for example, not hesitating to combine the new with the old. One such innovation was the Violet Ray, perfected by the brilliant Nicola Tesla. Another example of openness to new approaches were diagnostic tools such as Iridology, embraced enthusiastically by Henry Lindlahr but criticized by the Regulars as lacking in scientific rigor. However, hasty skepticism abated for our early forebears after they read, as a case in point and typical of the writing in this collection, Lindlahr's compelling account of the management of a severely ailing patient. (pp. 248-249) As we witness currently, our detractors still discount as unworthy or illegitimate Naturopathy as a medical system, not recognizing its grounding in medical science in our era of progressive research activity and publication in epidemiological and basic science studies and clinical trials at centers such as NCNM's Helfgott Research Institute, Bastyr University and the Research and Clinical Epidemiology Department of CCNM.

The A.M.A., from its inception in 1845, has focused its sanitizing mandate on eradicating any and all competing medical systems. A half century later it was persistently dogging other medical groups such as Naturopathy, Chiropractic and Osteopathy. By 1904, though, Osteopaths, even though under assault, had not yet been assimilated. One of their leaders characterizes the tensions of the period. C. W. Young admonished medical professionals to keep an open mind and to not "make the ridiculous mistake our learned medical friends have made in calling Osteopathy vile," and urged his colleagues to eschew "many other opprobrious epithets before they had investigated " (Young, 1904, 68). He cautioned, "We have much to learn and much to listen [to]. Science is advanced by accumulating facts and by demonstration and not by hurling epithets." (Young, 1904, 68)

The role that science has played in medicine pivots on objectivity and the quest for truth. The scientific foundation that medicine sits on has always carried with it a wide range of opinions whose continuum ranges from blind allegiance to ethical doubts about self-serving motives. The censorious name calling that has been hurled at Naturopaths from the period of these articles to the modern period is that we practice quack medicine based on quasi science. Biomedicine, also known as allopathic medicine, has no monopoly on scientific inquiry. In fact, medical science itself has a vulnerable underbelly. John Ioannidis, in this connection, reported his findings in *Scientific American* of the false and exaggerated results in peer-reviewed scientific studies. He notes, "The problem is rampant in economics, the social sciences and even the natural sciences, but it is particularly egregious in biomedicine. Many studies that claim some drug or treatment is beneficial have turned out not to be true." (Ioannidis, 2011, 16) Invariably, and with equal applicability to the field of medicine, noisily appropriating science has not precluded medical disasters, from calomel to thalidomide, from shocking chronicity levels in North America to the hijacking of the U.S. national treasury to the tune of 18% of its GDP.

The writers here remind us that the early Naturopath's trust in Nature with its immutable laws has provided a solid foundation that would endure, while western medical science would often falter with each new discovery, forcing new text books and clinical recalibrations to accommodate the updated and constant changing truth. A pioneering, contemporary naturopathic leader, Dr. Joe Pizzorno, has made this point very clearly, "Conventional medicine says every ten years, 50% of what they thought is wrong. That doesn't happen to us. Our medicine is rooted in the truth of Nature." (Pizzorno, lecture at NCMN, 2013).

The lexicon of our forebears does not reflect the familiar latinate jargon of contemporary scientific terminology. Their language can be rediscovered in these pages. It is a terminology which affects our understanding of their messages, phrases and descriptors which accompanied the therapies which was vital for the correct and effective implementation of the various applications about which they wrote so prolifically. Much of the early Naturopathic lexicon is gone, unfortunately, and with it, valuable tools to understand how to use forgotten or underused therapies. In an upcoming book, *Hydrotherapy of Naturopathic Medicine*, I will be exploring such forgotten words that gave meaning to the many therapies that we have abandoned. Once the words have been lost, an inevitable accompanying consequence is the diluting and even obfuscating of the therapies themselves. The convenience of highly monetized drug and surgical regimens and strategies which excuse the patient from a responsibility for his or her own health, concomitantly eroding the primacy of

prevention in health promotion, is reflected in the words our patients hear from us, and in the universe of discourse of the medical professions themselves. One might keep in mind the curious disconnects and accompanying meanings of contemporary terms such as “complementary”, “alternative” and “integrative”. Complementary and alternative to what? Integrating what with what? The very words of the medical professions make meaning and convey assumptions which have a strong bearing on the nature and effectiveness of the medicine itself.

Making sense of this shifting lexicon of definitions, terminology and descriptors is one very good reason, then, to sift through the archives which comprise our history. Hmmm, we may conclude in our reading of materials from a century ago that the human body has not morphed as quickly as our gadgets and concoctions. We might be less persuaded about the social contract which has accorded allopathic medicine a dominative position in North American and even global medicine. These articles will remind us again, as if for the first time, that one thing *is* very certain in an uncertain universe, and that is that the old Naturopaths listened and trusted the counsel of Nature. Given the choice for the quick fix of drugs and vaccines, they steered their patients to choose natural means of acquiring and regaining health. We might be quick to dismiss the old books as antiquated and having had their day, but trust me, they convey a wealth of clinical pearls that we would be best to revisit, re-embrace, and celebrate anew.

The library housed at NCNM is unique and impressive. Dr. Rick Severson, former NCNM librarian, calculated that no more than 36% of the NCNM collection can be found in 10 or fewer other libraries, and that 16% of the our collection or 2,349 titles, is unique to the NCNM library. “That means we are the only library in the country that owns those things.” (Severson, 2012) The NCNM library routinely attracts visitors from the medical community in search of lost and forgotten books. It would not surprise the writers of the articles in this present volume to witness Allopaths in full circle, in search of the very therapies some of which we use less, and have even discarded. That biomedicine professionals are just now co-opting therapies, concepts and protocols long safeguarded by Naturopathic Medicine may feel hypocritical, but it is also indicative of the power of Nature, a central tenet in our philosophy since the very beginning.

I want to thank everyone who has breathed life into this volume, fifth in the Hevert Collection series, *Practice of Naturopathic Medicine*. Behind the glossy cover are hundreds of typed pages which were patiently

transcribed by many, magnificent students at NCNM. In fact, so far there are over 1000 articles typed manually, selected after much reflection and deliberation, from the Benedict Lust publications to become the essential content of this volume, the preceding volumes and the upcoming volumes of the *Hevert Collection*. There are many more articles still in the queue as this series emerges and is propelled toward completion.

Let me acknowledge every NCNM student who typed or proof read articles while navigating their intense course loads and juggling their personal lives. Huge heaps of enduring gratitude to *Adam Dombrowski, Anemone Fresh, Avishek Saha, Craig Merhmann, Delia Sewell, Delores Stephens, Elizabeth Wade, Erin Conlon, Fiona Campbell, January Bourassa, Jennifer Samson, Karis Tressel, Kirsten Carle, Lauren Geyman, Lucy-Kate Reeve, Megan Hammel, Misty Story, Olif Wojciechowski, Rebecca Jennings, Tristian Rowe*, and all those whom I am inadvertently missing here. Their work is an essential element in the substance of this book. The words and images when captured by our imagination and our commitment to Naturopathic Medicine mean that we can wander into the past century to rediscover our roots, to anchor ourselves for the present era.

I am indebted to the painstaking hours that *Adam Dombrowski* spent carefully scanning images from the Benedict Lust' journals. Thank you Adam. And, as this book project continues, my appreciation for the invaluable organizational help that I had received from *Dr. Karis Tressel* at the commencement is a daily reminder that book making is an undertaking of an entire community. Karis continues to be my diva of anti-chaos as this conveyer belt speeds along. She has unfailingly helped with technical details that often elude me. I am deeply grateful for her profound love of traditional Naturopathy and her loving tenacity with this project.

Indeed, 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 to trust Nature's power of healing! Pay careful attention to your patients and they will feel enlivened to have found their way to you.

I am very grateful for the encouraging support of the Hevert Corporation here in America and in Germany. Thank you and my most gracious accolades to Americana and Wolf Aulenbacher in America and to Mathias and Marcus Hevert in Germany for believing in the impossible. Yes, we can create 12 books that are an exquisite testimony to the power of Naturopathy. Much gratitude, as well, to the unwavering,

behind-the-scenes support of the Board of NCNM, Dr. Sandra Snyder, Susan Hunter, and Jerry Bores who understood from the beginning the importance of this project. I especially would like to thank Kathy Stanford, Director of Human Resources at NCNM for her caring and perceptive observation that my small postage stamp desk was not ideal for a working space with so much paper, so many piles, and so many interconnecting parts. I thank you for providing me with a work station which moves in resonance with the work at hand. Now, in mid project, I'm hitting a stride which includes more than enough space to keep the avalanche of materials and people organized.

I applaud and pay homage to the Fourth Lloyd Productions, Nancy and Richard Stodart, our designers and coaches extraordinaire, who guided NCNM Press and me with alacrity every dance step of the way. To Nancy, I am indebted for her dedicated stance on excellence in every realm. Thank you, Nancy for your constant attention to perfection, your encouragement and insights. From you Nancy, I have learned the art of orderliness that has opened up a new vista of possibilities. It is indeed feasible to keep hundreds of papers organized and accessible at all times. I am awed too by Richard's delicate renditions, converting faded images into artistic manifestations. Richard has transformed century old scanned images into art over and over again. Indeed, the number of pictures increased dramatically in *Practice of Naturopathic Medicine* and with your patience and love of perfection to detail, the illustrations have brought the therapies to life.

This book would be completely irrelevant if it were not for the thousands of Naturopaths working in their communities day after day and year after year, keeping the practice of our medicine alive. Your work and dedication are a testament that Naturopathy is worth doing, that Naturopathy is critical to the health of the planet and its people.

Lastly, I want to thank my dear and loving husband, David Schleich, who has the patience of a saint. Without your daily inspiration and attention, I would not be able to see just ahead, a few thousand pages from now, the sweet taste of crossing the finish line. Daily my woes and concerns blur, but he guides me to a sane refuge, hears me out, listens with genuine curiosity and offers me the wisdom to carry on. "One eye on the manuscript in front of you; one eye on the future," he often says. Without your support, I would not have found my way to the end of this book, the fifth of a dozen. Taking an idea for a writing project and manifesting it in books which line doctors' and students' shelves takes a lot of energy. I am deeply grateful that David shares my love of history and listens to my stories with appreciation, wonder and awe. When I get stuck, say, in 1900, he always helps me find my way back to the present.

You may find that some of the sentences in the writing of our forebears can be a mile long or embellished with words no longer in our current vocabulary, but this is on purpose. Stay the course. These articles have been carefully transcribed and edited to ensure that you are escorted safely in an era precious in our formation. So, settle back in a comfortable chair with some green tea, and enjoy these articles chosen from the past and from our elders *in their own words*.

Blessings,  
Sussanna Czeranko, ND, BBE

*Here removed from the bustle and turmoil incident to large cities, one finds an alleviating balm spiritually and physically in the unsurpassed bounty of nature, which goes a great ways towards recuperation of health, particularly if, as is the case at "Bellevue", such hygienic surroundings are supplemented by a common-sense diet, cooking being done in such a manner that food is not only prepared to please the taste, but upon scientific principles, which insures the best results nutritively.*

—Louisa Stroebele, 1899, 141

*Health is the foundation of all happiness; man can enjoy all earthly pleasures only in the measure of his health.*

—Adolf Just, 1903, 45

*Many thought it very strange and could not understand how it was possible to get the feet warm by cold water or snow. But it is not only that, such treatment also hardens altogether and prevents many diseases, which is quite natural.*

—Sebastian Kneipp, 1904, 38

*People ought to understand that a physician can never cure but only support the natural powers of the patient.*

—Benedict Lust, 1908, 2

*The most noble object of the Nature Cure is to prevent all diseases. If diseases and all the evils of the body are to be prevented each individual must first of all begin to live a more natural life. Almost everybody is guilty of transgression against Nature.*

—Benedict Lust, 1908, 82

*If we stop for a moment to consider that the body is not an assembled machine but a growth from one cell, we will realize that every part of the organism is related to every other part, and related in such a way that no one part can become disordered without affecting every other part.*

—William Freeman Havard, 1920, 235-236

*Our efforts in treating the sick should be directed in assisting Nature in her efforts at restoration. All changes in the human body, whether it is in life or death, are governed by natural laws. We do not break natural laws; they break us.*

—Charles H. Duncan, 1923, 774

## INTRODUCTION

As Naturopaths we discover many sensational therapies. There are some remarkable ones, though, which we may well have missed on our journey because they have slipped into the shadows over the years. *Practice of Naturopathic Medicine* is all about rediscovering those pearls. This book is a collection of articles carefully selected from among the abundance of writing found in Benedict Lust's journals, in particular those published from 1899 to 1923. Here you may be surprised to discover old therapies that feel completely new. Sadly, some of these simply vanished without a trace, not only in the practice repertoire of thousands of contemporary Naturopaths, but also and alarmingly in the didactic and clinical curricula of our accredited schools. Many of these therapies are in the shadows not because they did not work for the patient. On the contrary, their place in the early Naturopathic armamentarium was prominent precisely because they *did* work, and they worked when patient care options were limited and often ghastly. The question of their disappearance from our repertoire isn't rhetorical; it's historical. My hope is that there will be some therapies described in these pages with which you are familiar, after all, or which you will want to know more about. It is my hope too, that the actual words of our forebears will pique your curiosity and make you eager to reintroduce them into your practice.

As I mentioned, even though some of these old therapies appear to have vanished into thin air here in North America, these same therapies can still be found in active use by Naturopaths and medical doctors alike, in other parts of the world. In Europe and Asia, for example, I have happily come across people who are still able to choose key elements of their own health care. They are not corralled by insurance health plans and public health policy into an allopathic cascade. These patients and their health care providers see wisdom and have long experienced results using such therapies. Sadly, though, such places are everyday fewer than before, in the face of biomedicine's highly monetized, invasive, drug-based frameworks and approaches.

The unassuming simplicity of the early Naturopathic therapies may raise the concern that what may have been good a hundred years ago could well be less relevant today. In this regard, some argue that we live in a completely different world which requires different health strategies, a world in which the cumulative effect of multi-generation vaccination regimens, drug therapies, debased food sources and degraded environments constitutes a new normal. In that world we worry a lot that our patients also face a vastly different cultural milieu a century after our founders, a landscape where the popular culture excels at weaning toddlers on iPads

and pabulum, and exposes them to every imaginable combination of processed food, marketed as wholesome options, but in actuality at high cost to their health. In the stressed, fast culture in which the contemporary Naturopath practices, we worry too about the escalating consequences of sedentary life style choices, with its accompanying obesity crisis, its long list of accompanying chronic diseases, the cumulative effect of all of which is the threat of severe harm to health and economies, even in developed countries. Naturopathic doctors today watch exponential growth in autism levels and other calamities among our young, rampant chronicity among our elderly, and the unnecessary hijacking of almost twenty percent of our GDP by the biomedicine complex.

And never mind the poor in North America and elsewhere, who struggle to get and sustain the simple necessities, such as clean potable water and adequate food for their families and their extended communities. In such a terrain, there has never been a more dire need for the practices of Naturopathic Medicine to be implemented in our communities and embedded in our health care policies. It may well be time, then, to revisit many of the wise therapies our elders practiced with such success in their equally turbulent times. Reviewing the Benedict Lust journals and studying the problems our Naturopathic forebears faced a hundred years ago, I am awed by their bravery and confidence, whether guiding patients toward wise lifestyle choices or treating disease head on. It is not the case that the conditions and diseases that Naturopaths faced were easier. These articles exude their confidence in what they considered to be solid tools of naturopathic practice. Some of the best of those tools you will find in these pages.

The early literature reveals unequivocally that our early elders did not endorse drugs, in the main because they considered them dangerous, but also because drugs were then, as now, not compatible philosophically, or in many cases, pragmatically, with naturopathic teachings and patient care. Today in my corner of North America, we can prescribe pharmaceuticals, but into the bargain we risk migrating away from our philosophical roots. At one time our tools offered certainty and success which kept us aligned with those principles. The terrain of our practice today, though, has been affected by an allopathically determined set of standards of care with which, in those states where the regulatory framework accords us primary care status, we are obligated to comply. This compliance, though, can easily be accompanied by a dilution of confidence in the traditional therapies and approaches of our forebears. With all of the heroic tools at our fingertips, we drift from our traditional therapies in the exchange. It would be one thing if the old therapies did not work; it is quite another, because they do and always have.

There is an irony afoot these days, in that the biomedicine commu-

nity is steadily co-opting many such traditional tools and ideas. However, it is not an irony which belongs only to the early twentieth century. Ten decades ago Henry Lindlahr himself was enraged that he was censured for his use of natural therapies when treating infected wounds; censured, in fact, by the very Allopaths who often commandeered such natural methods. He reported more than once, when a particular therapy was successful, that it was assimilated by medical doctors with impunity, as if they were its inevitable and natural custodians, responsible for its discovery and success all along. Lindlahr recounts, for example, “Ever since I publicly began to teach and practice Nature Cure, I have maintained in lectures and writings and demonstrated in daily practice, as examples in point, that the natural and most efficient treatment for wounds and open sores consists in exposure to air and light, and that the best of all antiseptics is lemon juice diluted with water.” (Lindlahr, 1918, 124)

A lengthy citation is worth a moment here; it points out this unfortunately all too common occurrence faced by Naturopaths of his era, and familiar to us today. I am reminded of the enthusiasm of modern day Allopaths whose ‘integrative medicine’ pronouncements repeat pointedly that their profession will invade, where convenient, the very spaces our profession held, under duress, for decades. He writes, citing a specific circumstance:

Some time ago, Chicago dailies announced in a leading article, “The Most Recent Wonderful Discovery of Surgical Science”. They related that, thanks to the discovery of a prominent surgeon in one of the great West Side hospitals, wounds were now being treated with uniform success without antiseptics and germicidal agents, and that this revolutionary treatment consisted solely in exposure of the wounds of light and air. The article concluded by saying that such a revolutionary discovery could be made only by a great and learned surgeon. ... Until recently I was in danger of arrest and trial for malpractice for teaching and practicing this very “recent wonderful discovery of surgical science”. (Lindlahr, 1918, 124-125)

When we have confidence in the healing power of Nature, and when we rediscover the profound value of Nature’s bounty, our practice accumulates into case histories with stunning results. As we read these early accounts of naturopathic practice in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, we must remember to read between the lines “in their own words” the accounts of these early champions of Naturopathic Medicine to grasp their passion and earnest desire to choose the bounty of nature (earth, air, water, nutrition) as the platform of their treatments for patients, above all else. What I love about the actual words of these men and women in

Practice of Naturopathic Medicine is that they invite us to revisit the wisdom and record of their practice. We encounter our naturopathic elders with a professional intimacy which familiarizes us with the therapies they used to combat disease and which gives us pause to marvel at their heroic attempts to guide their patients back to health. Their words are rich pearls for us to this very day.

What tools did the early Naturopaths contain in their *armamentarium*? Let us begin with Louisa Stroebele, whom Lust within a few short years married. The first article in *Practice of Naturopathic Medicine* comes from one of the first English articles published in the *Amerikanischen Kneipp-Blätter (1896 – 1899)* edited by Benedict Lust. Long before she met Lust, Louisa Stroebele had created a mountain air resort in Butler, New Jersey, modelled after the work of Father Sebastian Kneipp and Arnold Rikli, both of whom advocated fresh air, sunshine and water therapies. In addition to her article, Miss Stroebele placed a full page ad for her *Bellevue Retreat Center*. She was the sole proprietor of this health establishment which would soon be transformed into a “Jungborn” after she and Benedict Lust formed one of the most enduring and championing partnerships that Naturopathic medicine would ever witness. Their union on June 11, 1901 cemented not only their marriage, but also a unified vision for “Jungborn”, and for a new profession, *Naturopathy*. The catalytic accomplishments of Benedict and Louisa Lust across their lifetime set into motion a health movement, the genesis of Naturopathy.

In this article, we learn about some of the core therapies employed by the early Naturopaths as they enthusiastically embraced Nature and Health. In 1899, the rudimentary therapies used included an open air swimming pool, air-, sun- and Turkish steam baths, as well as healthy food based upon sound dietetics. The number of therapeutic offerings would multiply quickly within a couple of years after the appearance of this article. Stroebele had previously acquired training in dietetics in England, which would become her strong focus while working with Benedict Lust. She is emphatic here in her description of the importance of healthy food: “At Bellevue, such hygienic surroundings are supplemented by a common-sense diet, cooking being done in such a manner that food is not only prepared to please the taste, but upon scientific principles, which insures the best results nutritively.” (Stroebele, 1899, 141) Bellevue was a mecca for early healthy Dietetic practice, among the dense forests and exquisite hills of the Ramapo Mountains.

Another interesting historical tidbit to be found in this early testament to these two people who were so central to Naturopathy’s launch and early growth is the address at the bottom of the page. The very last line on the page subtly references their cooperation, directing Bellevue patrons from New York to “the City Office: 111 E. 59<sup>th</sup> St., New York.” (Stroebele,

1899, 141) This was the address of Benedict Lust's first Kneipp Health Store and where he began practicing as an "Hydropathic Physician", one of the very first indications of their collaboration. Sadly, this building no longer stands. In its stead we find a large multi-story office building ironically housing today a Botox Clinic on the ground floor.

Stroebele's voice was not solitary. Women were welcomed as writers and practitioners in the new Naturopathic profession from the very start. Carola Staden, for example, who practiced alongside her husband Ludwig Staden in their Brooklyn office, writes about a new therapy called the "Thure Brandt system". Ludwig specialized in pediatrics and hydrotherapy and Carola specialized in gynecology. The then prevalent use of corsets meant that many women presented in the early 20<sup>th</sup> century with abdominal and pelvic mutilation accompanied by horrific pain. The Thure Brandt method of internal massage was developed by an officer in the Swedish Army who later studied at the Central Institute of Massage and Gymnastics of Stockholm. (Staden, 1900, 23) The Thure Brandt System reminds us of the ancient Mayan abdominal massage, a non-invasive external massage that gently guides the uterus in place for women. Staden became an advocate of this massage therapy, helping women with uterine displacements and pelvic distress. She describes the procedure as an "internal massage [in which] Thure Brandt combines a long series of gymnastic movements." (Staden, 1900, 23) Others such as Henry Lindlahr and the Lusts also embraced this massage therapy for women in their own clinics.

In the third article of this book, we encounter an emerging fascination with electricity as a healing modality in this era. In 1900 electricity was brand new and the discoveries of Roentgen's x-rays and Marconi's wireless telegraph stimulated interest to extrapolate possibilities for the use of electricity in treating the human body. As an example of such strong interest is G. H. Schaefer's exuberance for electricity. He exclaims, "Electricity is present, not only in all the objects of nature about us, but also in every human and animal being; therefore, I maintain that it is this which constitutes the primal cause and preservative force of the life of functions." (Schaefer, 1900, 110) His enthusiasm overflows with examples of what this new science had to offer the naturopathic health field. In one, he describes the work of, Jacob von Narkiewicz-Jodko, a Russian, who in 1896 "by means of experiments in the domain of electricity which he conducted for years, succeeded with the aid of photography in getting the results of his examination of the electric phenomena of both healthy and sick people in a permanent form". (Schaefer, 1900, 110) Narkiewicz-Jodko's photography experiments are quite similar to the Kirlian photographs capturing auras and electrical fields which were discovered later in 1939.

Schaefer was so enamored with the new field of electricity that he could see no wrong in exploring its use. Just as today, we find ourselves worried by the suffering of our patients, our search for a therapy to help them is ever constant. In this regard, Schaefer developed a device in which he had full confidence. He states, "I maintain that every disease, call it what you will, may be cured with my apparatus, provided the organs, structure, tissues and cells are still in a condition to perform the physical and chemical functions necessary to a cure." (Schaefer, 1900, 111) Notwithstanding Schaefer's enthusiasm and enterprise, some of these early electrical devices were fraught with problems such as electrical shocks and were not as harmless as Schaefer maintained. Electrotherapy evolved and in the next couple of decades, we see the progression.

While the field of electricity applied to health devices and protocols captured some Naturopaths' attention, water therapies were consistently their favorite therapeutic tools. In the early days of Naturopathy, the literature shows repeatedly that Father Sebastian Kneipp exerted enormous influence on the treatments used. For example, his theory of *hardening* was central to hydrotherapy. Benedict Lust explains: "By hardening the constitution we mean making it capable of resistance, especially to cold, and of remaining unaffected by unfavorable weather." (Lust, 1900, 152) The use of cold water was an important element in hardening and Lust gives details on how to harden the body. "The best means of hardening the system are, however, short cold ablutions and baths of no longer than a minute's duration." (Lust, 1900, 152) Kneipp had a reputation for applying freezing cold water on his patients; yet, the length of time involved in exposing the body to cold was extremely short. It is worth noting, though, that what the early water cure practitioners perceived as acceptably warm, we would experience in our day as being shockingly cold. Our love affair with hot showers and baths has displaced the neutral or cool waters, characterizing them as intolerable.

Indeed, our aversion to cold temperatures has redefined cool and neutral temperatures as not appropriate for our patients. Cold waters for hardening in multiple forms were the main therapies offered at the early health sanitariums in North America. Earlier, I mentioned Louisa Stroebel's Bellevue health retreat where she and her staff provided baths and good nutritious meals to complement Kneipp and Rikli's water cure and sun cure therapies. In 1901, we see another infomercial describing the therapies now offered at Butler, New Jersey. The name, Bellevue, has been replaced with "Jungborn" and the offerings have multiplied. Another very significant detail in this ad placed by Benedict and now Louisa Lust in July, 1901 is that the former health retreat center has a dual mission of offering courses in Naturopathy as well as being a health haven.

Prior to this date, in fact, the word "Naturopathy" is absent in the

Lust journals. While Sebastian Kneipp is front and center in this ad, we are witnessing a subtle transformation of Kneippianism that dominated the previous Bellevue and the emergence of Naturopathy when we review the list of therapies offered at the Jungborn. The change of the name of the health establishment offers clues about the transformation. *Jungborn* as the new name was a significant and monumental change. First, Jungborn was the creation of Adolf Just, a young German who revolutionized and introduced a consciousness of health with his book, *Return to Nature* in 1896. Lust became a Nature enthusiast following Just's recommendations in his book. It is important to recall that Just's book was published five years after Louis Kuhne's book, *The New Science of Healing* [1891] and that both of these books left an indelible mark on the young men and women pioneers of Naturopathy. In essence, the therapies introduced by Kuhne, such as the "frugivorous diet", the "friction hip bath" and the "steam bath", as well as the earth cures and the vegetarian diet derived from Just's *Return to Nature* had a huge impact on the form and function of Naturopathy, determining much of its future.

Before Kuhne and Just, the Kneippian water cure treatments had dominated the therapies offered by the Kneipp adherents in America, Benedict Lust and Louisa Lust among them. But after the publication of Kuhne's book, shifts and innovations slowly transformed the sanitariums. Just's book was the impetus that opened up the gates to embrace all that Nature had in her bosom. So, as one reads the activities offered at the new Jungborn in Butler, New Jersey in 1901, one can profoundly appreciate the vision and earnest love that Benedict and Louisa Lust had for Naturopathy. The inclusion and expansion of therapies now include "hip baths [Kuhne], ... whole or partial sand baths and ... [and]sleeping in the open air [Just]" (Lust, 1901, 198) When reading their list of therapies offered, who wouldn't want to go there to restore his or her health? The Jungborn was birthed in 1901 and became a center for health enthusiasts from around the world. The reach of the Lusts was quickly that broad.

One of the treatments offered at the Jungborn was massage. What becomes evident is that when new devices were invented and new therapies discovered, Benedict Lust made a point of including articles about them in his journals for others to discover and try. The "massage roller", for example, was quite popular with the early Naturopaths, quickly becoming a useful, new tool to deliver massage therapy in a novel way. New therapies always had an irresistible attraction for Naturopaths, who were consistently eager to try the latest and the newest methods in their quest to help their patients. The Massage Roller was "devised by a New York physician, Dr. W. E. Forest" (Lust, 1901, 245) and could be used by the patient herself or by a practitioner on the patient. Massage rollers still continue to be a consumer item for those who want a convenient

fix for pain. These rollers, for example, were touted as being valuable in the treatment every possible condition a patient could present with when walking into a clinic. Lust elaborates: “The Massage Rollers can be used for all functional troubles like dyspepsia, constipation, biliousness, nervous exhaustion, neuralgia, rheumatism, obesity, etc., and used over the entire body they will be found a great promoter of health and muscular elasticity.” (Lust, 1901, 245) Lust offers numerous examples of how to use the Massage Roller.

Physical ailments needing to be treated could easily be addressed by starting off with a home remedy such as the massage roller; however, physical therapies would soon evolve and find expression in other medical systems such as Osteopathy. In his journals, Lust included many articles written by Osteopaths about Osteopathy. In these same early days of Naturopathy’s genesis, there was a kinship which grew between the Osteopaths and Naturopaths. Both struggled against the menacing tactics of the Allopaths and both had a respect for Nature. The complete assimilation of Osteopathy as an allopathic medical profession in the modern era would have seemed unlikely in the early days of Naturopathy.

Osteopath George Boller provides an historical account of the rising profession of Osteopathy, ally to Naturopathy in that era. He writes, “Osteopathy was discovered and developed by Andrew Taylor Still, M.D. in 1874.” (Boller, 1901, 269) Boller cites the fundamental principle of Osteopathic therapeutics, remarkably resonating with Naturopathy. He says, “Attention is paid to the general health of the patient, by specific manipulation to the body tissue, so as to promote free circulation of the body fluids, along with attendance to correct hygienic and dietetic rules.” (Boller, 1901, 270) At this time, Osteopathy still had its roots in Nature and had not yet been co-opted by the allopathic paradigm. Boller’s conclusion points out this early symmetry and common ground between the two emerging professions: “[Osteopathy] uses all the therapeutic principles, from a standpoint of nature, such as the use of proper hygienic and dietetic principles, and in fact any principle that is in the line of nature or natural laws of the human body.” (Boller, 1901, 271)

The Osteopaths of today have moved away from this philosophical core, having migrated to the biomedicine paradigms, therapies and scope reflected by USMLE/LCME frameworks for curriculum and clinical training; a long way from their roots. Naturopaths, however, have remained closer to their roots, despite the so-called *green allopath* or the more recent *integrative* inclinations of some of our colleagues. Certainly, the remarkable statement made by the presence of a Jungborn, with its programs and protocols, would have been stabilizing and reinforcing for our struggling forebears as biomedicine invaded every quarter of health promotion, public policy and health care funding.

Central to the Jungborn, in those early days, was its location in the middle of Nature, with abundant opportunities to get plenty of fresh air and exercise. Richard Metcalfe, reporting from that era, reports that exercise and “a strong love of activity implanted [in people] by Nature” were powerful catalysts for lifelong wellness and enduring vitality. (Metcalfe, 1901, 312) Exercise was seen as a vital factor to cultivate the conditions of a healthy, strong and supple body and Metcalfe is quick to remind us that we must make our exercise fun and enjoyable. He states, “It is not sufficient to go daily through a fixed and circumscribed mode of taking exercise. Besides becoming monotonous and spiritless, it only puts in motion a certain set of muscles.” (Metcalfe, 1901, 312) Metcalfe also had much to say about another growing feature of American life, sedentary habits. The hours of sedentary occupations such as office work were as problematic a century ago as today. Metcalfe comments, “Persons confined to the desk or study frequently suffer from this cause; the few muscles brought into play are overstrained, but the bulk of them, as well as the bones, become weak from disease, and general debility follows.” (Metcalfe, 1901, 313) How miserable to be sitting all day.

In a short and insightful article in the first issue of the first Naturopathic journal, *The Naturopath and Herald of Health*, we again encounter Louisa Lust. She writes with wit about annoying people and how they impact our lives. She describes self-righteous, nagging, jealous, complaining people with humorous anecdotal comments, tallying up a long list of such “provokers”. Here is one of her examples: “Of course, there are the jealous people who make life miserable for us. When it is real, with wholesome blood and thundering jealousy which cuts our throats or burns down our houses, the authorities take it in hand; but there is also a smoldering, slumbering kind with their covert envy, who wish us ill without our knowing it. That is the deadly kind.” (Lust, 1902, 42) Louisa, even though she was generally a quiet person who stood behind her husband, also had a great sense of humor and was willing to share it. She ends her piece with a self-reflection that we could all heed on occasion: “But do you know, I sometimes wonder privately if I am, perchance, a provoking person myself.” (Lust, 1902, 42)

Following the advice given by Louisa Lust, we come to an article by Karl Kabisch who shares his wisdom about how natural healing agents work. Today, we are in an addictive relationship with pharmaceuticals and yet a century ago, the drug culture was in its infancy. In this era, Kabisch felt that he needed to explain to those who faithfully relied on drugs how Naturopathy worked. Kabisch states, “The majority of people, when they hear the name Natural-Healing or Naturopathy, have no conception whatever as to the multitude of healing agents over which this method disposes, hence they fail to comprehend how a disease can be

cured by means, other than medication.” (Kabisch, 1902, 65) He lists the therapies that Naturopaths had at their fingertips: water cure, massage, electricity, vibration, and magnetism, to name a few.

Kabisch's article was written in February, 1902, and appears in the second issue of *The Naturopath and Herald of Health*. Naturopathy is just being launched and articles were published to explain what Naturopathy was to a public who had no idea. Cold water was one of the main therapies used by the early Naturopath. It is hard to believe that a simple bath was therapeutic, but in 1902 the leading causes of mortality were the flu and pneumonia. His comment on the flu: “I have treated and am still treating many influenza patients and must say that they and their people usually recover their health and strength with astonishing rapidity, under Naturopathic treatment.” (Kabisch, 1902, 67) We are counselled by Kabisch to administer water treatments to ourselves so that we can teach our patients. Kabisch extols the benefits of Naturopathy, writing further, “Another advantage of Naturopathy consists in its pleasant treatment. How bitter and disagreeable is medicine sometimes; and on the other hand, how agreeable and pleasant is a bath, a poultice, a vapor-bath, gargle or inhalation! Finally, I would like to mention as decided advantage of Naturopathy, that it makes us independent.” This article written by Kabisch 112 years ago provides wise counsel and good examples to carry back to our own clinics.

In another article in the same 1902 February issue, Naturopath, A. L. Wood writes about the “Influence of Water on Health and Longevity”. Wood continues on the subject of how to be healthy. Wood does not claim that health is only achieved with water, and includes fresh air, exercise, rest and mental health. To live a long and meaningful life is far more important than “to simply exist for a great number of years, a burden to yourself and friends, as is too often the case, and both undesirable and unnecessary”. (Wood, 1902, 74) On the subject of how much water we should consume, Wood cites Dr. John Nutt, “Very few Americans drink enough water. Eight to ten glasses of water should be taken,” (Wood, 1902, 76) Early writers like Wood often focused on counseling people about how to live. Drinking, eating, breathing, exercising, sleeping, working, thinking and living were the topics of Naturopathy a century ago.

If anyone had the ear of Nature herself, it would have been Adolf Just. He was 37 years old when he published *Return to Nature*, an international best seller of his day. He embraced the wonders of Nature and wrote about her gifts of healing. He described in great detail the use of earth cure for a host of diseases. Just declared, “Health is the foundation of all happiness; man can enjoy all earthly pleasures only in the measure of his health.” (Just, 1903, 45) To promote and enable what he thought to be genuine health, Just built a sanitarium called the Jungborn [the name

imitated by the Lusts in New Jersey some years later] in Germany's Harz Mountains, where he could show others how to live and be healthy. Adolf Just was the first to sing the praises of "earthing" and to call attention to "the earth's vibratory powers for health restoration".

When he was very sick, Just discovered for himself, that sleeping directly on the earth was restorative. In fact, he advocated sleeping outdoors in all seasons. He professes, "We shall thus soon become aware that nature rewards every step that is taken toward her, for it is still more beneficial and healthful to sleep entirely in the open, than in a light-and-air hut." (Just, 1903, 46) The air-and-light houses were adopted by many in their sanitariums including the Lusts' Jungborn in Butler, New Jersey. These ventilated houses allowed people to enjoy extremes of sunshine and air during the day, and "to have protection during the night against rain; during fair weather it is advisable to place the bed outside the cottage and sleep entirely in the open." (Just, 1903, 46) Just exulted the merits of sleeping outdoors in the fresh air to gain mastery of one's health and was passionate about helping others in their search for health at his Jungborn.

With the same conviction Just embraces overall health, stating, "Health is the foundation of all happiness," (Just, 1903, 45) Augusta Vescilius praises music for its "distinct influence upon life and health". (Vescilius, 1903, 152) Musical therapeutics in her view helped to sooth and relax. She suggests that "the influence of certain keys is that they stimulate and arouse, while others soothe and quiet". (Vescilius, 1903, 153) Music as a healing modality can still be found in the work of toning and in the sacred sounds of Tibetan music bowls. As mentioned earlier, the early literature shows that Naturopaths were esoteric in their choice of healing tools, embracing new ideas and techniques often. In their search for therapies and approaches to wellness, it is not surprising that they included the power of healing music and sound.

Indeed, from celestial realms of music to intestinal regularity, the spectrum of Naturopathic care was extensive and eclectic. Naturopaths also viewed the less elegant process of elimination as a powerful factor in retaining health. In this regard, the enema was praised for its ability "to wash out the intestines and stimulate the peristaltic action". (Lust, 1903, 330) Benedict Lust makes clear that the enema needs to be used correctly and provides instructions on its proper administration. In the case of chronic constipation, he advised that "an enema should never be given until a suppository has been inserted into the rectum and taken effect." (Lust, 1903. 330) Such detail as the use of the enema gives us an insight into its methodology and also into the reasoning that the Naturopaths applied to their various therapies and approaches.

In the next very short article, we get a glimpse into how hypnotism

was used in a case involving the amputation of a woman's leg. This article must have astonished many at the time, noting that no drugs such as chloroform were used to anesthetize the patient during surgery. The woman undergoing the surgery claimed that all she felt were "pins and needles. The doctor reported that there were absolutely no symptoms of shock, and that her pulse and temperature were normal." (Lust, 1903, 339) Advertisements appearing in the Lust journals revealed that hypnosis was used by several early Naturopaths as one of their many modalities.

Kneipp left behind three books on water cure which continue to be relevant and invaluable for Naturopathy. The next article reminds us that all things "water" were associated in early naturopathic practice with Kneipp, whose chief contribution was his concept of hardening. Hardening was achieved easily using Kneipp's signature treatments, which were the gush and walking barefoot on the early morning grass covered in dew, or in the very extreme, walking in the snow in the winter. Kneipp viewed the benefits of the snow as most valuable in the promotion of health. Kneipp elaborates, "Nothing else can be more recommended to young and old than walking bare-footed in snow." (Kneipp, 1904, 38) Walking on snow drew blood from the head to the feet, relieving people suffering from headaches. Another great benefit from *snow walking* was aiding those who suffered from cold feet. Kneipp comments, "Many thought it very strange and could not understand how it was possible to get the feet warm by cold water or snow." (Kneipp, 1904, 39)

Of course, snow walking came with some guidelines that Kneipp devised to make the treatment more efficacious. Kneipp recounts a case of rheumatism that ended well after using snow as the means to eliminate pain. Our current abandonment of cold and cold water might induce us to think that these men and women got it all wrong. Especially when reviewing the many articles on cold water and their miraculous outcomes, though, we can see that we may well need to explore these extraordinary practice pearls from the past to understand cold in a new way.

In that era, the use of cold water was popular and its benefits stellar. Breathing, however, also had a surprisingly significant place in our therapeutic armamentarium. Other than for relaxation or in certain forms and modulations as a stress relief technique, our current naturopathic practice is almost devoid of breathing exercises as a therapy. The early Naturopaths, though, left behind a profusion of articles on breathing therapies. I have collected articles and have compiled a file over an inch thick just on breathing from these early days. This is a neglected and deserted field that may enhance our practice should we grasp the importance of breathing once again. In one of the many articles on breathing, Benedict Lust introduces the "breathing cure" as "pneumathotherapy". Lust is quick to allude to the number of breathing schools verging on "charlatanism"

and reminds us that “the best School of Breathing is a sleeping child”. (Lust, 1904, 52) The child demonstrates the perfect breath with his/her diaphragmatic breathing.

Lust leaves with us seven suggestions, some of which are quite important to remember, “Never breathe through the mouth ... [and] remember that posture is a vital point.” (Lust, 1904, 53) We must bear in mind that a century ago, we were not as grounded in the basic medical sciences and physiology as we are today. Since the days of the early Naturopaths, the work of Konstantin Buteyko, Claude Lum and others have expanded our scientific knowledge such that we understand that hypoxia and hypocapnia have real consequences; so that our awareness of breathing is essential for patient management and care.

In the following article, we revisit Adolf Just’s *Return to Nature* through the lens of an Osteopath, Dr. C. W. Young, whose work we cited earlier and who appeared often in Lust’s journals. Just’s impact upon the North American Naturopaths also included the Osteopaths, who classified Osteopathy as “an independent therapeutic system, and as such includes within everything natural, excluding everything foreign or alien to the body organisms.” (Young, 1904, 66) C. W. Young embraced the same virtues of Nature as the Naturopaths and also became a huge fan of Adolf Just. In a book review published in *The Naturopath and Herald of Health*, Young unfolds the Just story. As a sidebar to this piece, we learn that the book can be obtained from Benedict Lust’s office at 124 E. 59<sup>th</sup> St. in NYC. This new address is Benedict’s second office center in New York and was conveniently located very close to Park Avenue. Today, this building has been obliterated and replaced with a GNC store.

In any case, Young asserts, “The most remarkable claims of *Return to Nature* are made respecting the earth power.” (Young, 1904, 69) Alluded to in an earlier article in this collection, Just’s writing about his therapies of earth also encompassed baths, compresses and a place for sleeping. Sleeping on the earth was extolled by many. Today, there is a movement of “earthing” which simulates sleeping on the earth for its healing frequencies and vibrations. A century ago, Adolf Just originated sleeping on the earth to “receive a sensation of new health, new life and new ... vigor and strength”. (Young, 1904, 69) Young says, “Whoever has not himself tried it and convinced himself of it, can have no conception of how refreshing, vitalizing and strengthening the effect of the earth is on the human organism at night during rest.” (Young, 1904, 69)

Sleeping on the earth was not limited to the night but was also a part of “heliotherapy”, or sun cure. Sun baths were offered as a therapy at the early sanitariums. People would come from the cities to the country retreat centers to take their sun bath, either with loose, porous, or no clothing at all. Lust provides suggestions: “In the hot sun the bath

must be modified, perhaps alternating between sun and shade. Direct contact with the earth is essential.” (Lust, 1904, 87) The sun baths were also accompanied with air baths, or “aerotherapy”. Aerotherapy was a response to the era of confining and awkward clothing styles.

Naturopathy’s choices for garments were loose and made of textiles that included a variety of cottons, linen and ramie which were “non-conducting, non-irritating, non-saturable, refreshing, comfortable and clean”. (Lust, 1904, 89) Lust provides guidance here around clothing, which may at first seem to us out of the sphere of Naturopathy; however, we must bear in mind that Naturopathy was educating people about healthy ways of living at a time when the social norms were often based upon antiquated traditions that often were uncomfortable and led to irritation and pain. Some examples include ill-fitting shoes, the widespread use of wool under garments, and the hour glass waist lines that women were condemned to achieve with their corsets. Naturopaths offered choices to people with sandals, cotton and loose fitting under wear. Lust stressed that “simplicity in dress [was] the third requirement of Nature”. (Lust, 1905, 3) We take for granted that shoes and clothing are comfortable; however, our ancestors were hampered and pained by the clothing and shoe options available to them.

Naturopaths taught their patients that Nature provided all of the factors ensuring good health. Long before the advent of Vitamin D deficiencies, it was so obvious to them that fresh air and sunlight were essentials to good health, yet they knew that their patients, not unlike our own, spent most of their working days indoors. Benedict Lust follows with an absolute truth: “An abundance of Light and Air is the first condition of Life.” (Lust, 1905, 3) Lust speaks also of meaningful work as another condition of living well. In the early 20<sup>th</sup> century, laborers were required to work long days, often 10 to 14 hours daily, with a half a day of rest for every two weeks of work. He states, “Unnatural sedentary habits always bear the stamp of deterioration and weakness, and we therefore honor the attempts to obtain an 8 hour day for those performing sedentary work indoors.” (Lust, 1905, 5) The eight hour work day was endorsed very early on by Naturopaths. Along with work, rest was also considered as a necessary factor in health. The Work Cure and the Rest Cure were considered to be central to healthy living.

Work, to be sure, involved different parameters at the beginning of the 20<sup>th</sup> century than today. Lust, himself worked as a waiter when he first moved to America, putting in long hours with his half a day off every two weeks. It would surprise us, then, to discover that our early forebears had many ways of overcoming the impact of such long work hours on the health of their patients. They evolved therapies to help address some of the physical injuries sustained from over-exertion. Chiropractic was one

of these physical therapies, developed by Dr. D. D. Palmer in 1886. “It took years to discover and develop that which was named Chiropractic, which means hand-fixing. A Chiropractor is one who adjusts or repairs with his hands.” (Palmer, 1905, 287) B. J. Palmer, the son of D. D. Palmer goes on to describe the mechanism of Chiropractic:

Chiropractic finds the cause in pinched nerves of the person ailing, and releases that pressure by adjusting some of the 52 articulations of the vertebral column. In doing this, there is no rubbing, slapping, knife, drugs, artificial heat, electricity, magnetism, hypnotism, stretching or mental treatment, in fact nothing but the adjustment of the displaced vertebra. (Palmer, 1905, 287)

Advertisements of Chiropractors and the Davenport Palmer Chiropractic College would appear frequently in the *Lust* journals. In the beginning there was common ground between the Chiropractors and the Naturopaths, but as each grew in numbers and strength, a falling out occurred, manifesting ultimately in the demise of the single, remaining Naturopathic program in America by mid-century at Western States Chiropractic College in Portland, Oregon.

The early literature shows that each inventor of a new healing modality would profess at one point or another in the introduction and spread of his system, that he had found the panacea for all illnesses. Such was the belief of Adolf Just, for example, who would be associated with Earth Cure. His claims were sincere and rested upon the laws of Nature. Just insists, “If we really care for our health and bodily well-being, we have again to listen to the language of Nature and try to understand it.” (Just, 1906, 23) He found that compresses made with earth, rather than the cold water used by Kneipp and Priessnitz, were far superior. His conviction was firm that earth as a remedy may be a “universal panacea for many troubles”. (Just, 1906, 23) The earth abdominal compress, as a case in point, had marvelous outcomes. Just avows, “As the damp earth produces such wonderful effects on the abdomen by drawing out heat and strengthening of the digestive organs, its application is of great importance in such diseases as nervousness, insomnia, melancholia, fever and so forth.” (Just, 1906, 23) Having used earth compresses for wounds, burns, cuts, bruises, herpes outbreaks, and excruciating pains, I can attest to Just’s complete confidence in earth cure.

Today, earth cure has another label: Peloid therapy, which is essentially the use of mud, peat, clay and other earth materials for the purpose of healing. Peloids are being researched and used in Russia, Germany, Hungary, Czech Republic, Israel, Turkey and numerous other countries where healers still retain their belief in Nature and Balneotherapy. Adolf

Just was the first to bring peloid therapies into prominence, and we are grateful for his insights. Just says, "Packs of earth strengthen and cure the limbs or any part of the body; while lying on the earth cures excitements and feverish conditions." (Just, 1906, 24)

Adolf Just's place in the Naturopathic story is much larger than is commonly understood. He loved Nature and Earth Cure and his book which is often cited in these pages, *Return to Nature* (1896) became an essential textbook for the early Naturopaths. Another giant whose contributions to the foundations of Naturopathy is also less well known is Louis Kuhne. His 1891 book, *The New Science of Healing*, was an indispensable and vital book that every aspiring Naturopath owned. Louis Kuhne, who like Just was revered by the early pioneers of Naturopathy, "was the first one to emphasize the unity of all diseases". (Knoch, 1906, 53) Hans Knoch writes of Kuhne: "Disease is the presence of morbid matter or foreign bodies in the organism. Thus, there is only one cause of disease and also only one disease which comes up in different forms, according to what organ is affected." (Knoch, 1906, 53) From Kuhne we inherited a treatment called the Friction Hip Bath. With this bath, administered in a sitz tub, Kuhne treated successfully many forms of diseases. Kuhne's cites in the last chapter of *The New Science of Healing* 133 cases of a diverse diseases treated in his Sanitarium using the friction hip bath. In the article by Knoch, "The Kuhne Cure", we are given all of the details of Kuhne's procedures for his Friction Sitz Bath.

Knoch also writes about the work of Arnold Rikli, who championed the "Atmospheric Cure" in Veldes, Switzerland. Knoch writes, "Arnold Rikli has received recognition and admiration even from his opponents and opened the way for the triumph of the light-and-air baths." (Knoch, 1906, 58) Louisa Lust was a follower of Rikli and opened her sanitarium in Butler imitating Rikli's model of air-and-light baths. Rikli's sanitarium was located in the Swiss Alps and would become the treatment of choice for tuberculosis which ravaged people in the 19<sup>th</sup> and early 20<sup>th</sup> centuries.

The early Naturopaths knew the intricate balance between Mind and Body and made room for inclusion of all branches of Mind Culture. An example of how they embraced in their practice this mind body connection was with humor. The "Laughing Cure" was presented by Edward Earle Purinton as the ultimate healing for the soul. Purinton wrote many articles for *The Naturopath and Herald of Health* and was a man of many words. Some of his comments regarding women were crude and unkind and do not bear repeating. Some of his other insights and commentaries, though, were timely and astute. His contemporaries considered him strange, quirky and a savant. Regarding the laughing cure, Purinton states, "Laughter is the universal solvent of human woes." (Purinton,

1906, 271) He leaves with us a comprehensive list of 13 reasons why laughter is medicine. His first admonition is that laughter “jiggers the diaphragm and unkinks the solar plexus” and his second, that laughter “mollifies surly stomach and corrects recalcitrant liver”. (Purinton, 1906, 271) You are sure to be entertained by his colourful use of words. He is determined to make you laugh with him.

Our sense of humor helps to dispel fear and anxiety. Purinton adds, “A clear laugh, like a ray of sunlight, shows just where cobwebs are.” (Purinton, 1906, 273) Just as laughter is compared to sunlight, the spring season brings to us a new lease on life. Lust says, “If any season of the year bears a message of good cheer and hopefulness to the sick and suffering, it is the season of Spring.” (Lust, 1907, 139) Our habits during the winter are often plagued with over eating festive and rich foods, lack of exercise, and remaining indoors. He continues, “The vital spirits are quickened, the dormant cells stirred into activity and, where the body is sick, efforts are made by the organism to cast out its poisons. Sometimes the body succeeds without any external assistance.” (Lust, 1907, 139) The Spring Cleanse, in particular, was a time to restore the body “back to its normal, healthy condition”. (Lust, 1907, 139) Lust and others contributed many articles advocating a diet of spring vegetables to help the body cleanse itself. And what better place to accomplish all of this, than Jungborn itself.

The Jungborn [or the Yungborn as it was often called] that Benedict and Louisa Lust operated was a perfect venue for people to come to for health restoration. Lust proudly states, “All modern curative methods known to Naturopathy are employed at the Jungborn and patients have the advantage of mountain climbing and walks for hours in the beautiful private parks belonging to the sanitarium, etc.” (Lust, 1907, 140) Having visited the site where the Butler Jungborn stood, I can attest to the majestic beauty and peace one feels in those woods. The food served at the Jungborn included “the various kinds of nuts which must be deemed principal ingredients of human food and to the fine fruits and berries that are raised and gathered on the property, there is always found a bountiful supply of imported foreign fruit, such as oranges, figs, dates, mangoes, bananas, etc.” (Lust, 1907, 140)

The therapies available during the Spring Cleanse at the Jungborn included earth cure, air and sun baths and, of course, the Kneipp water treatments. Away from the Jungborn, water and air cure constituted a large part of the Naturopath’s tools used in their practice, whatever their location. Despite the familiarity of Nature Cure to Naturopaths, the need to educate the public about what Naturopathy had to offer was an ongoing effort. In a lecture delivered to the German Nature Cure Society in New York City, Benedict Lust provides the secret to health, “The

keynote of Nature-Cure is *without hardening, no strong health.*" (Lust, 1908, 1) He continues, "We partisans of the natural cure live up to our principles: follow Nature." (Lust, 1908, 2) Lust also referenced another key element of Nature Cure and that is, *prevention*. He says, "The most noble object of the Nature Cure is to prevent all disease." (Lust, 1908, 82) The consensus for the early Naturopaths of what constituted health was crystal clear. Lust reiterates what others shared: "Not until humanity has returned to Nature and has begun to obey her laws can the general condition be improved." (Lust, 1908, 82)

An example given by S. T. Erieg on how to live within the laws of Nature was taking a walk in the early morning. Erieg exclaims, "The air at early morning is different than at any other time of the day; it is more invigorating, more life producing; it permeates the body with health and the brain with clearness." (Erieg, 1908, 179) He continues on the importance of walking, "There is no exercise that affords so much pleasure and holds so much in store as the means of walking." (Erieg, 1908, 170)

Another therapy that was embraced by Naturopaths was Homeopathy. Dr. Rudolf Weil expressed his displeasure with his own colleagues and their "great ignorance of the nature of Homeopathy". (Weil, 1908, 297) He adds, "Nothing hinders the art of healing more than narrow-mindedness and stubborn loyalty to a certain principle." (Weil, 1908, 299) He viewed Homeopathy as a kindred complement and entirely harmonious with the water, light and air treatments found in Naturopathy. He states, "After long experience I believe that Homeopathy combined with the natural healing agents will produce the best and speediest results." (Weil, 1908, 299) The clinical successes of Homeopathy found in the Homeopathic Journals during the numerous epidemics that ravaged America are testament to its superiority as a medical system.

Jaquemin's article, next in this collection, stresses the importance of "Climatology" in Naturopathy. Climatology was a branch of medicine begun in the 19<sup>th</sup> century that studied the influence of climate on health and disease. There is a journal that exists still today that can be viewed online called *Archives of Transactions of the American Clinical and Climatological Association [ACCA]*. The ACCA publications began in 1884 and have endured until the present day. We can glean from these invaluable historical documents the dialogue that took place on climate and Balneotherapy even among the early Allopaths before their practice domains became dominated by pharmaceuticals.

In the early 20<sup>th</sup> century, tuberculosis continued to be a health menace and was the second leading cause of mortality in the USA. Knowing what kind of climate these patients needed and where to send these patients for a cure was investigated with rigor. Jaquemin writes, "Whatever the differences of climate and of the meteorological factors at the various

# PRACTICE *of* NATUROPATHIC MEDICINE

*in their own words*



Photo of Dr. E. K. Stretch

*Practice of Naturopathic Medicine*, the fifth title in the Hevert Collection, provides a rich sampling of therapies that the early pioneering Naturopaths used to guide their patients to renewed and sustainable health. These articles, chosen from Benedict Lust publications spanning 1899 to 1923, demonstrate the eclectic scope of their vision and celebrate what was possible therapeutically when using essentially what Nature provided: air, water, sun, earth, diet, exercise and breathing. These core elements of naturopathic medicine never failed to be the mainstay of the armamentarium of early Naturopaths as they introduced new methods alongside the old.

When we have confidence in the healing power of Nature and when we rediscover the profound value of Nature's bounty, our practice accumulates case histories with stunning results. As you read these accounts of naturopathic practice in the late 19th and early 20th centuries, reproduced here "in their own words", remember to grasp the passion and earnest desire of these early Naturopaths to choose, above all else, the bounty of Nature—earth, air, water, nutrition—as the platform for their treatments. In *Practice of Naturopathic Medicine* we encounter our naturopathic elders with a professional intimacy that familiarizes us with the therapies they used to counter disease. Re-entering their world gives us pause to marvel at their heroic efforts to bring health to all of their patients. Their words teach us; they are rich pearls for us to this very day.

Sussanna Czeranko's *Practice of Naturopathic Medicine*, fifth in the NCNM Press twelve-volume Hevert Collection series, reintroduces a complete and classic foundation for the modern 21st century Naturopathic physician. Here we find comfort, guidance, and strength in the observations and practices of our founding fathers. Dr. Czeranko's scholarship brings it back beautifully: nature cure, water cure, homeopathy, iridology, phrenology, snow walking, breathing cures, kinesiology, surgery, allopathic medicine, electricity and much more. Foundational theory and cure, accurately and comprehensively reintroduced.

—Joel D. Wallach, BS (Agriculture), DVM, ND (NCNM 1982)  
 Author, *Dead Doctors Don't Lie*, and *Epigenetics*

Dr. Czeranko is clear. We must reclaim and protect the fundamental philosophies, teachings and practice of naturopathic medicine before they are no longer ours. Increasingly, patients value what our detractors formerly did not and increasingly now wish to appropriate. This book is a tool which will touch the hearts of patients and naturopathic physicians, because it preserves our simple, powerful healing art for future generations. Dr. Czeranko helps us remain inspired to hold fast to that which originally called us to choose naturopathic medicine. I am deeply inspired by her voice for our profession!

—Lori Blankinship, ND (NCNM 2004)

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