

The Hevert Collection

HERBS *in* NATUROPATHIC MEDICINE

In Their Own Words



EDITED BY SUSSANNA CZERANKO, ND, BBE

FOREWORD BY JEANNE PAUL, ND

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in
NATUROPATHIC
MEDICINE

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PORTLAND, OREGON

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*We are grateful to all the women and men who have for so long
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Naturopaths all over the world.*

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FOREWORD

I do feel honoured and humbled to share my ideas and feelings about what it is to be a contemporary Naturopath using some of the Herbs as Kneipp and Lust used in their day. In fact, I wild-craft many of the same indigenous medicines and then teach what I call “The Traditional Medicines of the First Nations in British Columbia” to my First Nations peoples. I have dedicated my life to this work as a Naturopath and as a First Nations Herbal Medicine Teacher. Both disciplines are so intertwined that as a Naturopath I use these Medicines in much the same way as our naturopathic “Ancients”. This book which tells the story of these Elders of these herbal medicines helps us to understand all that went into becoming teachers in their day. We can see in these articles that their work paralleled the paths that many of our present ND’s practise and enjoy. I am one of those avid students of these incredible teachers.

I was born a Coast Salish Native from British Columbia, Canada. I grew up in the times of great turmoil of our First Nations peoples here in British Columbia and across Canada. At the turn of the century the first “white man” entered our territories and thought we were for the taking along with the lands. Naturally, the culture of these “savage” people were the first to go and then in turn to educate the children away from their families and culture. Their strategy: “take the Indian out of the child and then take the land”. The joint effort of the churches and the government saw to it that this was the path for the “Indian”. Residential Schools were created to take the children from their families and homes. The children would acculturate and become the child of the greater society. The churches threw in scare tactics for these very young First Nations children, warning them that they would go to hell if they did not join the Christian church.

I was one of those children.

I grew up in a residential school. Devoid of home, family and the culture of my people, I became an obedient, shy, catholic girl who feared hell. This cultural genocide was rampant throughout Canada and the USA. My education was one of loneliness, hunger, depression and obedience to a god who wanted only misery for our First Nations Peoples. Along with so many of my brothers and sisters from different bands and villages, I tried to make some sense of it all. Many of the survivors of the residential school system had to relearn the lessons of life. Sadly, many of student’s lives were destroyed.

Of course now we have moved on from this horrific part of our lives to become who we are today. But, what a loss! As part of what was taken from us, our Herbal Medicines, Mother Nature’s cure for our

ailments were banished. The educational system did not allow this kind of cultural learning. Many of our First Nations peoples in British Columbia hid within their families some of these “secrets of the plants as Medicine” but mostly the younger generation had little or no knowledge of these plants as Medicine.

In studying this book, I ask myself, how did these Ancestors acquire this knowledge which we use today? Native teaching says that who has “the inner sight” are told the use of these Medicines. The Inner Guides would give this sight to the avid student. The Teachers in this book certainly used this inner skill too, as well as their dedication to observe. They used these skills to practice and see a positive outcome of these Medicines in their work and their legacy have helped us to understand that indeed these Medicines do work.

Early in my life before I was sent to residential school my mother would send me into the woods to “pick cequak”. This was an annual ritual that we must have one canned jar of these red berries. I would ask what it was used for because it tasted very bitter. Its strange taste was not much invitation to eat a lot of it. My mother added a lot of sugar to help with the taste. I learned later it was called the Red Elderberry. She had a forgotten memory of its original use as she was born at a time when culture in its every form was forbidden to be taught, spoken or practised. She was born 1900. She had a vague notion of its specific use and would just say “it is just good for you, it’s what we do”.

Now I see in this book how the Ancients, our Naturopathic founders used this Medicine a great deal. I feel connected to this Medicine even more. I become joyful and sing when I am near this plant.

I am proud to say that walking with these Green Blessings, the Elderberry and so many of the other Medicines that these incredible Teachers mention in this book gives me a greater understanding of the value these brothers and sisters gift us. I can say “it is just good for you” but also offer much to our health and well-being, along with the technical knowledge that help us to understand the deep value of why they work and that they can cure our patients of their ailments.

I am at awe and have a deep gratitude by our constant resilience; our evolving and growing this deep relationship with these Medicines, the Herbs that are mentioned throughout this book. It is a bond that Creator has given each of us to reacquaint ourselves with its inner life and its inner talk with each person that uses them. Certainly I feel and observe this in everyone of my students who study them. They now understand they “are good for you” but now add the teachings behind why it works. My mother would approve and so would the Ancestors who also had his own inner Teachers and Guides to speak to them. Now we as modern Teachers can also learn even more from our Ancients who are in this book. Bringing

this knowledge from our history into the present day is a way to continue to evolve and pass this knowledge to our patients, to our children and to the rest of the world. After all this is the Medicine of the future our Green Nations, our Brothers and Sisters. Emawhega!

Many thanks for the inspiration and dedication to Sussanna Czeranko, ND for putting this Book together to help us understand where our Ancients came from and where it will now take us.

Green Blessings,
Dr. Jeanne Paul, N.D.
Chilliwack, British Columbia, Canada

INTRODUCTION AND HERBS OVERVIEW

After spending eight months as a patient at Wöerishofen recovering from tuberculosis by following Father Kneipp's guidance, Benedict Lust returned to America not only as a confirmed hydrotherapy enthusiast, but also as a future health care professional with a passion for herbs. The combination of fervor for the work of Sebastian Kneipp and a conscientious premonition of doing good work, Lust conceived a plan to promote hydrotherapy and herbal medicine in his newly adopted country. Benedict opened his first business on September 15, 1896, the *Kneipp Health Store*. It would become New York City's first health food store at 111 East 59th St and a center for imported Kneipp herbs and products. (Boyd, 1997, 44) By the following year, Lust had become very successful in promoting his products and had accumulated a substantial inventory. One evening, though, a fire started in the adjoining furrier shop and spread through the walls causing extensive smoke damage in Lust's own building. Lust describes the scene:

Brewing and smoldering for hours, smoke had found its way through the walls to my place next door. It wrought havoc with my stock of herbs long before the fire itself was discovered. And when the alarm was sounded and the firemen responded, the damage done by smoke was multiplied by the water employed to bring the blaze under control and put out. (Boyd, 1997, 82)

Lust continues, "I prided myself on having had the good forethought to have arranged for insurance coverage." (Boyd, 1997, 82) This fire destroyed Lust's offices and his entire herbal stock computed at \$1,100.00 which was a small fortune at the time. A few weeks later, Lust was sent a check for a meager \$75 which was not near the compensation expected. Lust describes the decision that he made at this time, "From that day to this I have invested no more money in fire insurance ... I would be my own fire insurance company, my own protection. ... I conceived the idea of laying away in a separate "protection fund" each year the amounts I would have had to pay in premiums for insurance to cover stock and quarters." (Boyd, 1997, 84)

This insurance fund, though, eventually was earmarked for the school fund. Both Louisa and Benedict envisioned that the money saved would be best served to build a permanent home for Naturopathy in a naturopathic university. Lust recounts, "Our school fund of \$897,000, just short a million, disappeared with a snap of a finger." (Boyd, 1997, 94) The Great Depression of 1929 brought many to their knees including the man who began the first health food store in New York City. Benedict

and Louisa had amassed the equivalent in today's money of about \$13 million dollars over a number of years. If only history had taken a different twist, the money saved by the Lusts was more than enough to build a powerful naturopathic institution. This would never be.

The story of Benedict Lust's love of herbs did not end with the Depression. His publications live on and today we can read how the early Naturopaths used herbs in their clinical practice over a century ago. They used simple, common every day herbs. The herbal *Materia Medica* in use by Lust is all the more intriguing because of the specific uses indicated for each herb. For example, in his first article, Lust lists chamomile, chickweed, coltsfoot and elder flowers for four different presentations of colds. He names various herbs indicating concise indications for their use and provides insights into herbal practice 116 years ago. Other herbs discussed in Lust's first article include: dwarf elder, juniper, aloe, fennel, nettles, eyebright, fenugreek, plantain, St. John's wort, yarrow. Although these herbs are quite familiar, their applications are not. For example, regarding St. John's wort, Lust says, "All sorts of complaints of the head arising from watery matter or phlegm in the head or from the gases rising to the head are relieved by this herb. To mothers who have trouble with their little bed-wetters, St. John's wort is a real blessing. Common yarrow will do the same." (Lust, 1900, 12) Indeed, we can learn by studying these remarkable articles from Lust's publications many new uses and indications for our familiar common herbs.

In fact, the herbs used by Lust were essentially the same ones used by his mentor, Father Sebastian Kneipp. Kneipp's *Apotheca* lists 60 medicaments in his 4th Edition of *My Water Cure*. (Kneipp, 1896, 128-193) Not all of these medicaments are actual herbs, but rather include such items as almond oil, alum, different colours of bone powder, bran, chalk, cod liver oil, honey, incense, salad oil, sauerkraut, and laxative formulas. Kneipp compiled a list consisting of 51 herbs, each with a beautiful and intricate image depicting its unique characteristics. Images from both Lust's publications and also from Kneipp's book, *My Water Cure* (Kneipp, 1896) were used in the artwork for this book.

The chief distinction between Lust's herbal apothecary and one found in a current Naturopath's clinic is that Lust never included any toxic herbs in his. Sebastian Kneipp adamantly denounced the use of any herbs that had any poisonous constituents. Using the same herbs as Kneipp and adding a few of his own, Lust established an herbal enterprise in New York City selling Kneipp herbs and formulas which he imported from Germany. Lust basically adopted Kneipp's *Apotheca* and eventually sold over 170 different herbal products by 1922. Plants would be sold in the form of powders, flowers, leaves, roots, barks, tea formulas, salves, honey, oils

and pills. (Lust, 1922, 463) Lust's magazines helped develop and sustain a viable herbal business in North America for German immigrant customers accustomed to herbal medicines promoted by Kneipp.

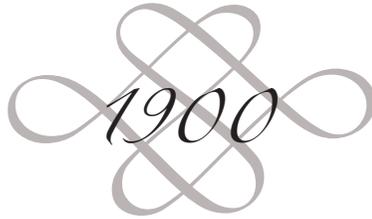
Kneipp personally tasted and tested every herb that he prescribed. Lust placed complete confidence in Kneipp's herbal expertise, writing, "Kneipp has experimented for years, has examined, dried, cut up, boiled and tasted most every little herb within his reach and has found many good healing qualities in them." (Lust, 1900, 116) I was surprised that the herbal apothecary promoted by Lust was so extensive and occasionally exotic herbs from foreign lands also found a place among the common herbs of his inventory. Lust had in stock a full array of Kneipp herbs which he advertised extensively in his magazines. His writings popularized the herbs and his magazines accomplished the purpose of informing people about herbs and their uses.

Today, the science of pharmacognosy directs much of the scientific inquiries into herbal uses. The constituents of herbs weren't discussed by Lust, and Young only mentions very briefly properties that individual herbs exerted upon the human body. We could surmise that the scientific discipline and inquiry were diluted skills in the early naturopathic herbalist. Or perhaps, Lust torn between his love of herbs and hydrotherapy and naturopathic education chose to present the herbal information in the same language as it was presented to him. In any case, the articles in this book present essentially a Kneipp *Apotheca*. When looking at the writings of Kneipp, there is much similarity in the presentations of Lust and Kneipp. It was common practice in the early 20th century to copy segments from published works and republish these as original text. Invariably, Lust does credit Kneipp for his writings. He definitely imitated his mentor's presentation of herbal information, and only used a few of Kneipp's images, and produced many of his own. Where the imitation was seamless was that both men wrote concisely on the herbs that they wrote about. We may experience this as imitation, but regardless of the intention, we have valuable works available to us that may have been lost. Consequently, we have an opportunity to learn how pioneering Naturpaths used and classified the same herbs that we use today.

HERBS OVERVIEW

HERBS AND THEIR HEALING POWER • 1900, I (1), 11-12.

- Chamomile: cure a cold; remove a fever produced by a cold
 Chickweed: chest catarrh from a cold
 Coltsfoot: asthma, coughs, consumption tendencies
 Leaves on chest: remove fevers
 Leaves on wounds: anti-inflammatory, draws out morbid matter;
 foot pain [compress]
 Elder leaves: tea as blood purifier, spring cleanse
 Elder flowers: colds, diaphoresis
 Elder berries: blood purifier
 Elder root: diuretic (most powerful)
 Juniper berries: eat 6-12 berries for heartburn; kidney stones; removing
 flatulence from liver disease
 Peppermint / Watermint: strengthen stomach; aid digestion; headache
 (head); halitosis
 Made with vinegar: stops blood vomiting
 Bilberries: stop diarrhea
 Anise: superior to fennel for flatulence
 Aloe: tea for eye wash; old wounds washed with aloe water; ulcers
 With honey: cleanses stomach
 Mixed with herbs has a evacuating effect and not a purging effect
 Formula: a pinch of aloe, elder flowers, 1 tsp fenugreek, 1 tsp fennel
 Blackthorn flowers: harmless purgative
 Nettle leaves: loosens phlegm in chest; cleanses stomach, invigorates
 kidneys
 Roots: stronger than leaves, phlegm, dropsy [edema] 1st stage
 Eyebright: strengthens eyesight
 Fenugreek: fever; gargle for sore throats
 Poultice: softens tumors; wounds
 Plantago: excellent dressing for wounds
 Shavegrass (*Equisetum*): old and putrid wounds; ulcers; kidney stones;
 bleeding; vomiting blood; epistaxis
 St John's wort: phlegm (head); bed wetting
 Yarrow: bed wetting
 Succory/Chicory: removes phlegm from stomach, liver, gall bladder,
 spleen, kidneys
 Violet: swollen throat



HERBS AND THEIR HEALING POWER

BENEDICT LUST

STRAWBERRY AND PURGATIVE REMEDIES

BENEDICT LUST

RIBWORT, PLANTAGO LANCEOLATA

BENEDICT LUST

COWSLIPS AND VIOLETS

BENEDICT LUST

THE KNEIPP APOTHECA

BENEDICT LUST

HOW NATURE CURES

LUDWIG STADEN

MY MEDICINAL HERBS

SEBASTIAN KNEIPP

HERBS AND THEIR HEALING POWER

by Benedict Lust

The Kneipp Water Cure Monthly, I (1), 11-12. (1900)

The use of herbs as a means to cure sickness is very old. Where ever we find so-called savages, human beings living according to the laws of Nature in a natural way without the slightest knowledge of drugs, we find the knowledge and the use of herbs as a factor to cure disease. Our forefathers knew the value of quite a number of herbs, but today very little was thought of them until the natural systems of healing again gave honor where honor is due.



Benedict Lust

The variety of these herbs is just as large as the different effects they have upon the human organism are great. As a first help in all diseases, herbs should be in every household; and once there, they will be valued very highly. A tea is made of these herbs and will always produce good results. Every mother knows how to prepare tea. For one cup she takes as much of the dried herbs as she can hold with three fingers. Boiling water is poured over the herbs. They are boiled for a few minutes and a remedy is ready which will always produce the effect looked for, when the right kind of herb is used. One herb cannot do everything. One herb cannot cure every ailment, but the Creator in his wisdom has given one or more herbs for every sort of sickness and has given us numberless little herbs to bring comfort to man in days of mitigation and healing his body convulsed with pain.

Everybody is liable to contract a cold. There are a number of herbs which will cure a cold. Chamomile tea will do so and remove the fever produced by the cold. But at the same time it will cure gripe, cramps and strong indigestion. If a catarrh of the chest is a consequence of the cold, chickweed is used with good results. If the chest and lungs are affected, coltsfoot will purify these organs. Asthma and coughs are easily removed by this remedy, especially if an inclination to consumption exists. If you put two leaves of coltsfoot on the chest, they will attract the heat, stop feebleness and remove fevers. Their effect upon open wounds is especially good; they remove the heat, the redness and draw out injurious matter. The leaves of coltsfoot will heal inflamed feet and stop the pain if laid on the sores.

Elder (*Sambucus nigra*)

The common elder and the dwarf elder are plants of great healing power. Every part of the elder tree is a good efficacious remedy. The leaves, blossoms, berries, bark and roots are used. In springtime vigorous nature strives to throw off matter that has gathered in the body during the winter. Whoever wishes to purify juices and blood by a spring course of medicine, whoever wishes to get rid of injurious matter in the easiest and most natural way, let him take tea of the elder tree leaves.

One cup of this tea taken daily one hour before breakfast during springtime will cleanse the whole system. The leaves of the elder tree are one of the simplest and one of the best blood purifying remedies, a remedy which will also purify the blood at any other time of the year. The flowers of the elder tree should be in every household. If you want to break a cold by perspiration, take the dried elder flowers and make a cup of tea. This tea taken before going to bed will dissolve the film [mucus] and produce the looked for perspiration. Tea of the dried flowers of the elder tree will prove a remedy of excellent service. Those suffering from dropsy [edema] will find the root of the elder tree an excellent remedy. Tea prepared of the elder root will drive out the water [edema] more powerfully than any other remedy.

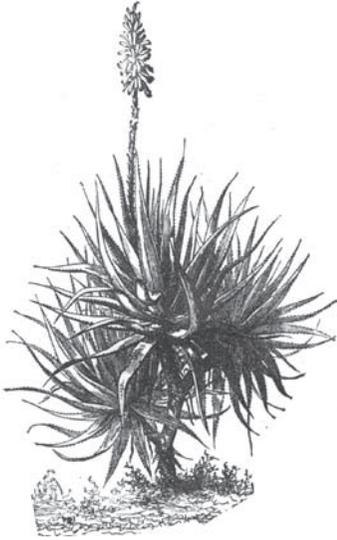
The berries of the elder tree are highly esteemed as a blood purifying remedy and strength giver. Tea of the dried root of the dwarf elder expels the water, purifies the kidneys and is therefore a valuable remedy in the cases of dropsy. This tea may also be used against other complaints in the abdomen arising from bad juices. All these impurities are removed by the urine.

A very valuable remedy for the home is the juniper berry. It is used for fumigation and destroys all disease germs. The juniper berry has a great effect upon the interior of the human organism. The berries, so to speak, fumigate the mouth and the stomach and ward off contagion. For a weak stomach, juniper berries are a blessing. Those who suffer from heartburn will find immediate relief after eating about from 6 to 12 berries. For stone and gravel, for complaints of the kidney and liver, for removing foul gases, foul, watery and slimy matter, there is no better remedy than the juniper berry.

Good remedies for some stomach complaints also are peppermint and watermint. They strengthen the stomach and aid digestion. Mint will relieve headaches, when bound across the forehead. A cup of mint tea

taken every morning and evening will aid digestion and give a fresh and healthy appearance. Mint tea takes away a bad breath.

Prepared with vinegar, mint stops blood vomiting. During our hot summer months nobody should be without dried bilberries. They are the best *pills* to stop diarrhoea. Anise seed and fennel seed may be recommended very highly. They operate on gases and winds. The effect of the anise seed is superior to that of the fennel seed.



Bitter Aloe (*Agave Americana*)

The powder of the Barbados aloe plant will cure quite a number of ailments. A little aloe powder boiled with a teaspoonful of honey thoroughly cleanses the stomach. Mixed with other herbs aloe has a very beneficial effect, not a very purging but a more evacuating effect. One mixture which cannot be recommended too highly consists of one pinch of aloe, sufficient elder flowers, a small teaspoonful *Foeniculum graecum* (Fenugreek) and one teaspoonful of fennel. Of this mixture two cups of tea are prepared and taken within two days.

Tea made with aloe powder may be used with good results in cases of sore eyes as an eyewash. Old wounds and putrefied flesh are also healed with this water. For this purpose put

on the wound a piece of linen dipped into the aloe water.

Ulcers covered with aloe powder will soon heal. The powder absorbs the morbid matter; wounds quickly close if aloe powder is used.

Blackthorn blossoms are another harmless purgative.

Of the greatest medical value are nettles. Tea of dried nettles loosens the phlegm in the chest and lungs, cleanses the stomach and invigorates the kidneys. The roots of the nettle are even superior to the leaves in effect. Tea of nettle root is a good remedy for dropsy in its first stages. Nettle leaves chopped up and boiled like spinach are very wholesome for people who have had bad blood. People who suffer from rheumatism and cannot find any relief should try fresh nettle. If they strike the suffering part with this herb, relief will follow and after it the longed for healing.

Eyebright has got its name from its own merits. When other remedies failed eyebright cleared and strengthened the eyesight.

For interior use tea of fenugreek is a cooling remedy in cases of fever. In cases of throat complaints, the tea is a good gargle. For exterior use,

it softens and dissolves tumor. In cases of wounds, poultices made of fenugreek heal and prevent the formation of putrid flesh as well as blood-poisoning.

The sap of ribwort [*Plantago lanceolata*] or its leaves softened and moistened by pressure are an excellent dressing for wounds and will heal rapidly.

Shavegrass [*Equisetum arvense*] affords manifold and excellent effects. On old injuries, putrid wounds and ulcers shavegrass operates in an extraordinary manner. We may say it washes away, dissolves, burns out all that is injurious. A cupful of the tea is taken from time to time. It will remove all difficulties in discharging the urine and ease the pain in cases of gravel and stone disease. It is the only herb which has this effect. It also is a good tea for cases of bleeding and blood-vomiting. Those who suffer from violent bleedings of the nose will find relief by drawing this tea through the nostrils.



St. John's wort

(*Hypericum perforatum*)

The good effects of St. John's wort are well-known. All sorts of complaints of the head arising from watery matter or phlegm in the head or from the gases rising to the head are relieved by this herb. To mothers who have trouble with their little bed-wetters, St. John's wort is a real blessing. Common yarrow will do the same.

One who wants to remove phlegm from the stomach, superfluous gall, purify the liver, milt [spleen] and kidneys, will do so by drinking daily two cups of the tea made of the succory or chicory herb.

Great heat in the head is removed by tea of violets, while for a swollen throat this tea is a tested gargle.

Space does not permit us to mention all the herbs nor all the healing qualities of the herbs; we have called to the attention of our readers. In field

and forest, in the depth of the valley and on the top of the mountain, in God's wide, wide garden we find many an herb, a valuable remedy for ailments of all descriptions. The book of Nature contains all wisdom men need to know. It is for men to read it and to profit by the knowledge it affords. This knowledge will give the power to heal through Nature's simple remedies.

One herb cannot cure every ailment, but the Creator in his wisdom has given one or more herbs for every sort of sickness and has given us numberless little herbs to bring comfort to man in days of mitigation and healing his body convulsed with pain.

Whoever wishes to purify juices and blood by a spring course of medicine, whoever wishes to get rid of injurious matter in the easiest and most natural way, let him take tea of the elder tree leaves.

The leaves of the elder tree are one of the simplest and one of the best blood purifying remedies, a remedy which will also purify the blood at any other time of the year.

Tea prepared of the elder root will drive out the water more powerfully than any other remedy.

For a weak stomach juniper berries are a blessing. Those who suffer from heartburn will find immediate relief after eating about from 6 to 12 berries.

Prepared with vinegar, mint stops blood vomiting. During our hot summer months nobody should be without dried bilberries. They are the best pills to stop diarrhoea.

Old wounds and putrefied flesh are also healed with this water. For this purpose put on the wound a piece of linen dipped into the aloe water.

Tea of dried nettles loosens the phlegm in the chest and lungs, cleanses the stomach and invigorates the kidneys. The roots of the nettle are even superior to the leaves in effect. Tea of nettle root is a good remedy for dropsy in its first stages.

For interior use tea of fenugreek is a cooling remedy in cases of fever.

To mothers who have trouble with their little bed-wetters, St. John's wort is a real blessing. Common yarrow will do the same.

STRAWBERRY AND PURGATIVE REMEDIES*

by Benedict Lust

The Kneipp Water Cure Monthly, I (2), 29-30. (1900)

THE STRAWBERRY PLANT



Strawberry (*Fragaria vesca*)

Strawberries! What joy for young and old! Of course, dear reader, you too only think of the delicious dishes prepared of this aromatic fruit, but there is more in this little plant than you imagine. Not only the fruit of this little plant but also the leaves have good offerings for the human being. Tea of strawberry leaves is exceedingly good and cheap nourishment. How is this tea prepared? Take as many dried strawberry leaves as you can pick up with three or four fingers, put about half a pint of

boiling water on them and cover the pot [tightly]. Allow to draw for fifteen minutes, pour the tea off and your strawberry tea is ready. Mixed with hot milk and a little sugar it is a very wholesome beverage.

If a little woodroof [woodruff or *Galium odoratum*] and thyme is added, the tea will gain in taste and value.

The strawberries themselves are great strength-givers. The convalescent who feels great weakness and enervation after serious diseases should get plenty of them with other nourishment. A good wholesome and strength-giving dish is served in the southern part of Germany. This dish we recommend to the convalescent as well as to the healthy person. Mix one pint of pure milk with a quarter of a pint of strawberries and the crumbs of a slice of rye-bread or if it can be procured with the crumbs of Kneipp's 'health-bread' and a dish is ready which will soon show its exceedingly beneficial effects. In winter, preserved strawberries may be used with the same good results.

In summer, strawberries render great service to invalids in cases of great internal heat. There is not a more splendid refresher for the poor sufferer parched with thirst. Those afflicted with gravel and stone diseases may eat as many strawberries as they like and will benefit by it greatly. As much as a pint daily at different times will prove a very good thing for

*The original title of this article was "Herbs and their healing power" which was a series of articles written by Benedict Lust based on the Kneipp herbs in 1900. —Ed.

those suffering from liver complaints, while half a pint in the morning and half a pint in the afternoon will do a lot of good to such affected with an eruption arising from morbid blood.

If mankind only would care to know what treasures for suffering humanity are hidden in forest and field! The Creator in his wisdom has given everything plentiful what is to bring good cheer to man. This plant and its fruit is in great abundance on earth; is this fact not a sign, that God wanted to call man's attention to its usefulness? Would that our understanding and gratitude corresponded at all times to the loving bounty of our Creator!

PURGATIVE REMEDIES

It was an old custom to be bled at an exact given time. At another time one had to take the yearly or half-yearly purgative. Even in our days there are people who will not give up the idea, that from time to time the stomach needs a thorough cleansing.

What makes people think so? People of a regular and healthy mind will not get such ideas. If we take in consideration how people live, it becomes a fact not very astonishing. People ought to eat in order to live and to be able to work and work in order to be able to eat and to live. But today this is changed. There are millions who do not eat only in order to live and be able to work, and there are millions who do not work only in order to eat and to live. The ones eat for enjoyment; the others only work in order to get the same enjoyment. Eating has become too much of an enjoyment.

It is no longer a duty which men perform in order to live. The stomach is overloaded to a fearful degree. The stomach is only built to digest such quantities as are necessary to keep alive. Liver and kidneys etc., etc., are only able to perform a certain amount of work. The same men who know it for a positive fact, that it is ridiculous to ask a boiler and engine of one horse power to perform to the work of six horses, expect their own stomachs do more than one man's stomach, liver and kidneys can stand.

If the dreadfully tormented and sinfully overstrained stomach could give a sound, it would be a cry for mercy. But as it is, it must *take in* all and be ruined. But stomach, liver and kidneys get their satisfaction from the malefactors. These headaches and kidney troubles become unbearable and purgative doses follow each other, only to make matters worse. Do not eat and drink more than is absolutely necessary to live and all these troubles and ailments will disappear.

But those who have weakened their stomachs need help and Nature provides their help. Field and forest are full of useful herbs which will heal the disorders of the stomach, cleanse liver and kidneys and make men well and healthy, providing they do not continue to sin against Nature's laws.

HERBS *in* NATUROPATHIC MEDICINE *in their own words*

We can trace the central role of herbal medicine in North American naturopathic practice back to Benedict Lust who introduced the rich legacy and tools of Father Kneipp to his American colleagues. Their apothecaries consisted of common, everyday herbs, yet, their applications and use were surprisingly comprehensive and more daring than twenty-first century naturopathic professionals might imagine. *Herbs in Naturopathic Medicine* pulls back this historical curtain giving us a peek into the naturopathic herbal armamentarium of the very early twentieth century.

You will discover in this book how Benedict Lust and early Naturopaths used common herbal teas to help cleanse the bowel, liver, kidneys, lungs, and skin, so that these could better detoxify the blood to resolve and prevent disease. Employing botanicals as tonics to strengthen, as relaxants to relieve discomfort, and as foods to nourish, they lauded nature's gifts of plants that continue to support, protect, and sustain us, as was so in the beginning.

—FRANCIS BRINKER, ND (NCNM 1981)

Author, *All American Berries* (2015), *Herbal Contraindications & Drug Interactions* (2010), *Complex Herbs, Complete Medicines* (2004)

Dr. Czeranko has created a wonderful historical reference that will delight history and herbal enthusiasts alike. From her many years in the "rare book room" of NUNM, Dr. Czeranko has been able to pull together some fascinating details and personalized stories in the history of natural medicine. I enjoyed learning more about some of the early US pioneers of natural medicine and reading their clinical pearls about many herbs that are still the mainstay of clinical herbal practice.

—DR. JILL STANSBURY (NCNM 1988)

Author, *Herbs for Health and Healing, The PCOS Health & Nutrition Guide, Stung by the Rainbow, The Medicinal Plants of Manu*

Herbs in Naturopathic Medicine brings back into the spotlight the tremendous contributions of the early Naturopaths to botanical medicine. Dr. Czeranko has done an heroic job sharing the herbal pearls from the past.

—GLEN NAGEL, ND (NCNM 1993)

Adjunct botanical faculty NUNM; Lead Physician at Herb Pharm, LLC

Sebastian Kneipp is best known for his water-cure treatments, but he also extensively utilized herbs for healing. Benedict Lust incorporated his work and the German herbal tradition into early Naturopathic practice. The clinical experience and knowledge of these two pioneers created the foundation of Naturopathic botanical medicine. Sadly, most of this information was inaccessible in long out-of-print journals. Dr. Sussanna Czeranko's *Herbs in Naturopathic Medicine* restores these long forgotten "botanical pearls" to contemporary clinical practice, enriching our health and our knowledge of European vitalist teachings.

—DAVID WINSTON, RH (AHG)

Author, *Herbal Therapeutics: Specific Indications for Herbs and Herbal Formulas, Saw Palmetto for Men and Women*. Co-author, *Adaptogens: Herbs for Strength, Stamina, and Stress Relief*

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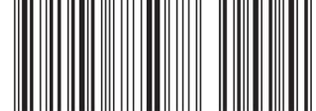


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