The Poverty of Orthodox Medical Philosophy and the Strength of the Naturopathic Approach – article written by Sidney Rose-Neil

The Poverty of Orthodox Medical Philosophy and the Strength of the Naturopathic Approach.

"I die by the help of too many physicians."

Alexander The Great.

There is an increasing dissatisfaction throughout the world in the minds of the lay public towards the techniques of modern orthodox medical methods and its inability to control disease or to maintain health. This has led to a growing acceptance of the naturopathic philosophy and there i now almost no country where it is not practised, while in many, the natur- opath stands side by side with orthodoxy on an equal basis.

Recently in Britain many revolutionary writings which have been presented in the press are naturopathic or neo-naturopathic in outlook. The famous book by Dr. Jarvis on Folk Medicine (serialized in April in the Daily Express) holds no novelty to the naturopathic adherant, and adds nothing new to his established ideas. In fact Dr. Jarvis's attitudes are naive and his approach to disease only touches the fringes of naturopathic philosophy. Recently the Star ran a series of articles on the Schroth Cu (a naturopathic method) for the treatment of athritis. The success of th therapy has been demonstrated for many years but despite a constant chall by the Star to the B.M.A. to investigate, it was ignored. The Evening Standard on June 23rd published an article entitled "This Growing Craze o Getting Back to Nature". The next week it was followed by a series on "A New Guide To More Sensible (and longer) Living", which was naturopathic i context. In March 1960 the Sunday Dispatch serialized a diary by Dr. Ala E. Banick on the lives of the Hunzas in Northern India. He explained why they lived to an old age, maintaining astonishing health. Again the inferences behind the series came as no surprise to the naturopath as he has been talking about the Hunzas and their natural way of life for many years.

In Germany, particularly, naturopathy has spread and enjoys a gre vogue. There, the naturopathic physician has full freedom of practice a his success is astounding even the most diehard of orthodox practitioner The Zentralverband Der Arzte Fur Naturheilverfahren (Central Medical Association for the Furtherence of Naturopathy) holds two congresses eac year under the auspices of Dr. med. H. Haferkamp. This congress is usua attended by about 1,500 doctors. There are many other German naturopath medical associations which hold large regular conferences.

It is not, therefore, out of order to present a summary of some the differences between the naturopathic and the orthodox approach to he and disease.

The Poverty of Orthodox Medical Philosophy and the Strength of the Naturopathic Approach – article written by Sidney Rose-Neil

The basic error of modern medicine is its preoccupation with disease, and with the treatment of symptoms instead of the antecedent causes. This negative practice of attacking disease symptoms whenever they emerge not only diverts medicine from the positive search for health, but obscures the fundamental medical concepts on which the recovery and preservation of health depend.

A pre-requisite for the existence of living matter is its power to recover from disturbance, shock or injury - "The Healing Power of Nature" and this inherent striving to restore itself after disturbance is an essential ingredient of living matter. This tendency is positive, active and inherent; indeed it is synonymous with life itself. Dead things are the passive receptors of the influences around them, and they disintegrate, while living matter responds to maintain itself.

To treat disease by extinguishing symptoms is wrong, for the symptom is the expression of the organism's internal condition: it is not in itself a disease. The prime consideration must be the organism as a whole because animals are complicated integrated units and disease of any part of the unit is disease of the whole. The organism and its parts are interdependant; they stand in equilibrium with each other and a shifting balance of this equilibrium will produce ill health and disease symptoms.

The treatment of disease must, therefore, be approached with due consideration of the organism as a whole and cure will lie in the rebalancing of this bodily equilibrium and can only be achieved by treating the system as an integrated unit. Any treatment of the symptom as an end in itself must result in suppression of the disease because the symptom is natures way of expressing its own disharmony. Having suppressed the symptoms of simple forms the organism must find new outlets for its condition and this will always be in the form of more serious expressions.

The naturopath asserts that disease conditions stem from body unbalance and that they are recognisable by certain individual subjective and objective symptoms, according to which, they are labelled. Orthodoxy also gives the conditions a label, but having supplied the label the doctor ignores the conditions physiological relationships to its owner organism and he then treats the condition by its label. If, by medical or surgical treatment, he can cause the disappearance of the symptom, the medico considers the disease to be cured. But if the naturopathic view is correct and the disease is the result of certain internal, environmental and inherent predisposing factors we are entitled to ask:

1. What has become of the disease after the symptoms have been removed?

2. Are not the original causative factors still in operation?

3. Will not the body reassert itself by representing the disease and if the simple outlets have been effectively blocked, use other and more deeprooted forms of disorders?

- 2 -

The Poverty of Orthodox Medical Philosophy and the Strength of the Naturopathic Approach – article written by Sidney Rose-Neil

To hold theories which allow single pathogenic factors to be regarded as causative syndromes in disease is unscientific and shows naivety towards man and his physiological evolution. There are predisposing, environmental and provoking factors in disease, all of which come under the heading pathogenesis. There is rarely one single aetiological factor and it is fundamentally wrong to think along these lines.

Tuberculosis provides a very good case in point. It may be caused by the tubercule bacillus but in terms of practical politics, genetic nutritional and environmental factors are of considerable importance in determining the onset of the disease. How else can we explain that some individuals remain perfectly healthy despite heavy and repeated exposure to the tubercule bacillus, and yet others require only a minimum of exposure to produce a widespread and extensive disease process? Very often the predisposing factors are of greater importance than the provoking factors.

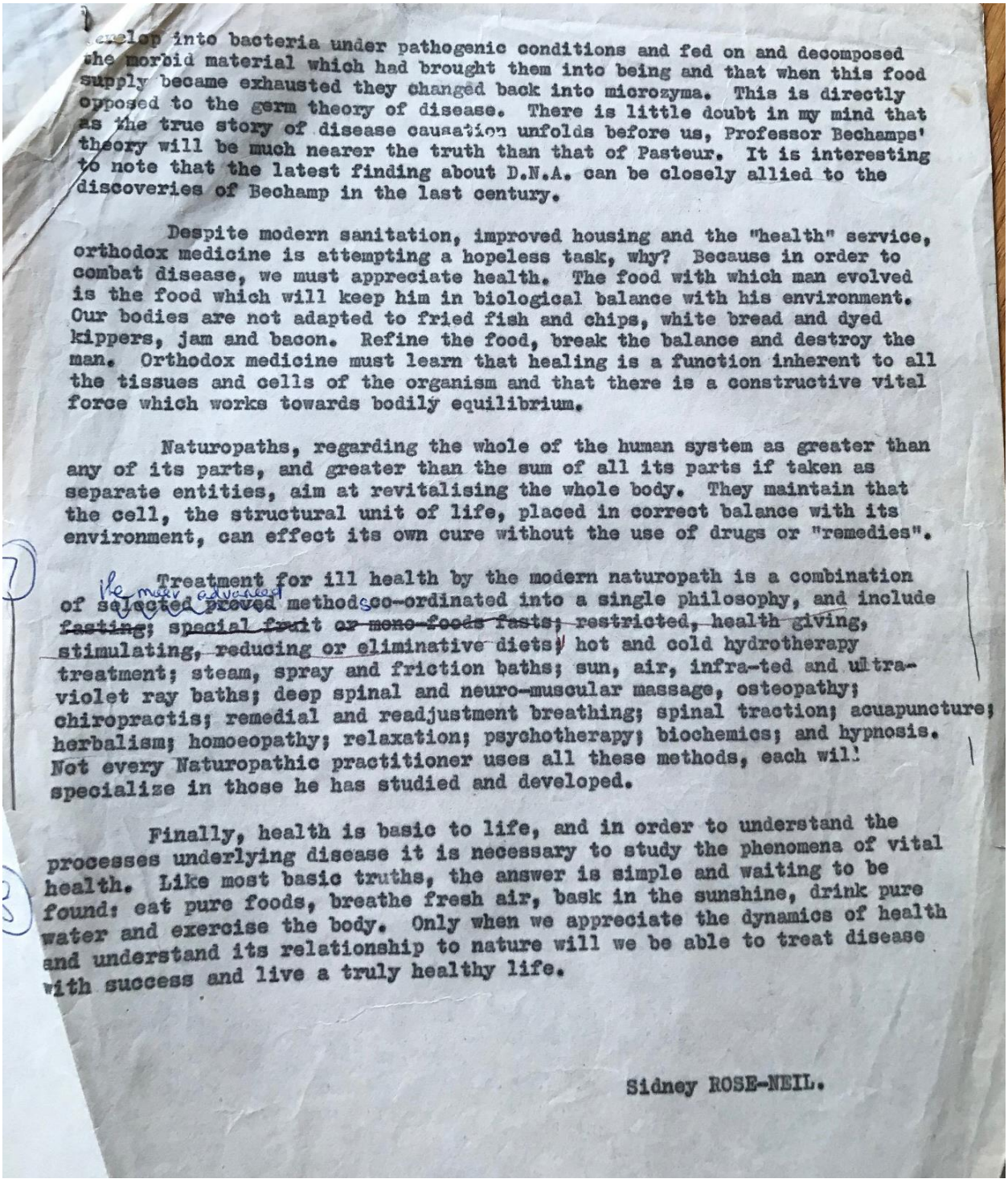
Disease is relative to health and is not a condition in itself and it shows a relationship of man to nature. In order to bring about health it is necessary to restore the balance, and this cannot be achieved by pouring toxins into the human organism, whether they be called vaccines, drugs, ~~Medicines~~, or processed foods. Only by regulating the factors which make "man" can health be restored.

Briefly then let us consider the naturopathic approach. This philosophy is based upon the fundamental principle that all living matter possesses the power of self healing, and at all times strives to regulate and balance growth and repair. From this it follows that ill health is the outcome of disturbances of this natural equilibrium and is due primarily to deep seated causes arising within the body from sources outside, such as wrong habits of feeding, thinking and conduct and, of course, inheritance.

Health disease and cure are biological relationships; they are different points on the same graph and not isolated phenomena affecting particular organs. This is one of the fundamental differences between naturopathy and orthodoxy, for while naturopathy accepts this principle, orthodoxy does not and looks on the animal organism as a series of separate entities.

Naturopathy as it is known today was founded over 100 years ago by a simple farmer who came from a small village in Silecia. This man, Preissnitz, observed the natural laws and functions of life and believed in the health giving factors to be found in fresh air, exercise, water and unadulterated food. He observed how animals fasted when ill and how the sun healed and disinfected the body and how good food developed good bodies. His results were impressive and before his death he had established a large sanatorium. Also worthy of note here was the work of Antoine Bechamp (1819-1908) who was a professor of medicine, chemistry, and pharmacy at the Faculty of Medicine at Montpellier. After years of experimental work, Bechamp demonstrated that the primary units of the living body were not the cells, but minute living bodies which he called "microzyma". His theory was that these mycrozyma

The Poverty of Orthodox Medical Philosophy and the Strength of the Naturopathic Approach – article written by Sidney Rose-Neil



develop into bacteria under pathogenic conditions and fed on and decomposed the morbid material which had brought them into being and that when this food supply became exhausted they changed back into microzyma. This is directly opposed to the germ theory of disease. There is little doubt in my mind that as the true story of disease causation unfolds before us, Professor Bechamps' theory will be much nearer the truth than that of Pasteur. It is interesting to note that the latest finding about D.N.A. can be closely allied to the discoveries of Bechamp in the last century.

Despite modern sanitation, improved housing and the "health" service, orthodox medicine is attempting a hopeless task, why? Because in order to combat disease, we must appreciate health. The food with which man evolved is the food which will keep him in biological balance with his environment. Our bodies are not adapted to fried fish and chips, white bread and dyed kippers, jam and bacon. Refine the food, break the balance and destroy the man. Orthodox medicine must learn that healing is a function inherent to all the tissues and cells of the organism and that there is a constructive vital force which works towards bodily equilibrium.

Naturopaths, regarding the whole of the human system as greater than any of its parts, and greater than the sum of all its parts if taken as separate entities, aim at revitalising the whole body. They maintain that the cell, the structural unit of life, placed in correct balance with its environment, can effect its own cure without the use of drugs or "remedies".

Treatment for ill health by the modern naturopath is a combination of selected proved methods co-ordinated into a single philosophy, and include fasting; special fruit or mono-foods fasts; restricted, health giving, stimulating, reducing or eliminative diets; hot and cold hydrotherapy treatment; steam, spray and friction baths; sun, air, infra-red and ultra-violet ray baths; deep spinal and neuro-muscular massage, osteopathy; chiropractis; remedial and readjustment breathing; spinal traction; acuapuncture; herbalism; homoeopathy; relaxation; psychotherapy; biochemics; and hypnosis. Not every Naturopathic practitioner uses all these methods, each will specialize in those he has studied and developed.

Finally, health is basic to life, and in order to understand the processes underlying disease it is necessary to study the phenomena of vital health. Like most basic truths, the answer is simple and waiting to be found: eat pure foods, breathe fresh air, bask in the sunshine, drink pure water and exercise the body. Only when we appreciate the dynamics of health and understand its relationship to nature will we be able to treat disease with success and live a truly healthy life.

Sidney ROSE-NEIL.