

Wisdom of OLD

Building the New with the Wisdom of our Forefathers

FORAGING
IN THE
MODERN WORLD

CHESTNUTS - ONE FOR
FOOD, ONE FOR MEDICINE

THE ART OF BASKET-
WEAVING
JOANNA'S COLLECTIONS

THE LOST ART OF BAKING
BREAD & IT'S IMPACT ON
FAMILY STRUCTURES

NATURAL MEDICINE

"MEDICINE IS ONE OF THE BASIC SOCIAL
ENTERPRISES WHICH ENGAGES THE
EMOTIONAL, TECHNICAL AND BIOLOGICAL
ASPECTS OF HUMAN BEINGS."

ISSUE NO. 1

AUTUMN 2023



WELCOME

Wisdom of Old for the new world

I would like to introduce myself. I am, by profession, a holistic practitioner. I strongly believe that nature holds the cure for many of the ailments of mankind. I am also a writer, a listener, an avid learner, a nature and peace lover. I am a hobby artist and a vegan.

Of prime importance to me are my family and my nearest and dearest. Nature, its beauty and abundance, I appreciate and respect immensely. I am grateful for a good chat with friends, a good book and a warming cup of tea. I am grateful for everyone and everything in my life.

I want this world that we live in to be a better place. I wish for us to live in a kinder, more wholesome world and I wish to inspire others to strive for the same. Together, a lot is possible. We can at least try to live the change and set examples. I care, therefore I wish to inform and share what others are doing to maintain, revive or survive of 'Wisdom of Old' that was shared through time or has been remembered. I hope you enjoy reading this new magazine.

Uta

UTA MITTELSTADT
Editor-In-Chief

CONTACT US

WISDOM OF OLD

+351 920 068 589
office.magazine@proton.me
<https://wisdom-of-old.com/>

A QUARTERLY MAG

ON ALL THINGS CALM,
MINDFUL, HEALTHY
LIVING..AND SO MUCH
MORE...

UTA MITTELSTADT

Editor-In-Chief

MICHELINE FOURNIER

Senior Editor

CHANEL STYNDER

Technical Editor

SUBSCRIPTIONS

SUBSCRIBE ONLINE

<https://wisdom-of-old.com/>

FOLLOW US ON TELEGRAM

<https://t.me/WisdomofOld>

**Get in touch if you
would like to share
an idea or have
suggestions.**

TABLE OF CONTENTS

At no time should the information in these pages be interpreted as a means of diagnosis or treatment for a severe disease or condition. If the remedies fail to show relief or improvement after an acceptable amount of time following the administration, a qualified diagnosis and treatment should be sought from a licensed medical professional. At no time does any treatment mentioned in this publication or the associated website replace the consultation with a health care professional!

AUTUMN ISSUE 2023

Welcome	02
About 'WoO'	04
Joanna's Collections ... by Joanna Schutt	05
Natural Medicine by Julian Barker	09
In tune with the moon	18
Moon Gardening part 1	23



Chestnuts - 1 for Food & 1 for Medicine	49
Herbal Monograph - Horse Chestnut	52
Varicose Veins	53
Homemade Horse chestnut tincture...	54



FEATURED TOPICS

The lost art of ... baking bread	24
Enjoy the Autumn moment...	34
Foraging in the modern world by Jim Parums	40



Articles & Advertising Deadlines & Fees	46
Submission Guidelines	48
Book Review	55
Dry Brushing	56
A cake for all seasons	62



Visit

<https://wisdom-of-old.com>

to download this current issue
to your tablet or computer

About 'WoO'

WHY THIS MAGAZINE?

This magazine is meant to be a short break; a calm wandering of the mind, back into a world when mindfulness needed not be mentioned, because it simply was... a normal trait; when the world appeared calmer and happier. At the same time it is meant to be a source of information, of ideas and tools that may permit us to create that world again, where hand-made and home grown were valued and treasured still. The 'Wisdom of Old', of our forefathers and mothers must not be forgotten, but should be revived.

WHY AT THIS TIME?

The world has, and is changing, and for many a desire for a calmer, kinder and much more caring and supportive world is growing. We may be spread across the globe, but we share feelings, ideas and can, despite the distance, be community. Welcome to 'WoO'





JOANNA'S COLLECTIONS ...

Country Home Basketry, est. 1991

by Joanna Schutt

The art of basket-weaving is nearly as old as the creation of time. Centuries before the invention of cardboard or plastic, people needed containers for the harvesting, transporting, and storage of goods, possessions, and treasures.

The art of basket-weaving is nearly as old as the creation of time. Centuries before the invention of cardboard or plastic, people needed containers for the harvesting, transporting, and storage of goods, possessions, and treasures. They wove baskets from whatever materials were available – grasses, vines, pine needles, barks, and strips of wood. As years have rolled on, basketry has withstood the test of time. Today there are many other forms of “containers”, but nostalgia reminds us that a well woven, handmade basket is still something to be appreciated and enjoyed.

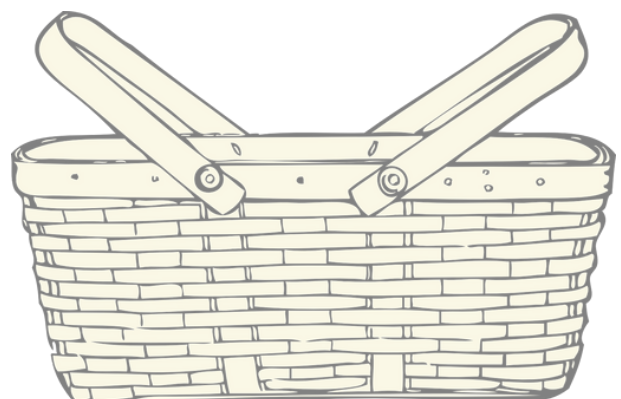
I have loved baskets ever since I received my first wooden-lidded picnic basket as a wedding shower gift 47 years ago. Our home has since been decorated with baskets; we carried our babies' necessities in “diaper baskets”; I have hidden the Scotch, masking, and duct tapes in market baskets, (so it's there when needed); our kitchen is filled with bread baskets, muffin baskets, napkin and paper plate baskets, utensil baskets, and casserole baskets; the laundry is hauled in wash-day baskets; our books are held in magazine or carry-all baskets; library books are transported to and fro in leather handled tote baskets; etc., etc., etc. In other words, I am never found without a basket in hand!

Although my love for baskets has covered the last four decades, I was not actually “hands on” involved until the summer of 1991 when I was introduced to basket weaving.

At the time, our family lived and worked at a Christian camp in northern Wisconsin, and a lady from Milwaukee was attending a week-long family session.



She was an avid basket maker, and so she offered a class out on the deck of the dining hall. Being on a tight budget with a family of seven, I did not even have the \$10 material fee needed to take the class.



But a good friend paid my fee, and we spent a beautiful afternoon weaving our first baskets. I was immediately hooked! Up to that point in life, I had enjoyed many other types of crafts, but now, basket weaving quickly moved into first place.

Since that memorable summer afternoon 32+ years ago, we have woven over 16,000 baskets, taught hundreds of classes, and designed a countless number of patterns.



My daughter & I created and wove all of our baskets in our own home shop up until 2020. We were blessed with a restored 1916 country farmhouse on a 20-acre hobby farm located in eastern Minnesota, and raised nine children there.

We had a large vegetable garden, a dozen apple trees, a long row of raspberries, and lots of flowers in the summer. We raised chickens and turkeys, kept honeybees, and had three horses, an old dog and a varying number of farm cats.



There were bikes in the dirt driveway, a swing set in the back yard, and two small ponds out in the pasture. All in all, it was a great place to raise a family and – WEAVE BASKETS!



In May of 2020 my husband and I moved to the lovely historic town of Stillwater, Minnesota. Although my shop is considerably smaller, I still weave baskets to keep up with my website, my Etsy storefront, as well as market my favorite pieces in an artisan shop in downtown Stillwater. I keep thinking that at my age I should think about "retiring" ... and then I get a new idea for yet another basket! I doubt I will ever quit weaving.



About the Author: Joanna Schutt

I have loved baskets ever since I received my first wooden-lidded picnic basket as a wedding shower gift 46 years ago. And although that affinity has covered the last four decades, I was not actually "hands on" involved until July of 1991 when I was introduced to basket weaving. Up to that point in life, I had enjoyed many other types of crafts, but now, basket weaving quickly moved into first place. Since that memorable summer afternoon 32 years ago, we have woven over 16,000 baskets, taught hundreds of classes, and designed a countless number of patterns ... and still love it!

Joanna's Collections ~ Country Home Basketry

joanna@joannascollections.com

<http://www.joannascollections.com/>



NATURAL MEDICINE

by Julian Barker



To take the word natural first, as likely an act as most to ensure our survival would be to eat a leaf from a tree, bush or herbaceous plant, given that the plant cannot run away as can a prey animal. It might, though, put up physical defences such as thorns or chemical defences, given the prodigious capacity of plants to synthesise metabolites that will harm us and other aggressors. Medicine in this natural setting could be seen as turning these very metabolites to our advantage.

We will make Medicine, this second word of the title, even more complicated if we conflate a number of process' with a number of products. We speak of the roots of medicine (plants provide not only the means for life but the most abundant metaphors) where we might more properly speak of its branches. Medicine is an inevitable outcome of the behavioural emotion inherent not only in humans but in all social primates. We may call it empathy or sympathy.

RESPONSES



Such responses constitute not only a universal norm, but its absence is considered unnatural as much as abnormal.

The empathic response to a person in some sort of trouble immediately involves emotional support by speech, gesture and tact as a gateway to, if the circumstances demand, technical support. This may be primary physical help, first aid or primitive surgery or seeking help elsewhere. As an adjunct or as a resolving agent, substances and objects may be offered to the hurt person, from a glass of water to a range of what might be thought medicinal. If a leaf is handy, and one usually is, even in a busy city thoroughfare, it would be natural to make use of it, if the knowledge or perception is in place.

The narrators of such an interaction with their attendant narratives change over time and the event becomes embedded in memory. The purview of Medicine arises from these interdependent acts, which may become specialised or even professionalised according to the hurt incurred and the circumstances.

Medication (casually used as a synecdoche for Medicine) is a subsidiary part of the whole, a tendency that those who medicate have an interest in retaining. As a herbalist and natural pedant, I discriminate between herbal medicine and herbal medication. The purpose of such nicety is to do away with the medication standing in for the whole process and so may eliminate the absurdities involved in matching conditions, exactly abstracted, with their so-called remedies.

Medicine is one of the basic social enterprises which engages the emotional, technical and biological aspects of human beings. The type of medical intervention should depend upon each situation and call for the most appropriate response: when survival is threatened, urgent attention to technical and biological support is paramount; the emotional support can come later or from a different quarter. Apart from this temporary consideration, it is hardly natural to separate any of these three.

As medicine, in its widest sense, is always a human affair and, as we are part of nature, medicine is always natural. Technology and the technical mind have increased the range and availability of nutrients, at least to the lucky few at first, and now unluckily for the rest of nature, to the many. Technologies have allowed us to escape the ravages of the weather and have thus separated us from the more unremitting pressures of nature, and permit us to consider ourselves as to some extent outside its constraints.

I would suggest that when people invoke the term 'Natural Medicine', they have in mind a form of medication or medicinal approach that arose before we acquired or entertained such a sense of separation. The separation or at least a sense of it has been gradual over millennia and has occurred at different rates and times for different people.



We may table technological shifts, from the invention of the heavy plough perhaps 9000 years ago in Western Asia to the industrial revolution in Europe just a couple of centuries ago and the digital era on which we are newly embarked. The notion of a 'Golden Age', when life was simpler, nobler and more in tune with nature, is ubiquitous in both literate and pre-literate cultures and is shared by many religious and cultural traditions.

I suspect that our sense of 'Natural Medicine' is not far from this ubiquitous nostalgia for a Golden Age. If this is true, a kind of moral superiority is inherent in its use along with an equivalent disparagement of medicine that is highly dependent upon technological intervention or medications that are industrially produced.

As a confirmed and pedantic pluralist, I think such a separation is unrealistic and invidious, if not a strange hypocrisy for those of us who lead a life that is fully industrialised and protected. Even as we deplore the threats from modern life and try to escape its ravages by returning ('back to nature'), we have a mind that enforces this unnecessary separation from the very separation so decried.



Yet separation from the physical world is an absolute requirement of biological Life in equal measure as our necessary attachment to this physical substrate. It therefore makes no sense to describe the natural world as hostile or as friendly: it is paradoxically both at the same time and this paradox is fundamental to the survival of all living things and the physical planet would have a very different future (and possibly a shorter one) without living beings. Humans have always known this paradox very well and did not need modern science for it to be understood.

What the scientific revolution brought about was a deeper knowledge of physics and chemistry, a realisation that the immutable Laws that govern the behaviour of matter can be mathematised. While life is a special case where its inner environment temporarily suspends these laws by dint of the extraction from the outer environment of a constant and consistent flow of energy, the laws are not broken, just deferred. They are delayed by establishing this inner space very far from equilibrium with the external environment. The point at which chemical equilibrium is reached, when the separation between these two spaces can no longer be maintained, is the point that marks the death of the organism. Separation from the physical world is inherent in biological forms, whether an amoeba, a carrot or a human. Our latter example, by elaborated technologies has built secondary buffers between itself and the physical world. Although there exists a deep nostalgia for the pre-technological age that none of us live in, it is expressed by a range of outdoor pursuits from camping and sailing to climbing mountains and trudging to the North pole. Perhaps the nostalgia is deeper in societies that rarely are forced to experience extreme discomfort. If that is the case, then you might expect to find a greater interest in Natural Medicine in more affluent communities.



To move from a rhetorical position to a historical perspective and ignoring the largely theocratic domain of medicine in pre-literate societies, we may discern in the Humoral theories of the Pre-Socratic Ionians a shift to an interest in natural phenomena as the key to knowledge about reality and the source of the quotidian miracle. Even before the biological observations of Aristotle, the Hippocratic tradition exhibits an ecological bias and an enquiry that we would now call epidemiological. These interests put observation before belief. They interpret shifts within the human microcosm as a reflection of movements in the material macrocosm. Such humoral theories analysed matter, form and forces then made a synthesis of these principles with respect to nature and the place of humankind in such a scheme. All such classifications have the binding power of social construction and consolidate the political order, whether that be Confucian, Ayurvedic, Hellenistic or Mayan [1]. As an analogic structure, humoral theory sought, and conveniently found, homologies within the part of the world that gives us food and sustains all animal life, and so gave us what we already possess, and called it herbal medicine. In so doing they might have distanced us all from the natural habit of eating leaves.

In the later Hellenistic period, the Classical tradition of herbal medicine was catalogued by a handful of physicians such as Diocles, Crateuas and Dioscorides. Although the last of these is the most lauded by our contemporary herbalists, the physician who distilled learning from primary Greek sources was Cornelius Celsus. His compendium of medicine may be less encyclopaedic than Pliny (whom he preceded) but, by contrast, without the credulity.

Nature is messy. As humans become more urbanised they become more fastidious. They tend also to prefer convenient simplifications. These trends reinforce the social order and seek to exclude rustic empiricism. Over time, however, as the socioeconomic order becomes corrupt and messy (not in any way like the muddiness of nature), the practice of medicine becomes arbitrarily complicated in its reliance on dogma rather than observation. Medicinal mixtures became obscurantist and pointlessly complex in Europe [2] as the Plague conspired against the advances of the twelfth and thirteenth centuries. The religious hierarchy that permitted such degradation of ancient learning and medical practice was exposed to a reforming spirit as potent as the plague. Medicine itself seems to have been less besieged or more resistant to Reformation.

Reforming zeal is always attended by megalomaniac zealots with their lust for a purifying power to sweep away the murky accretions of a despised past. Reform, when it takes the form of rage unleashes a manic drive for simplicity which must eventually and inevitably lead to simplification. Metallurgy and Alchemy (as Chemistry was known in the late middle ages) seemed to Theophrastus von Hohenheim (1493-1541) to bring a simplifying, almost surgical precision to the diagnosis and treatment of disease. Although named after the 'Father of Botany', this Swiss Theophrastus did nothing to advance botanical science. Indeed, he performed a disservice to this realm of the natural world by popularising the entirely fortuitous Doctrine of Signatures. In his search for purity and essence, he previews modern medicine with its classification of illness as entity rather than process and the matching of symptomatology with such a construct. With precise posology and dosage, he prefigured both allopathic and homeopathic medicine. Not only was he unable to contain his rage against the medical establishment of his day, his megalomania caused him to adopt the name Paracelsus: superior—that is—to Celsus, the great Roman antecedent of the titanic Galen, whom he declared also to be his inferior.

Thank goodness he did not wield political power! His attempt at revolution must, of course, be placed in the context of the transforming upheavals of his day. The binary between austere truthfulness and corrupt and venal abundance played out in European history between the Protestant reformation and the Catholic Counter-Reformation [3] . I have drawn attention to such binaries elsewhere [4] .



Ideas never die but they may wither on the bough of history. Contemporary orthodox medicine is conducting an attempt at reformation of its own under the banner of Evidence Based Medicine and matches that of the political process. It is an ingenious device which supports vested interests and the status quo while purporting to do the precise opposite; but it is the nature of revolutions to replace one tyranny with another. In the ragbag of medical history, encrusted with the remnants of ideas whose source is barely remembered except by scholars, the notion of the natural allied with the healing profession is at best a confused one.

In its simplest manifestation, it might suggest that natural medication is from a material that is found in the natural world and which has not been industrially produced or modified.



Very few medicines quite fulfil these criteria. Dietary and medicinal commodities are mostly the product of horticulture and agriculture, both of which are industries that have evolved along with the other commodities of the industrial revolution. Many herbal medicines are cultigens or their origins are lost in the course of their co-evolution with us since the time that the agricultural revolution sought to modify the constraints of Nature. It is still natural, however, (and perhaps uniquely so) to eat a leaf from a plant and it may be no less so than to encourage others to do the same for therapeutic purposes.



This unique character allows us to re-enact the prehistoric experience of the sensorium of humankind before the advent of agriculture and writing. The smell of the plant invokes the olfactory sense and connects, with very little synaptic interruption, to the limbic system itself.



The taste of the plant provokes an arousal of the digestive tract with its adnexial organs. Taste and smell and the visual sense are integrated in the hypothalamus with the endocrine system and its procreative drives. All of this activity and patterning happens before any substance from the leaf enters the bloodstream in appreciable quantities. Priming precedes pharmacology. None of this is simple or pure, to the fury of purists. The signal is recognisable and distinctly variable. This similarity within variance is the hallmark of nature. A signal associated with noise; it is the noise that enhances the signal by the process known in electronic engineering as stochastic resonance, a subject that exceeds the space of this article [5].



References:

[1] Cf. Durkheim E & Mauss M Primitive Classification (trans 1963)

[2] E.g. theriacs Cf. Griggs B Green Pharmacy (1981, 1991, 1997)

[3] I am told by political observers that to make the parallel comparison between contemporary conflicts ostensibly between Shia and Sunni branches of Islam is to oversimplify in a Eurocentric attempt to make correspondences where they do not exist.

[4] in my History, Philosophy & Medicine ~ Phytotherapy in Context Winter Press 2006 2nd Edn revised 2014

[5] I have touched on this elsewhere, for instance in Herbal Exchanges NIMH 2014



Homeopathy World Community is an award winning network for professional homeopaths, healers, patients, and members of the public interested in supporting the homeopathic treatment approach. **HWC** aims to promote awareness of homeopathy throughout the world.

Email: admin@homeopathyworldcommunity.com

<https://homeopathyworldcommunity.com/>

About the Author

Julian Barker FLS FNIMH MCPP

The Practice & Dispensary, 7 Anchor Field,
Ringmer, East Sussex BN8 5QN

Email: julian.barker@btconnect.com

Julian Barker is the author of *The Medicinal Flora of Britain and Northwestern Europe*. He started his training as a herbalist in North and Central America then returned to Britain as an apprentice herb grower at Suffolk Herbs and joined the first cohort at the School of Herbal Medicine. He became a member of NIMH in 1982 and opened a multi- disciplinary clinic in Brighton where he ran a training clinic until 2009.



He served on the Accreditation Boards of both NIMH and EHPTA for over a decade. Julian taught botany at the School of Herbal Medicine for over twenty years, and supervised BSc dissertations. When asked to teach philosophy on the MSc course in herbal medicine at the University of East London, he wrote *History, Philosophy and Medicine: Phytotherapy in Context* to serve as a course book to replace NIMH's Tutorial Text which was all of eight pages long! In 2020, Aeon Books published *Personalised Medicine: Regaining and Maintaining Health* his translation from the French of a seminal work by Dr Jean-Claude Lapraz. Later the same year they published his own much larger work *Human Health: and its maintenance with the aid of medicinal plants*. Aeon plans to bring out his cookbook *eat well ~ feel well soon*. Aimed at parents with young children, Julian wants to see them go to school with a large cooked breakfast without draining parental patience and resources. His latest volume on herbal medicine entitled *Physic: a primer of herbal medicine* is currently in production. All the while, he continues to practice from a house with a wilded garden in East Sussex.



IN TUNE WITH THE MOON



IT'S MOON O'CLOCK

by Uta Mittelstadt

It has been known since ancient times that nature has its own laws and rhythms. Most prevalent to us 'modern' people are undoubtedly the change of season and the turn from day to night, and night to day. Yet in the days of old, our ancestors abode to many more such laws of nature. They were knowledgeable of the wisdom within an array of most essential rhythms that governed their every doing. The application of these laws permitted them to optimize what was given and available, what they needed to grow and form to benefit their lives needs.

By observation, interpretation and inherited awareness our forefathers and foremothers learnt to apply nature's laws to their cycles of planting and sowing seeds, to the growing and care of crops and livestock, to the foraging and storing of food, to the maintenance of health and the resolution of sickness.

Nowadays science and technology are used to optimize such aspects of human existence. Yet nothing in nature is pure coincidence, nature had, has and will always have its own irrefutable laws that provide a clear rhythm and schedule for all processes that occur.



We 'modern' folk have lost much of the sensitivity for, and the ability to, interpret and apply these laws. One such rhythm of nature is the cycle of the moon. The way it exposes its face in the night sky impacts the tides, the weather, the growth on earthen soil, and all organic existence.

'La Luna' governs our emotions and schedules the female cycle. She is not a source of light herself, only reflects the shine from the sun. She lightens darkness, and her shine has a veil of mysticism, a hue of secrecy, for us. In her shade grow plants of poisonous character, the deadly nightshades. Already in the altered exposure of the moon, to the rays of the sun, lie strong forces that have the power to build and grow, to heal and strengthen. Hence, if we step back and pay attention to the neglected, if not forgotten forces of the moon, we can learn and subsequently adapt our actions and direct our focus, to become harmoniously in tune with the rhythms of nature, to benefit from what these laws can give, promote and enhance.

The moon travels along her periodic path, recurring in the same rhythm, completing the same cycle over and over again. She steps in and out of the shade, from new moon to new moon, traveling her cycle over 28 days. During this journey she always shows the same side towards the earth, always stable on its own axis, never rotating.



The meaning of the moon phases

New moon/Full moon: The new moon, the time when the moon is exactly between the earth and the sun, marks the starting point of the moons repetitive cycle. At this position, the moon is dark in the sky. No light is reflected from its surface, as the earth-facing side is receiving no light from the sun.



At this point the moon begins its cycle. Over the course of the coming 14 nights the surface of the moon increasingly becomes visible from earth. Gradually more sun light reaches the moon and we perceive the moon becoming bigger and rounder. This phase of the moon cycle is described as the 'waxing moon'. La Luna reaches the half-way mark of its cycle during the 14th night. At this location, its earth-facing surface is fully enlightened by the suns light and we, on earth see the 'full' moon.

After the full moon, the enlightened area of the moon reduces. Over the coming 14 days, the moon is in its 'waning' phase. The dark area of the moon becomes bigger, the enlightened area smaller, until the moon becomes entirely dark again and the phenomenon of the new moon reoccurs. The moon-cycle has reached its end point which is also the starting point of a new cycle.

For all life on earth, for our human development and existence, this cycle plays a greater role than we now-a-days anticipate or acknowledge. As such there are energetic influences that impact us, our bodily functions and systems, and our doing.





At new moon: the body has the greatest capacity to detox. This is a time for cleansing, for chucking out the old and welcoming the new. For endeavors, ventures and quests this is the most positive starting point of the moon cycle.

The waxing moon: is the most beneficial time for regeneration, for recovery and recuperation. It is a time of uptake / intake, of soaring energy and of gaining strength and power.

The full moon: then is a time of impaired and slowed healing. Wounds bleed more at this time. On this day our emotions are most volatile.

The waning moon: is a time of release. It is a phase of increased activity, of greatest power.

In the old days, much attention was paid to the position of the moon as it provided the schedule for the sowing of seeds, for generating the best crops and growing the strongest plants.

The cutting of trees is not recommended on days of a certain position of the moon, as the 'wounds' will not heal well and the tree loses much of its life-juice. Similarly, in human health care, surgery is not recommended on some days, in particular at the full moon, as there will be increased hemorrhage and bad wound healing.

Only infrequently, if at all, do we nowadays relate any occurrences or incidences to the phases of the moon. The moon hardly plays a role in our schedules, and our hectic lifestyle has no space for the finely tuned sensitivity needed to perceive, or the wisdom to recognize the subtle forces of our celestial luminary. We commonly register the immense impact, without relating it to the moon. Yet, paying attention to those seemingly imperceptible influencing factors, may permit living a more balanced and harmonious existence. Such fluctuations of the rhythms of nature can be very valuable and may have a truly positive and beneficial impact on many aspects of our life [1, 2].

References:

[1] Lichtenfels von, L. (2016) Mondkalender 2017, Rottenburg: Kopp Verlag

[2] Paungger, J. & Poppe, T. (1993) Aus eigener Kraft, München: Wilhelm Goldmann Verlag



Uta Mittelstadt: I am a magazine editor and homeopath, an artist, & a writer. I am passionate about natural medicine, homeopathy, mindfulness & the ways of old. I have a BSc & MSc in homeopathic medicine.



Accepting submissions for the Winter Issue **NOW!**

DEADLINE:
NOVEMBER 15TH

EMAIL TO:

office.magazine@proton.me



Moon Gardening



Part 1

GARDENING WITH THE PHASES OF THE MOON



Waxing moon

The light of the moon increases. This is the time of 'inhalation', of absorption, of growth. New energy is building and is released from the soil. The sap in plants rises and plants absorb nutrients. This is the time for sowing and planting. It is also the time for harvesting everything that is above ground; leaves, flowers, fruit.



Full moon

At this time the life force, the energy of plants is at its peak. Fertilization of the soil is best absorbed by the plants during the full moon. Harvesting now yields sweetest fruits and strongest herbs. A plant damaged at full moon will wither and die.



Waning moon

As the light of the moon decreases, the time is one of releasing energy, of 'exhalation', of resting. It is at this time that root vegetables and rhizomes hold the greatest potency. It is the time of planting and sowing, of cutting, pruning and pronging the soil. What grows above ground releases, what lies below ground absorbs. It is the time for watering and fertilizing.



New moon

This phase of cleansing, of new beginnings is suited for sowing and for transferring plants. It is the time to cut damaged shoots, saplings or sprouts. Cutting back plants, even radically, at this time will instigate bud growth and leaf growth.



THE LOST ART OF ... BAKING BREAD

..and it's contribution to healthy family
structures in Western Countries



by Uta Mittelstadt

No food symbolizes life, home and family quite as much as does a loaf of bread. Bread from the beginning of times is the one staple nourishment that sustains and supports life.

For Christianity it is a symbol of life for divine and bodily well-being. As is written in the scriptures of the bible, bread is God given. Jesus himself broke it for his disciples at the last supper, making it the 'Corpus Christi', the body of Christ which still gets shared today with members of congregations in the form of consecrated wafers or altar bread in the rites of catholic communion and evangelical/protestant confirmation.

In most European countries making bread was a task that fell to the matrons, the matriarchs of families. Every grandmother and every mother had different ways of making bread, adapted from the recipes of the women of the generations before her. Recipes were passed on from great-grandmothers to grandmothers, from mothers to daughters. The task of making and baking bread was deeply embedded in family routines and structures. A lot has happened since then, with the way bread is made, seen and consumed, and with the structures, the unity and the connection in families.





The art of baking bread

For today's generation, bread is often times a food staple that is, to be had, at home. It makes the basis for an easily 'put together' food, that can be assembled with few toppings of choice, when hunger arises and a 'quick' snack is needed to curb the feeling of emptiness in the stomach.

For the younger generation the need for bread is commonly not much more than a grasp into the shelf at the supermarket. Little thought is wasted on ingredients, let alone on production processes and not at all on the hearth from where it was, once upon a time, retrieved, golden brown, crusty, firm or soft, as loaf, flat bread, braided or woven into a wreath. No thought at all is spared on the once so unifying warmth of the family at the eating table, the intention of the cutting of the first slice, or the original rich flavor in taste and scent exuded by the quality ingredients baked to bread on the stones of a wood fired oven. Many have never or will ever know of that unique flavor.



Bread today is selected, mostly, from what 'one is used to', from what one has been conditioned to try or like, by trickster promotion in media, on billboards and on flashy shop signs and signals coercing the purchase in big letters, persuasive designs, neon signs and promises of freshness, natural ingredients, healthy consumerism and what not. Hence, not seldom do we select our foods by brand name, texture maybe, lastly, for taste and in the times of financial crunch, by price. This applies to all foods, and to bread too. Yet, all these aspects have been tampered with.

Clever production firms have adapted the product, bread, have carefully infused it with most marketable advertising schemes and have demoted bread to a fast food with ever less nutritional value, manifold additives that are unnecessary and often times of questionable purpose. Our grandmothers and mothers used mainly flour, leavening, salt and water to make their dough. Needless to say it is undoubted that baking their bread in ovens heated with wood and not using automated, conveyor production lines, is part of the secret of our fore-mothers delicious bread creations.

Production lines in bakery chain plants create hundreds, even thousands of loafs a day in automated processes that sees no ingredient or time wasted.

They use the approved and permitted tricks of the trade to reduce production costs, leavening time and taste optimization. The result is a mass product for the masses that has not a lot of resemblance, apart from maybe the shape, to the healthy, nutritious bread our grandmothers and mothers made.

How was bread made in the days of old

The art of baking bread, in the olden days, not that long ago, was a devotion to the ingredients, the nutrients, the process, the consumption and the family.

Shops or food stores were not habitually places where one went to buy ones bread; and bakeries were not that readily accessible to people, unless they lived in cities, towns or bigger villages. Homes had gardens, wherein grew fruits and vegetables. If not self-sufficient in crops like wheat, barley, oats or spelt, families would purchase their flours at mills where the bigger farms would have their grains ground and sold. The art of bread making was, back then, a task done at home. Families prepared the wood fired ovens, heated them early in the morning for the right temperature for baking to be achieved at the right time when the hand kneaded and formed breads would be transferred to the oven for baking.

Those that were lucky enough to have 'inherited' a leaven, which was not that uncommon, were spared the days long process of growing one. Back in the day, yeast, as a leaven was not that available and the use of a 'sourdough' was much more widely spread. A sourdough leaven could be made once, and was then readily available for months, even years to make bread dough with. There are different ways to grow a leaven, all however, require, time, care and a stable temperature. It takes about 7 days to grow one. With a leaven available, the process of making bread was not one short of further care. It took gratitude and respect for the ingredients, and the love and gentle hands of the baker, to create a nutritious loaf of bread.

The dough was usually not prepared in a normal bowl, but was made in a special dough- or kneading- trough. This was a wooden lengthy bowl, resembling the form of a hollowed out tree trunk that had been cut in half. This trough was either lifted to working height or had a legged stand such that the women could comfortably knead the dough in it.

The women would start making bread, by sifting the flour. This would remove the bran, the husk or bigger coarser ground flour grains that had bypassed the finer milling process. This would also bring 'air' into the flour, allowing it to 'breathe'. What a rich scent this would release. Flour today is practically without any scent.

Sifting would often happen the day before the actual dough making started. Bread making could be a process that took days. The marrying of the ingredients was not seldom done in stages. A starter dough would be made for many bread types. This mixing and kneading of a smaller portion of the ingredients, would see this starter be left to leaven before the remaining ingredients were combined and a loaf was formed. The leavening, or rising time, could exceed 24 hours for some breads. Repeated kneading and leavening, would make the finished bread have a fuller taste and make it very agreeable to the stomach and digestion.



The final leavening a dough would get, when it was placed into a bread basket. This was a basket lined with a linen fabric that had been dusted with flour. Leaving the dough to rest in this basket gave it shape and imprinted the pattern of the basket into the surface of the dough. When then transferred to the oven, the bread would keep the shape of the basket.



Almost every household had a bread oven either in the house, or in the garden. The poorer people that had no bread oven at home, would bake their bread at the village communal bakery house. This was a little house with a big bread oven, often times central to a village, in the vicinity of the church, where once a week, the elder matriarchs of families, that did not engage in the chores on fields or land, did not tend to cattle or poultry, or mending and construction tasks, would bring their bread dough to bake in the communal oven. The oven would be fired in the early morning hours so that an optimal heat for baking would be reached once the women arrived with their dough. On these days enough loaves of bread were baked to feed all the family for an entire week or even two. While the bread baked in the oven, bread rolls and breads that needed no or just a short leavening time, savory and sweet dishes, and cakes were prepared. These would go into the oven when the bread was done and the heat of the oven had dropped from baking temperature to lower cooking temperatures.

The bakery house was however, not just a village oven, but also a central meeting and information exchange. It was here that news, troubles and gossip were shared. At the end of the day the women placed their baked goods into a small hay cart, and would be on their way home, pulling the full cart back to their hungry families who were eagerly waiting for bread, baked onion cake, bread roles with greaves or bacon, raisin rolls, or butter cake and the latest of news from other families and the talk of the town or village.



The huge value ascribed to bread in the olden days, was not just visible in the care of preparation, but is also shown in how dough was decorated. By hand, carvings were cut into the skin. Some had symbolic meanings, reverence to the grain harvest, gratitude for the food that bread is, while others were just decorative. This care spent with the bread shows a strong bond between the nourishment and the essential value that bread had to people at the time.

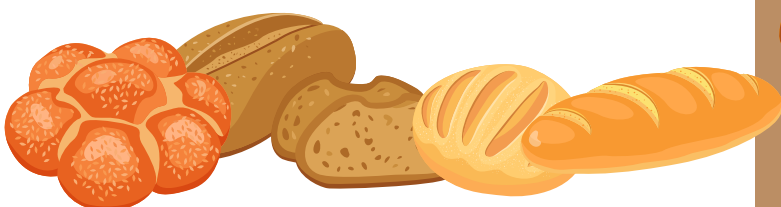
The bond with bread and it's value to people, made it as sacred that breaking the bread, or cutting the loaf was not left for anyone to do. It was almost with biblical reference that usually the head of the house, or the woman who had made the bread would cut it's first piece. This, as reverence and gratitude would mark the divine blessing of the loaf and the family to whom it was meant as nourishment.

The rites around baking bread are/were far from confined to just the Western culture. Bread is and has, across the times, been central to almost every society, community, nationality or religion. As diverse as the shapes and sizes of bread across the globe are, as manifold are/were the traditions surrounding the baking and breaking of bread. Differences could be subtle or as marked as the matter used to feed the fire of the oven. From wood or bamboo, to cow or camel dung, many materials were burned to bake bread and hence nourish our bodies.



Today, bread comes, ready sliced in plastic bags. No care and time has gone into its preparation. The ingredients have come, likely, from the cheapest vendor, its additives are chosen to give the right firmness and at the same time lightness. The taste of 'scentless' ingredients is enhanced with select additives, and other by-products act to optimize color and provide a long shelf-life.

What thoughts are there today on family structure, on who makes the bread and who 'breaks' the bread? Do you realize that until the head of the household cut the first slice, no one could have a piece? The family would sit at the dinner table and wait. Does this make evident the huge respect for the person and the product, for the maker and the 'breaker' of the bread? Look at society then, when bread taught families respect, gratitude, patience...What thoughts about bread are there today, when one reaches for that plastic bag with that fluffy, airy, wobbly thing referred to as bread? Where is society today, where are family structures today, when the bread is already store-bought 'broken'? When the nourishment from that biblical loaf of bread is gone and additives replace what should be naturally present in this produce, making the taste, the scent, that nourishment?



Where is the respect for the grain, the salt, the leavening, the water, the gratitude for the harvest that delivered the ingredients and the God given blessings to the food and the family? Where is the same for family structures, the maker and the 'breaker' of the bread?

The Impact on life as we live it today.

Across time, life has become more hectic. The chase for gains and achievement in the work environment, the demands of costs of living, complications and difficulties surrounding life in general have changed how we live life and what we prioritize. Our lives hover around and focus mainly on making enough money. The ever growing needs, demands and desires cost money, but also time. Time is a valuable good in our day and time, and where can we cut time that we have at our disposal, if the demands of gaining money require more time? We take time away from recreational endeavors and family commitments. We likely cut recreational time first, humans are pack or family animals after all, and then, then we reduce the time we can spend with our near and dear ones. Across the years, in particular the last 30 to 40 years, the time spent on and with family has dramatically reduced.



Research has shown that ever less people are able to make time and to commit to joining family for meal times at the breakfast, lunch or dinner table. Yet it is exactly this simple nourishing act that is of prime importance to the development of children, families, community and society at large. It is evident that our interpersonal relationships and family structures have undergone massive changes, at the same time that our relationship to bread, the making, baking and breaking of it, has changed.

The act of baking bread, the making and particularly the 'breaking' of it, that is, the sitting down together at the dinner table to eat this bread, may be seen synonymous for regular, scheduled family time, spent together as a group, sat at a table to eat a meal. Whether we are eating bread or another food staple or even an exotic dish, does not make a difference, the point to make is that, this lack of 'baking and breaking bread', of spending time in the family or group setting, mirrors the decline in and the deterioration of the prime relationships in families, communities and even society at large.

The classic family dinners are largely gone from family life today. Time constraints see many eating 'on-the-go', in between commitments, and as a consequence feasting on conveniently store bought, or food ordered from food temples and restaurants.

Time constraints see many eating 'on-the-go', in between commitments, and as a consequence feasting on conveniently store bought, or food ordered from food temples and restaurants. In evermore cities and towns across the globe, apartments don't even have kitchens anymore; so where to cook a family dinner, bake bread or meet up at the breakfast table?

This simple act of sitting down together, making the time to eat at the same table conversing and exchanging, has been found to positively and lastingly impact, in particular child development. Children that are raised in families with regular joint meal times exhibit greater psychological and emotional stability, are less prone to eating disorders and have a lower incidence of drug use, smoking and drinking alcohol than children living in families where such routine family dinner get-togethers are not prioritized.

Even outside of the family setting, in the community, the neighborhood or friend circles, the shared meal increases happiness and overall well-being. It creates friendships, support forms, attachment and appreciation for each other. This simple ritual of coming together over dinner builds community and instigates social change.

Bibliography:

- Dunbar R., *Breaking Bread: the Functions of Social Eating Adaptive Human Behavior and Physiology* (2017) 3:198–211 DOI 10.1007/s40750-017-0061-4
- Purnell D., (2013) *Breaking Bread, Creating Community: Food's Ability to Increase Communal Ties and Relationships*
<https://www.researchgate.net/publication/273476532>

In our Western culture, parallel to the loss of 'the act of baking bread', our society has changed. What has become of our society is visible today if we take a close up look at families and communities around us. We have to ask ourselves if what we see is what we want. If the answer is no, we have to question what we can do about this state of the world.

What if it only took the baking of a loaf of bread to bring us back together? Would not the family want to smell the scent of a baking bread in the oven, and would the children, the parents, not want to see the loaf removed from the oven, cut on a wooden board to slices..and would these family members not want to taste that slice of freshly baked bread, would they not all gather around to see, smell, and taste; and would that moment, in the kitchen, with the family united at the kitchen table not spark a desire to talk and exchange, to feel connected, to bond and eventually to repeat? Can we not refurbish our society, one family, one community at a time? If it only takes the baking and breaking of one loaf of bread, why are we not doing it? What are you waiting for? All it takes is flour, a good pinch of salt, a leaven of choice and water, and a big pinch of the care and love that we have for our near and dear ones...it can be that simple.

Uta Mittelstadt: *I am a magazine editor and homeopath, an artist, & a writer. I am passionate about natural medicine, homeopathy, mindfulness & the ways of old. I have a BSc & MSc in homeopathic medicine.*



Stale bread and leftovers were fed to the chicken, geese or other animals or were used in gardens to make natural fertilizers for cucumbers and other vegetables.





ENJOY THE AUTUMN
MOMENT...

..WITH A CUPPA OF
HEALTHY HOT CHOCOLATE

It is believed that, as early as 2500 to 3000 years ago, the Aztec culture knew and consumed a 'hot chocolate' drink. This drink is said to have been introduced to the new world from Mexico in the 1500s. The recipes have since become varied and have been adapted to local tastes and customs of countries across the globe. After initially being used principally therapeutically, as medicine for diverse abdominal complaints, hot chocolate has today become a popular drink consumed by many.

Golden Hot Chocolate Milk



Healthy has never
been so tasty!

Everybody is raving about 'Golden Milk', a most healthy beverage. The key ingredients besides tumeric/curcuma are ginger and cinnamon.

This 'Golden milk' has been proven to be high in antioxidants which helps repair cell damage and can fight infection & disease. It has been found to have strong anti-inflammatory, anti-viral, anti-bacterial & anti-fungal properties and has been found to lift the mood, boost memory function, benefit heart function, improve digestion, & contribute to bone strenght.

But let's be honest, unless you are 'into' tumeric, the taste of this healthy beverage can be somewhat 'challenging'. However, it can be immensely improved with just a few simple tweaks to the recipe.

By simply adding some other healthy ingredients, this Golden Milk will become your good morning cuppa without which, the day just lacks 'something'.

Start your day off to be amazing with this special 'Golden Hot Chocolate' treat.

RECIPE FOR A HEALTHY, AND DELICIOUS GOLDEN HOT CHOCOLATE MILK

- 1/4 cup (80ml) of oat milk
- 1/4 cup (80ml) of almond milk
- 1/4 cup (80ml) of water
- 1/4 tsp of turmeric
- 1 small piece fresh ginger (grated)
or 1/4 tsp of ginger powder
- 1/4 tsp of cinnamon powder
- 1 pinch of ground black pepper
- 1 tsp of raw cocoa powder
- 2 pinches of ground cardamom
- 1 piece of dark chocolate (70% or
higher)
- 1 tsp of honey, maple syrup or
cane sugar (optional)



Add all ingredients, (but not the honey or maple sirup) into a pot and bring to a simmering temperature. Allow to simmer for 3-4 Minutes, remove from the heat and strain into a cup. Add honey or sirup to taste.

This healthy beverage works with any mix or unmixed milk base. Cow milk works just as well as any other vegetarian milk, diluted with added water, or undiluted. The recipe is a favorite stable but can be varied as desired.



Ground pepper may be an odd ingredient to add to this delicious and healthy cup of golden hot chocolate, but ground black pepper has been found to intensify the properties of the tumeric.

Cocoa has many health benefits, besides making this drink super chocolaty and very tasty.

*****If in doubt about any of the ingredients ask your health care provider before consumption*****

Chocolate not only lifts the mood, but, yes, is very healthy. However, this generally only applies to dark chocolate with 70% or higher cocoa content. Cocoa is high in antioxidants, rich in minerals such as iron, magnesium, copper, manganese, and others.

Chocolate is said to lower blood pressure, improve blood flow & and blood sugar levels, improve brain function and cholesterol levels...and it can assist weightloss too. In this hot golden chocolate it rounds off the taste.

Tumeric has a medicinal history that dates back almost 4000 years. It has anti-inflammatory and antioxidant properties. It may promote heart-health and may slow aging and degenerative processes.





Cardamom is anti-microbial, can positively impact hypertension and diabetes, improves liver health and impacts oral health positively.



Cinnamon is anti-viral, anti-bacterial & anti-fungal. It has been found to lower blood sugar levels, to positively impact heart health and benefits brain aging.



Ginger is known to regulate blood sugar, to lower cholesterol, to reduce pain in inflammatory conditions and to reduce nausea in stomach upsets

What goes well with a 'hot golden chocolate' ?

Buckwheat Pancakes...

Buckwheat is a pseudocereal. It is not a grain, as are wheat or barley, for example. It is a seed. However, Buckwheat groats are as versatile as grains can be because they can be wholly cooked and consumed, just like rice, and can be ground to flour that can be used to bake bread, cake or even pancakes. The main perk is that Buckwheat is naturally gluten free.

Buckwheat is rich in protein and fibre, has a high mineral and antioxidant content, and generally has a higher nutritional value than other pseudocereals and cereals. Buckwheat is believed to moderate blood sugar levels and is said to improve blood pressure and cholesterol levels.



BUCKWHEAT PANCAKES



- 1 1/2 cups (180 gr.) buckwheat flour (or use 50-50 blend of buckwheat and all-purpose flour)
- 1 1/4 cups (300 ml) milk, (any vegetarian milk or cows milk)
- 2 tsp white vinegar or fresh lemon juice
- 4 tsp butter, melted, plus more for skillet
- 1 tsp sugar
- 3/4 tsp baking powder
- 1/2 tsp fine salt
- 1 egg
- 1 tsp vanilla

tbsp: table spoon / tsp: teaspoon

Directions

- In a bowl, stir the milk and vinegar (or lemon juice) together, and then set aside for five minutes.
- Whisk the egg and vanilla into the milk. In another bowl, mix the flours, sugar, baking powder, and the salt.
- Pour the milk mixture onto the flour mixture, add the melted butter and stir until you have a smooth batter.
- Heat a large skillet over medium heat.
- Lightly brush the skillet with melted butter. Use a ladle to spoon batter onto skillet, and spread the batter into a circle.
- After 1 to 2 minutes, depending on the heat of the skillet the edges of the pancake will start becoming light brown and appear baked. This means it is time to turn the pancake over and bake it for another 1 to two minutes on this other side.
- Serve with your favourite toppings, sirup, jam or fruits.

UNM2

A person wearing a tan dress is shown from the waist down, holding a woven basket filled with foraged items. The basket contains several mushrooms, including a large white one with a thick stem, and several dark red berries. The person is standing on a forest floor covered in green leaves and brown mulch. The background is a soft-focus forest scene.

Foraging in The Modern World

HARVESTING FROM NATURE

by Jim Parums

'Getting outside'



I have always been a proponent of 'getting outside'. When I was growing up, we called it 'playing out' and we were not in the minority in doing so. Now, the parks I regularly walk past sit empty in the middle of the day, when once they would have been full of kids of all ages larking about with their friends, perhaps kicking a football around or just sitting intimidatingly on park benches. We are all guilty of too much screen time, but this feels symptomatic of the modern world and our reluctance to spend time outside - and therefore surrounded by nature - and as such, the world now views being outdoors as some



sort of well-being exercise, rather than just a given when the sun shines. The correlation between our mental health crisis and lack of time in green spaces can't just be put down as a coincidence and authorities are now starting to catch up with that notion, offering nature-based therapies as a means of improving one's physical and mental health. And I'm all for it.



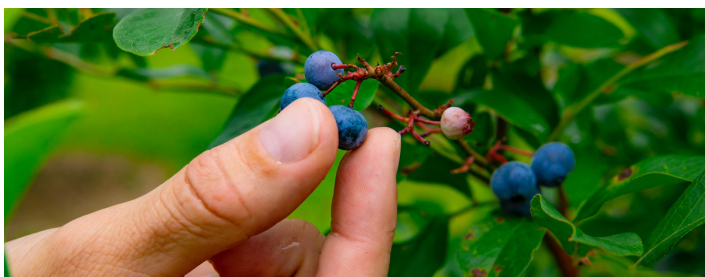
I run a foraging business in the UK, which specializes in (among other things) teaching people about the amazing wild food that can be found all around us. When I started foraging a bit more seriously than I did when

I was younger, it was because I liked the exclusivity of the ingredients I was able to find and the thrill of the hunt. Now, however, whilst I still have a well-stocked pantry of all kinds of weird and wonderful creations on the go, I often get much more of a buzz seeing people immerse themselves in our precious green spaces, feeling soil on their hands and noticing the subtle minutiae of the natural world - regardless of what we find, my event guests tend to have a brilliant time reconnecting with their surroundings whether we are in the woods, in a meadow or by the sea.

That is really the point of foraging in the modern world. We can all pop to the shop to get our weekly shop, and it is far simpler to do so on a day-to-day basis, however the best way to get your food is definitely to go and find it for yourself. Here are just a few reasons why:

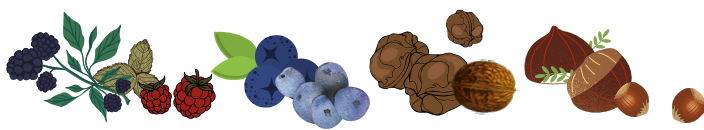
Foraging is better for your health.

From stretching to reach the ripest plums on the tree, to spending a day walking, there are many physical benefits to collecting food from somewhere other than a supermarket aisle.





However spending time in any natural green space has now been proven to improve your well-being, mood and general mental health. Think about it: gathering wild plants, fruit or fungi is a methodical, focus-led activity, and if you do it without your earbuds in then you are also likely to be bathed in birdsong and other calming natural sounds. There's a reason they play that plinky-plonky music or the sound of a babbling brook when you go for a massage, because it relaxes us. The entire process of foraging for me is meditative, with my brain often able to slip into standby mode while a gentle physical task occupies it, allowing my thoughts to align elsewhere. Great dilemmas in my life have been resolved whilst idly picking wild garlic flowers or rosehips. In this entire piece, I refer to 'foraging' rather than 'foraged food'. This is an important distinction - it's as much about the process as the wild fayre.



Foraging is better for the planet.

If practiced correctly, and I would insist that anyone reading this does so, then gathering wild food absolutely has the lowest impact on our natural world compared to any other means of doing so. Take the farming and fishing industries. Whilst I am not one for starting any beef with those two sectors, it cannot be denied that there is an awful lot of wasted product before it even makes it to our shop floors, which is before you even take into consideration the intensive processes involved. From battery farming, to dredging the sea floor and even the concept of 'wonky veg' - these are all destructive, wasteful, highly unsustainable practices that blight those massive industries and therefore our default food chains.

By comparison, foraging for food is primarily a zero-waste means to sourcing food, with only the choicest, cleanest edibles being selected for the limited basket space we have. If you want to eat nettles, you don't take the whole plant and trim it down later, but instead each nettle top is individually selected due to its condition and season and only then will it be picked. There is, of course, the argument that if everyone started foraging overnight there wouldn't be anything left for the rest of nature, but a) that is clearly not going to ever happen; b) there is far more wild food out there than you might think - it is only people who don't know what is safe to eat and what is not who tend to kick up a stink about a shortage of food for the animals, conveniently forgetting that twice a year or so, vast tracts of land and all life on it is ploughed into smithereens for us to grow vegetables; and c) in the UK at least, access to land is so massively restricted due to private ownership, that the vast majority of the population has its access limited to a minor fragment of the actual land mass - an increase in foraging as a positive pastime will only push this major issue further into the limelight and hopefully increase the amount of places we can forage, easing the pressure on the existing hotspots.

Foraging is better for your dinner.

So far, I have banged on about the slightly more serious side of foraging, pulling short neatly before we delve too far into the ethics and politics of what should be a gentle and kind activity, but we cannot forget that foraged food is so much tastier than any shop-bought equivalent! Any food that has had to battle the seasons and other local ecology is likely to be packed full of flavour, especially compared to its limp supermarket counterpart, so often grown on the other side of the world or in heated polytunnels down the road. I can find a hundred or so mushrooms in autumn that make the white button mushrooms sold in the shops taste laughably bland. That is just the start. My local supermarket has beautiful plums growing in its car park. These beacons of high summer are rich and juicy with the sweetness of honey, yet inside they sell plastic punnets of dry, acidic pellets masquerading as fruit. It is simply no comparison.





It would be unrealistic to expect everyone to lead a similar lifestyle to a full-time forager like myself, however I really do believe in its power to improve so many elements of the modern world. If everyone took the time to pop out to their local green spaces to pick up a handful of leaves for dinner, mushrooms for breakfast or fruit for a jam-making session, society would progress, leaving behind this anxiety-ridden, screen-obsessed, busy era we currently find ourselves in. It seems that we've worked out that exercising is probably a good habit to get into, yet are reluctant to apply that same anti-laziness ethos to where we get our food from and how we might unwind when mental tension arises. The great thing about foraging for any wild food is that it can provide every person with a moment away from it all, engaged in this soul-nourishing hobby that leaves our cupboards full and our heads clear.



Jim is founder and head forager of **Forage Box**, wild food experts based in the UK who run foraging workshops that aim to inspire people to use more of the wild ingredients found in nature.

www.foragebox.co.uk

Instagram : @foragebox

YouTube: @ForageBoxTV

GET PUBLISHED, BE HEARD AND SHARE YOUR WISDOM

We are looking to share articles and information on topics such as: foraging, sustainability, ecology, recipes of old, wisdom of our forefathers, natural healthcare, going off-grid, mindfulness, environmental matters, healthy food, organic farming, moon and companion planting, home schooling etc. - in fact anything that brings us back to a more mindful, kind, healthy and supportive life. Write for us and get your voice, ideas and projects advertised for FREE in the issue your article is published in!

We do not pay for articles, but bring your word to your audience

MARKETING YOU & WHAT YOU DO - WITH ADVERTS AT WOO

Why advertise with us.

Well, we will provide articles and information in the pages of WoO that people will want to read and we will distribute this to the ever growing community of people living a life that differs from the norm. Amidst all the conundrum of the past years many have identified the immense value associated with living a 'different' life, and if you cater or service to that audience, then we strive to reach your audience.

Our readers may be your customers and consumers. Advertise with us!

To start our magazines journey into the open we are offering a **20% discount** on advertisements for the first 2 issues.



How does it work?

Provide us with your picture advert in .jpeg or .png file **or** send us your logo, short text and contact details and we will design an advert for you, for exclusive use in WoO. The service of advert designing is subject to a fee of 50 Euros.

The first advertisement design is **FREE** for first time authors at WoO. Repeat publication of this advert is free in issues of WoO that the authors articles are published in. Publication in other issues is subject to a fee. Please email office.magazine@proton.me for more information.

Advertising fees:

Single issue advert:

1/8 page size advert	40 Euros
1/4 page size advert	90 Euros
1/2 page size advert	180 Euros
Full page size advert	380 Euros

Two issue advert (1/2 year):

1/8 page size advert	70 Euros
1/4 page size advert	160 Euros
1/2 page size advert	330 Euros
Full page size advert	720 Euros

Four issue advert (all year):

1/8 page size advert	130 Euros
1/4 page size advert	300 Euros
1/2 page size advert	630 Euros
Full page size advert	1400 Euros



***Your Brand
or Product***

DEADLINES

- for article submissions **and** adverts that we design for you, for the Winter Issue 2023:
November 15th, 2023
- for adverts that you supply, for the Winter Issue 2023: **November 30th, 2023**

The Winter Issue of WoO goes live on January 1st, 2024

SUBMISSION GUIDELINES

**We would be thrilled to publish your article!
If you have authored a piece and would like to submit it for consideration please be aware of the guidelines that have been outlined below:**

- Submissions should be in a pdf **and** a Microsoft word-, an OpenOffice-, or a LibreOffice Writer- file. 1.5-spaced text, with a 12 point font, Arial is preferred.
- The Authors guarantee that the submitted work is their own and does not infringe another's rights to it.
- Images should be submitted separately as jpeg or png files, and must not infringe copyright. Authors must have permission to use them.
- While word limits must not necessarily be viewed as of strictest adherence, please be sensible in the length of your works. Normal articles should be confined to 1500-3000 words. Shorter or longer works may be acceptable following approval by the editors.
- The works you submit must be your original works and may not have been published elsewhere.
- The copyright of works published at WoO will be retained with WoO, as such, publications may not be resubmitted or republished elsewhere, but Authors may publish their own article to their own website after publication at WoO.
- **SUBMISSIONS TO THIS EMAIL PLEASE:
OFFICE.MAGAZINE@PROTON.ME**

A Magazine
on all things calm,
mindful, healthy
living..and so much
more...



Please add a short biography to your article submission, this must be a separate file. This bio may feature details such as contact, professional website, blog-links (max. 2), a photograph of you, and information on projects you are involved in. The photograph should be submitted as a separate jpeg or png file. The bio should be no larger than 150 words.



C H E S T N U T S

ONE FOR FOOD AND ONE FOR MEDICINE

by Uta Mittelstadt

THE ARRIVAL OF AUTUMN BRINGS WITH
IT A DELICIOUS TREAT AND A POTENT
REMEDY-THEY ARE FROM THE SAME
GENUS PLANT BUT VERY DIFFERENT

The one for food...



Sweet Chestnuts - a gluten free food staple and healthy autumn snack

Sweet chestnuts are a versatile food staple in many kitchens. In particular for those that need or chose to eat gluten free. Particularly when they are in season, they make a healthy roasted snack. But also throughout the year, whether stored, store bought or in the form of ready made flour, these chestnuts are great for sweet and savory cooking.



For some, these chestnuts are the main ingredient of a home made vegetable milk that can be used instead of dairy milk or other vegetable or nut milks.

Sweet chestnuts are rich in dietary fiber, Vitamine B9 and Vitamine C. They also contain Vitamins B1, B2, B6, iron and potassium.



HORSE CHESTNUT

Poisonous - If ingested, they may cause digestive issues such as nausea, vomiting, pain and irritation.

The hull of the horse chestnut has thick, short spikes that are wider apart.

The hull generally contains only one nut.



The leaves of the Horse Chestnut are rounder in shape and have no spikes along the edges.



SWEET CHESTNUT



Sweet and edible.

The hull of the sweet chestnut has many long bristles or spines.

Each hull contains two or three nuts. These are smaller, triangularly shaped and are flatter than the conker of the Horse Chestnut.

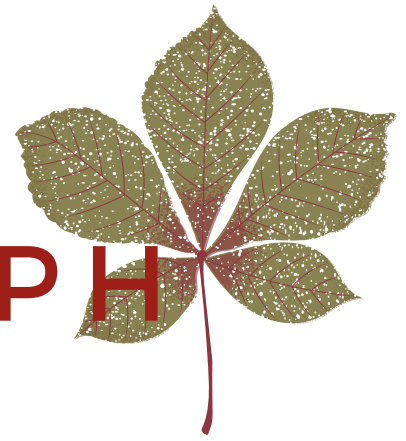


The leaves of the Sweet Chestnut are pointed and have spiked edges.



The one for medicine...

HERBAL MONOGRAPH



Horse Chestnut

Horse chestnut has a well established herbal medicinal use.

It is used for the treatment:
Chronic venous insufficiency.

Characteristic symptoms are:
swelling of the legs, varicose veins,
a sensation of heaviness, tiredness,
tension, discomfort, pain, itching,
and cramping in the calves.

There is a long-standing traditional herbal use of Horse chestnut.

It is used to relieve of discomforts
such as heaviness of the legs in
lighter venous circulatory
complaints.

It is also used to alleviate of
symptoms associated with
bruising, for example localized
hematoma and edema.

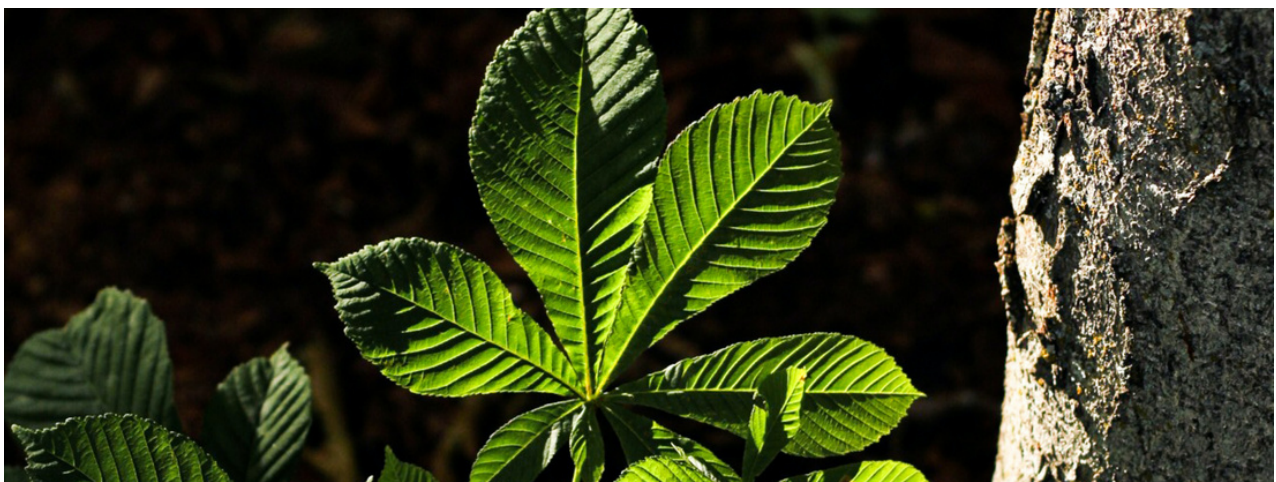
Established Therapeutic Use

Long Traditional Use


Reference: European Union herbal monograph on *Aesculus hippocastanum* L., semen
EMA/HMPC/638242/2018

NOTICE OF CAUTION: All content and all publications in WoO and its web-page should never be interpreted as a means of diagnosis or treatment for any disease or condition, and the articles published at WoO by no means claim completeness of information.

For a medical diagnosis, treatment, or dosage information a licensed medical professional should be consulted. Treatments should only be undertaken under direct guidance and care of a professionally trained Health Care Professional specialized in the services described.



Varicose Veins



Varicose veins are veins that have become enlarged and knobby. The affected area may show the veins bulging and protruding, and their color may shine purplish or bluish through the skin. Most frequently such varicose veins occur in the lower extremities, the legs and feet. Whilst for most people varicose veins are only a cosmetic concern; others are troubled by heaviness, aches and pains in the affected limb and swollen ankles. There may be a burning, throbbing and itching at the location of the varicose vein. The characteristic aching is worse after longer episodes of sitting or standing and may result in muscle cramping and swelling.

More serious issues occur when varicose veins bleed or become inflamed. The area becomes even more painful and the locality may become warm to the touch. Ulcers may form on the skin near the affected vein. In such cases the varicose vein needs medical attention.

Varicose veins are commonly a sign of an underlying circulatory issue. In order to improve circulation and reduce the incidence of varicose veins preventative measures may help. These include exercising, stretching, decreasing excess weight, avoiding high heels, raising the legs, and wearing support stockings. These means are also able to alleviate acute symptoms.



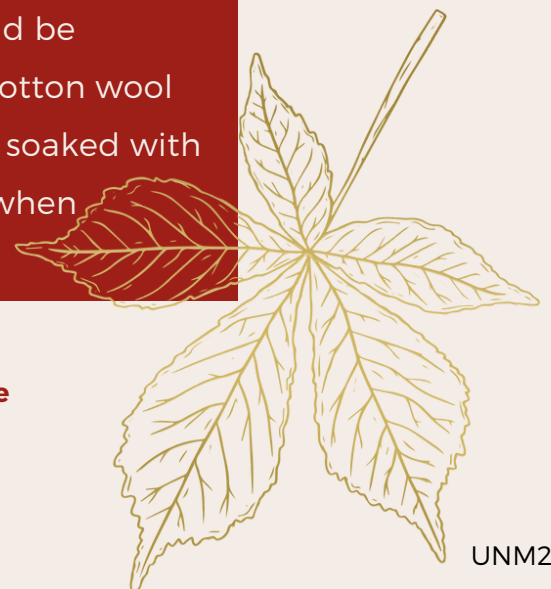
**...for complaints of
varicose veins...**

HOMEMADE HORSE CHESTNUT TINCTURE...

Home-made horse chestnut tincture is a recipe of old effective in relieving of complaints associated with varicose veins. It is quick to make and as it is currently the season of the horse chestnut, the nuts can be found plentifully across the country side.

When the fruit drops from the trees and the prickly shells break open, it is easy to collect the chestnuts. For the production of the tincture about 15 chestnuts will suffice. These need to be chopped into little pieces, and filled into a glass jar.

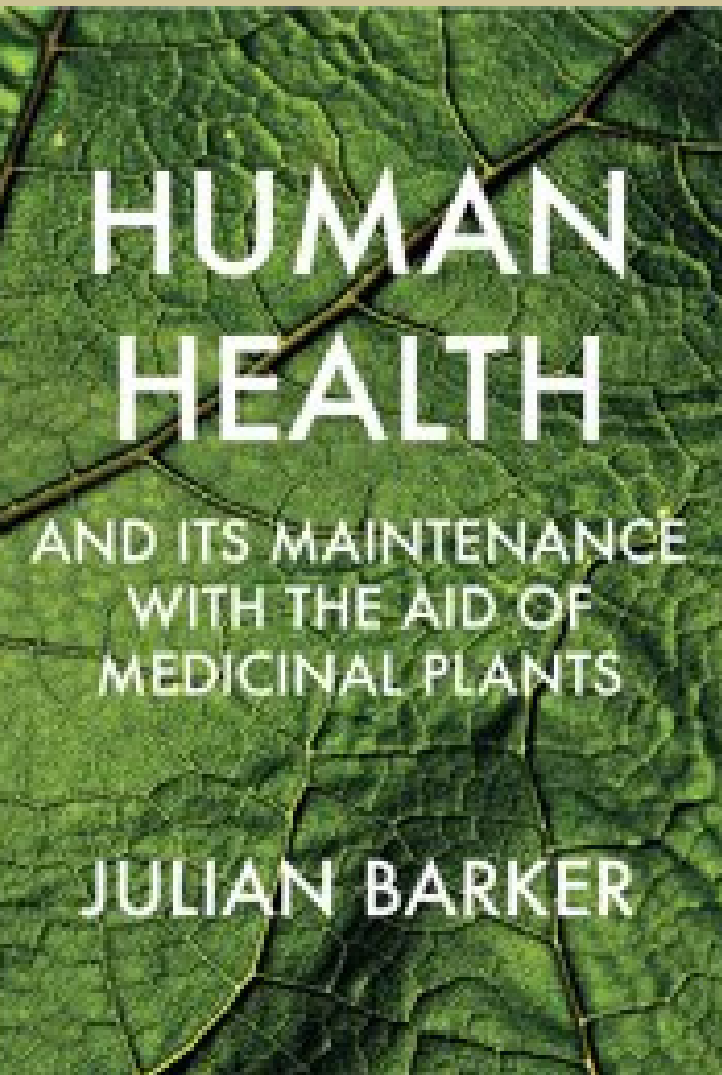
The jar should then be filled with Vodka, or another clear 40% to 45% alcohol, to cover the chopped chestnuts evenly; 200ml to 250ml may be sufficient. Closed with a firmly fitting lid, the tincture must be left to infuse for two to three weeks in a warm place. It is recommended to shake the solution every other day. After the infusion time, the liquid can be strained into a dark bottle or jar. It keeps fresh for about one year. The affected area of the varicose vein(s) should be dabbed with some cotton wool that has been lightly soaked with the tincture, as and when needed.



CAUTION: Treatments should only be undertaken under direct guidance and care of a professionally trained Health Care Professional specialized in the services described.

UNM2





Book Review

HUMAN HEALTH -
and its maintenance with the aid of medicinal plants

Julian Barker FLS FNIMH MCPP
The Practice & Dispensary, 7 Anchor Field,
Ringmer, East Sussex BN8 5QN
Email: julian.barker@btconnect.com

Groundbreaking

For the student and the seasoned practitioner alike, Julian Barker takes a deep look at transformations that constitute human life and demonstrates an integrative model of health. He takes the wisdom of diverse disciplines to 'link the circadian biology to the psychosocial human being'.

After 40 years in practice Julian Barker, makes an attempt to comprehend the processes of plant molecules on the human body. He combines what 40 years of clinical experience, current science and common sense have brought forth in health and herbal medicine.

This book is divided into sections where the author, in one part, elaborates the integrative model of health with a linkage of 'circadian biology and the psychosocial human being'.

Part 2 then centers on patients in the clinical setting. The author focuses in on the health presentations of patients, the environment that they are integral to, as extrapolated from clinical encounters. In the 3rd part then. The author describes how medicinal plants are able to contribute in the restoration of health. This section is complemented by a plant materia medica.

This book and others by the author
can be purchased at:
[https://www.aeonbooks.co.uk/author/
julian-barker/23202/](https://www.aeonbooks.co.uk/author/julian-barker/23202/)



DRY BRUSHING

**For Beauty, Health
and more...**

In ayurvedic medicine, dry brushing is known as 'Garshana' and is a procedure used to detox waste products that have accumulated in or under the skin. This practice of brushing is considered to promote longevity.



Ancient, but not forgotten

Many ancient cultures know 'dry brushing' as a ritual for health and beauty. It is believed to be a regimen that detoxes and supports the vital forces within.

The skin is often being neglected, so it seems. Greater importance is commonly ascribed to the more vital organs of the body. Hence it appears a little surprising that a treatment for the skin has, throughout time, received such attention across many cultures.

However, considering that the skin is our biggest organ and envelops the entire human body, keeping our shape and safekeeping all the more important organs, vital vessels and structures, more than warrants such extra care and focus.



The 'self-care' ritual of dry brushing has in our day and time come to a renaissance as more and more people are recognizing its benefits. Albeit the fact that much of its efficacy has little scientific support, its anecdotal use and the visual and felt benefits suffice to convince the ever growing number of proponents using dry brushing for the care of their skin.

BENEFITS Body

- Increases circulation: transportation of nutrients and oxygen around the body is improved.
- Enhances lymphatic drainage: stimulates lymph flow and drains toxins & waste.
- Exfoliates: It is a gentle form of improving texture and tone of the skin, for softer and smoother skin.
- Increases the production of collagen in the skin.
- Stimulates the tissue and removes tightness and is said to remove cellulitis.

BENEFITS Face

- Brightens the skin and promotes radiance.
- Refines the texture of the skin and promotes cell regeneration.
- Exfoliates gently and detoxes: clears acne, blackheads and milia.
- Enhances lymphatic flow: removes puffiness and promotes moisture balance.
- softens fine lines and early wrinkles.

WHAT YOU NEED TO KNOW

Dry brushing is done on the skin of the body and on that of the face. This differentiation is important as it needs to be stressed that these two areas require different tools; that is, a different brush. What is the same for both skin areas is that both brushes should be made of natural material and should only be used on dry skin.

The Brush

Body:

The brush for the body is a 'coarser' type of brush. While its body is commonly made of wood or bamboo. The bristles are usually bristles that come from boars.

Face:

The facial brush needs to be softer, so as not to damage the more delicate skin of the face. Goats hair is used for the facial brushes. These facial brushes are much smaller than the body brushes.




HOW TO DRY BRUSH - Body

- Begin at your feet and keep your strokes going upwards, towards the heart. Use short, gentle, even strokes.
- On the lower abdomen use circular clockwise motions towards the center of the abdomen and upwards towards the upper abdomen.
- On the chest, avoid the nipple area. Women need be very gentle on their breasts and should only use soft, short strokes upward,
- From the neck towards the collarbone strokes go downward towards the heart.
- From your hands brush up your arms, do not forget your under arms, always in the direction towards the heart.
- Do not forget your back. Use the handle, if your brush allows for detaching the brush head. Stroke upwards and from your neck downwards.

WHAT YOU NEED TO KNOW

- Brush before taking a shower. Showering after brushing will remove old and dead skin cells etc. from the skin.
- Go gently on sensitive skin.
- Clean your bushes once a week.



The brush in this image is not suited for dry brushing the skin of the face or neck. It is too coarse for such sensitive skin.

Dry brushing the face

HOW TO DRY BRUSH - Face

- Do this at all times before treating your face with anything else, before cream or makeup application.
- Wash your face gently with just water and dry your skin completely. Never dry brush on wet skin. The skin is very sensitive when wet.
- Taking your smaller, softer facial brush, start using gentle strokes downwards, towards the heart. This promotes lymph drainage.
- On the face begin at your chin and jaw and brush upwards towards your hairline. Use short strokes moving up to your cheeks and nose.
- Be even more gentle to the under eyes area and stay clear of any stronger strokes around the entire area of the eye.
- On your forehead brush towards the hairline.
- Wash your face after dry brushing and proceed to add your moisturizer of choice. Allow the moisturizer to be absorbed before applying your make up.



UNM2

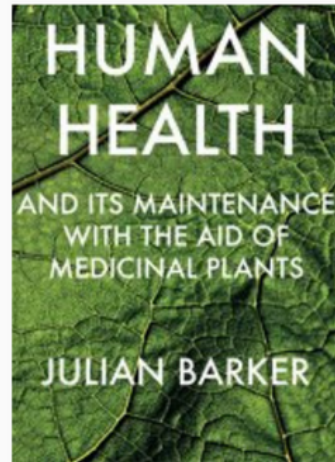
ADVERTISING

For sizes and fees please refer to the 'ADVERTISING' section -
page 47 of this issue.



Joanna's Collections
-
Country Home Basketry

Email:
joanna@joannascollections.com
<https://joannascollections.com>



HUMAN HEALTH
AND ITS MAINTENANCE
WITH THE AID OF
MEDICINAL PLANTS
JULIAN BARKER


HUMAN HEALTH
and its
maintenance with
the aid of
medicinal plants
by
Julian Barker
FLS FNIMH MCPP

This book and others by the author can be purchased at:
<https://www.aeonbooks.co.uk/author/julian-barker/23202/>



Julian Barker
FLS FNIMH MCPP

The Practice & Dispensary,
7 Anchor Field, Ringmer,
East Sussex BN8 5QN
Email:
julian.barker@btconnect.com



**Jim Parums -
Director and Head Forager**


FORAGE BOX Ltd

www.foragebox.co.uk
Instagram : @foragebox
YouTube:
@ForageBoxTV



CareClin
Homeopathy - because we care!

Homeopathy is gentle care for all the family!
Get in touch: careclin@proton.me
<https://careclin.org>



Autumn 2023
CLEVER H
THE MAG!

Homeopathy
EVERY ISSUE - THE MAG!

A Remedy for...
UNRAVELING THE MYSTERIES OF NATRUM MURIATICUM

FEATURE:
A case of Oral
Melanoma in a Dog

HOMEOPATHIC LIFE-LINES
The remarkable life of Elvia Bury

Homeopathy and more!

News, Research,
Case-histories
Information from
experts in their fields
NEW every three
months!
Visit:
<https://homeopathyworldcommunity.com/books-gbid/>

A cake for all seasons



German Apple Cake



Ingredients for the dough:
250gr. flour, 125gr. soft Butter, 75 gr. Sugar, 1/2 Teasp.
Baking powder, grated lemon peel, extra sugar &
cinnamon powder

Mix to a batter and spread on a parchment lined or
buttered baking tray. Peel the apples and remove the
core. Slice the apples and place them on the dough.



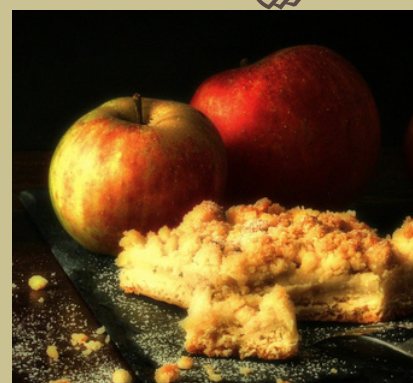
It is optional to add a hand full of raisins, spread out
on the dough before adding the apples, Sprinkle
sugar (the quantity depends on how sweet the apples
are) and cinnamon to taste over the apples.

At this stage you can add flakes of butter over the
apples or bread crumbs. Butter flakes make the sugar
and cinnamon caramelize slightly and bread crumbs
absorb the juice of apples that are very juicy.



Alternatively you can add 'Streusel' or Crumble on
top. Mix a crumbly dough of: 100gr. soft Butter,
200gr. Sugar, 200gr. Flour & 1/2 Teasp. cinnamon
powder

Crumble on top of the cake and bake until the cake
is lightly browning at 135 C , or until a tooth pick
comes out clean when poked into the dough. Allow
to cool and enjoy with freshly whipped cream.



Autumn 2023

CLEVER H

THE MAG!



CLEVER H. - THE MAG!

A Remedy for...
**UNRAVELING THE
MYSTERIES OF
NATRUM MURIATICUM**

FEATURE:
A case of Oral
Melanoma in a Dog

www.homeopathyworldcommunity.com

HOMEOPATHIC LIFE-LINES

The remarkable life of Elvia Bury

Read this issue of *Clever H.-the Mag!* - a magazine 'by Homeopaths, for Homeopaths, with the patient in mind' here:

<https://homeopathyworldcommunity.com/books-gbid/>

EXCLUSIVE FOR SUBSCRIBERS

...on the
website or
on
telegram

to be released on December 1st

Christmas -
Special

Wisdom of OLD

Building the New with the Wisdom of our Forefathers

FORAGING
IN THE
MODERN WORLD

ROASTED ALMONDS - A
CHRISTMAS TREAT THAT'S
HARD TO BEAT

A VEGAN CHRISTMAS
DINNER

GERMAN CHRISTMAS
STOLLEN - A TRADITIONAL
RECIPE

SAUERBRATEN

A TRADITIONAL GERMAN
CHRISTMAS ROAST

ISSUE NO. 1

AUTUMN 2023

FOLLOW US ON TELEGRAM
<https://t.me/WisdomofOld>

SUBSCRIBE ONLINE
<https://wisdom-of-old.com/>

