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# Dr. Tilden's Health Review and Critique



**Volume XIII-1938**

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*Dr. Tilden's*  
HEALTH REVIEW &  
CRITIQUE

*Individuality of Disease is a Delusion of so-called Scientific Medicine.*

*I, J. H. Tilden, stand ready to prove this statement.*

—TILDEN.

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VOLUME XIII

JANUARY, 1938

NUMBER 1

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## Hello, Critique Readers!

HAPPY NEW YEAR TO YOU,  
"AND I DO MEAN YOU."

**A** GRACIOUS, benevolent, and successful New Year to readers of HEALTH REVIEW AND CRITIQUE. You may not know it, but you have caused us to have one of the best years (1937) in our publishing life. We do not mean best in a pecuniary sense, but in a patronizing, tutelary, and outspoken defense of my cause. It is possible to damn a cause with faint praise. Compromising and apologizing friends do me no good, and often kill a cause. This past year those of our friends who have influenced people seeking health to come to our institution, not only induced them to come but sent them bubbling over with enthusiasm. Friends have explained the difference

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between doctoring and teaching people how to live to get well, and then how to live to stay well. The first is palliating—relieving—but in no sense of the word curing. There is no such thing as curing any so-called disease. Nature will cure as soon as the mental and physical habits that build disease are given up. For example, if disloyalty—dishonesty—keeps the conscience in a state of fear, the heart becomes so irritable that the least excitement sends it in a flurry, and the family doctor diagnoses the disease “heart disease” and gives digitalis. Tobacco, tea, and coffee cause irritable heart. Imprudent eating will cause an irritable heart to beat heavily, and in time the organ becomes so weakened that a heavy meal, followed by indigestion, will cause death.

Right eating following a fast, or light eating, is worth more to patients with an irritable heart than drugs and “plenty of good nourishing food.”

Most patients come expecting to fast or spend a week or two on fruit and vegetable juices. This is a wonderful help. When I do not have to teach the a, b, c's, and do not have to teach people that I cannot cure—that I only teach patients how to get well and how to stay well—it is a great help.

You, dear Readers, are doing a great service, not only to me but to your neighbors. I have almost forgotten that my early friends feared, almost grovelled before those who denounced me as “the starve-to-death doctor.” My starved-to-

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death patients did not die, however, but those who were fed good, nourishing food, prescribed by professional gentlemen who encouraged their patients to gluttonize, did die, and their doctors have gone with them. They being dead, we must be charitable and believe that they did the best they knew—*Requiescat in pace*—may they rest in peace. Patients are easily taught when they come to me, if the cause of their ill-health and some information as to how to get well, is suggested to them before they come. It is well for those who come to see me to know beforehand that I give no drugs.

All through the last half of my career as a teacher of health, I have protested that I cannot cure; all that I can do is to help patients to remove or overcome causes of diseases. Civilization has inherited an acquired belief in disease and cure—at first disease was believed to be a punishment sent on man for evil deeds. The latest and most popular belief is that germs are the “universal cause of all diseases.” This is a very popular belief because it appeals to the selfishness of man. It exculpates man of any responsibility of being the cause of his own sickness, or that of others. The A.M.A. and the colleges teach that germs are the whole cause of disease. Habits, mental and physical, man's daily and nightly doings, have not a thing to do with his health and disease, *only germs cause disease*. This is verified

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by the book, "Man, The Unknown," the author of which is one of the many outstanding scientific physicians of the world. Man and his disease are the only excuse for the existence of the so-called science and practice of medicine, yet the entire profession admits that man is unknown. If unknown after hundreds of years of being doctored by the medical profession, can such service be truthfully named other than the most rank and palpable charlatanism. This being true, it is certainly inconceivable that a school of quacks should dominate all the lesser schools and cults which are in truth satellites, believing in disease, cures, etc., etc.

I cannot cure. I advise how to get well. Those who get well can stay well, if they do not return to the fleshpots—to former habits.

The mountain that I am up against can be judged by the following question: A letter is received from an invalid in which he, she, or it, tells me what doctors galore have told him or her as to the disease, and what the treatments and operations have been. The letter winds up with: "If you will guarantee a cure, you may treat me, but I have paid out all the money I intend to without a cure." My answer to such letters is: "You have been misinformed. I am not in the curing business. The doctors you have employed are curers; there are many more, try them. I can teach people how to get well and how to stay well

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if they are intelligent enough to be taught, and will pay me in advance. If you guarantee to me that you will live as I instruct you, I will then guarantee that you will live to die of old age. I insist there is no disease except what man builds, and that he will get well if the habits that build it are *cured* before organs are destroyed.

This is a hint of the war I had on the stupidity and ignorance prevalent thirty and forty years ago. How different now! People are looking for health information and they are much more easily taught, and, as I said before, you, my readers, are easing my work by explaining that we do not cure; that we teach people how to get well and how to stay well. The day is dawning when the leading professional men cannot say, and get away with it, that "Man, The Unknown," is the standard of professional efficiency.

It is not incongruous that the highest type of a medical *licentiate* is one who acknowledges before High Heaven and the Erudite of Earth, that there is nothing of importance, really or specifically known of man; yet in spite of this confession, the high function of the State, which is to protect its citizens, hesitates not to grant *carte-blanche*—full power—when necessary, to force man to surrender his God-given right (self-protection), and allow a self-confessed, ignorant profession to rape the blood with drugs, serums, vaccines, and experiment with drugs such as sulfanila-

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mide and kill a lot of babies and innocently admit ignorance of the cause. This could be added to *ad libitum*, *ad nauseam*, *ad disgustum*, and not a protest except *sub rosa*. Everybody's business is nobody's business.

You have advised many to send for our books to read before coming for treatment. This has been a great help to the prospective patients, as well as to our Health Institute. The result is very gratifying—they do not come expecting to be *cured*—a delusion that haunts the minds of lay people who still look to doctors for cures, not knowing that when man is cured, man himself has the prerogative to do it, and it is an attribute that cannot be delegated to any other person. The medical profession assumes or presumes to possess the right and power; but it is the bluff of commercialism—the doctor has no such power, but the populace, the affluent, and, neither last nor least, the leaders of thought are all caught in the wile of medical superstition. How long ratiocination will be held in the wile of medical delusion, no one can tell—right thinking will not be free until then.

Medical science is one of the giant lies of our civilization. When the spell of medical superstition can be broken, and sick people can come open-eyed and open-minded, ready to be taught how to live to get well, and then how to live to stay well, that is a great victory over medical superstition.

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Our philosophy of cause and cure of disease breaks the shackles of mental slavery, not only to the belief in disease, but to the belief in the prestidigitators or jugglers of cures. Man makes all the disease he has. This truth makes him free from the prey of jugglers of cures and such tragedies as the hundred or more who are killed by a new cure for meningitis. The tragedy occurred the last of October and during November. The very last tragedy is that ten or more babies have died shortly after birth. The cause is not known, notwithstanding the deaths took place in a lying-in corral which is supposed to take the place of homes, which, according to medical science, are wholly unfit; yet, according to reports, sixteen thousand mothers die annually in these "safer than homes." Mothers and babies are much safer in their own homes, with midwives.

This plaint of mine, if plaint it be, carries more sunshine than shadow. If man were unknown to me, how could I offer full salvation for all his aches and pains, without being as great a hypocrite as those who declare that man is unknown, yet they can cure with drugs, etc., etc., without removing the cause.

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*We do appreciate so much your sending in your renewals promptly. It saves us so much extra work and expense*

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## A New Cure and Its Virtues

A NEW cure has recently created a very great deal of excitement throughout the world because of its lethal, not curative, influence. The *American Medical Journal*, which means Dr. Morris Fishbein, got busy in recalling this bucking-broncho that the drug profession turned loose on an innocent, confiding public. If it were possible to educate the public into the truth concerning drugs, medicine, and curing, such tragedies as killing more than fifty-four people by an unproven drug (and it's a safe bet that twice that number, if not more, will ultimately be killed by this drug), would not occur.

If all the people could know how many are killed by mistakes of doctors, druggists, nurses, and "scientists who are experimenting now with sulfanilamide alone to determine its full and correct use," they would possibly be more cautious. What do doctors of the Fishbein ilk know of the cause of disease? Less, if possible, than they know of cure! The people are inexcusably gullible concerning the cause and cure of disease. Truth makes man the cause of his own diseases, and cure demands reformation! Not cures! Will he stand for enlightenment? Not until the profession learns the true cause of disease and stops dopping.

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A mental lout would hesitate to send out a supposed remedy before he had determined its toxic properties. All so-called remedies are toxic (poison), hence scientists should know whether a newly discovered synthetic drug will kill or not, before it is put into the hands of druggists or doctors to be used by the herd of *homo sapiens*, most of whom can read and have college degrees, and have been taught to believe that they think, but alas, they do not—*they only think they think!* The horse, dog, and other domestic animals think when allowed to do so by their masters, but *people* do not think—they gulp a nostrum (please turn to your dictionary, or if you cannot afford to own one, step into the public library and see how an unabridged dictionary defines nostrum), as does the believing world its God. If the Buddha followers practice self-denial as they preach, they do not need *cures*, as Christ's followers do; the latter are afraid of fasts as their teacher practiced, but they vie with one another to see which can grow the largest abdomen and take the most nostrums. All the people believe in cures and salvation, but the *Highest* faith cannot get a cure from all the Medicine Men on earth. The Pope of Rome has an "incurable" disease. If any of his subjects had his disease, it would be called gluttony, and Buddha and Christ's prescription of self-denial would cure him. He would remain well until he returned to indulging a darling

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appetite again. Do not forget that proper self-control will keep people well, and that drugs are as unnecessary as murdering people with sulfanilamide and salvarsan. The latter is an arsenic compound, and, if the truth could be known, the drug would be banished, along with the medical philosophy that begets such damned mental monstrosities. The disease for which these killing remedies are supposed to be curative, can be cured (if a superfluous word such as cure should ever be used—there is no such thing as cure) without one dose of any kind of so-called medicine. I stand ready to demonstrate that *cures*, as understood by everybody, are unnecessary and disease-building. If I fail, I will submit to any humiliation the people demand.

The first report of the sporadic killing by sulfanilamide was by the Associated Press of October 18th, in which the American Medical Association warned publicly of the drug preparation which the association said apparently had caused eight deaths and which had been widely distributed.

NEW DRUG COMPOUND CAUSES EIGHT DEATHS

CHICAGO, ILL.—October 18—(By Associated Press)—The American Medical Association warned publicly today of a drug preparation, which the association said apparently caused eight deaths in Tulsa, Oklahoma, and which had been widely distributed elsewhere.

Dr. Morris Fishbein, editor of the Journal of the American Medical Association, released "for the protection of the public" an editorial to be published in the Journal, attributing the deaths to an elixir of sulfanilamide.

Dr. Fishbein said the preparation in question was only re-

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cently placed on the market by one firm and that 375 shipments had been made to drug stores throughout the country. These shipments, he said, were being recalled.

Dr. Fishbein explained sulfanilamide is a "very valuable" new drug used principally in treatment of streptococcus infections and meningitis, but that it can have dangerous effects when used in improper quantities and without a doctor's advice. Many medical supply houses distribute the drug, usually in tablet form, he said. It is sold in drug stores, Dr. Fishbein explained, either with or without a physician's prescription.

Then on October 24th, Dr. Fishbein had the following to say:

CHICAGO, October 24.—(U.P.)—Thirty-six persons in seven states were "known dead" tonight from a sulfanilamide elixir which physicians feared was to have still additional victims among those not yet warned against the deadly potion.

Dr. Morris Fishbein, editor of the Journal of the American Medical Association, said the "greatest fear" was that country physicians who received samples of the drug may still be unaware of its poisonous effects and may *still be prescribing it to their patients*. He added that "we have clues to quite a number of further deaths."

The association is co-operating with food and drug agents and state and city health departments in efforts to plug outlets for the elixir distributed by a Bristol, Tennessee, concern which since has recalled its 375 shipments.

Court action was planned to destroy quantities of the solution seized at Detroit, and Danville, Illinois.

A state campaign to seize every bottle of the elixir sold in Maryland was ordered by Dr. Robert H. Riley, state director of health at Baltimore. He reported quantities of the preparation seized at Salisbury, Oakland, and Westernport.

State and Federal health officials also were confiscating the mixture in Mississippi. Seven were reported ill of the elixir at Mount Olive, Mississippi, but were expected to recover.

Fishbein reiterated that the deaths were not believed caused by the sulfanilamide, but rather by the solution of the sulfanilamide and the diethylene glycol with which it is mixed.

The elixir, he said, was a solution of 40 grains of sulfanilamide to a fluid ounce of a solvent containing 72 per cent diethylene glycol.

He emphasized that the sulfanilamide itself was not to be confused with the elixir. Sensational cures of illnesses resulting from streptococcus infections have been reported for the drug

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alone, and scientists still are experimenting with it to determine its full and correct use.—*Daily News*, Los Angeles.

Then on October 27th, comes a report that the deaths from the drug have reached a total of fifty-four.

ELIXIR DRUG TOLL GOES TO 54

CHICAGO, October 27.—(U.P.)—Deaths attributed to the elixir of sulfanilamide have reached a total of 54, the American Medical Association reported tonight.

I think it would not be unreasonable to believe that if the medical profession was on a sound basis concerning cause and cure of disease, it would not be compelled to be searching everlastingly everything on earth and in the bowels of the earth to find a remedy for such diseases as streptococcus infections, meningitis, and other so-called diseases. These so-called diseases are not new, and we cannot see why thousands of doctors all over the world have not found a reliable treatment for their many, many diseases, unless it is because of bigotry and false pride, and because they would rather sacrifice truth than to admit their limitations. This line of thought carries me back fifty years to an incident, pregnant of truth, showing how far bigotry and prejudice of members of the regular profession will allow themselves to go in their petty behavior toward doctors whom they are pleased to denominate quacks. The time, to be exact, was September 15, 1883, 1:30 A. M. I was called to come as soon as possible to a given

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address and bring instruments and chloroform—*complicated labor.*

I made no delay. I was met at the door by a young physician—junior partner of an old and reputable doctor—Dr. W. The young doctor S., a graduate of McGill, hastily informed me that his partner had been with the patient since nine o'clock the morning before. As soon as Dr. S. examined the patient, he said: "I cannot help you, you need a surgeon." Dr. C., the leading surgeon of southern Illinois, was sent for. He could not come, whereupon the senior partner became hysterical and asked: "What can we do?" "Send for Tilden," the junior replied. "What can he do?" Dr. W. queried. "He will show you very quickly when he gets here," the young doctor replied.

I found an arm delivered, and the shoulder so solidly impacted in the outlet that it was necessary to amputate the arm, cut the body in two, removing with forceps the head and upper part, then the lower. By close attention on the part of Dr. S., the mother was saved.

Contrast the procedure of an irregular doctor called quack to that of the regular who attempted to deliver the above case by pulling on one arm.

Two weeks following the tragical case described above, I received a note from a doctor twenty miles distant, reading: "Dear Dr. Tilden: Please come to ——— as soon as you can.

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Bring instruments, chloroform, etc. A complicated case of labor. Will control speed of labor all I can until you get here.”

When I arrived the doctor came out to meet me. He introduced himself to me, as we had never met before. I knew of him through his clientele.

“What is the trouble, Doctor?” His answer was: “I sent for you to find out.” I found the patient in a quiet, poised state of mind. The doctor had assured her that if she controlled herself, Dr. Tilden could correct any mal-position before her labor was advanced too far!

Upon examination I found an elbow presentation; full relaxation, membrane intact, an ideal state for version (turning). I requested the doctor to give chloroform; with little delay I ruptured the bag of “waters”—the amnion—passed my hand quickly over the child, took both feet, turned, and delivered. All was over within thirty minutes. I congratulated the doctor on his wisdom and the mother for her good sense in obeying the doctor's wise advice. I then told the doctor and his patient of the tragical case I had been called to see two weeks before. That case was an elbow presentation, and the woman could have been delivered the same way by bringing on full relaxation with a hot bath of an hour's duration.

If the world had more such “Quacks” as the doctor in the second case, the sixteen thousand

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annual deaths of mothers in childbirth would be cut down. Possibly one among one hundred average doctors is not a vandal; however, I am from Missouri, but willing to be shown.

There is only one explanation to the cause of vandalism, namely—*lack of common sense and understanding*. The profession is working on an impossible hypothesis—there is something wrong with the fundamentals of an hypothesis when common sense cannot work out all necessary problems. Certainly cures should not have been left for the ignorant, fools, and knaves to work out. Scientific medicine has invented a commercialized curing system with God or nature left out.

A sound hypothesis concerning cause should be on the order of a mathematical problem, a foundation from which to work mathematically to a safe conclusion. When so-called disease develops, the Tilden philosophy needs no killing remedies, and leaves no cured invalids.

Streptococcus meningitis probably comes from vaccination, inoculations, serum treatments, etc. The streptococcus can be found in the intestines at any time and at all times. It is an innocent germ *per se* (within itself)—but when man poisons himself by overloading the gastro-intestinal canal, by eating excessively, eating wrong food combinations, and exhausting himself in the pursuit of pleasure, his digestive secretions fail to take care of the overloaded intestines, decom-

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position follows, and innocent germs are converted into lethal germs. Then it is that germs come to the rescue. The streptococci take on the infection that comes from the oversupply of food, and their purpose there is to get away with what nature is not able to dispose of, in a digestive manner, in a normal healthy individual. We poison ourselves with our daily habits. Food taken beyond digestive power must break down and go into a state of decomposition. Streptococci are ordinarily innocent. What causes them to become noxious? Decomposition instead of digestion follows eating beyond digestive power, after which the streptococci take on toxicity. Where does the toxin come from? Germs are everywhere—they are in our food, and they are digested with the food, but, if too much food is eaten, the germs are not digested, hence the germs start up decomposition. The decomposition started by the germs taken in with the excess food, is imparted to the domesticated germs; it is then that the streptococci take on toxicity. People who live carelessly are easily infected and can take on zymotic diseases very easily.

Normal people are immune to infection. So fanatical are the advocates of the germ theory, that they declare all people must be made immune to all diseases else they are subject to infection. This is acted upon to such an extent that people generally are sensitized with vaccine to such a

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degree that their natural immunity is lost; as a result of which our people's resistance is lost. We will not soon forget how our people died by the thousands from the "Flu." The depression and vaccination, consequent of the World War, no doubt enervated the whole people.

Man can make himself immune to disease, and more than double the length of the present average span of life, with self-control, proper eating, exercise, and mental and physical poise. There is no place in the life of a man for drugs; this includes alcohol, tobacco, coffee, and tea.

When *infection*, auto or exotic, shows itself in the form of a diphtheria, pneumonia, or sepsis of any character, of which streptococcus meningitis is neither last nor least, what about the treatment? Is it rational to give poison drugs to cure disease? Is not the idea antediluvian—at best a delusion?

The treatment for such ailments is to get very busy in cleaning the alimentary canal and seeing that no food is taken until the organism has disposed of whatever infection and its causes there may be. Tonsillitis, bronchitis, pneumonia, meningitis, *et alii*, all are one; location and environment individualize, but intrinsically they are the same. The first thing to do when a doctor is called in a case of poisoning, is to get rid of the contents of the stomach as soon as possible, so that if the patient has not absorbed a fatal amount of poison,

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no opportunity for more absorption will be given. This is possible by cleaning out the stomach and bowels at once. Then, whatever is necessary to do towards antidoting the poison, is all right, providing the antidote will not in turn be worse than the disease, as reported in these cases of death from sulfanilamide. If streptococcus infection is the cause of a given pathology or so-called disease, what is to be done? Streptococci are innocuous when their habitat is normal; but when the intake of food is in excess of normal fermentation (normal digestion) and is continued, septic fermentation is set up, and this transforms the coccus into a toxic state. Virulence of infection varies in intensity; some of those who are infected may have low resistance and others high. Treatment by "regular" doctors ranges from light to radical medication—the sick must resist both the treatment and the so-called disease. Rational treatment means clearing out the stomach and bowels, for the disease, first, last, and always, is food poisoning; the desideratum then, is to get rid of the cause as quickly as possible. Clear out the intestinal canal as gently as possible and yet be thorough; positively no food of any kind is to be given until convalescence is established. The follow-up treatment should be whatever nursing is necessary to make the patient comfortable. This treatment conserves all the innate energy; drugs of any kind are irrelevant, and, when used, delay

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recovery or kill. No doctor who uses drugs can ever know so-called diseases.

Are germicides ever needed? Never, and, when used, handicap recovery.

As my philosophy proves, *Nature only cures*. Any drug action from the slightest to the lethal, is obstructive, hence, detrimental. Psychological treatment that is hopeful and optimistic, is curative; if discouraging, it is harmful.

The curing idea is absurd. The streptococcus or any germ, does not cause disease. Is it not a truth that germs are ubiquitous (everywhere)? Health is immune. Disease is brought on from physical and mental enervating habits. Enervation leads to inhibiting of secretions and excretions; the subject gradually becomes *Toxemic*, and infected from inefficient organic elimination. This brings the subject to semi-invalidism, and with low resistance man has many petty illnesses. Such subjects have headache, indigestion, sore throat, frequent colds, catarrh, and other common sicknesses. When excessive eating ends in food-poisoning, germs become noxious.

With all these indispositions, the germophobic will find use for poison drugs—drugs that kill people, as well as germs; but the real cause of these many illnesses is a lot of physical and mental bad habits—tobacco, coffee, tea, gluttony—in truth every habit peculiar to sensuality.

Habits build a blood derangement—*Toxemia*—

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which, joined with drug poisoning, create formidable diseases. Drug treatment is vanity. Stop all habits; live right and health returns.

The right treatment is to *remove cause*, and until the patient is convalescent, absolutely no food, liquid or solid, should be given, bathe daily, no night nursing. Day nursing should not be annoying.

Doctors who believe in cures have no faith in nature. They treat symptoms that they themselves create, and continue to treat these symptoms until death *cures* the patient.

In a case of streptococcus meningitis, if the streptococcus has been introduced by inoculation, that cannot be recalled. Under those circumstances, the patient should be made as comfortable as possible without drugs and without food. The bowels and stomach should be cleaned out, whether they are the cause of the streptococcus poisoning or not. It is always safe to clear out the alimentary canal so that there will be no possibility of decomposition taking place. Make the meningitis case as comfortable as possible. This belongs to nursing, and positively not a teaspoonful of nourishment is to be given until convalescence is established, but all the water desired may be given. That is all that is necessary to be done. The doctor must wait until nature has had an opportunity to neutralize the effect of the poison—I mean the streptococci. The treatment given

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meningitis and other supposed-to-be streptococcic infections is too radical—people die from the treatment more often than from the disease.

Where the killing comes in, many of these cases are fed and medicated. After sixty-five years of experience, I say openly and above board, that there is no excuse for either feeding or medicating, and the sooner the medical profession gets away from the fool idea of *curing*, the sooner we will have no such accidents as this wholesale killing of people by a late experiment—a new remedy, that proved to be a loaded gun, but nobody knew it. The manufacturers did not know that it was lethal in its influence. When a doctor wants to do something for an unusual patient—when he needs a little wise counsel—he goes to a Ph. D. instead of a physician of experience. Strange as it appears, drug men are continually advising doctors by circular letters and samples of drugs, how to treat given diseases.

If curing disease can be taught in laboratories, why trouble students of medicine to waste their time in going to medical colleges? What does a Ph. D. know about disease and the treatment of disease? No more than a D.D. or an L.L.D. or an X.Y.Z. A high medical authority declares that “man is unknown.” If this be true, why license M.D.'s to experiment on sick people? A result of this privilege is an occasional catastrophe such as the one which is the subject of this article. All

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the killing from this legalized massacre is not known, and it is doubtful if it ever will be known. The latest report is that eighty-five are known to have been killed and fifteen to twenty-five deaths yet to be checked. This is bad enough, but the whole truth will never be known. Like bombs planted during a war and forgotten, the damage they will do in the future no one can know. The damage being done by vaccines, serums, cumulative drugs, can never be known, but according to Dr. Parren, twenty-five thousand die annually from syphilis. I have no way of knowing the death rate from this disease in the slums, for slum victims avoid me as the devil avoids Holy Water. I should think the death rate in slum districts would be appalling. The worst possible eating and drinking habits prevail there, and besides, such districts are the last habitation of those who have tobogganed from the higher grades of social life. Sensuality prevails in respectable families. The young start with self-abuse; they patronize soda fountains, and ice-cream parlors, consuming soda-pop, Coca-Cola, cigarettes, candy, coffee, tea, wine, and cocktails. Early, while still respectable, a real smart thing to do, when started on the road that leads to slumming, is to blow smoke through the nose; this is a wonderful accomplishment, when the nose becomes inured to the function of a smoke-stack. To dextrously manipulate the ashes on the burnt

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end of the cigarette—to flip it off gracefully, is an accomplishment *par excellence*—chic! Another accomplishment to excite the envy of aspirants—climbers—is to order doughnuts and coffee for two, sit down and light a cigarette, then puff smoke between each bite of doughnut and sip of coffee. The familiarity of the young at this age entitles them to an introduction to petting parties and all stages of assignation. Sex diseases, frequent calls at hospitals for nameless operations, at first an ovary or a tumor on the ovary—*sub rosa*—these so-named operations are blinks; the real operation is for premature birth. An honorable doctor has been debauched into saving the reputation of a parent and his family. A thousand dollars is a medium price for such service. The hospital attendants think the operation a curette-ment for *any old thing*. Whatever the suspicion, their jobs were of more importance. This is an underdrawn picture of the first stage of the life of those who end in the slums. It's hard to tell how many die of abortions and their aftermath; venereal impotency and diseases and their aftermath; bad food; treatment by doctors who use drugs that kill, on the order of mercury, arsenic, iodide of potash, *et alii*. Quacks are given credit for killing, and failing to cure syphilis. The largest army of doctors in the world are of the "regular" school. If the statistics show that the taint is almost universal, the burden of failure to

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cure is certainly with that breed of curers.

Now everybody is to be cured. A mere boy is heading the drive—only inexperience will assume to cure a thing that does not exist. After everybody is cured, I suppose this young Hercules will clean the modern Augean stables, known as slums; do away with all schools of crime; and the filth of the great unwashed and incontinency will be no more. Syphilis, smallpox, and every disease born of filth will be wiped off the face of the earth. The Millennium will be here. Then, as now, doctors will kill disease when not killing patients with newly discovered cures! The Medical Miracle that cures disease without removing cause, will continue. Bad habits and impotency from excessive venery will continue to build ataxia. The profession will treat the disease with arsenic, and allow the patients to continue the mental and physical disease-producing habits. That is why ataxia is cured by dying.

All diseases get well when the *cause* is removed. All diseases are never cured when cause is continued—no, the regular profession may be backed by all the people of the world, but not one truth will be changed one jot.

This great curing scheme is a unique graft. The people are to be cured without correcting a habit of mind or body. It cannot be done. Graft—that is all.

There is no doubt but that thousands of people

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in the invalid class today are suffering from pathologies caused by the profession in its endeavors to *cure* imaginary diseases. Nature can clean house if allowed to do so, but medical battering-rams tear down more than nature can build. All that doctors can do is to remove cause—so-called cures, when given either to relieve or cure, build disease. These truths I am repeating month after month, year in to year out, for the benefit of those who need the advice. There is no reward, not even thanks, and I am expecting none except when some one writes me and thanks me for the classical health he is having from following my advice. If people get well and stay well after consulting me, it is because they follow my instructions of “do” and “don’t.” Any drugs? No, not any. They have my thanks for using self-control and building health to take the place of daily bad habits and complaints. All can have health who want it, but it cannot be had by breaking health laws every day and taking poison with which to *cure*.

The physician is the only person who should know what is best to be done for a given symptom, but the pharmacist or druggist or chemist, whatever you wish to name him, is consulted to find out what drug to give in a given case. I am not a stranger to untold advice from pharmacists and druggists. I have known country physicians in my life who did not use much of anything else in

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their practice except samples sent to them by pharmaceutical laboratories. I charge the entire regular profession with depending upon the Ph.D. for their remedies to meet the requirements of so-called disease.

Through our little periodical I have been talking a great deal about syphilis, and I have been able, I think, to make plain to any unbiased mind, that syphilis is largely a medicine disease; and now the world is ready to make a lot of fuss about a remedy that was brought out and has killed only eighty-five to date. What is that compared with remedies that have killed pneumonia cases in the last hundred years? And we are told by medical philosophers that at least twenty-five thousand people die of syphilis per annum, in the United States. If any such a number do die, and the death report is syphilis, I say they died from drug poisoning, the same as these eighty-five cases who have died of this late discovered *cure*. People have gotten used to murders within the law by drugs, and they do not think anything of it unless something new comes up.

Sick people are not always killed by drugs. They are quite often killed through the power of suggestion. Many of the medical profession clinch a bargain, and succeed in getting a patient to take treatment, because, if "something is not done very quickly, death will result." How many thousands of people in the United States during the

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past year have had planted in their minds the idea that they have a disease which will prove fatal unless attention is given to it very shortly. There are a very great many people to whom a verdict such as that from a doctor would be almost, if not quite, fatal. Such things as this are going on every day, in every community, everywhere, and it does not create any furor in the newspapers. We have gotten used to wholesale slaughter, and if anyone should mention it out loud, it shows his ethics have been sadly neglected, or is not of a desirable quality. One may be rabid enough to think that those who cause death by administering a drug should be strung up. We should not forget that all such deaths are brought about "within the law," and this law is based on the popular opinion of commercialized medicine.

Patients scan the faces of their physicians to see if there is anything about their appearance that indicates uneasiness on the part of this medical advisor. *First-class doctors* no doubt know this so well that they are always on their guard to keep from injuring a patient in this way.

On October 26th, the *Oregon Daily Journal*, Portland, Oregon, brought out in headlines great praise for sulfanilamide, because of eleven cases of streptococcus meningitis cured by the same remedy that has killed those reported in the beginning of this article, and still there are other deaths to follow since.

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If the masses were not hypnotized with the curing idea, such reports (conflicting reports) would cause them to be doubtful of the supposed utility of drugs in a curing system. If any minds except the bigoted would give my philosophy any attention, they would be convinced that I am right. Only nature can cure, and curing by giving poison certainly is not in keeping with the order of nutrition and growth. Can man by "taking thought, add to his stature one cubit"? We cannot watch over ourselves one night, no, not a minute, and allow the subconscious to sleep, and wake up again. Man can take opium to force the conscious to sleep, but, if enough of the drug is added to slap the subconscious to sleep, there will be no awakening.

It is absurd to believe that a remedy will kill today and cure tomorrow! Such humor is not in keeping with the seriousness of the subject.

**SULFANILAMIDE PRAISED; 'HOPELESS'  
CASES SAVED**

CHICAGO, October 26—(A.P.)—A medical milestone, the 100 per cent recovery of 11 persons with streptococcus meningitis, who took the sensational new remedy, sulfanilamide, was reported to the American College of Surgeons today.

Streptococcus meningitis has been one of the "death sentence" diseases. It is the most deadly form of meningitis. The 11 cases, moreover, were all complicated with mastoiditis.

"They were," said a spokesman for the College of Surgeons, "the kind of cases of which we say 'there is no hope'."

Sulfanilamide is the remedy made from a red dye discovered in Germany and used in a mixture which recently has been causing deaths over a large part of the United States. The fatal

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combination is an "elixir" in which the American Medical Association has blamed the deaths on other drugs than the sulfanilamide.

Monday's report gives the other side of the picture of this new medicine, explaining why physicians all over the United States have been eager to test it.

The 11 meningitis victims were treated at Rush Medical College, Chicago. The medical men there, the surgeons were informed, were surprised at the curative powers of the sulfanilamide.

The Rush authorities also reported their sulfanilamide results were "in line with" those of experiments in other institutions with this remedy for meningitis.

I suppose any reasonable person could find no objection to a profession rushing into print with any success that would counteract the influence of this great calamity. It is said that streptococcus meningitis has been one of the "death sentence" diseases. By whom was the sentence passed? By whom was the diagnosis made? The regular profession, of course. If any of the drugless schools should report streptococcus meningitis cured by their drugless treatment, would any credit be given by the regular profession? Bury the thought. We will not have to hold our breath very long until there will be death from this disease or from its treatment, if the reporters are allowed to get to the public. No one has been willing, up to date, to report these meningitis cases that have died, as being drugged to death, but there have been many cases which have gone to their doom, which would not have ended in that way, if they had been treated reasonably and rationally, without drugs. If they could have been brought

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into health, am I not justified in saying that those lost by the regular school were killed by drugs? I think that those who take treatment from the doctors who give them sulfanilamide, certainly have more faith than good judgment. It is asking a good deal of the public to believe that the same drug has suddenly turned around and cured a hundred per cent out of eleven cases, and not only that, but all were complicated with mastoiditis. Certainly this Chicago report was not soft-peddled nor delayed. If the public would swallow that, it certainly is gullible beyond hope. To make the statement more emphatic, a spokesman for the College of Surgeons added, "The kind of cases of which we say there is no hope." Then eleven cases were cured as by magic. The drug certainly kills or cures in a hurry.

This report asks readers to believe that it is the same drug that has been causing deaths over a large part of the United States. Those who wish to believe this item may do so. Nothing can convince some people that cures and disease and death cannot come out of the same bottle, but as for me and my Institute, we want no sulfanilamide to save our cases. Health is secured by obeying law and order; there is a limit to all pleasures. Sanity is truth; to deviate leads to impairment of reasoning power.

The clipping quoted above is an emanation from Rush Medical College, Chicago.

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Suppose Benjamin Rush, one of the signers of the Declaration of Independence, who was born near Philadelphia, December 24, 1745, and who died in Philadelphia, April 19, 1813, could leave his place of rest and read what the doctors are doing in the college named after him, would he be proud of the progress of medicine, after he himself had left such nuggets as the following:

"There is but one remote cause of disease, and if duly attended to, would deliver us from a mass of error which has been accumulating for ages in medicine; I mean the nomenclature of disease from their remote causes. It is the most offensive and injurious part of the rubbish of our science."—RUSH.

"The physician who can cure one disease by knowledge of its principles, may by the same means cure all diseases of the human body, for their causes are the same."—RUSH.

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**APPRECIATION**

We have received so many lovely messages and remembrances during this Holiday Season that it would be a very great pleasure to us if we could acknowledge each one personally, but as that is almost impossible, we shall take this means of expressing our appreciation. This contact with many whom we do not hear from except at rare intervals, adds greatly to our enjoyment of the Holiday Season.

**DR. AND MRS. J. H. TILDEN.**

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## Food

IF there is a class which should know all about food, its action on the body in health and disease, it is the physician; but do they? No! Why do they not? Because they are taught what they know by laboratory experts who know no more about the needs of the human organism, from a practical observation of it, than the average layman. Why? *Man is unknown!* If unknown, who can know what he should eat?

A man may be a food expert—may know all about the chemistry of soils, and theoretically know all about eating “from the ground up” and farming—yet not be a farmer nor a successful dietitian. A pharmacist or druggist is not a physician. Reading will give one knowledge of the world, yet not the experience of a traveler. Carpentry can be learned out of a book, yet a man so trained is not a carpenter. A traveling lecturer, a railroad president, an electrical wizard, a retired merchant, a professor of political economy, may know all about the various elements required by man's body as food, and know the foods that carry the elements, and know the amount of elements required, and he may build menus containing the foods that carry the necessary elements, yet he is not a physician, and he knows little more than the most ignorant layman about what any

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individual, sick or well, needs in the food line.

One hundred educated doctors may come out of college, yet only one may have the genius of a physician, and the other ninety-nine may sit at the feet of genius for the rest of their lives without developing a single trace of the art of the physician. A few never advance beyond the skill of a bull in a china shop; most of them will never develop the acumen of discovering that they prevent the sick from recovering.

Average doctors know that the patients who die under their care do so from lack of will to get well, and that all who recover do so because of their (the doctor's) skill; the actual fact is they get well in spite of the treatment. How many know this truth? Few, if any!

The drugless systems overwork their therapeutic agents; they kill fewer, however, than the most skilled of "regular" doctors. Christian Science kills more than would die in its ranks—it ignores the hunches given by nature that people are exceeding their speed limits in making blood and developing varicose veins of the legs (the Pope's disease) and hyperæmia of the brain, which ends in cerebral hemorrhage, etc.

The Pope's advisors are *guessing* and they are not extra good guessers. One week of solitary confinement with water, no bread; then two oranges for breakfast, a half-pound of grapes at noon and night for one month; if by that time he

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should want to live to one hundred, let me know and I will take pleasure in telling him how to do so.

There are dietitians galore, but few have the artistry to feed a sick mind over a sick body. Food prescriptions must include psychology, and to select the right psychology requires as much psychological skill as is required in selecting the material part of the meal. Most dietitians are as artistic as a bull in a china shop. The herd doesn't know the difference between an artist and a bull, so why worry?

The bulls settle all their questions in the laboratory—satisfactorily!

Analysis of the blood and excretions may tell of a need or a want; although the lacking elements are being taken into the stomach and bowels as food every day, they fail to be assimilated. The starvation may be entirely due to lack of assimilative power; then a knowledge of the reason for the flagging of this power is necessary, and it cannot be found in the chemical laboratory. The why of flagging energy, and the cause of functional and organic disease, will never be found in the laboratory nor in vivisection experiments.

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**FLOATING**

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Next month Mrs. Vaniman will explain the expression "floating" as mentioned in a letter published in the December, 1937, issue of this magazine. It was crowded out of this, the January, issue.

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## Self-Protection, the First Law of Nature

SEEKING relief and cure from disease, is in line of self-protection, and before the profession became commercialized and misanthropic, doctors were real philanthropists. Today a patient is an asset! Interest is founded on "how much is there in it?" The sucker is toadied to—allowed to continue his disease-building habits. The professional sycophant assures his victims that habits have nothing to do with building disease. Smoke, drink, eat as you like, those pleasures do not cause disease. Such beliefs belong to ascetics, who "*starve* people to death." I starve people into health, if fasting is starving.

We are living in an age of drunkenness. The leading habit starts in babyhood. Babies and children are overfed; at maturity people generally are food drunkards; it is then but a step to other inebriants—tobacco, alcohol, sex and mental intoxicants of all kinds, too numerous to mention.

The only cure for disease, resulting from *food* and *other kinds of drunkenness*, is for the patient to be isolated in an institution for rest, nursing, and proper feeding, and, neither last nor least, to be taught how to avoid overstimulation.

Institutions for curing alcoholism, are oftener institutions in which to exchange one kind of

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drunkenness for another. Doctors often exchange their tipping habits for the morphine habit, or for some other drug habit. The exchange gets rid of the alcohol odor, but "woe is mine" when the drug *expose* comes with its telltale mental aberration—with general mental and physical impotency. Recently one of New York's most prominent doctors told the secret story of his life in a premature death. He probably decided that reform required the strength of an Hercules, and that he might as well settle his accounts by absconding? This eminent doctor no doubt decided that it would be easier and quicker to die than to reform, even if he were only fifty-six.

Commercialized practice of medicine is a system of swapping one form of stimulation (drunkenness) for another. Drugs and serum do not cure—surgery does not cure—nothing cures except nature—the nature that makes our blood, guards our heart beats, breathing, digestion, when asleep and when awake—does everything for us that we cannot do. When that guard is called off, doctors and their potions are shown up in their true light. The subconscious never sleeps, but night and day keeps vigil over us, healing that which we destroy through the day.

Before an attempt is made to break down *natural human rights*—the right of self-protection—laws for protecting society against medical superstition should be vouchsafed first, last, and

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all the time. Society has no protection. Medical superstition has popular consent, because of majority power. Why was Christ nailed to the Cross? Because the majority—popularity—was against Him. Times have not changed, except Judases are more prolific, and Pilates more politic.

Health is nature's immunizing agent. Arrayed against nature's prevention, are the habits of man which build disease, also popular healing systems which are nothing more than palliation—called medical science. The same being nothing more than neophitic attempts at curing without removing the cause, only add to disease—add so-called invasion of disease by contact with members of society supposed to be carriers of disease—people who have no knowledge of having been infected, and the only proof to be had is to subject suspects to a questionable nondescript test—a test brought out by theoretical men whose only experience has been and is confined to the laboratory. They have never had any real practical experience in the treatment of that disease or any other disease for which they assume to find the cause and cure in test tubes. Such a jungle of fallacy under the guise of medical science, should at least be confined to admirers of regular medicine, but can it be accomplished? It is doubtful! The money power, commercialism, and politics, are on the side of perpetuating fallacy and superstition. Medical science is a highly wrought system of aid-

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ing people to side-step nature's demand to watch their step and not exceed their limitations in the eating of the fruit from the Tree of Knowledge.

Disease follows the breaking of this commandment and doctors declare: "Take my immunizing agent and the sky is your limit." This promise makes doctors popular with those who chafe at restraint! The innocent licentious do not realize that the sky has no limit, hence, no limit means eternity, and this has been vouchsafed at the beginning of each evolution.

Disease propagated and cured in a test-tube in a laboratory, is not the same disease propagated and developed in the body of man. How many elements are there in a man's body that are to be reckoned with in treating a light, so-called disease, or a supposed infection? Worry and apprehension often make up seventy-five per cent of the so-called diseases. This being true, the psychological elements in the laboratory creation are absent. Laboratory experts fall short in creative power; this everybody knows except the expert and his buddy the M.D. The latter can prove anything by the Ph.D., but even the Ph.D. cannot hatch a laboratory egg.

The M.D.'s plus the Ph.D.'s. cannot substantially dispute that protein and starch—meat and bread—eaten together taxes the digestive power more than when either one is eaten without the other. Well people cannot practice any bad habits

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for a longer or shorter time without apparent injury, but a greatly enervated and toxemic subject is easily upset with any unusual stimulation. Sick people, or those with rundown vitality—those with so-called chronic diseases of stomach, heart, lungs, liver, bowels, or kidneys, are sensitive to almost all food. Such “incurable diseases” as rheumatic arthritis, cancer, and others, are very sensitive to rich foods—bread and meat, rich soups, fresh bread and butter, etc. All foods agree for a while, then, without apparent reason, the patient turns against them; the novice in diet gets discouraged and loses faith in the *cure*. The trouble is with the doctor. The doctor has no faith in himself, the patient subconsciously senses the doctor's feelings and faith takes wings. Another doctor is called with another line of talk, and the patient is cured for a while. Such cases are never cured until the cause is found and removed. The cause is psycho-physical. Seventy-five per cent of all diseases are psychological; the mind must be reckoned with constantly, but it must be done in a subtle manner or, as Pat would say: “*All unbeknownst* to the patient.” That is the reason for the failure of psychopathic doctors, hospitals and asylums—the psychopathic patient is on the alert—he is on the defensive all the time. The doctor must out-smart the patient, but if the patient finds it out, good-night, doctor.

Laboratory diagnoses are without the element

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psychology. Psychology is subtle, but not so subtle that the Ph.D can reckon without it. Generate an infection in a test-tube; how many psychological impulses are generated in a test-tube? Fear, to the point of frenzy, and too often to dementia, follows a diagnosis of syphilis or cancer. That cannot be left out of the diagnosis.

Experiments in the laboratory are not complicated with exaggerated emotions. Chronic disease subjects are driven into disease—sick phobia—and from this form of madness to complete dementia, by the mental and material treatment given by the majority of regular doctors. Why? Because disease, from the simplest to the worst, is more mental than physical. Apprehensive patients often go insane.

Those endeavoring to deprive the individual of his undeniable right to protect his body from harm, are fanatics and bigots; they lack practical experience; they assume to be right, and refuse to be shown. When asked why they are so cocksure that they are right, they reply, "The whole profession believes as we do." That is no proof! All the ridiculous lies of civilization have had like proof. The following shows how gullible people are:

Dear Doctor:

I am enclosing a newspaper clipping, which states that H. S. Hall cured his rheumatism by bee stings.

A certain Irishman, who was stung by a bee, was asked what

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he thought of that particular bee. He said that it was a pretty little bird, but that it had a hot foot.

A great many people are badly stung, as they try this and that cure for illness. The stinging is not done by bees, but by various and numerous doctors, who are paid millions of dollars for "stinging" the gullible public. Calvin Coolidge said that there seems to be no cure for gullibility, which is a "refined" way of quoting Barnum, who said that there is a sucker born every minute. However, people continue to be intellectually subservient to the so-called three "great" professions: law, theology and medicine. Being oversold to scientific poppycock, legalized and moralized quackery, which is backed up and supported by the subsidized press, is a major part of "the white man's burden," which makes said "white man" (in some ways) more ignorant and stupid than African savages.

I hope that you are in your usual good state of health, that you are financially prospering, and that your patients will have sense enough to cooperate with you in their march to reach the goal of the best health obtainable.

G. F. M.

Bee-sting cures, like comets, come and go periodically. These phenomena are exciting to those who see them for the first time. I had the thrill of seeing Donati's comet in June and July, 1858. Night after night I went to sleep in my little trundle-bed admiring this, the first "movie show" of my life. I scanned the empyrean every starlight night for years, looking and longing to see that wonder again. At last I gave up hope, not, however, until I learned that it would come back, and that I need not sit up watching for it, for it would not return for two thousand years! I am sorry I cannot wait for it. What will be here then? Will people love darling lies more than the truth, as they do now?

I wonder if people will be stupid enough in two thousand years from now, to build rheumatism

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with bad eating—food drunkenness—and other enervating habits, and then induce bees to sting them hoping to be cured. As well be stung by a bee as a *medical science doctor*. Will all mankind be so stupid as to believe in disease and cure two thousand years from now? Christ fasted and exercised his patients, and raised the dead. Today those who go into catalepsy, trance, deep sleep, are not called dead. The rank and file of doctors are not that far advanced today and that was two thousand years ago.

As bee-keepers do not have rheumatism, according to most medical reasoning, all rheumatic people should go into the bee business.

That our readers may have the benefit of Mr. Hall's experience after two thousand bee stings, I give the following clipping from Council Bluff (Iowa) *Nonpareil*, July 25, 1937.

As I do not believe there is any such thing as a cure for any so-called disease, I am not recommending this "Bee Cure." Mr. Hall says he is cured, but, after two thousand stings, he sat in a draft and the next morning he was very stiff, however, *nine bees cured him again*. The Bee Cure, like all his other cures, failed to make good. All other cures—those made by scientific doctors—are cures today, but the disease is back tomorrow unless the cause is removed.

All curing ends the same way, namely, in returning. When cause is removed, health returns

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to stay. Mr. Hall will get well and stay well when he gets rid of the habits that cause his *rheumatism*.

(By HARRY MAUCK, JR.)

Bee keepers do not have rheumatism, but H. A. Hall, 42, 114 Linden avenue, did. So three years ago, Mr. Hall became a bee keeper. Today he no longer suffers the agonizing pains of rheumatism and arthritis.

Recovery from an affliction of years standing is not so simple as just becoming a bee keeper, Mr. Hall admits. But to the bees and the venom they discharge into his blood stream when they sting him he gives all credit to his present good health.

Since 1934, when he obtained thirty Italian bees, Mr. Hall estimates he has been stung no less than 2,000 times. They were not accidental stings, but fully premeditated with Mr. Hall placing a bee on afflicted parts of his body and waiting for it to complete its work.

No quack cure, says Mr. Hall, is the treatment of acute muscular aches and pains by the practice of bee therapy. In Europe it has been used for ages. History points, he says, to Alexander the Great, who cured himself of the gout by permitting bees to sting his foot.

"After working with bees myself for three years, I'd estimate that Alexander used about two bee stings the first day and three the second. That ought to cure it," he said.

In New York, N. Y., Dr. Bodog F. Beck, schooled in Europe and the United States, has an extensive practice in bee therapy. Dr. Beck, in his book "Bee Venom Therapy," published by the Appleton Century Company, points to 2,000 cases of rheumatism and arthritis in which 85 per cent were either cured or received considerable relief from their pain.

Mr. Hall, an Illinois Central switchman, who suffered from rheumatism, arthritis and kindred ailments since childhood, frankly admits he went to bee therapy after all other attempts to cure him had failed.

"I always was interested in bees," he declared. "I spent considerable time in Omaha and Chicago hospitals seeking a cure. Doctors told me I would steadily get worse. At times my back was so stiff I couldn't put on my shoes. My wife had to do it.

"One day I remembered an old saying that beekeepers never had rheumatism—because they are stung quite often. On that theory I purchased thirty Italian bees. I started letting them sting me. I became better."

Since a bee dies within a few minutes after leaving the stinger in the human body, Hall was soon forced to buy more

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bees. The venom of Egyptian or Italian bees is considered best for bee therapy.

"After I had been stung a few times I went to my doctor. He told me to go ahead, as it apparently was helping me, and it surely was not hurting me any," he said.

Improvement followed. Mr. Hall returned to his job with the railroad.

"Last winter I was riding to Omaha in a caboose. After a while I realized I had been sitting in a terrible draft," he said.

"I just had a feeling I was in for it after that. Sure enough, the next morning I was so stiff I couldn't move my shoulders. I put nine bees across my back, where the pain was the greatest. They all stung me. By 3 p. m. I was able to go to work as if nothing had happened."

A bee, stinging a person afflicted with rheumatism, will not hurt any more than the prick of a pin, he said.

Persons suffering from tuberculosis should never permit themselves to be stung, Mr. Hall said, as the protein in the venom causes a violent reaction.

"Also, if you are taking the bee therapy treatment, you must not touch alcoholic drinks. That kills the bee venom and you obtain nothing but a sore arm where the bee stung you," he declared.

Rheumatic persons do not suffer with swellings where bees have stung them, he declared, bringing up a bee from his basement collection and permitting it to sting him on the arm.

Stingers, which continue to wiggle and curl after the bee has left it in the human body, should be removed within a few minutes after the sting. The stinger is allowed to remain in the arm only until all of the venom has been drained into the body.

Mr. Hall maintains that physicians and chemists do not know what element in the bee venom effects the cure for those suffering from muscular ailments.

"Dr. Beck injects bee venom by needle. It is obtained in Europe by having bees sting the blotting paper. Extracted, it will keep and remain active for years, I'm told," he said.

Attempts of chemists to make a serum identical to bee venom has repeatedly failed, Mr. Hall added.

He maintains that several of his friends have either been cured or received much relief from pain by permitting themselves to be stung by bees.

"However, I believe that any person contemplating bee therapy should first visit his physician and talk the matter over with him," he said.

Mr. Hall's attention was called to stories of deaths resulting from bee stings.

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"That is easily understood," he said. "That is one reason why I believe that before people take it up they should consult their physician. In most of those cases where death occurred from a bee sting, the sting took place immediately after a heavy meal when all of the blood in the body was around the stomach. You should never allow a bee to sting you then. The system needs all of its blood to counteract the bee venom."

Immediately following a sting, he said, blood pressure will rise, but returns to normal in a short time.

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## A Message for the New Year

IDA L. VANIMAN

IN reviewing my series of eight articles about the Tilden tensing exercises, beginning in March, 1937, I find there has been a very serious omission for which I now offer my sincere apology. Perhaps it is better that this subject should appear in the January number for the New Year. I beg of you to include in your New Year's resolutions, some ideas of reform from this exercise for the one forgotten muscle of the body, that can be developed properly only by *restraining* it; it is probably the only muscle in the body that has always been exercised too much, and is really being overworked most of the time.

I am speaking of the tongue. It is the hardest muscle in the body to control. Any one who has attempted to learn to sing has been given tongue gymnastics to practice that made him realize the difficulty of making it lie quiescent on the floor of the mouth. Anyone who has ever had a tooth

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extracted knows how persistently the tongue touches the vacant place. It seems to have a mind of its own, and to do things of its own volition.

The real function of this muscle of the tongue is the utterance of speech in order to communicate thought. But more often it *just talks*. Talk is cheap. Johnson said: "A fool may talk, but a wise man speaks." He said also, about an evening he had spent in a company of people: "There is a great difference between talk and conversation. I think if the letters in the word *conversation* were rearranged to spell *conser vation*, we might bring about an improvement in the expression of thought. If the tongue were exercised only when there was thought to be expressed, the world would not be wearied with so much idle "chin music"—but people talk most when there is least to be said.

The method of teaching a child to talk is usually a wrong one. A child is told to say some word, and if he repeats it with some cute sounding modification of his own, every adoring relative in the group of worshippers will ask to hear it repeated times without number, and also try him out on other words. Not with any thought of instructing the child, but for the indulgence of their own amusement. So a child is started out with the idea of being interesting and amusing by repeating, to him, meaningless words and phrases. Is it surprising that this wrong start in life pro-

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duces a society of mature individuals who talk without thinking?

Every thinking person realizes the truth of the saying that "there is no language for the heart's deepest things." In the greatest joy, as in the darkest sorrow, every individual stands quite alone. Talking is considered a sociable habit, very much like smoking, and people indulge in it without considering the comfort of others.

Why do people talk so much? Usually to relieve themselves of a burden which they ask their hearers to share with them; and they do this without thinking of the burden they are selfishly imposing on the other person.

Why does Dr. Tilden ask us not to talk about our symptoms, or discuss our diet, or complain of the meals we have missed by obeying Rule Number One? Because he wants to cure us of the *talk* habit, and start us to forming the *thought* habit. He says, "Talk most and you will learn least; listen much and silence will give thought time to mature and deepen." Your stay with us is short. Why waste valuable time discussing your symptoms with some one, when, at the same time, you are depriving him of the privilege of enjoying his own thoughts? It is really a serious matter to engage any one here in a lengthy conversation. Have you ever thought what a great favor you ask of a comparative stranger when you ask him to listen to what you have to say? Are you going

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to reward him with something cheap, or give him something worth while? Don't ever be guilty of polluting the atmosphere by repeating words that may carry a subtle poison into the minds of an unwilling listener.

Now, I want to suggest to you, as a class, an exercise for the tongue that I shall not administer to the individual. If you need it, practice it—if you do *not need it*, practice it anyway. The next time your tongue starts to say something, close your mouth and push the tip of the tongue against your lower front teeth, and tense its muscle until you have time to assume conscious control, and decide whether its message is worthy of releasing. If it is *not*, tense the tongue muscle ten times by way of training it. If the message be worthy of utterance, part your lips in a sweet smile and let your words gladden the heart of your friend. I can promise you that if you persist in the practice of this silent tongue exercise, you will not only become beautiful, but you will be welcome wherever you go.

“There was an Owl lived in an Oak—  
The more it saw, the less it spoke.  
The less it spoke, the more it heard—  
Now why not *all* be like that bird?”

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## A Re-Birth

THE following letter comes to us from a patient who visited us last summer. The first few weeks were spent in teaching him to understand himself and the needs of his body and mind. His mind was in a whirl—one of the worst cases of lack of poise that we have come in contact with in many years. But he was willing to cooperate with us, and he made good progress. This letter indicates that he has not only retained the gain he made while with us, but has added much to his understanding and, therefore, to his good health:

Nov. 4, 1937.

DEAR DR. TILDEN:

Upon my return home after the re-birth which I enjoyed during my recent sojourn at your institution, there are so many thoughts that come to my mind concerning my experience that it almost sets my head in a whirl (which is the state you say it is in anyway half the time). And yet, while mentally ruminating about this, the idea presented itself to my mind, that it would be both interesting and profitable to analyze to some extent the process I had gone thru, the wisdom I had imbibed. To subject myself to a sort of examination, as it were, in order to view more clearly and graphically the great truths and principles of life I had to come face to face with. Moreover, it occurred to me that such a summary, analitically presented and enumerated, had not yet come to my attention. And so, if I may beg your kind indulgence for a minute or two, I shall attempt to set down herewith a few of these golden nuggets, before, perchance, they become diffused with the common place products of everyday thought.

### WHAT THE TILDEN PHILOSOPHY IS AND TEACHES

1. It is at once the most hopeful and encouraging philosophy of healing ever devised, whereas scientific medicine is the most hopeless and despairing, for
2. It teaches us that we ourselves possess the power to over-

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come and prevent disease in our bodies, and so become immune, whereas scientific medicine holds that we are helpless in this respect; that disease may strike anyone at any time.

3. It, therefore, teaches not only cure, but also prevention; medicine is concerned only with cures. (?)

4. The entire state of the body is considered in its relation to health, not individual diseases.

5. Disease being regarded collectively, the treatment applied is general, and not directed at isolated diseases or organs; thus, all diseases are treated at once, not one at a time.

6. Since the entire condition of the body is taken into consideration on account of the sympathetic functioning of all the organs, diagnosis is rendered relatively unimportant; thus, the possibility of wrong diagnosis is entirely obviated and all guesswork removed. Medicine is all guesswork.

7. By this general treatment, also, minor and unsuspected ills are corrected.

8. The mental faculties are greatly sharpened and strengthened.

9. There is no scientific complexity about it; simple facts and terms are used.

10. No extensive scientific laboratory examinations are resorted to, but personal habits bearing damaging evidence are exposed.

No doubt, there are other salutary influences, but this list will suffice to show that the benefits derived from this philosophy of healing are prodigious.

May you prosper, and may the work of your hand bring true knowledge and realization in ever increasing abundance among your faithful followers, among whom please include, W. L.

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Remember, we are glad to send a copy of HEALTH REVIEW AND CRITIQUE to any of your friends who are not enjoying good health, or to any who enjoy good health and who would be interested in knowing how to add years to their life's expectancy, and have comfort during these years. Send us their names and addresses and we shall do the rest.

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## Tilden Cookery

BY F. E. TILDEN

A READER has asked whether one should *eat soup* or *drink soup*, and if soup causes gas in the bowels. No solid food or fluid should be hurried into the stomach; even water should be sipped slowly, not gulped. There is a universal tendency to eat rapidly. In this age of hurry and bustle, there is too much haste in every activity, and particularly in eating. Thorough mastication, particularly of starchy foods, is very essential. If the starchy food is not thoroughly mixed with saliva in the mouth in order to promote perfect digestion of the starch, this food must await its entry into the small intestines before it is acted upon further by the alkaline secretions present there.

When soup is eaten, it should be taken slowly with a spoon. Fruit juices should either be sipped slowly or taken with a spoon.

Those people who do not have speedy digestion or nearly perfect digestion, sometimes suffer discomfort from gas in the bowels following the use of some, or even most, of the cooked vegetables. This is particularly true if the vegetables are overcooked. These foods should be cooked until tender and no longer. Of course, as most soup contains some form of cooked vegetables, there may be gas disturbance following its use. If so,

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forget about soups and use fresh fruit and fresh, green vegetables. They are much more important than the cooked article anyway.

Where is the proper place in the diet for tomato and fruit juices? They may be used in place of the fresh fruits or fresh tomatoes. People in average health should take the fruit and vegetable rather than the juice alone. We need a certain amount of bulk to our food for organic activity. The juices may be used when there has been much digestive trouble, and as little labor as possible is desired for the digestive organism.

There is a great deal of talk just now about the vegetable juices—carrot, spinach, celery, etc., but how much better it would be for us to use these vegetables and allow our organism to extract the juice. Another case of the machine usurping the work of the organs nature supplied to us.

Hot chocolate as a daily hot drink. Chocolate and cocoa in all their forms are stimulating—very much so to some people—therefore, their daily use is not to be recommended. Once a week hot chocolate or cocoa may be used as a beverage following a fruit or salad lunch. It is better not to use it with starch.

Baked smoked ham may be used occasionally—once or twice a month. It is not so easy to digest as the fresh meats. A large salad with plenty of lemon in the dressing should accompany the ham

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in a dinner. Many people like boiled cabbage with ham. All right, serve the ham and cabbage in the same meal but not cooked together. Vinegar may be used as a dressing for the cooked cabbage, and that aids in the digestion of the ham.

Is the tartaric acid on grape juice injurious? There is more or less tartaric acid in all fruits, and more in grapes than in some other fruits. A reasonable amount of fruit is not injurious but an oversupply of any food, fruit included, is injurious.

Could grape juice be used for an eliminative diet? Get away from the use of that term eliminative diet. There is no such thing as an eliminative diet. The only object in using fruit juice or just plain water, is to allow the organism to have a rest from heavy food, hence have an opportunity to clean house and throw off the overaccumulation of toxins in the blood. There is nothing curative or eliminative about the fruit juices. They are merely a light form of food easily taken care of, and they allow the patient to feel that he is having something to eat.

Is Kaffee Hag or any of the de-caffeinated coffees as injurious as coffee? No, of course not, for it is the caffen that is stimulating, but watch the use of these de-caffeinated coffees and see if they have a tendency to cause stomach disturbance. There is always the question as to whether the best grade of coffee is used for these drinks.

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*Menus*

*Breakfast*  
Shredded Wheat—Butter  
Prunes

*Lunch*  
Vegetable Soup

*Dinner*  
Lamb Roast  
Peas—Carrots  
Tilden Salad

*Breakfast*  
Cereal—Cream  
Grapefruit

*Lunch*  
Fruit Salad  
Figs

*Dinner*  
Spareribs  
Sauerkraut  
Tilden Salad

*Breakfast*  
Corn Bread—Butter  
Sliced Orange

*Lunch*  
Cream of Spinach Soup  
Canned Peaches

*Dinner*  
Eggs and Bacon  
Beets—Brussels Sprouts  
Tilden Salad

*Breakfast*  
Sliced Orange  
Canned Pears—Fifty-fifty

*Lunch*  
Baked Apple—Raisins  
Cottage Cheese

*Dinner*  
Baked Sweet Potatoes  
Cauliflower—Spinach  
Tilden Salad

*Breakfast*  
Toasted Wholewheat Bread  
Butter—Prunes

*Lunch*  
Apple—Dates  
Milk

*Dinner*  
Rice with Cream  
Turnips—String Beans  
Tilden Salad

*Breakfast*  
Toasted Rye Bread  
Butter—Pears

*Lunch*  
Vegetable Soup

*Dinner*  
Baked Potatoes  
Stewed Onions  
Tilden Salad

*Breakfast*  
Fruit Cup  
Waffles—Honey  
Postum or Teakettle Tea

*Lunch*  
Fresh Fruit

*Dinner*  
Roast Chicken  
Parsnips—Carrots  
Tilden Salad

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## Question and Answer<sup>1</sup> Department

*Question: Are there conditions under which it would be better to drink nothing but fruit and vegetable juices in place of water? Is it true a person can go without food for several weeks but that he can only go two to three days without water?*

ANSWER: I think I have answered this question above.

Yes, concerning drinking. If we learn to eat right, take proper food combinations, with all the raw fruits and raw vegetables that our bodies need, we can very well afford to quit thinking about water drinking. A great many people in the world today are ruining themselves by drinking water because some doctor, sometime and somewhere, has said people should drink lots of water if they want lots of health. This is not true.

*Question: What causes one to grit his teeth at night?*

ANSWER: Irritation of the stomach. People who grit their teeth in sleep eat wrong combinations of food and overeat and eat too rapidly. Failure to masticate and insalivate the food will create irritation of the stomach and bowels. If it is kept up too long, parasites such as tapeworm, etc., will develop. Parasites are everywhere—they develop in stomachs and bowels when these

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organs are enervated and fail to digest these enemies.

*Question: When is the best time to take an enema?*

ANSWER: Bedtime is a very good time because you have given the bowels plenty of opportunity to function normally by that time. If you will exercise and knead the abdomen and go through all the exercises, a time will come when you will have your muscular system developed and the muscles of the bowels will also be developed, and there is not much danger of constipation being suffered for long. It comes from inactivity. If you wait three hours after your supper, that is giving enough time before the enema. An enema should not be taken oftener than every other night unless an emergency demands.

*Question: Your articles in HEALTH REVIEW AND CRITIQUE are as dynamic and vigorous as when I first began to read them fifteen years ago. Is it all right to use olive oil, which has been flavored with garlic, for dressing salad? We cut up several pieces of garlic and put it in the oil, leaving it stand long enough to absorb the garlic flavor?*

ANSWER: Garlic and onion are in about the same class with spices, pepper, and salt. If too large quantities of these foods are used, it causes irritation of the stomach. A small amount of garlic or onion in the salad is all right.