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Dr. Tilden's  
Health Review and  
Critique



Volume 1

1926

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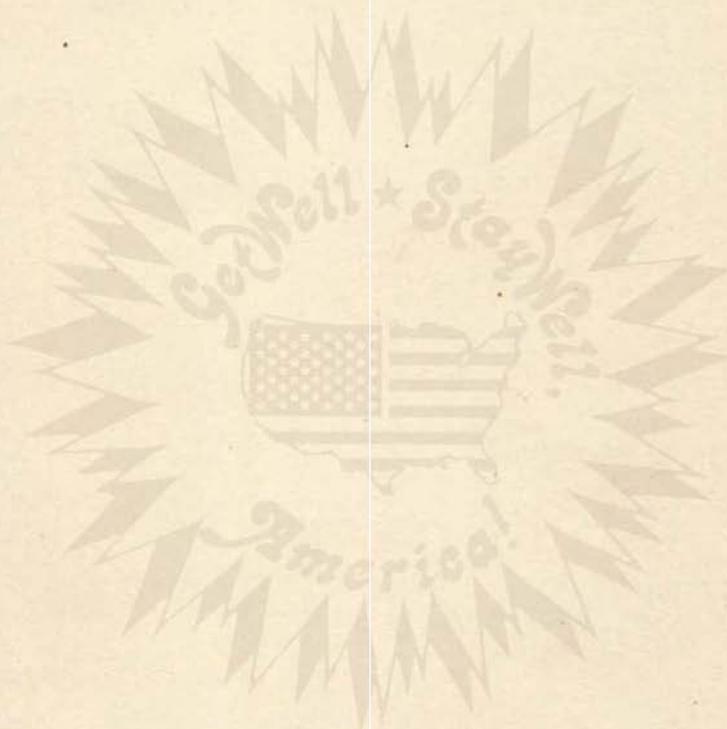
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*Dr. Tilden's*  
HEALTH REVIEW &  
CRITIQUE

*"Do we then make void the law through faith?  
God forbid."—Rom. 3:31.*

.....  
VOLUME I

JANUARY, 1926

NUMBER 1  
.....

Happy New Year to All Old  
and New Friends

YES, a happy and prosperous year to you all! And there is no good reason why all my old readers should not have the best in life; for they should know how to live to have health. And if they have dependable health, they should have mental and physical efficiency—two qualities that give power to work, and the judgment that makes work pleasurable and profitable. The more intelligently we do our work, the more valuable it is to those who buy it. The victory is on the side of the greatest battalions. "Greatest" means largest, best drilled, and best equipped.

Please read our motto: "Do we then make void the law through faith?" Faith in drugs, serums, manipulations, cures of all kinds, and im-

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munization? Will faith change the laws of nature—prevent an effect from following a cause?

What is the cause of disease? Nobody knows. Then, can you make void law and order by accepting cures (?) that in no wise remove cause? If cause is not known, is it not foolish, even dishonest, to affect to cure?

What causes disease? Toxemia. What causes Toxemia. Any influence, physical or mental, that uses up nerve-energy faster than it is built. When nerve-energy is below par, elimination of excretions is checked. The elimination of toxin (waste from tissue-change) is checked; it is retained in the blood, causing Toxemia—the universal cause of all disease. (See Dr. Tilden's latest book, "Toxemia Explained," which will soon be off the press—a book full of the latest utterances of Dr. Tilden on the cause of disease. Every person should have the book in his pocket for daily reference.)

The chapter on "Causes of Enervation" should be read carefully by all who would be familiar with the many ways in which people enervate themselves. Then, being forewarned, they may adopt the only immunization to disease there is—namely, remove the cause.

When the people understand that Toxemia is the one and only cause of disease, and that enervation causes Toxemia, just how enervation is brought on is a bit of the most important information ever given to man concerning the development

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of disease—important inasmuch as, if wisely acted upon, all dreaded chronic diseases can be prevented by jugulating them while they are still in the formative or functional stages. It is well to keep in mind that there has never been and never will be a chronic organic disease that has not gone through the stages of birth, maturation, florescence, then degeneration. It has the organic soil prepared—fertilized figuratively—by Toxemia continuously present and its development can be corrected (cured [?] ) at any time before fatal organic change (degeneration) has taken place. In a nutshell: Chronic disease is made up of so-called acute diseases, or what I have termed Toxemia crises. (For full information, see the book “Toxemia Explained.”)

Those who are thoroughly self-disciplined and discriminating, and who are ambitious to attain one hundred per cent efficiency, may do so by keeping themselves free from toxin-poisoning. How? By correcting the physical and mental habits of life that enervate.

It is one thing, however, to have the knowledge of attaining ideal health, and quite another to have the self-control to live ideally. Humanity has much of inherited tendencies to sensuality to overcome. Besides, the old beliefs in disease being unavoidable, and conventional cures necessary, will sometimes return and shake faith in the newer beliefs. Minds trained to one kind of thinking,

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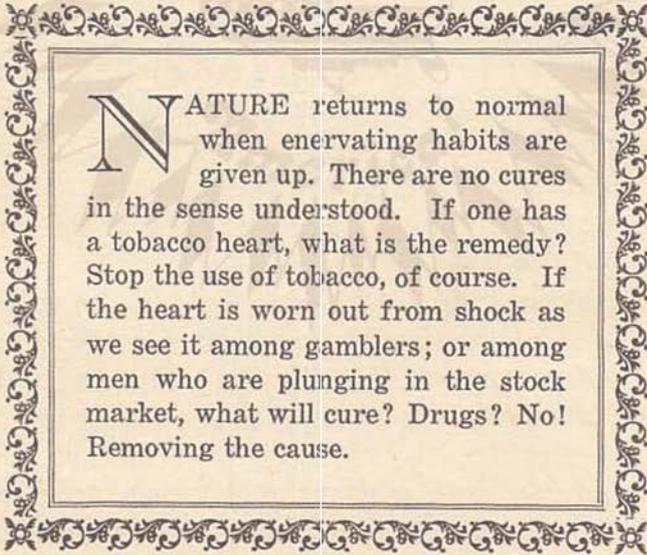
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backed by generations of inherited tendencies, cannot be changed in a generation.

“Toxemia Explained” has a small world of information on an old subject, presented in an entirely new light; and the truths are so obvious and simple that they shake the credulity of those wedded to what they believe to be scientific medicine.

To be taught how to avoid disease is the most important education in life. This little periodical is dedicated to this work of teaching, and those who read it with thought will get the value of a year's subscription out of every number.



NATURE returns to normal when enervating habits are given up. There are no cures in the sense understood. If one has a tobacco heart, what is the remedy? Stop the use of tobacco, of course. If the heart is worn out from shock as we see it among gamblers; or among men who are plunging in the stock market, what will cure? Drugs? No! Removing the cause.

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## Back in the Game

**Y**ES, I am in the writing game again. Look over this little periodical, and, if it pleases you, fill out the subscription blank inclosed, and send it along with your remittance.

When you have finished reading this number, hand it to your wide-awake friend, and tell him he needs to stock up on a few real facts concerning health and the efficiency that goes with it. He may say his health is perfect. If he has no reason for the faith he holds, say to him: "Pride goes before destruction, and a haughty spirit before a fall." How many men pass out in the midst of daily functions without *warning*, because they could not read the warning!

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."

"There is a lot of nonsense about health teaching." "Tilden is a fool. We see people thriving who break every health law in his decalogue." There are many going out ten to seventy-five years too early because they cannot be induced to be foolish enough to take his advice.

If your friend thinks, after reading what I have to say, that I write foolishness, he should try it out—live it. "No knowledge is our knowelge until we have lived it." The herd is always wise

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in its own conceits. But the herd never proves anything. "What do the leaders say? What they believe, I believe." This is mental slavery.

A very good motto to hang in the study is: "A wise man feareth, and departeth from evil" (habits that subtly undermine the constitution); "but the fool rageth, and is confident."

Very many boast of their health and vigor who do not live out the hour in which they do their bragging.

Those who will read attentively the information I shall give from month to month need not be surprised by unnecessary ill-health.

It shall be my endeavor, as it always has been, to avoid fanaticism and teach common-sense. It is my belief that knowledge of health, and how to keep it, is within the comprehension of average intelligence. It would be a miscarriage of divine judgment if man should be left helpless and dependent upon the refined delusions of medical science; or, more properly speaking, it is unthinkable that man, of all things living, should have been evolved devoid of any sense of self-protection against extinction. Back in the childhood of thought, prolificity kept the human race from extinction; many could die for there would be many to live.

When man learns the secret (common-sense) of longevity, he will possess within himself the only normal birth-control. When environments

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are not favorable to long life, power of reproduction is increased.

Improve health and long life, and man's virility is wasted in building up a greater physical and mental efficiency. When man comes into his own, he will cease to be a herd animal and become individual—autonomous.

This periodical will endeavor to teach its readers to think for themselves—impart knowledge of life as it is stripped of its delusions. Those who are wedded to medical and other superstitions, and who do not wish to be disturbed in the enjoyment of their hypnotic state, should not become readers of HEALTH REVIEW AND CRITIQUE. Those who are still in the kindergarten class, and who must be taught by highly colored and spectacular pictures, will not find satisfaction in being confined to the mental pictures of this undersized monthly. But those who are informed, and sufficiently imaginative and far-visioned to fill in the outlines and suggestions that will appear in and between the lines of this little periodical, will enjoy pictures galore of their own painting. Education comes from suggestion. The thinking mind needs food for thought. Already digested thought weakens mind function, the same as digested food weakens the function of the stomach.

If any reader finds a paragraph that does not provoke thought, he is requested to report it to my secretary, and be suitably rewarded.

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## Toxemia

### THE UNIVERSAL CAUSE OF ALL DISEASES

THE general belief is that there are a great variety of diseases; in fact, according to medical nomenclature, there are four hundred, more or less, distinct types, for the diagnosing or naming of which doctor-students are educated while in college.

Lay people believe that doctors generally are able to diagnose or name diseases without much trouble. This belief is the principal source of the faith which the people have in the profession; and it is likewise the source of the faith which the doctors have in themselves. There is more nerve-energy expended by the profession in the study and naming of disease—in the expert use of scientific instruments of precision, and in laboratory analyses, to determine what organs or tissues of the body are involved, etc.—than in all other medical studies combined. After determining the extent of the derangement, however, only effects, *not the cause*, have been found.

So much importance attaches to exact diagnoses that “clinical groups” have swept the world like a pandemic. They are made up of expert specialists. Every regional part of man's body has been farmed out to specialists, each of whom has given

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his particular part intensive study. In these days of specialization the people fall, and fall hard, for all kinds of specialties; and the specialists themselves fall very hard on the people whenever they find the falling good. Who would not be a specialist when, by becoming one, a mediocre doctor is metamorphosed out of a "cheap skate" into a man of respectability and authority, with emoluments added? Specialism has succeeded in transmuting the baser metals—cheap practice—into gold, causing the alchemists of old to turn green with envy even in their far-away paradise (theol.). These latter-day alchemists have no trouble in presteing a silver dollar into a golden eagle!

Specialism has enabled thousands of doctors to live who would otherwise have gone prematurely, swelling the mortuary statistics very decidedly.

Specialism is a success, commercially and psychologically speaking; but, so far as improving medical practice is concerned—discovering cause and really curing disease—no change has come. Specialism has caused the profession to become spectacular and psychologically more pleasing; but people die without warning, as of old, and acute diseases come and go. The people refuse dope, or there would be as much given as of old. Why not? No change has taken place, except that there has been a slumping-away of faith in the germ theory place in the doctor's mind concerning cause. Why should there be any change concerning treat-

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ment, except possibly in pretension and make-believe?

Concerning the spectacular referred to above: The cinema must change often to keep the people satisfied. The greatest success sprung on the people so far in this century is the "clinical group." The "clinical groups" are made up of a full set of these regional experts and one laboratory expert. The conception that gave birth to the group idea was audacious and sweeping. *Why should not the consensus of opinion of all the regional experts in a given case be the very last word possible to pronounce concerning a victim's disease?* It should—I agree, absolutely! But only that it is a verdict of the status of the victim's body induced by disease. The changes found—the pathologies—were not the disease, and the discoveries are, as silent as a tomb, not disturbed by Conan Doyle, concerning the cause of the changes. The cause of death is not death—be it the death of a cell, or of a colony of cells constituting a man's body.

Suppose a jury of experts should sit on the remains of the late lamented McGinty, or any other celebrity, and bring in a verdict (diagnosis) of death—that every region of his body was absolutely dead, according to every scientific test; would that make McGinty any deader than every fish in the sea has known him to be since his "going down" was celebrated in immortal verse and music by the song-writers of an earlier day? According

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to medical science, it is worth all it costs to know that we are dead when we are dead. The same is true when we are nearly dead. We must know just how dead we are, and about how long it will take us to die at our present speed. Some of us would like to know, so as to change into *low gear* where danger threatens. But the knowledge of how to change requires another sort of "clinical group"—a group dealing in expert matters not so spectacular as the former; for they have to do with cause entirely. And when the cause of the findings of the first group is discovered by the second, it is then an easy matter to correct the cause, and nature does the curing.

To remove the obscurity of what has gone before, I will illustrate by an example: A "clinical group" finds, by analyzing the symptoms of a given case, that there is gall-bladder trouble, and, by the use of the X-ray, stones are found. The diagnosis is gall-stones. Gall-stone is the disease according to "regular, scientific medicine." According to Tilden and Toxemia, the "clinical group" has rightly discovered stone in the gall-bladder; but, instead of recognizing the stone or stones as the cause of the gall-bladder disease, Toxemia declares that the stones, as well as the gall-bladder derangement, are effects, and that to remove either or both is palliative at most, and has no real corrective action on the cause.

The so-called diseases, functional or organic,

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found by the "clinical groups"—such as Bright's disease, diabetes, stone in the liver or kidney, psoriasis, syphilis, cancer, tuberculosis, goiter, asthma, hay-fever, or ductless-gland derangements—are one and all symptom-complexes, and are effects of a toxemia that has been established for years, subtly appearing as functional derangements of the various organs, until organic change has been brought about by repeated catarrhal crises.

Treatment is then directed to the removal of the cause, which is Toxemia, the early manifestation of which is catarrhal inflammation of the stomach and bowels; and when it is of the gall-bladder, it is an extension, by continuity of the mucous membrane, of gastro-intestinal catarrh.

By overcoming the catarrhal inflammation of the stomach, bowels, gall-duct, and gall-bladder, the stones disintegrate, crumble into sand, and pass out through the gall-duct into the intestines, and with the bowel movements out of the body. This is a natural cure, and will remain a cure unless the patient returns to his former manner of living which brought on the toxemia and catarrh years before.

Removing stones or the whole gall-bladder is a blunder coming from the erroneous reasoning naturally following false fundamental beliefs concerning cause and cure of disease.

What more can be done when the "clinical

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group" has finished with the case? Certainly, when a victim has passed through one of these group examinations, and is still alive to tell the tale, he is given a written diagnosis, with the last word that can be said concerning his disease. Of course, he is not cured; but that is of little importance compared with the joy of knowing (?) to a mathematical point just what the disease is. One must be a chronic grouch who cannot die in peace, knowing to a gnat's heel what is the matter with him. He will go back to the family doctor, of course, and be a wiser, if not a healthier, patient.

These groups make the family doctor look like a last year's bird's nest. But these almighty groups have shot their shoot; they have had their inning, and the encore is waning. The dear old family doctor is sprucing up; he has had a clean shave, has donned a fresh "biled" shirt, and his boots have been brushed. Doc and Dobbin "is comin' back, be-gosh!" Welcome!

No more insignificant person than the late Sir James Mackenzie declared: "The general practitioner is the only type of individual who has the opportunity for continuous observation." And it is *seeing everything* that gives reliable judgment. Some of the old cross-roads country doctors of other days had a fund of knowledge that made certain popinjay clinicians look like thirty cents.

That diagnosing or naming pathology, with the idea that efficient cause is being discovered, is

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most impossible can very well be believed when the fact is known that the finest doctors in the world are mistaken about half the time, even in naming effects. This is proved to be true by post-mortem examinations.

According to Toxemia, any and all diagnoses are wrong, because the so-called diseases are effects and not diseases at all. Hunting disease in dead men, and in dead and dying tissue, is a fool's errand. It is cause, not effect, that requires study.

The truth of this confusion in multiplying and naming disease and treating—*palliating*—effects is apparent to *discerning* physicians, and has been throughout the history of medicine.\*

\*Rush (1745-1813) declared: "Humanity has much to deplore from paganism in medicine. The sword will probably be sheathed forever, as an instrument of death, before physicians will cease to add to the mortality of mankind by prescribing for the names of diseases.

"There is but one remote cause of disease. . . .

"These remarks are of extensive application, 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 [naming] of diseases from their remote causes. It is the most offensive and injurious part of the rubbish of our science.

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

Sir Francis Milman said concerning the prevention of disease: "Prevention must depend principally upon our correction of that state of our body by which we are predisposed to disease."

(Concluded next month)

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## “Your New Doctor”

SENATOR, Dr. Royal S. Copeland, of New York, says in *Collier's* for September 19, 1925: The doctor of the future “will be paid and expected to prevent sickness.” No doubt, if anyone is fool enough to pay that “future doctor” to prevent sickness, he will also be fool enough to expect the imbecile or conceited ass to make good; but, alas and alack, it is not in the order of nature to allow an M.D. or a D.D. to usurp her prerogatives in awarding rewards and punishments. No doubt the major portion of humanity is willing—ah, standing waiting, with check-book in hand—to pay the price, whatever is asked by the cure-venders, to prevent them from suffering from the consequences of outraging the laws of their being. This piece of extravagance is very common and popular. Tonsils, appendix, gall-bladder, tumors of the brain and other parts of the body, are cut out. This is a kind of prevention: “You must have an operation as soon as possible and ‘prevent’ death.”

Immunization is urged by scientific medicine; yet scientific medicine does not know a whit about the cause of any disease. Nevertheless, as incongruous as it may appear, lawmakers are urged to pass laws compelling the dear people to submit to being immunized.

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If Dr. Copeland had enlightened us concerning just how the doctor of the future is going to prevent disease, he would have placed us under everlasting obligations. Says he:

A well-known teacher of preventive medicine once said that hygeia, the science of preventive medicine, has long been the Cinderella of the medical family. True. The effect has been that the average physician has failed to see as clearly as he should that he has a part to play in public health organization; that he is expected to support local authorities by co-operating with them in all intelligent movements for the elimination of disease; that the practice of medicine is an important community function; that private health is public business.

At many medical schools the doctors of the future are being trained in sanitary surveys—of villages, towns, and small cities. Undergraduates study community topography, analyses of water supply, sewage, disposal of refuse, vital statistics, milk supply, hygiene, ventilation of public places, and similar subjects.

I wonder who that "well-known teacher of preventive medicine" is. If he has offered anything except vaccination and the usual serums, we should like to know what it is. If he does not know any more about the *cause* of disease than his confraternity, his conceits concerning prevention are fairy-dreams that work more harm than those of Cinderella; for they materialize in polluting the life-blood of his victims.

"Private health is public business." It is a poor rule that will not work both ways. When

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public business puts private health "on the blink," there should be some recourse.

Sanitary science is necessary, but doctors should be trained in colleges to look after the sanitation of the human body, leaving the care of pig-pens, cow-pens, sewage, ventilation, etc., to those whose business it has been to look after sanitation, and to whom we owe a debt of gratitude for all our comfort—domestic, civic, state, and national.

If doctors want to go into sanitary science, they should. Besides, the ranks of medical science could spare a lot, and do the people no great harm in losing them. And possibly the doctors would do themselves a lot of good.

The average doctor gets so little real satisfaction out of the practice of his profession that he becomes restless and browses around in the preserves of sanitary science. Like all people who fail in their own work, he knows all about everybody else's business. There are a lot of meddling Matties, but the doctor type is the worst pest of all.

There is a mighty difference between what medical science should be, and sanitary science. The latter means keeping everything outside of the human body clean, and keeping everything that feeds the body and the five senses esthetically perfect. When man's environments are slipshod, he degenerates. When his water, air, and food are imperfect, he cannot be happy and comfortable.

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Man can be poisoned by badly cared-for food. He may be poisoned by drugs, reptiles, and even germs. But poisoning is not disease. Poison may kill. Man may be killed in many ways; but disease is an auto-development, and is brought on man by his own mental and physical acts.

Medical science is a name that should be changed; for medicine, and the mind that thinks in the terms of drugs or medicine, are obsolete and should go to the dump.

The science called medical should be changed to some euphonious term meaning: the sanitary science of the human body, or physical and mental sanitation of man, or science of health, or the biology of man.

For our proposes, just now I will say that the physician has the most worthy profession; and if doctors would study man, and understand his body's sanitary system, he would have little time and no inclination for sanitary subjects outside of man's body. General sanitation has to do with estheticism. Human sanitation has to do with ethics. A well man is a moral man; hence the greatest study for man is man. Studying pathology, or dead men, is not the way to find health. Man and his habits, and the influence of habits on his body and mind, is the only way to get at the cause and effect of health and disease.\*

\*Those who would know more on this subject should read "Toxemia Explained" by J. H. Tilden—soon off the press.

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Dr. Copeland is a gentleman and a scholar; but he has given New York and national politics more study than he has given the cause of disease. That accounts for the following platitude, which is his summing-up of the previous quotation:

In brief, the aim is what I believe to be absolutely sound, absolutely essential—the training of the medical student in the knowledge of the physical environment in which the people live to whom he hopes to minister. It provides the student with a background for the practice of preventive medicine, which is in every way as important as the hospital internship that concludes the usual medical course.

Before preventive medicine proved its claim to first importance among the most progressive medical schools, there had been a general superstition that rural life was inherently more healthful and wholesome than town or city life. The old family well, the athletic exercise with plow and hoe, the mental serenity coming from direct contact with nature, were lyrically extolled. But along came the men who believe that, while facts may be less beautiful, they are more valuable than lyrics.

Examinations of half a million school children in rural districts revealed the truth that physical defects occur more frequently among them than among city school children. What was the solution? Preventive medicine and the operation in rural districts of physicians trained in preventive medicine.

The physical environment has to do with the topography of man's face and his body. Could the physical environment of the Chinese be worse? What about their sanitation? They live and multiply. In India, where the bubonic plague and

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cholera are perennial (but the English do not develop either disease), the people live and multiply. Why? Because the physical environment does not affect the individual life-power.

"The old family well" and "the moss-covered bucket" have been lyricized about in a very happy way, and medical men have made science lie about the purity of "the emblem of truth overflowing," which, "dripping with coolness, rose from the well."

The New York doctors should not forget, when referring to the farmer's well, that they once had a health spring in one of Gotham's suburbs, which built such a reputation as a cure-all that a movement was put on foot to improve the property and its assets. In the course of improving the grounds, etc., a break in the sewer was discovered, which was promptly repaired; and the health spring as promptly dried up, much to the disgust of thousands who were recovering from their multiple ailments through the healing properties of the divine sewage.

Dr. Copeland, and the thousands of doctors who would smile at the sparkling water of the sewer-fed well and spring, will join in a lyric to the health-giving and immunizing influence of vaccine and other exogenous and autogenous fluids made from putrefaction, and which are not purified by filtering or passing through the breast of Mother Earth, but are shot into the body to be

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filtered and detoxicated by the tissues. When these vaccines are accidentally injected into a blood-vessel, death follows at once. Nature endeavors to purify; medical science defiles scientifically. Smile now! Damn you, smile! And when you do smile, smile audibly!

The things that build disease and shorten life are autogenerated.

If we all knew less of politics and physical environment, and more of what is taking place within our minds and bodies, we should have less disease and live longer.

To account for the ill-health of rural people, we need not go farther than to watch their table habits, study the care which they take of their bodies, and view their emotions.

He, the future doctor, "must know how his people live." And, more than that, he must know how he himself lives. He must know "what is wrong with their manner and method of living, and how to right it."

We do not need to wait for "Your New Doctor"; for all doctors everywhere can qualify to fill every requirement named by our senator-doctor. And if the new doctors that are coming in each generation are to be fed on the meat that our medical Cæsars eat, Rome will not need to mourn the loss of the breed of noble bloods.

— [ Man is either the master of himself, or his  
appetite and sensual pleasures master him. ] —

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## Future

“**W**HAT would man do if he could look into the future—dodge it, or face it, or seek to modify it?” The quotation is from an editorial in the *Rocky Mountain News* for Sunday, November 29, 1925. The title of the article is “Lifting a Corner of the Veil,” and the topic was taken from a letter from Sir Oliver Lodge to the *London Times*, in which he protests: “The law against foretelling was passed in times of ignorance and unscientific stupidity.” He calls it a “blanket law against fortune-tellers,” etc.

The *Rocky Mountain News* editor writes a lot of good stuff. This editorial, compared with others by the same writer, is mediocre. With reference to the “future” I quote:

Impossible to vision the future, we hear it said. “Impossible” is going out of science’s dictionary in this day of Einstein relativity and Millikan electron-weighting; and when serious-minded investigators tell that “matter has turned out to be a mathematical construction built out of events,” at any rate, that matter originated as a thought and found expression in an electromagnetic current which some call Love and others term Energy.

Such juggling of words is what brings science into disrepute. “Matter originated as a thought.” Why not use the word “like” instead of “as,” or

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“the same as” matter originated *the same as* thought, both from a common origin, the electron, which is the unit out of which all things are made; or say that our universe, the macrocosm, can be likened to a dynamo in whose electro-magnetic current worlds are evolved and involved, and that man is a microcosm who may be likened to a dynamo in whose electro-magnetic current matter is transmuted into thought which may be of belligerency or hatred, or philanthropy or love; or simply use the commonplace term “energy”?

To blunderbuss the statement that matter comes from thought, or thought from matter, is presuming very greatly on the average reader's mental attainments. Time-space between rock and benevolence is too great for minds trained to accept on faith that “in the beginning God created the heaven and the earth.”

From electrons to worlds, from world to man, and from man to scientific thought, requires much time-space, mathematics and chemistry, all of which are necessary to complete the integer electron; and if this is true, the electron is humbled from its erstwhile proud position of ultimate unit to ultimate atom. The unit is yet to be found. When it is, shall we be back where we started—“In the beginning God created the heaven and the earth”?

If “matter is built out of events” or “originated

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as a thought," was the event "in the beginning" and the thought, "Let there be"?

We trouble ourselves much about the "future." We are living in the future of all past history, and if we were very much in earnest, we could know our future by a thorough analysis of the past.

There need be no great complaint made against visioning the future; for it is a part of our daily life. The mother visions the future of her unborn child: if a boy, he will be a great man; if a girl, she will be a great woman. The power to bring this vision true is a latent possibility within the body and mind of that mother. As surely as tomorrow is the child of today, just so surely are the mother's children the sum of their mental and physical activities. The father's influence on the mother is as positive as was that of the rods of Jacob on Laban's flocks.

What must be the future of children born of our present-day, painted, smoking, drinking, jazz-crazed deshabelle, future mothers, with fathers of that ilk? It does not require a wizard or a hag to tell the fortunes of such parents and their children, if the parents have not become sterile from their sensuality.

Every hour's work is the result of vision (fortune-telling). We are building for tomorrow, and we need not pay a fortune-teller—a doctor, a preacher, a lawyer, a banker—to tell us what will *happen* to us tomorrow. Nothing will happen.

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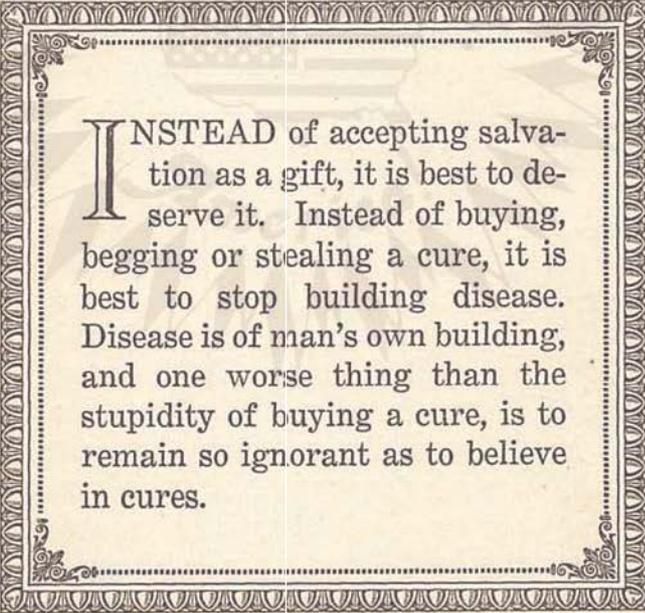
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The inevitable will come. We certainly shall reap what we sow. We shall inherit the fruits of today's sowing, and we can know it as certainly as we know that two and two make four.

Everything in life is a problem in mathematics, and a specific number of electrons are necessary to perfect any whole.

If we want the best, it is possible if we pay as we go. If we draw on the future, we should be sportsmen enough not to complain when we fall in the hands of the receiver. The wise and prudent need no fortune-tellers, and the fool cannot be saved by them.



INSTEAD of accepting salvation as a gift, it is best to deserve it. Instead of buying, begging or stealing a cure, it is best to stop building disease. Disease is of man's own building, and one worse thing than the stupidity of buying a cure, is to remain so ignorant as to believe in cures.

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## New Tuberculosis Cure

ISN'T it strange that, with cures galore, and with new ones discovered at every quartering of the moon, this disease still develops, and that people continue to die of it? News came from France the last week in November that tuberculosis was being cured over there by surgery; and immediately the report went out that the disease was being cured by the same method here in Denver, and showing a smaller percentage of deaths. Wonderful how the wisdom of doctors can set aside the laws of nature and cure disease without even knowing the cause! The Irish in me immediately responded: "How, in the name of St. Patrick, can surgery cure a pathology without removing its cause. Of course, God can! But can surgeons?"

Suppose germs, which are the only official cause, really cause tuberculosis, what has the collapsing of the chest-wall through surgery to do with killing germs? The collapse of lungs for the cure of tuberculosis is not new. It has been a pet scheme of the wiseacres for a long time, and has been "done" by gas distention of the pleura; but, like thousands of other cures, it has been scrapped. And this *surgery cure* will soon go the same way, after curiosity has been satisfied with enough failures, and the thrill is over. Tuberculosis is the

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effect of Toxemia, aided and abetted by putrefactive intestinal infection of years' standing; and surgery cannot cure toxemia, infection, or lack of self-control.

NEW PARESIS CURE

"Malaria germs" are now "used to combat dread paresis." Another scientific cure that will not work! But the crop of Barnum's fools will fall for it until it finds the scrap-pile. Just a mere suggestion in passing: Why not spray the sub-diaphragmatic cess-pools of the paretics with coal-oil a-la-Gorgas? Maybe the hair of the dog will cure the bite. If not, try coal-oil.

There is a well-ordered *cause* for all disease, as there is for everything. No one will develop "dread paresis" who has lived a moderate, well-ordered life. Instead of leading the people to believe that paresis (partial paralysis) can be cured by some illogical "scientific" cure-all, they should be taught to understand that, barring injury, the "dread paresis" comes from the same cause that ataxia, apoplexy, "heart failure," syphilis, cancer, *et alii* come from—namely, from reckless expenditure of life-forces; and there are no cures except the reorganization of mental and physical habits on a rational basis. A rational husbanding of the life-forces may bring back to near normal or full health all cases not gone too far. People must be taught that a rational manner of living is the only

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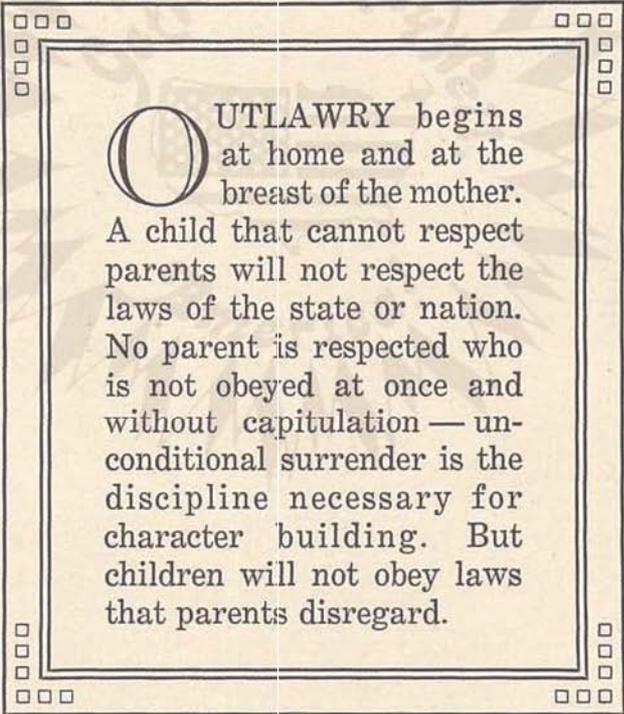
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preventive and the only cure, if cure is ever possible.

If the malarial germs will cure paresis, why do people develop the disease in malarial countries? Why not send the paretic subjects to malarial countries?

If a wood-chopper had no more logical reasoning power than the average medical scientist, he would not be able to fell trees without killing himself.



OUTLAWRY begins

at home and at the breast of the mother.

A child that cannot respect parents will not respect the laws of the state or nation.

No parent is respected who is not obeyed at once and without capitulation — unconditional surrender is the discipline necessary for character building. But children will not obey laws that parents disregard.

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## Asthma

TEXT-BOOKS, in treating of asthma, name several varieties: heart, kidney and bronchial asthma; also many complications. But, as we recognize all the so-called varieties, and all the so-called complications, as symptoms coming from the same general cause, and requiring the same change of habits of life to secure nature's cooperation in bringing about health, we give none of these symptom-complexes any special attention further than to determine, if possible, whether organic change is so great as to preclude the possibility of recovery. If we crave accuracy, we are not at any time to forget the unity of cause, binding all so-called diseases into one. The only difference is that so-called diseases take their names from the organ or tissues involved, and from the location. Different organs and tissues give off characteristic symptoms. For example, tonsilitis and bronchitis are not alike; kidney disease and heart disease are unlike; yet all are the same basically.

Text-books give a bewildering symptomatology, which calls for a medley of unsatisfactory medications that at best are questionable palliations. These we must forego the pleasure of quoting.

Asthma is ubiquitous; it is found everywhere

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—in warm and cold countries, in wet and dry countries, in high and low altitudes, among all classes of people—the rich, the poor; the high, the low; the thin, the stout; the light, the dark. Men, women, and children have it; pampered and over-fed animals also have it.

*Definition.*—Recurrent attacks of difficult breathing and coughing, more or less spasmodic, and always in subjects who are very much enervated and toxemic.

*Etiology or Cause.*—Predisposition is the only rational reason why one person pays the penalty for wrong living—bad habits—by having asthma, while someone else, practicing equally bad habits, will develop rheumatism, gall-stone, kidney disease or some other symptom-complex (disease).

Toxemia is the cause of asthma, as it is the cause of all so-called diseases. To know what causes Toxemia, read the book "Toxemia Explained" by Dr. Tilden, and especially the chapter on "Enervating Habits."

After reading "Toxemia Explained," the asthmatic should take an inventory of his life, to see what he is doing of a mental or physical nature that can be classed with bad habits; then he will know just what he must do in the line of correcting his habits. If he does this, nature—the only curing power—will soon bring the body back to health, and asthma will leave until bad habits return.

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*Treatment.*—A longer or shorter fast is necessary to stop labored breathing. The best thing to do is to stop all food until breathing is normal; then break the fast by eating an apple or an orange or grapes. If fruit has not agreed in the past, take a cup of teakettle tea (one-fourth milk and three-fourths hot water), sipping it slowly. If discomfort follows, do not take any more until the next day; then try it again. And again do not take more until the next morning, if it brings discomfort.

Do not take nourishment until comfortable at least six hours after all feeling of asthma is gone; then, if a slight asthmatic sensation returns after taking the nourishment, take no more until comfortable for six hours.

When a little food can be taken morning, noon, and night without bringing on asthmatic symptoms, the second morning fresh fruit may be eaten for breakfast; for lunch, whole-wheat bread—one slice, toasted and eaten dry, with a little butter—followed with a vegetable salad (lettuce, tomato, and celery, dressed with salt, oil, and lemon juice); for supper, a small helping of meat, baked apple, and one cooked, succulent vegetable, seasoned with salt—no dressing.

No change is to be made in the food for one week. If improvement has been continuous, increase the toast at noon to two slices, and follow it with a glass of warm milk and hot water, equal

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parts. If comfort continues, increase to two glasses of milk and water. Stop the salad at noon, and add it to the evening meal.

At the end of the second week, if there has been no return of the asthma, meat may be increased in quantity; but it is to be eaten only every other day. On the alternate days, any coarse bread, rice, or baked potato is to be eaten in place of meat; the rest of the dinner being the same as when meat is eaten.

After the first month of freedom from asthma, the menus can be selected from the list to be found in "Toxemia Explained."

Stomach lavage should be given daily for the first week of treatment when the tongue is coated and the breath is bad.

To hasten full and complete relief, it is best to fast until all symptoms of asthma are gone. I have had a few cases that required from three to four weeks' abstinence from all food to bring full relief. Usually a ten days' to two weeks' fast brings full relief. A very few will get relief in from four to seven days.

Those who can fast without fear get on best. Very often people have "kill-joy" friends who call on them and discourage them. They should employ a "fool-killer" and have all such killed off. It is bad enough to be suffocated with asthma, without being discouraged.

While fasting, two-quart enemas of warm

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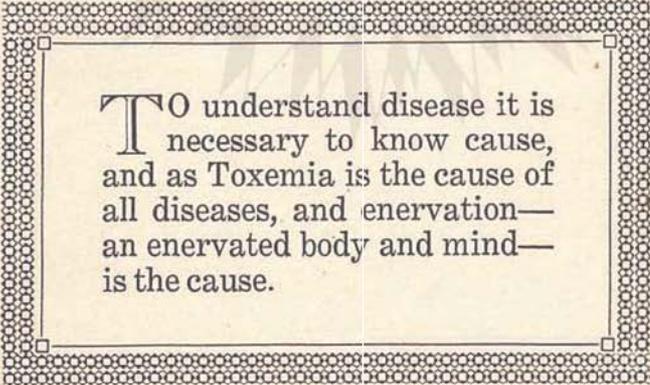
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water should be used every night. When eating is begun, the enemas are to be reduced to one pint, to be used at bedtime, unless the bowels move during the day.

The feet must be kept warm by artificial heat, summer or winter, when they are cold. Cold feet will often bring on an asthmatic attack which warmth to the feet or a hot bath will relieve.

When well enough to begin exercise, the tensing movements should be practiced daily. (See "Tensing Movements" in "Toxemia Explained.") Take a dry-towel rubbing and baths (as also explained in that book).

Those who have once been asthmatic will be compelled to buy freedom from the disease by being vigilant in the care of the body and mind. Dependable health cannot be had short of perfect poise—self-control.



TO understand disease it is necessary to know cause, and as Toxemia is the cause of all diseases, and enervation—an enervated body and mind—is the cause.

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## The World Court

WHAT kind of a court is a World Court to be? We have courts galore and laws infinite in number. Rev. A. B. Jenkins, of Kansas City, and Clarence Darrow, of Chicago, debated the question of the United States entering the World Court in Denver recently. It is not necessary to say that the hard-headed reasoner from Chicago took the negative side. He has the faculty of being on the unpopular side of all questions. He works on the hypothesis that when God is on his side he is in the majority, and he can then assume success, which psychologically always dominates opposition.

Concerning the World Court, Darrow said: "Of all the silly things America's silly Main Street ever got into, this would be the silliest." The most outstanding statement made was when he said:

The World Court, in my view, is a delusion and a snare. Man can best promote peace by destroying intolerance, prejudice, and hatreds; getting rid of that most hideous thing, religious intolerance, and fighting the habits of national braggadocio and materialistic wealth.

This statement takes in established social diseases; but, drawing a simile from the medical profession, it means that Darrow's prescription only removes effects, leaving the causes behind, which will reproduce.

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Man must outgrow herd-instincts. To do so, he must cultivate individuality and self-control. We are many generations from that Utopia, even if we start now.

Man's nature must be changed. But to make the change requires a change in the fundamentals of our education; and the world is not ready to make the change—not yet!

So long as leaders are necessary—and they will be necessary so long as man continues to cultivate gregariousness—to teach prejudice, intolerance, hatred, bigotry, and braggadocio, this will be their principal function. Without cultivating these diseases of the emotions, to weld the various herds together, they would disintegrate and disappear. Community churches are quite popular just now, but their finish can be foretold. Prejudice and bigotry are the cement necessary for large and successful herds.

Our President is in the placation business just now; and if he can avoid all the political banana-peelings thrown in his path, he may reach his goal. His World Court attitude is a studied move—no doubt some little bird has whispered something in his ear.

Mr. Jenkins is a pleasing orator. He had a few old platitudes polished up and very artistically mounted in rhetorical settings.

There are thousands of public teachers educating the people into the use of palliatives. No won-

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der the world knows so much about relief, and nothing about cause and cure. Mr. Jenkins is much like the average public teacher: he hands out what has been censored by the powers that be. Mr. Darrow sent a delicately pointed, sarcastic arrow into his antagonist when he said: "I admire and hold him [Dr. Jenkins] in deep affection; but I see that he, like all other dwellers in America's Main Street, has had his views handed to him." Darrow gets his from the College of Hard Knocks.

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The following indicates what we are suffering from a lack of courts and laws:

CHICAGO, December 28.—The United States Constitution has been amended and construed until it "looks like an Egyptian mummy in a China doll factory," Robert W. Besse, of Sterling, Ill., Monday told the Illinois State's Attorneys' Association, of which he is president.

"The statesmen have a notion that the government is all-powerful, and that the people are mere subjects to do the will of any notion they choose to write upon the statute-books; and they write plenty of notions into laws, and everybody is presumed to know the law.

"That stands very well as a legal presumption; but practically, if everyone was to know the law, he would have to read continuously for 600 years, and then remember all he read. A lawyer is considered very capable if he is able to find the law, and more capable if he is able to interpret it in accordance with the last Supreme Court decision; but the dear people are presumed to keep apace with all the law, and then abide by it is their rule of conduct, and keep out of trouble."

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## Three Square Meals a Day

**C**HICAGO, December 6.—Failure of the present-day young women to get acquainted with the old-fashioned idea of housework, and their tendency to trifle with all sorts of new diets, make them old, in the opinion of Mrs. Marie Kneupple, ninety-one, who yesterday won a health and beauty prize here.

"If you want to be young and spry at ninety-one," she explained, "you have to leave off the new-fangled ideas of dieting, and go in for three square meals a day, have housework as an antidote, and make the movies a habit."

Mrs. Anne Kelly, ninety-three, took second in the contest, and August Olson, seventy-two, a mere youth, was third.

Mrs. Kneupple is quite modern and conventional in her deductions, in spite of her age (ninety-one). Evidently she struck a sympathetic cord with the press of the country, judging from the number of clippings of the above item I have received.

When nonagenarians write, or are interviewed by the press, people generally sit up and take notice, especially if they say anything that can be construed as giving the "kibosh" to self-control or eating for health. Every glutton and sensualist in the country is with the dear Grossmutter when she declares: "If you want to be young and spry at ninety-one, you have to leave off the new-fangled ideas of dieting, and go in for three square

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meals a day." But how about getting acquainted "with the old-fashioned ideas of housework," and getting away with trifling "with all sorts of new diets"? No doubt, if this woman ninety-one years young had been questioned about her eating, it would have been found that she eats very plain foods, and that, when not feeling comfortable, she omits meals instead of pampering the palate with rich foods.

Will the moderns take "housework as an antidote" to new-fangled dieting?

After hundreds of interviews with vigorous old people, I have invariably found them well poised—people of wonderful self-control, moderate in all mental and physical indulgences, slow to anger; and they make most generous enemies. "Diseases peculiar to old age" are built by crankiness, grouchiness, garrulousness, and fault-finding. Behind all this are self-pity and self-indulgence.

For the benefit of those who cannot read between the lines of the grandmother's prescription for old age, or keeping "spry at ninety-one," I will add that the most important part of her teaching is the selecting of good parents—fathers and mothers who have not squandered by high-life the immortality of their germ-plasma. So rapidly do many live that the heredity which they have to pass on is a handicap rather than a blessing.

It is quite common for old people to say: "I

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always have a good appetite, and I eat all I want." This statement must be modified to get at the truth: They eat plain, wholesome food, except on *state occasions*, when the dissipation is not without limit. These people have hunger, not appetite, and they eat with the keenest relish.

Everybody should know that there is a difference between appetite and hunger. Appetite is driving. Those with appetite declare: "I shall famish unless I get something to eat at once." Those with hunger can eat with a relish three times a day, or once a day; or they can go without food for one day, or several days, without discomfort. Any discomfort following the loss of a meal means food-inebriety. Appetite is driving and must be pampered. Hunger is docile and satisfied with anything—the plainer the food, the better.

Appetite rules for ruin. Hunger builds for health and long life. We are living in an age of commercialism. The natural chemistry of foods is changed by high processing. The food value is lost, but the price multiplied; and fools fall for it.

All sick people have appetite. If there are people with appetite *who are not sick*, time will disillusion them: they will learn, before they die prematurely, that appetite is the alpha and omega of all disease. If interpreted and corrected in time, it will close the doors of hospitals, eleemosynary institutions, insane asylums, penitentiaries, etc., and open the door to a long, happy, useful life.

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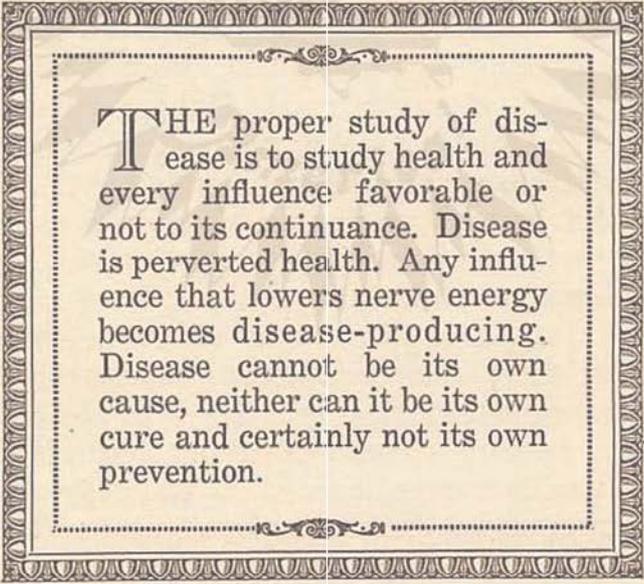
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A dear old friend of mine, an octogenarian for several years, said to me: "How do you account for my good health? I practice all the vices a little."

The secret is that you practice your vices *a little*. You have poise—a self-mastery. Besides, you were wise in selecting your parents. And, neither last nor least, you drew an angel for a wife.

A long and happy life is not an accident. The body is a wonderful machine; it keeps itself renewed when it is fortunate in having a good motor-man. But the finest human machine ever built may be run into the scrap-pile in a few years, if driven by an outlaw.



THE proper study of disease is to study health and every influence favorable or not to its continuance. Disease is perverted health. Any influence that lowers nerve energy becomes disease-producing. Disease cannot be its own cause, neither can it be its own cure and certainly not its own prevention.

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## Children's Health Department

**C**HILDREN will not be sick if they are cared for properly. They should not be bathed too much—just enough for cleanliness.

The beds should be scrupulously clean. Bed-pads should be used on top of mattresses, so that they can be replaced frequently. It is a very great mistake to have children sleep on mattresses without a pad; for they will become soiled so frequently that it will be a source of a great deal of expense to replace them as often as cleanliness would require. If pads are used, they can be renewed easily.

The sleeping-rooms of children should be aired thoroughly through the day. Beds should be opened, and, if possible, the bed-clothing should be put in the sun.

Children should sleep in night-gowns, which should be changed as often as twice a week.

When it is possible for a child to have a warm bath on first getting up, this should be done. Have the child stand in warm water while being bathed off quickly, and then rubbed thoroughly with a dry towel.

The clothing the children wear should be of a washable character—not too heavy. Why should a child be overclothed in a warm house? The feet of children should be watched, and kept dry and

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warm. Overshoes for winter weather should always be used, and the overclothing should be heavy enough to protect them from the weather. I do not advocate wool next to the skin. Cotton or linen is good enough.

Children should be fed regularly. It is a mistake to feed children between meals. However, school children, when they come home from school in the afternoon, may be given an orange or an apple. This will not interfere with the evening meal. It is not the correct thing to give them food that takes a long time to digest, because digestion would not be finished before time for the evening meal.

For breakfast there should be milk and starch. This should be given every morning. The best starch is a whole-wheat bread, dried out well in the oven, and using a reasonable amount of unsalted butter. Teach the children to eat this bread dry. This will secure thorough insalivation, which is very necessary for the complete digestion of starch. One objection to the soft foods for breakfast, such as oatmeal, rice, etc., is that children bolt this kind of food, and it is taken into the stomach without sufficient saliva or mouth secretion to secure digestion. For years I have fought against feeding children oatmeal mush with cream and sugar. It is this kind of breakfast that has a tendency to create fermentation of the stomach and gastric catarrh—not only of the stomach, but of

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the throat, nose, and air-passages. In time the tonsils become enlarged from a continual fermentation of starch in the stomach; in fact, this is the cause of enlarged tonsils.

All children who are troubled with catarrh, especially of the throat, should be kept exclusively on the dried-out coarse breads until the catarrhal condition is overcome. After the starch is finished, the milk should be sipped slowly with a spoon.

Lunch should be whole-wheat bread, followed with fruit. The bread should be eaten the same as for breakfast.

The dinners should be cooked, non-starchy vegetables, salad, and whole-wheat bread; and again the children should be instructed to eat the bread first, followed with the rest of the dinner.

Children over five years of age should have protein not more than twice a week; which means egg once a week, and any kind of butcher's meat for the other meat meal. Lamb is the best; but fish, chicken, and occasionally steak may be given.

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SEND in the names of your  
Tildenite friends or those  
who should be Tildenites. We  
will be glad to send sample  
copies.

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## Tilden Cookery

The regulation Tilden Meals are based upon the following outlines:

- 1—Fruit or Starch Breakfast.
- 2—Fruit or Starch Lunch.
- 3.—Regulation Dinner.

*Fruit:* Any kind of fresh uncooked fruit or the dried fruits, such as raisins, dates or figs. Prunes may be used if they are soaked until tender and not cooked with sugar. They should be put to soak in hot water and allowed to stand about twenty-four hours before using. In this time they will be soft and tender. Not more than two kinds of fruit should be used at a meal, using perhaps a dried fruit and a raw uncooked fruit in combination. The fruit breakfast may be followed with whole milk, teakettle tea or fifty-fifty.

*Starch for Breakfast or Lunch:* Any kind of toasted bread, shredded wheat, rye crisp, toasted muffins, etc., dressed with a little butter and eaten dry. This breakfast may be followed with whole milk, teakettle tea or fifty-fifty. Occasionally the cereals may be used, dressing them with salt and butter or salt and cream, half milk.

The base of the regulation dinner should be *meat* or a *decidedly starchy food*, and this should be served with two cooked nonstarchy vegetables and a large Tilden combination salad.

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Meat should be used as a base for the dinner about every other day and the alternate days drop the meat and substitute a decidedly starchy food.

*Meat (Protein) or Its Substitute:* Lamb, chicken, fish or eggs with bacon, are the best, with steak occasionally. Cottage cheese, cream cheese, or nuts are substitutes which may be used for variety.

*Cooked Nonstarchy Vegetables:* Beets, turnips, carrots, parsnips, cabbage, lettuce, cauliflower, brussel sprouts, green corn, green beans, and peas, asparagus, onions, egg-plant, salsify, okra, kohlrabi, endive, tomatoes, cucumbers, celery, chard, spinach, dandelion, other greens, summer squash.

*Decidedly Starchy Foods:* Potatoes, sweet and Irish, artichokes, Jerusalem and thistle like—dry beans and peas, tapioca, sago, chestnuts, Hubbard squash, pumpkin, rice, macaroni, all breakfast foods and breads, etc., made from grain.

*Teakettle Tea:* Two-thirds boiling water, one-third warm milk.

*Fifty-Fifty:* Half boiling water and half warm milk.

*Vegetable Soup:* Prepare five of the succulent vegetables such as cabbage, onions, celery, parsnip, turnip, and some potato if desired. Cut into small pieces or put through a vegetable mill. Add a small amount of water and cook until tender. Add enough milk to make right consistency for soup.

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Season to taste. Some people do not care for the parsnip on account of its slight sweetness. Carrots may be substituted for the parsnip if desired.

*Tilden Salad:* The original Tilden salad is lettuce, tomatoes and cucumbers, dressed with oil, salt and lemon juice. During the winter season the salad may be varied to suit conditions: Lettuce, celery and apple; lettuce, tomato and apple; lettuce, apple and orange. Olive oil may be used for dressing, or any of the vegetable oils, such as the Wesson oil.

Variations of the regulation meals will be given in the next issue, together with general discussion regarding the selection of the food for the various types of people.

SAMPLE MENUS

*Breakfast*  
Sliced orange, prunes  
Fifty-fifty

*Lunch*  
Vegetable soup  
Corn bread, milk

*Dinner*  
Roast Lamb, jelly  
Tilden salad  
Peas, parsnips

*Breakfast*  
Biscuit, butter  
Honey, Milk

*Lunch*  
Apples, dates  
Milk

*Dinner*  
Baked potatoes  
Tilden salad  
Carrots, spinach

If desired a bowl of vegetable soup may precede the dinner and take the place of one of the nonstarchy vegetables. Or a cream soup may be used preceding the dinner and a vegetable soup used for lunch.