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Dr. Tilden's
Health Review and
Critique



Volume II

1927

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I N D E X

A

Acid Fruits	429, 574
Acidosis	202, 396, 451, 576
Age, Mechanistic	548
Alkalinity of Blood	141, 142, 156, 429
Ambition	129
America's Scientific Ability	320
Anemia, Pernicious	188, 430
Anesthetics	75
Angina Pectoris	574
Appendicitis	219, 406, 512
Appetite	168, 348
Art	508
Arteries, Hardening, Cause	574
Arthritis	576
As Others See us	348
Asthma	145, 190

B

Bach, Miss Dorothy, Sacrificed Life for beauty.....	547
Bacteriology	162, 453
Bananas	47, 142, 234
Basic Science Law, The.....	423
"Bay Window," Removing a.....	460
Berries in Season	377
Beverages	88, 375
Birthday, Our first	15
Bladder trouble	96, 140
Blank's Case, Mr.....	386, 452, 501
Blind, None So, etc.....	193
Blisters, Cause	171
Blood, Alkaline	141, 142, 156, 429
Bowels, How often to move.....	192
Bread, and Milk, Not Ideal For Children.....	37, 84, 143, 187
Baked with Sour Dough.....	286
Breast, Hard	428
Brisbane	219, 260, 274, 309

C

California Laws on Smallpox Denounced.....	464
Calles Home, Angry Mexicans Protest against Schick Test.....	403
Cancer	1, 69, 125, 406, 407
Candy Shop, and the Public School.....	486
Carbolic Acid, an Inhibitor of Healing.....	267
Catarrh	81, 187, 230, 381, 430, 541
gastro-intestinal	297, 512
Cattle, Toxemia in.....	468
Chalazion, Cause	575
Chapping of Face.....	140
Chessboard, The	36
Chicken Pox	97
Children's Health Department.....	37, 84, 176, 228, 274, 321, 328, 369, 414, 469, 516, 533, 561
Chiropractic	169
Citrus Fruits	574
Cleanliness	267
Clothing for Adults	115
Cod Liver Oil	431

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Colic in Babies.....	95
College Students, Food Combinations for.....	42
Combustion, Spontaneous	9
Constipation	192, 368
Constitution Good, With Poor By-Laws.....	348
Contagion	463, 469, 514, 561
Cookery, Tilden	
.....42, 88, 135, 182, 234, 280, 327, 375, 424, 476, 520,	570
Coolidge, Calvin, Writes medical society.....	259, 320
Corn Bread	235
Correspondence, "Examinations and Treatments" By.....	176, 177
Cough	141
Cranberries	182
Cream, Sour, Combinations with.....	95
Crime	31, 401, 495
Cucumbers, Green	479
Cults, These	130, 178
Cults, Quack	178
Cures	293, 433, 434, 451

D

"Dabbing"	267
Dandruff in Babies.....	422
Darrow, Clarence (Bleeding Heart).....	31
Diabetes	49
Diet	289
for woman Employed (Lunches).....	135
for Hot Weather.....	375
for Children	84, 328, 469, 476, 520, 533
for Parents	114
Insanity	283
sensualists do not believe in.....	80
Digestion, Dissertation on.....	63
Diphtheria	77, 97, 128, 193, 195, 288, 403
Disease, comes from ignorance.....	263, 264, 411
Germ theory of.....	97, 274, 385, 412, 453, 466
Eruptive	97
knowledge of incomplete.....	457
unity of	49, 107, 145, 154, 161, 230, 365, 398, 433
all have origin in filth.....	260
curing	102, 450, 485
natural immunity to.....	118
peculiar to children.....	241, 414, 415, 469, 561
treatment by correspondence.....	176, 177
Disgrace, The National.....	463
Dizziness	239
Doctors, Things They Should Know.....	22
Drug to take place of sleep.....	134
Dupont	134, 548

E

Eczema	321
Eggs, Proper Way to Cook.....	432
Emotionalism	444
Enervation	230, 561
Epidemic, Its causes.....	227, 514
Epilepsy, Cure Believed Found.....	289, 343, 545
Errata	57, 126, 220, 309
Eruptive Diseases, Study in.....	97
Eulogy, That (Coolidge)	355
Exanthemateous Fevers	97
Exercises, for Parents	113
for woman Pregnant.....	332

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F

Fainting, Not heart disease.....	362
Fallacies	433, 541
Fasting	251, 309, 363, 412
Fear	165, 285
Fever, Scarlet	111, 481
Malarial	453, 454, 455
Fifty-Fifty	88
Filth	227, 260
Fingers, numb	430
Flaxolyn	263
"Flu" Talk	127
Foci, Infection From	176
Food, Combinations, Theory Dangerous.....	516
Drunkenness	559
Raw versus Dairy and Animal.....	191
for cold weather	520
Friends, To My, (Tilden).....	30
Fruit	44, 144, 380, 570, 572, 574

G

Gall-Bladder, derangement	396, 440, 524
Gangrenous Foot	386, 387, 501
Gastro-intestinal Catarrh and Indigestion, Causes.....	287, 289, 297, 360, 471, 512
Gastro-intestinal Neurosis	16
Genus Homo, Defined	63
Germ Theory of Disease.....	97, 274, 385, 412, 453, 466
Glands	22, 49, 144, 333
Gluttony	460
Goats Milk	371
Grapefruit	240, 429
Grapenuts with Orange Juice.....	429
Grapeseed, Perhaps Inadvertently Swallowed.....	406
Greetings, Christmas	529
Growing Pains	561

H

Habits	123
Hardening, of arteries	574
of breast	428
Headache	383
Healing, Carbolic Acid in.....	267
Health	131, 531
writers syndicate	555
Heart Disease	362, 429, 544
Heredity	333
Hiccoughs	380
Hives	576
Hog Cholera, Epidemic	223
Hoof and Mouth Disease.....	463
Hunger	49, 287

I

"If," in Medical Science.....	241
If You Were That Father, What Would You Have Done?.....	401
Ignorance, Professional and Lay, Cause of Disease.....	411
Immortality	208
Immunization	128, 224, 403, 525
Indigestion, gastro-intestinal	287, 289, 360, 471
Infections and Infectious Diseases.....	162, 176, 194
Intemperance	559

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We Also Have Dr. Tilden's 15 Books All on 1 DVD, Waiting — Just for You!	
Intestinal Infection and Putrescence.....	196, 396, 398, 483
Iodine	267
Ivy, Poison	479

J

Junket	476
"Just What I have Preached for Years" (Tilden).....	162

K

Kidney and Bladder Trouble.....	96, 140
Kissing the Baby.....	274
Knowledge, Dissemination of.....	407
Koch's Great Discovery.....	79

L

Larynx, A Mechanical.....	548
Law, The Basic Science.....	423
Lemonjuice	141
Leprosy	260
Life	215
Lindbergh	262, 319, 553
Liver, In Fasting and Feasting.....	155
Los Angeles, Record	124
Lunches, for Woman Employed.....	135
hot	334
Lunch Stands for School Children.....	486

M

"Macbeth"	174
Malarial Fever	453, 454, 455
Man's Inheritance	68
Meals at Ten Cents Per Day.....	91
Measles	97, 525
Medical Fallacies, Popular.....	433, 507, 541
Medical Opinion, Incongruity of.....	260
Medical Science, Discovery In.....	171
Medicine	263, 264, 265, 423, 432, 433, 434, 463, 485
Menstruation	334
Mental Stimuli and Physical Reactions.....	391, 444
Mexicans, Angry, Rail Outside Calle's Home.....	403
Milk	37, 84, 143, 187
Goats	187, 371
Mineral Oils	383

N

Nature, Assisting in Throwing off Disease.....	102
Neely, U. S. Senator.....	125
Neuralgia, Major	335
"Not Yet!"	405

O

Oils, Mineral	383
Onions	140
Oranges, Tomatoes and Grapefruit (Alkaline?)	429, 431
Operations	396
Overfeeding	82, 84, 85, 105, 344, 447, 539, 559, 576

P

Paralysis, In Old Lady Seventy-six.....	286
Parents, What Shall We Do For.....	113
Pectoris, Angina	574
Pernicious Anemia	188, 430

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We Also Have Dr. Tilden's 15 Books All on 1 DVD, Waiting — Just for You!

Pertinent Question	297
Petrolatum, Squibb's	383
Physiological Research	405
Pickles	47, 424, 425, 426
Pineapple, Combination With Dried Fruit.....	144
Poisoning, Septic From Vaccination, etc.....	162, 228
Poison Ivy	479
Postum, Instant	382
Potassium Chloride for Seasoning Food.....	142
Pregnancy	115, 332
Prescription (Dr. Tilden's).....	62
Principle, We All Agree In.....	533
Prostate, Enlarged	16
Protein, and Starch.....	9, 143, 535
Prunes, Dried with Sulphur.....	432
Pullman Snores, Those.....	124
Pyelitis	94
Pyorrhoea, Chronic	332

Q

Quack Cults	178
-------------------	-----

R

Resources, Developing Our Natural.....	118
Rheumatism	555, 576
Rickets, Caused by Overfeeding.....	422, 423
Rogers, Will	259, 355

S

Sacco and Vanzetti	270
Safety-pin, Baby Swallows Open.....	369
Woman Swallows	225
Salad, Combination	96, 479
Salvarsan, What's the Matter With.....	221
Sande, Pace Making Diet Killed Mrs.....	498
Scalp Disease	422
Scarlatina and Scarlet Fever.....	97, 111, 403, 481
Schick and Dick Tests for Diphtheria.....	403
School, Public, and The Candy Shop.....	486
Seborrhoea, Scalp Disease of Babies (Dandruff).....	422
"Secret of Life".....	58, 215
Self-Consciousness	444
"Sermon On The Mount".....	519
Sinus	428
Sleep, How Much?	190
Drug to Take Place Of.....	134
Smallpox	463
Smile, A	124
Smith, Paul Jordan.....	508
Snoring	124
Something for Nothing Again.....	134
Soup, Tomato, how made.....	97
Spine, Injuries To.....	94
"Spontaneous Combustion"	9
Starch Poisoning	576
Starch and Protein, Combinations.....	9, 143, 535
Stomach, Derangements of.....	96, 200, 287, 451, 512
Stuffed Club Punches, A Few.....	263
Succeed, How To.....	553
Sugar, Cane vs. Malt.....	383
and salt	187
Suicide	165

Please click on www.Health4TheBillions.org for our 1,000 Natural Hygiene titles!

We Also Have Dr. Tilden's 15 Books All on 1 DVD, Waiting — Just for You!	
Surgery	218, 395-6, 407, 400, 545, 548, 550
Swooning, Not Heart Disease.....	362
Syncope	362
Syphilis and "Syphilomania".....	221, 456, 495

T

Teakettle Tea	88
Teeth, Dead and Pulpless.....	187, 240, 332, 576
Thin People	143
Tic douloureux	335
Toes, Inflamed	334
Tomatoes	429, 479
Tonsilitis	176, 194, 287, 550
Toxemia, Cause of All Disease.....	49, 145, 161, 230, 365, 374, 398, 433
in cattle	468
Traveling, What to Eat When.....	280
Truth, A Precious Jewel.....	498
Tuberculin Tests, What About?.....	385, 453, 501
Tuberculosis, Cause	80, 81, 295, 398, 527, 541
Koch's Great Discovery.....	79
Tumor on Eyelid.....	575
Turkey, How to Prepare.....	572
Typhoid Carriers	337, 395
Typhoid Fever, Death Report in Chicago.....	313

U

Ulcers	200, 380, 386
Urine Retention, Cause.....	16
Excessive Discharge	49

V

Vaccination.....	74, 228, 241, 309, 463, 525, 526, 561, 563
Phobia	110, 133, 174, 178
Vancouver Sun, Editorial From.....	58
Vanzetti and Sacco.....	270
Varicella (Chicken Pox)	97
Varicose Sore or Ulcer.....	380
Variola (Smallpox)	97
Vegetables Grown on Manured Ground.....	239
green for salads.....	479
cooked in open vessels.....	380
Vital Energy	444
Vivisection Defined	178

W

Water, How Much to Drink?.....	189
Weger, Dr. George S.....	9, 63, 118, 155, 200, 251, 348, 391, 444, 486, 533
Weight	143, 189, 333
Wheat, Whole Grains.....	188
Wheeler, Wayne B.....	559
Wild Ducks Dying by Thousands, Due to Scourge.....	512
Woman, Lunches for employed.....	135
"Wonderful!"	77, 97
Work, My	173
World, Saving the	117
Wounds, How to Treat.....	267

Y

You cannot Beat the Game.....	451, 512, 550
-------------------------------	---------------

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OTHER DOCTORS MENTIONED

Abrams	546
Albert, Henry	544
Amey, J. Willis.....	71
Barr, Sir James.....	390
Biglow	340, 397
Brown, Ira C.....	545
Bundesen, Herman	274, 314
"Coolidge," "Dr." Calvin.....	320, 355
Copeland, Royal S.....	335, 555
Cunningham, Hugh S.....	145
Curie, Marie Sklochouska	221
Curtis	210
Evans, W. A.	128, 406
Fishbein, Morris	130, 312
Fleming, Ellsworth	171
Gibson, Axel	187
Glover, T. J.....	1, 2
Harris, New York Health Com.....	178
Jenner	463, 525
Johnson, C. B.....	313
Johnson, Virginia	313
Keen, W. W.	463
Kellogg, J. H.....	251, 300, 363
Kernan, W. E.	77
Koch, Robt.	79
Lane, H. F. E.....	548
Larchett, Geo. A.....	111
Leschoier, A. W.....	111
Levaditi, C.	221
Lister, Lord	267
MacDill, Marjorie	241
MacKenty, J. E.....	548
MacKenzie, Sir Jas.....	457
McCoy, Frank	124, 169, 327, 412
McCullom, of John Hopkins.....	536
McIllvain, S. M.	75
Mayo	58, 407
Morgan, Agnes Fay.....	516
Ochsner	406
Osler, Sir. Wm.....	464
Parrish, Geo.	193
Pasteur	463, 526
Pendola, Casper	401
Phillips	178
Robinson, W. J.....	343
Rowland	459
Sarchett, Geo. A.....	111
Sherman, of Columbia.....	536
Swift, Geo. W.	545
Von Helzfeuer, Lucifer.....	171
Weger, Geo. S.....	363, 519

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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 II

JANUARY, 1927

NUMBER 1
.....

Another Cancer Cure

THIS time Canada receives credit for discovering the cure. Those, in this and other countries, who are ambitious to find a cancer cure should not lose heart. The Glover micro-organism and the Glover antitoxin have been discovered; but there are as good germs in the bacteriological sea as have ever been caught, and it is no great trick to hyphenate and copyright. If the ambitious search diligently, the time will soon come; for the one who is imminently on the trail of the sure-enough germ will certainly find it. By that time the Glover micro-organism will be ready for obsequies, flowers, and obsolescence.

There is in every medical mind, that believes in the entitative philosophy of the cause of disease, the potentiality for discovering the cause and cure of cancer, as well as other less important diseases.

[1]

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

The fact that *God implanted that belief in the human mind* is proof positive that a cause and cure are possible of discovery. "God never plays false with man; if there is no cause and cure, *such a hope would never have been vouchsafed to man.*" The fact that thousands of cures have been discovered is an earnest that thousands more will be discovered, to make the preceding conjecture more certain, if necessary.

The germ of cancer has been found; but there are other germs to be discovered, and no doubt germ-carriers, so that other researchers may have the honor of having their germs named after them.

This latest discovery is announced (copyright, 1926, International News Service) by red headlines, and starts out as follows:

New York, November 15.—Definite classification of cancer as a specific infectious disease, due to a germ which has been successfully isolated, and the production of a combating antitoxin which is reported to be giving direct results in clinical use in the United States and Canada, became known Monday through the *Canada Lancet*, the announcement being made by Dr. T. J. Glover, of New York and Toronto, Canada, and his associates.

The announcement follows more than ten years' intensive research into the etiology of cancer and experiments involving the use of human beings and animals.

This cancer germ is defined as "Glover's micro-organism," and the antitoxin as "Glover's antitoxin" by eminent medical men who have been associated with the young Canadian scientist in this particular field.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

That is just like a boy. When he gets his first pair of red-top boots, he wants all the factories closed down; for there will be no other boys after him worthy of wearing red-top boots. This Canadian scientist would stop all research laboratories—close them up; for “Eureka, I have found *It!*”—and write *Finis* on the doors.

Cancer is infectious, too. But read on:

The antitoxin is made from the blood of horses, and is administered to cancer patients by injection.

Official reports from cancer clinics, which have been established in many places in the United States and Canada to test fairly the efficacy of the treatment, indicate that the antitoxin has therapeutic value, and that in many cases of cancer, previously considered hopeless by physicians, all apparent symptoms of the disease have disappeared under the new treatment.

Hope for complete immunization of humanity from the disease is seen in Dr. Glover's statement that “the future treatment may consist of prophylactic inoculations of a standardized toxin for all those who show cancer susceptibility.”

“*Specific infectious disease.*” Now look out for the cancer subject, and keep him quarantined! Like the tubercular subject of twenty years ago, he is dangerous and should not be allowed to mix with people at large. Herd him into Glover institutions, where he can get the only known scientific cure, which cures just like all other scientific cures that have been scientifically discovered in the past fifty years.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

For forty-five years the writer has taken the measure of all the wonderful cures, the day they have been announced, and has told the people just where these cures got off. And not a single prophecy has failed! All have created a furore through press agencies; all of them have been copyrighted; the dear, dear people have been exploited; and all—every mother's son-of-a-gun of them—have gone to the demnition bowwows, landing in the therapeutical potter's field, "unwept, un-honored, and unsung." One of the P. T. Barnum whirlwind, colossal types was heralded by a whole front-page display in every daily from "Atlanta to the sea"—nay, nay, Pauline, more than that—from San Francisco to New York, and hundreds of cures were made in every town and city by injecting the Brown-Sequard "Elixir of Life." Old men, who had not been able to spit off their chins for years, would begin, after a squirt of the juice, to take three-mile hikes before breakfast. Immortality was of short duration. The storm subsided, and the calm that followed found the old sprinters of a few weeks previously sitting around nodding and napping as before, waiting for a renal crisis to kiss down their eyelids and draw the curtain.

The Glover discovery is now ready for its commercial dénouement. The cancer subjects will be exploited while exploiting is good; and, after the psychological storm has subsided, those who are still living after being cured will busy themselves

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

pruning for the next open season on another sure cure.

The new "antitoxin is made from the blood of horses, and is administered to cancer patients by injection." The zeal of the discoverer runs so high that his vision does not stop with curing all humanity of cancer, but, by prophylactic inoculation of a standardized toxin, cancer will be prevented! If this beautiful dream could only come true, it would be a consummation devoutly to be wished; but, alas, in spite of hope and faith, based upon scientifically accurate technique in carrying out in every detail the requirements of bacteriological philosophy in discovering the cause and cure of cancer, it must end in such another iridescent bubble as is quite regularly blown for the edification of those who believe in the science and practice of medicine as taught today.

Why must this discovery of Dr. Glover's, after ten years of hard scientific work, and which has apparently been proved correct in every detail, be incorrect? Because he starts with several false premises. He assumes that cancer is an entity—a specific disease. If true of cancer, the same must be true of all so-called diseases (all diseases must have a like origin). The second assumption is that the cause of cancer, and of all diseases, is a specific germ. Both of these assumptions are false; and, according to the law of reasoning, a false premise must end in a false conclusion. The

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

whole theory is wrong for another reason—namely, it is assumed that so-called diseases can be cured.

If these assumptions were true, the laboratory findings would probably be true. However, as great discoveries along the same lines (cause and cure of tuberculosis and syphilis) have been made, and as hopefully, joyfully, and expectantly received by the profession; but, with all the commercial and salesmanship backing that could be mustered—a willing profession and a credulous and dependable clientele—no “standardized toxin” has been produced, and no cures have been made; and, what is more, there never will be. These beliefs are strictly “regular,” and in keeping with the theory and practice of scientific medicine, based on the germ theory of disease. With a few notable exceptions, this belief is general throughout the entire profession, notwithstanding the fact that its application is a failure from beginning to end, and would be so declared if it were not founded on commercialism. “The academic traditions, timidities, routine, and vested interests are all too well entrenched” to allow scientific bubble-blowing to cease. Common-sense and experience have not a chance for a touch-down in the face of youth, inexperience, and nescience, backed by inexhaustible wealth. It is more desirable to be wrong and swim with the tide than to be right and alone and ostracised. When experience has proved education to

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

be false, the seal of commercialism closes that mind forever; and so the work is continued by minds inexperienced, or immune to experience—by the amateurish and dilettantic.

Knowledge must be proved by experience, and experience is not to be found in laboratories and clinics made up of specialists who have been evolved by the intensive farming of particular sections of the human body. The specialist, with his instruments of precision, may discover every pathological deviation of every tissue and function of that part of the body on which he specializes; but what of it? He has discovered effects; but, so far as cause is concerned, he is as dumb as his instruments or his chemical tests. It is easy, as a working hypothesis, to declare that germs are the cause of all so-called diseases; but to accept germs as the blanket cause of all so-called diseases is to beg the question. On so important a problem as "what causes disease" there is too much at stake (human happiness, health, and life itself) flip-pantly to declare: "The whole profession accepts the germ theory—all except a few old fossils." That germs cause disease has not been proved, and it never will be, in spite of the fact that a world-wide literature has grown around the fallacy. All the sciences are mixed with the false, which fools the unwary wisest. The science of medicine cannot fool anyone who is cultured in the laws of reasoning from cause to effect, as related to time—

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

past, present, and future. A diagnosis of the present, having no relation to the past and future is illusive and a stumbling-block to treatment. This hour, this day, this year, is related to all time; detached, they are meaningless. The same is true of all so-called diseases.

(Continued in February, 1927)

Magazine Binding

We have received several inquiries regarding the binding of the past year's magazine.

After taking this matter under consideration, we have decided that it would not be advantageous to the readers to have the binding done in Denver. We believe that the readers can have them bound just as well and as reasonably in their home towns.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

“Spontaneous Combustion”

By GEORGE S. WEGER, M. D.

A CARELESS workman leaves a woolen polishing cloth, or a handful of waste, on a dusty floor, in a dark corner, at noon on Saturday, when his week's labor comes to an end. This waste or wool is saturated with vegetable oils, such as linseed and turpentine. Chemical action takes place in an environment exactly suited to the situation.

The fuel represented by carbon and hydrogen becomes warm, then hot. When a certain temperature is reached as a result of this chemical activity, these elements unite with oxygen and fire results. Many a conflagration starts in this way and ends disastrously, causing a train of circumstances involving loss of property, perhaps loss of life, and interruption of business or home comforts. The excitement of the fire alarm sets all kinds of civic, business and economic machinery in motion—fire department first, insurance company next, premium rates affecting all policy-holders through the law of averages. Then the financing of a new structure, involving later the architect, the contractor, the dealer in building materials, and all sorts of mechanics and artisans.

These unfortunate incidents are of daily occurrence and, even though avoidable, cannot always

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

be prevented because of the factor of human oversight and carelessness. The human equation must always be considered as an uncertain entity, responsible to everyone and to no one.

Spontaneous combustion follows a fixed law, made operative in this particular instance through heedlessness, thoughtlessness, or indifference. Prevention and removal of cause are one and the same. No carelessness—no combustion; no fire.

Has it ever occurred to the reader that sickness and disease should be considered as nothing more nor less than "spontaneous combustion," occurring within the cells of the body, as the result of chemical action when conditions are exactly right—or wrong? There is no real fundamental difference between the elements that go to make up the human body and the elements that make up the environment that surrounds us. Biochemical form, function and activity are due to a difference in the arrangement and combination of elemental gases as represented by the electron, the atom and the molecule.

Molecular activity is biochemical activity plus electro-magnetic force. Life is just that, though its source is still a matter of conjecture. Steady and increasing action and reaction is at all times in operation in the living body. Friction and heat result in inevitable physiological waste. This waste is disposed of in various ways through different eliminative channels under normal condi-

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

tions, and it is nature's plan to establish a perfect balance as between the intake and output. In carrying out this plan, one of the end products of metabolism is carbon dioxide, an unusable waste. The process of combustion can only be perfect when the combustible material exists in the right proportion. A chemical balance must be maintained to insure perfect combustion and elimination. In seeking a scientific explanation for the subtle chemical changes that take place in the cell structure of the animal organism, very few reasonable theories have so far been advanced to substantiate the facts that have been for years clinically demonstrated by the reasonable application of the most advanced and practical system of dietetics so far evolved.

The matter of properly combining food may be considered a digression here. However, it is germane to the subject. It seems entirely tenable that the simpler carbohydrate molecule cannot be properly oxidized in the presence of an oversupply of the more complex protein molecule. Since it is a well-established fact that starches and proteins taken together at the same meal are not compatible with perfect physiological digestion, the above hypothesis makes it possible to apply the idea to the metabolism of the ultimate cell that stands ready to receive its specially needed nutriment, and, exercising its selective intelligence, rejects what it cannot use.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

A normal process of combustion is then always operating. This normal combustion or oxidation is not of spontaneous character, *per se*. It is an orderly process carried on according to a definite plan. Spontaneous combustion must also be considered as a conservative and natural activity with this difference.

In normal combustion there is no violent reaction, no conflagration. The process is well in hand and as orderly as the operation of a fixed law is expected to be.

In spontaneous combustion the entire organism is agitated. A real chemical conflict is precipitated. Every metabolic force is aroused into unusual activity, with generation of heat, as in fevers, and congestion or temporary impairment of function, in non-febrile reactions.

Spontaneous combustion within the animal body may occur in several ways, differing in degree only. The cause is always the same—accumulated waste. The kindling temperature is governed in the body by the degree of resistance offered. This resistance represents vitality, the life principle, or (if you prefer) the asbestos protection of natural immunity.

Reason is always trying to establish a footing on common-sense ground. Intelligent and coordinated thinking is not a universally-developed faculty. Some people think they are thinking rationally when they are merely rearranging their

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

prejudices. Those who are earnestly trying to understand the incidence of disease, and traveling in circles, might bring order out of chaos by simply considering the question from the standpoint of chemical combustion in various stages and manifesting itself in varying degrees of intensity.

It is also well to bear in mind that these fulminations are entirely physiological. When combustion and oxidation cease we have real pathology developing. This is represented by the so-called chronic diseases when actual degenerative tissue changes occur. Not when there is combustion, but when combustion ceases, is the time when death sets in. It may take years to disintegrate the structure, but death is merely the last despairing gasp in a long drawn-out process of impaired oxidation, leading to more or less rapid dissolution. Disease, then, no matter how undesirable, abhorrent or resented, is a normal physiological process, and it should be so considered.

Once this view is accepted, the entire aspect of human reactions to distressing symptoms must of necessity change. The tremendous evolution this point of view will bring about in our attitude towards illness can be surmised without stretching the imagination. Indeed, it will mean a revolution instead of an evolution, should this concept gain rapid recognition and acceptance. It is too early to tremble and quake in anticipation. Man still hates himself too ardently, though blindly believ-

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

ing that he is in love with himself. Man is still in the embryonic stage, experimenting with his environment and burning himself with an overheated ego.

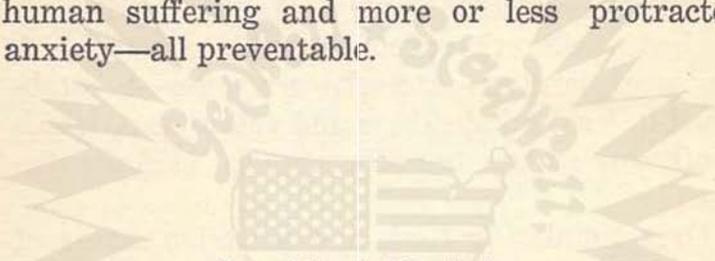
What could be simpler or yet more sane and truthful than to accept, without reservation or qualification, the fact that a simple cold, as well as the most severe form of pneumonia, or that an acute gastritis, as well as a dangerous *attack* of typhoid fever, are—one and all—merely incidences of spontaneous combustion occurring in a body filled to saturation with waste; waste saturated with organic matter in such proportion as needs only the spark of lowered resistance to start a conflagration.

To name the entire list of acute, fulminating diseases would be unnecessary repetition and display. The application is general. Lucky is he who can purify his system and renovate it in this way, and who has learned how to cooperate rationally with this renovating process. The experience should lead him to knowledge of far greater benefit—that of how to prevent a repetition. Unlucky is he who tries to circumvent nature's plan by using a fire extinguisher or a smothering drug. Thrice unlucky is he who piles up the waste and has the misfortune to have his system undermined slowly by the less violent but more insidious process of imperfect combustion and retention of waste, with no warning symptoms to herald the

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

onset of arteriosclerosis, cancer, Bright's disease, diabetes, and a rise in mortality statistics, to which latter he is an unreasonable and ignorant contributor.

There are just as many economic, domestic and social factors involved in preventable sickness as those briefly enumerated as a result of a fire that destroys the home, office or store, plus, of course, human suffering and more or less protracted anxiety—all preventable.



Our First Birthday

We are just one year old. We are proud of ourselves. The end of the first year for THE HEALTH REVIEW & CRITIQUE finds the list of readers growing splendidly and we are daily welcoming old friends to the circle.

If there are any of your friends who might be interested in receiving a copy of the magazine, just drop a line giving the name and address and we shall be glad to do the rest.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Enlarged Prostate

THE prostate gland is an auxiliary to the reproductive organs. Its tissue is erectile and becomes distended—congested—under lascivious or lustful excitement. It furnishes a lubricating secretion of an albuminous nature. A real prostatorrhoea—excessive secretion—is established in lewd-minded boys and young men, which is often mistaken for albuminuria (kidney disease).

Overstimulating food, and excessive eating of meat and rich foods, excite the sex-nature and cause premature development, driving children and youths into self-abuse. Many become enervated and toxemic, causing gastro-intestinal neurosis, marked by digestive disturbances. Many become victims of different forms of so-called acute disease. The mental status is marked by incorrigibility, from a mild type of delinquency to criminality, epilepsy, and excitability. Many are temperamental, hysterical, and often rail against all law and order. Punishment is illogical. These young people are victims of a senseless, haphazard manner of feeding and teaching. Moral teaching, when the subject is unmoral—a moral idiot—is absurd. Take away all stimulants, send the

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

young men to bed, feed fruit and vegetables, and, when nervousness is overcome, direct a dietary treatment to prevent congestion of the reproductive organs. If necessary, continue the treatment for months. Sex-neurosis is subtle and not generally understood. So-called homes for incorrigibles, or various kinds of prisons, is the kind of treatment usually prescribed. Too often such treatment proves to be a kindergarten for the further development of lust and passion, and their concomitants of criminal complexes.

Mortality from various so-called acute diseases thins the ranks of the delinquents, and so-called chronic diseases render a large percentage impotent for activity in outlawry peculiar to their bent. Social and business life swallows up by amalgamation many of strong physical and mental type, and cure, by substituting a more respectable activity for the riotous frenzy of youth.

At maturity, self-abuse and promiscuity give way to a marriage that amounts to legalized prostitution. All the while the blood runs riot, and the reproductive organs are kept in a continuous state of excitement. The prostate, being continuously engaged or congested, takes on a gradual enlargement of a fibrous nature. By the time middle life is attained, the gland has become a fibrous tumor.

After forty years, those who are not dead from some so-called disease brought on from enervation, *Toxemia*, and the contingent infections that are

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

secondary, but which are erroneously named and classified as individual—distinct—diseases are still slaves to the two grand dominating functions of the body that reign over it until they are forced to abdicate to reason (ratiocination)—namely, nutrition and reproduction. When unrestrained, these functions degenerate into gluttony and sexual debauchery. Because of this reign of sensualism, the life of a man is cut down to one-third of what it should be, the mortality being greatest before thirty years of age. From forty to sixty the fight for restraining is on, and those who succeed live on into old age; while those who do not, pass out before or at the grand climacteric period—sixty-three. A great proportion of our most forceful, ambitious, and clear-thinking men die in the fifties, cutting off thirty years of their most valuable productive period.

One of the petty annoyances after middle life is slow micturation, soon to be followed by a slowly developing obstruction to the flow of the urine; and at fifty-five to sixty there will be a small retention, which means that when those so afflicted have passed all the urine they can there will be left an ounce or two. The inability to empty the bladder increases slowly, as well as the amount retained. I knew one unfortunate fellow who carried thirty-eight ounces of residual urine. Three to six ounces of retention is not unusual.

This retention is caused by the enlarged pros-

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

tate, which acts as a valve, closing the mouth of the bladder before all the urine has passed.

When the urine accumulates in the bladder, the distention of the latter lifts or pulls up the enlarged prostate (the valve, so to speak). This allows the urine to pass out, until the prostate drops down, shutting off the flow and retaining a portion. In time this retention causes a foulness which sets up irritation, succeeded by inflammation, and in time ulceration. These changes are marked by a gradual increase in the frequency of calls to urinate, with a gradual diminution in the amount passed. With these changes there is a growing discomfort. The desire to pass urine is very frequent and urgent; but when the call is answered only a small amount is passed, requiring much straining or bearing down. The discomfort passes into distressful straining. The straining often brings on what the patient describes as piles, but which in reality is prolapsus of the rectum. A little blood will show in the urine occasionally, and rarely quite a hemorrhage will take place. The symptoms I here describe are a gradual development of a worse disease. The root vegetables, eaten in soup or otherwise, cause discomfort. Sex-excitement increases all the symptoms by causing congestion of all the parts involved.

When blood is seen in the urine, thoughts of malignancy or cancer drive many physicians to instrumental examinations, which are disturbing

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

indeed. Before resorting to such rigorous examinations, a more gentle and conservative procedure should be adopted. Send the patient to bed on a fast for a few days (three or four). Water may be drunk every three hours. After the fast, a pint of buttermilk three times a day should be given. At the end of a week, a soft-rubber catheter may be passed, emptying the bladder. Before removing the catheter, irrigate the bladder by passing quite warm water through the catheter by means of a fountain syringe, fitting a small rectal tube in the free opening of the catheter. Fill the bladder several times, detaching the tube at each filling to allow the water to run out of the bladder through the catheter into a vessel.

The bladder irrigations should be made twice a day until the inflammation is entirely overcome. The ulceration in the prostatic portion of the urethra should be treated by rubbing gently with a curved, olive-tipped sound—one that will pass readily into the urethra. At first the rubbing may cause bleeding, but in a reasonable time this will be overcome, and in two or three weeks there will be no discomfort experienced at these treatments.

In two weeks from the beginning of these treatments the patient may be fed a reasonable amount of proper food.

Before a patient undertakes to treat himself, he should be educated into the technique of using the instruments, and especially in being cleanly.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Anyone too stupid to be taught must submit to an operation. Intelligent men can learn how to take care of themselves so as to live comfortably and prolong their lives.

We have to do with this world, *and now*, and with life and death—not with some other world after death. If there is another world, it certainly is in the care and keeping of the Great Artificer. The *now* is for us; the *then* is in His hands. And if we have faith that we can make this life worth the living—worth while—He may promote us—who knows? If we do not know how to manipulate the laws of this world in such a manner as to evolve ourselves into men and women, will death metamorphose our failure into beings worthy of celestially? I am not looking for such miracles; I am too profoundly evolutionary to believe in them.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Things That Doctors Should Know

[Continued]

NO one suspects the manner in which memory, intelligence, courage, judgment, and imagination are connected with the brain-cells. The possible affinity of certain structures of the brain for some chemical substances secreted by endocrine glands and other tissues has never been studied. While courage may be caused by the effect of the sex-glands on the cerebral cells, and may not be due to a property inherent in those cells, creative imagination, judgment, and other qualities possibly require for their development the action on the nervous system of substances produced in other parts of the body, or possibly introduced into the organism with the food. The knowledge of the conditions that permit the evolution of judgment, imagination, kindness, or courage in a race, family, or individual, or of the conditions that bring about the disappearance of these qualities, would give the human race far more happiness than the complete eradication of plague, cholera, and typhus from the earth. At the same time, the discovery of some of the fundamental properties of nerve-tissue would enable medicine to prevent many of the nervous and mental diseases.

It is obvious that the functions of the brain must be better understood in order that, without intellectual or moral deterioration, the human race may stand the new conditions of life imposed on the individual by modern civilization. The spiritual progress of man could be greatly promoted by a scientific knowledge of the physico-chemical phenomena which take place within the brain-

[22]

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

cells. Instead of merely increasing the number of human beings, we could increase their quality. The progress of medicine, understood in this manner, would be the most important factor in the development of civilization. As Descartes wrote, three hundred years ago, we must ask from medicine the solution of the problems which are vital to the greatness and happiness of the human race—"c'est à la médecine qu'il faut demander la solution des problèmes qui intéressent le plus la grandeur et le bonheur de l'humanité." (Reprinted by permission from the *Scientific Monthly*.)

"No one suspects the manner in which memory, etc., are connected with the brain-cells." The experience of both lay and professional people has demonstrated that memory and other mind-attributes are not met with in idiots, and only to a limited extent in illiterates and animals. In the literate we see a gradual recession before the advance of nerve-destroying habits, such as venery, alcohol, tobacco, narcotic drugs, coffee, tea, shock, etc. We cannot see the connection of these habits with the brain-cells; neither can we see the connection of attention and perfect habits as they build brain-power. But, in spite of this agnosticism, we should not stand idly by and let degeneration go on, doing nothing because we do not know about "the possible affinity of certain structures of the brain for some chemical substances secreted by endocrine glands."

All glands are under one systemic jurisdiction. Any influence that affects the nutrition of

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

one gland affects all glands more or less, and to correct a departure from the normal of one gland requires a treatment that restores the normal functioning of all glands, because of the interdependence—the unitary action—of all. To treat a gland as though it were a secessionist, or as though it possessed self-government and insularity, indicates a very neophytic conception of physiology. Man's body is a unit, a microcosm, as truly as our earth is a unit, a macrocosm; and the whole must be reckoned with when a part is under consideration.

A normal man is one whose glandular system is one hundred per cent normal. Such a man is well poised mentally and physically, and his general feeling is that of well-being. He does not need a doctor to tell him that he is well—that his health is good. Suppose he allows himself to become sexually unpoised by excess—sex-debauchery. In a short time the entire organism begins to give down. Courage—as that is one of the outstanding manly traits—is noticed to flag. If the man is an athlete, he fails to bring home the trophies of superiority. In all branches of competitive life he soon begins scaling down. This is observed by interested friends, until the once courageous striver for excellence takes a seat on the bleachers among the “has-beens,” without enough ambition even to be a good fan.

Many die of acute disease—easy victims be-

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

cause of lost resistance. Many others are found in hospitals, receiving treatment for nervous prostration, heart disease, thyroidism, syphilis, ataxia, or some other of the many symptom-complexes bearing names of so-called diseases, which have as cause pronounced enervation and the sequential Toxemia which makes functional and organic derangements possible. Clinics diligently search for failing functions of endocrine glands and organs with ducts; for sources of infection and blood-contamination, etc.; but the treatment and operations to which these victims of wasted life-power are subjected, aside from flashes of psychological hopefulness, are negligible, when not positively harmful.

This is the department of clinical research where the hobgoblin syphilis, with all the dire consequences of a devilishly brutal medication, is found. The elemental constituents of the *dreadful syphilis* is a sensual life, made up of abnormal eating of incompatible foods from childhood; self-abuse, beginning as early in a few children as eight years of age; followed with a killing pace of excess venery, beginning at an abnormally precocious puberty. To this exhausting, nerve-destroying life, alcohol, tobacco, coffee, and loss of sleep are added, resulting in a profound state of Toxemia. Intestinal and focal infections establish a state of acidosis in which any of the devilish pathologies peculiar to syphilis may be found. The Wasserman test proves it usually by returns of three

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

or four plus; and on this return is hung the sign Syphilis, which is the open sesame to a treatment that is as senseless as it is destroying. Yet it is forced on the people with the enthusiasm of monomania, which, indeed, it is—a real syphilomania, developing in its victims syphilophobia. Nature can throw off so-called syphilis as easily as any other symptom-complex, if habits are corrected. Common-sense, not cures, is needed. The literature that has grown up around syphilis is voluminous, and would be classic if true; but it is as false as hell. Syphilis *per se* is septic infection grafted into a subject profoundly enervated and toxemic from venereal excess, and is as easily remedied as any disease caused by exhaustion, or any so-called blood disease.

The reproductive function is the most powerful for the building-up or tearing-down of the body. When the body is in full vigor—virile—it gives courage, great resistance, and endurance; but when the power is dissipated, the functions of all the organs are brought below the normal. Those which are stressed by habit, occupation, or environment take on pathological changes, and become the center around which are built many hair-splitting diagnoses which are “fearfully and wonderfully made.” The only thing that mars their splendor is that they are not true. About all the diagnoses arrived at in our clinics are conglomerations built by many effects, the cause of which has

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

received no consideration, owing to the fact that its existence has never been suspected.

The subject of diagnosis should deal with man as an organic whole, and not as a heterogenous clustering of unrelated organs. Or, if relation is admitted, the general relation—general government—must be considered rather than the separate organs. In the matter of venereal excess, attention should be given to the pronounced enervation of the entire organism, rather than to the influence of a weakened sex-function.

If man's energy is conserved in all lines by inhibiting all dissipating habits, such diseases as plague, cholera, typhus, tuberculosis, smallpox, syphilis, *et al.*, would cease forever; and this would come about even if the fundamental properties of nerve-tissue were never discovered. Nervous and mental diseases would never develop if sensuality were not practiced.

“The discovery of some of the fundamental properties of nerve-tissue would enable medicine to prevent many of the nervous and mental diseases.” Just why the author of “Things That Doctors Should Know” becomes so optimistic concerning the prevention of nervous and mental diseases, after the discovery of some of the properties of nerve-tissue, is not apparent; for there is no precedent for such faith. Finding the properties of organs will not change the fact, as stated by this author, that the “future progress of medicine must

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

consist in finding the nature and cause of disease." "Finding the properties of tissue" throws no light on the cause of disease; and, without knowledge of cause, surely curing is not to be hoped for. It is true that, in functional derangements of glands, gland-secretions are given to remedy the disease; but such treatment is a poor makeshift and at most palliative.

"Knowledge of the physico-chemical phenomena which take place within the brain-cells" certainly throws no light on any cause of cell-derangement. Intensive research into microscopic physiological chemistry and microscopical physiology throws no light on the cause of pathology. Why not? Because the pathologies of less intricate physiological studies are without explanations. We do not know the cause of anemia or of any of the deficiency diseases, but we are satisfied to feed the deficient elements as we would be in mixing conglomerates for a building.

Why the elements are deficient goes without answer; but our scientists think that by a more intensive study of the elements they will bring the answer. They are not so fortunate, however. Alack and alas! An atom of iron will be as dumb on the subject as a bar of pig-iron, or, if you please, the Iron Mountains of Missouri. In fact, the elements are structural, not constructive. The disease anemia is the beginning of disintegration, and nerve-energy is the alpha and omega of construc-

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

tion. Enervation is the beginning of disintegration. Obviously rest is the remedy *par excellence*. Rest soon puts the constructors to work, and they in a reasonable time go to chinking up the blood-corpuses with iron molecules which have fallen out and which are lying around in the systemic dump-piles. No need of Bland's pills or any form of metallic iron! The iron used must be especially vulcanized by the system's specialists in mineral construction.

The spiritual progress of man does not lie in the chemical knowledge of the human body or in the study of pathology, but in knowing the influence of sensuality on physico-chemical construction. When habits of body and mind are conducive to constructing a physiologically perfect man, he will be moral and happy.

Nature builds perfectly without the aid of physicians. One would think, in reading such articles as the one on which we have been commenting, that the Great Artificer of the universe would be compelled to go out of business if it were not for the Rockefeller and other foundations. These institutions have got the wrong cue. They have the idea that they must reconstruct man, when it is intended that they learn to remove obstructions and hindrances to ideal development. Man has the innate power to develop perfectly, if permitted to do so. He has the innate power to think logically, if not prevented by forcing fallacy and super-

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

stitution on his mind while young. His body will develop logically, naturally, and healthfully, if permitted to do so. If science ever learns its function, it will be to remove obstructions to normal development, and stop its idiotic endeavor to cure man in his sins, in spite of wrong thinking and acting.

To My Friends

I have received so many splendid letters containing good wishes for the coming year that I only wish it were possible for me to answer them all personally.

This being out of the question, and all all of these old friends bestowing the good wishes being readers of HEALTH REVIEW & CRITIQUE, I shall take this means of thanking them one and all for their remembrance of me.

J. H. TILDEN.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Clarence Darrow, Famous Lawyer, Has a Bleeding Heart

ON OCTOBER 1, Clarence Darrow, through one of the *Denver Post* reporters, startled the reading public by declaring: "I shall be very glad when the time comes for me to die, and I can get away from this bloodthirsty world. There is no peace, no rest—nothing but blood, more blood—for this wicked world."

There have been many comments on this audible wish. None, however, that I have seen, has shown the least evidence that the commentator had the slightest conception of Darrow's meaning. Perhaps only one critic was old enough to be wise enough to fathom the philosophy that forced the outcry, and that was Brisbane, who said:

Clarence Darrow thinks he will be glad when the time comes for him to die, so that he can get away from this bloodthirsty world.

Why be in a hurry? You can die at any time—the experience is reserved for us all. The wise man tries, in his few years, to make the world less bloodthirsty, or at least to make the bloodthirsty ashamed of themselves.

Besides, how does Mr. Darrow know that things will not be worse after we change cars and begin again?

Brisbane's millions of readers can get very little out of those three paragraphs that is educational.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Mr. Darrow is not childish; he is a man very old in worldly wisdom. He is a reincarnated Socrates. Since his youth he has been defending the so-called criminal classes; he has been with them down in their valleys and shadows of death, where the moral faculties are sick unto death, and where the unmoral—those whose moral faculties have never been evolved—are suffering from the ignorant brutality of censors who know no more of the cause of crime than the book in which are recorded codices—the formulæ—which they are fanatically and blindly following in meting out punishment.

Darrow has studied crime far away from schools, text-books, test-tubes, laboratories, colleges, and specialists in criminology. He has sat down with criminals as a friend, and has sympathetically gone over their lives from birth and before—gained their confidence. And they have told him the best and the worst in their lives. After which he could advocate their cause as only a sympathetic friend could do.

The purblind, conventional herd—the Pharisees—seeing this great, humane lawyer hobnobbing with criminals, undressed—in dishabillé—down to his *galluses*, say: “Why is this man so familiar with ‘publicans and sinners’? Why does he defend crime and criminals of the lowest type? He believes in crime. He is a bad man. He is an infidel.”

As another friend of the outcast said two thousand years ago, so Darrow says now: “They that

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

be whole need not a physician, but they that are sick." And to his critics, he, with a wave of his arms, and a corrugated, pain-ridden countenance, says: "*Go ye and learn what that meaneth! I will have mercy, and not sacrifice*"—blood and more blood; "for I am not come to call the righteous, but sinners" (the sick and unfortunate) "to repentance."

When he said, "I shall be glad to go from this bloodthirsty world," it was the wail of a desperately enervated man—one who has fought, bled, and is ready to die for the unfortunately maladjusted and unadjustable. Why unadjustable? Because not understood. Those whom society does not cure by murdering are treated as outcasts, instead of being under intelligent observation and given the treatment necessary to establish normality of mind and body. Who will do it? Certainly not a medical profession that has not discovered, in hundreds of years of observation and research, what a common cold is.

Darrow has drunk deep of the Pierian Spring, and his outburst was not the petty and fuming exaltation of an intoxicated brain, so that he "thinks he will be glad." He *knows* he will be glad to "die"—to get away from a world in which everybody knows him, yet in which he is a stranger.

The general levity of Mr. Brisbane, and especially that in the last paragraph, is woefully out of keeping with the status of the great lawyer's mind

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

at the time he gave expression to his helplessness and hopelessness in giving salvation to the victims of a bloodthirsty world.

Christ was too young when he died to appease the blood-thirst of his time. He had not proved to himself that his ideals could not be carried out. However, when hope was gone, and he must go, he made a last appeal to his Father—to unchanging Truth: "Spare" those bloodthirsty executioners, "they know not what they do." If he could have passed through the crusades that followed a few hundreds years thereafter, think you that even the "Man of Sorrow" would not have been willing to get away from the carnival of blood, as Darrow has so graphically described our present social status?

Darrow's great, sympathetic heart has been ground to powder, figuratively, by the appeal of the unfortunate, mentally distorted under-dogs, the legitimate spawn of a distorted moral system, to be saved from the wheels of the insensate Juggernaut—our immoral legal system.

No one knows the distorted—the pathological—psychology of the criminal class as does Mr. Darrow. No one can sympathize with him; for no one understands him. His interpreters unwittingly distort his meaning, and impute ridiculous motives to his great endeavors to save victims of distorted minds.

The world is too selfish to understand Darrow.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

And the misunderstanding will increase; for the great lawyer's superior psychological knowledge builds a smoke-screen that hides his meaning from all minds.

Every time the state murders a so-called criminal it commits a more heinous crime than the one for which its victim was slain; for the state is supposed to be sane and unemotional; hence executions by the state, in essence, are cold-blooded.

But unless we are willing to give up our idiotic search after the cause of disease in pathologic tissue—in acts of crime—and dead men, we shall continue to palliate or cut out effects—kill or incarcerate criminals (the mentally sick).

Darrow knows, as few if any know, that the so-called criminal is a mentally sick man.

Darrow is sick from weariness. He has shown symptoms of a gradually developing weariness. Not the weariness of body-fatigue that sleep restores, but a mental tire that comes from abandoned hope.

The people declare that he is a successful criminal lawyer. He knows that by hard work and by skilled manipulation of legal technique he has saved many from bodily death, only for them to be cast into a living death. He knows that he has not changed lay or professional opinion concerning crime; and so long as crime is recognized as willful cussedness—because the criminal would rather be bad than good—there is nothing ahead of him but

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

to labor to secure for his clients a questionable palliation. His success, according to the conventions of the day, is marvelous and enviable; but to himself he can say as the Preacher said 977 B. C.: "I gave my heart to know wisdom, and to know madness and folly; I perceived that this also is vexation of spirit. For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

Darrow cannot teach doctors, lawyers and the herd, that crime is disease; hence his great discouragement, his great enervation and longing to have man's kindest friend—death—kiss down his eyelids that he may sleep and rest. For, being a philosopher, he knows "that things will not be worse" (for him, for he has earned rest) "after we change cars and begin again."

"The chessboard is the world; the pieces are the phenomena of the universe; the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know to our cost that he never overlooks a mistake or makes the smallest allowance for ignorance."

—HYDE.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Children's Health Department

BREAD AND MILK FOR CHILDREN NOT AN IDEAL FOOD—OFTEN A POISON

(Continued from November, 1926)

LETTERS galore have been received protesting against my latest heresy, that "bread and milk are not an ideal food." These letters contain such expressions as: "You have upset my feeding program for my children." "What shall I do if milk and bread cannot be fed together?" "If milk and bread poison children, what are we to feed?" "Tilden, you keep us upset regarding eating. It is better to have no knowledge of food than to be made afraid to eat." I do not wonder that many are perplexed at the innumerable dietic ideas preached by doctors, cultists, and the people generally. There are as many diet schemes as there are diet specialists.

It is fairly easy to diagnose the professional ills of specialists by studying their diet schemes. The bran age means infancy. The constipated cultist prescribes laxative foods. The one suffering from an acid stomach avoids acid fruits. When the latter has lived long enough to become wise enough, he will know that fresh fruit is a cure for acid fermentation. It is to be hoped that all people will learn that diet will not cure disease;

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

that fasting will not cure; that nothing known to man can cure anything. Nature cures and keeps us well when not frustrated in her work by a lot of mental and physical bad habits. Habits that enervate man or child lessen digestive power. If the amount of food intake is not lessened by those who are enervated, digestive troubles follow. Keeping the feet warm conserves energy and helps the enervated to digest and establish regular bowels.

Those who eat within their digestive limitations may eat any combinations they wish, and never suffer from deranged digestion.

The practice of medicine—all kinds of doctoring, diet, etc.—is an abnormal custom growing out of vicious social habits. The habits cause sickness by causing enervation, and the demand for relief has grown systems of “cures.” Sickness is as unnecessary and senseless as the cures are knavish or stupid.

Diet is made necessary by social gluttony. Doctors tell people who are sick from gluttony that “they must eat good, nourishing food to keep up their strength.” As well tell a drunk man to drink good, stimulating whisky to give him strength to walk.

All diet schemes, whether the dietitians know it or not, are various plans for substituting a supposedly less injurious method of gluttonizing for the one causing disease.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

The only diet plan worth while is to teach those sick from excess to eat of customary foods the amount necessary for comfort, health, and the greatest efficiency. No glutton has full use of mind and body.

Revolution is sometimes necessary to get away from the ills we have, even if we fly to others we know not of. We have taken Shakespeare's advice, in a medical way, too long. We certainly have borne our ills, caused by our ignorance of the cause, long enough. Our science of medicine, which we have relied on to lead us into the promised land of immunity to disease, has not only failed to do so, but has led, and is leading, us into more diseases and helplessness. To add to our discouragement, if possible, it tells us that *even the cause of the commonest so-called disease is not known*. It is time to demand a change of the slogan on our health banner from *science to common-sense*.

If humanity had been left for its instinct to guide it in eating, and other matters concerning the body's wants, we no doubt should be better off than we are.

Bread is cheap, and, to encourage its consumption by everybody, it has been dubbed "the staff of life." White flour has received the condemnation of dietists of high and low degree; and, if it were not for its intrinsic merits, it would have been consigned to the limbo of oblivion long ago. White flour has better keeping qualities—it remains *in*

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

statu quo much longer than the flours made from whole grain, because it is freed, in bolting, of extraneous elements that force degeneration. If millers could clean wheat—remove parasites, smut, and fungi—whole-grain flours would keep equally well with white flour.

People with full digestive power can protect themselves from a large intake of fungi, but there is a limit to even the most robust digestions. Large bread-consumers come to the end of their toleration, marked by digestive derangements; and there is no cure except to limit the amount to within their toleration. Nerve-energy must be equal to the demand required to keep elimination equal to disintegration of tissue, if not, this toxic waste is retained, bringing on Toxemia—the foundation of all so-called diseases.

When the system is continually taxed by endeavoring to overcome ferments of all kinds—all kinds of stimulants, from bread, alcohol, tobacco, coffee, tea, and food excesses—energy is used up, enervation checks elimination, and Toxemia results. Then all kinds of symptom-complexes—so-called diseases—become imminent. What the type will be depends upon what organs or tissues are stressed most from habits and environment. Stomach derangements follow abuse to this organ.

When bread and milk are eaten together, the organism has two enemies to resist. (Food eaten to excess becomes an enemy.) If an excess of

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

bread is eaten, and fresh fruit and vegetables follow, the latter helps the digestion of the starch by opposing fermentation. If milk is taken with the starch, both ferment, and catarrh follows. Milk, when not tampered with by pasteurization, and the cow not being poisoned by vaccinations, has *per se* self-protection—resistance to fermentation; but when starch is added, it ferments easily. But fresh fruit and vegetables (uncooked) taken with milk help its digestion.

Delicate men, women, and children are continually suffering from periodic attacks of indigestion brought on from eating bread beyond their toleration. The whole grain carries a digestant which, if not ruined in cooking, will aid the mouth secretions in its digestion. If milk is taken, it stimulates gastric secretion, which is acid, and the mouth secretion is alkaline. One neutralizes the other, leaving the bread and milk to take on a pathological fermentation instead of a physiological fermentation, and indigestion and catarrh follow.

(Continued in February, 1927)

Faith is another name for vision; but vision without creation will remain in the beautiful Land of Nod—the great region where mirages are built for those who do not unite work with dreams, or who do not incarnate visions.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Tilden Cookery

By FRIEDA B. GANTZ

A PERTINENT QUESTION

“Will you please give some combinations for a couple of college students to live on without cooking. My chum and myself are rooming outside a college and boarding ourselves on uncooked food from a countryside grocery store, the only one within several miles. As this valley is flooded with apples we can obtain the finest for fifty cents a bushel, but we are afraid we will tire of living on apples and shredded wheat. Other fruit is quite expensive. A friend gave me your Cook Book, out of which to get the menus, but they are nearly all cooked food except the breakfast.”

All right, let us start with the breakfasts. Here are a few which contain nothing but uncooked foods:

Shredded wheat with soaked prunes or apples.
Milk with soaked prunes, raisins, dates or figs.
Wholewheat bread or rye crisp with apples.
Zwieback, soaked prunes or apples.

LUNCHES

If the starch and fruit combination is taken for breakfast, then take the milk and fruit as listed

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

above, for the noon meal. If the milk and fruit are taken in the morning then take the starch and fruit at noon, whichever is most convenient.

DINNERS

Cheese, apples and canned vegetables.

Cheese, apple and raw carrot salad, canned vegetables.

Twenty half pecan nuts, figs, canned grapefruit, canned vegetables. Cottage cheese may be eaten with nuts and apples.

Wholewheat bread or shredded wheat, Tilden salad (if you can get the material) and canned vegetables. Of course I am taking it for granted that the vegetables from the can may at least be warmed up for use. If not even that much cooking can be done, then the canned vegetables will have to be dropped. If eggs and bacon can be cooked the following makes a good dinner:

Eggs, bacon, apple or grapefruit, canned vegetables.

If no cooking at all can be done, the dinners will have to be about as follows:

Cheese, apples, figs.

Twenty half pecan nuts, canned grapefruit, raisins.

Milk, dates, any canned fruit.

Wholewheat bread or shredded wheat, apple.

If we knew a little more definitely just what

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

foods could be procured from the grocery store in the way of salad material and starchy foods, we could do a little better in the way of suggestions. Any of the starchy foods such as shredded wheat, Triscuit, Rye crisp, zwieback, may be substituted in place of those here mentioned. If lettuce or celery can be obtained, of course they should form a salad with every dinner.

CANNED FRUITS

If canned fruits must be resorted to and one cannot can his own fruit, the boughten product will have to answer. There are about five grades of canned fruits, fancy, choice, standard, water pack and pie. The so-called better grades have the more uniform, larger fruit in a heavier syrup, but so long as the heavy syrup is a detriment rather than an advantage, this need not be considered in the buying. The cheaper grades have just as good a flavor, but not quite so good an appearance and not so much sugar in the syrup. The pie grades and water pack come mostly in the gallon cans.

The gallon cans of course are much cheaper in proportion than when buying in the smaller cans. The gallon cans usually contain very little sugar. When the can is first opened, the amount to be used for the first meal may be removed and the balance heated and put into smaller cans for future use. More sugar may be added to the gallon can product if desired. Many prefer to use it without sugar

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

for salads, etc. The canned fruit with sugar added may be used with milk for a lunch or as a side dish or dessert following a meat meal.

MENUS

Illustrating the use of the more heating foods for
the colder weather

Breakfast

Baked Apples—Figs
Milk

Lunch

Corn Bread—Butter
Raw Apple

Dinner

Roast Pork
Apple Sauce—Spinach
Combination Salad

Breakfast

Toasted Whole-Wheat
Bread
Bacon—Raw Apple

Lunch

Vegetable Soup

Dinner

Baked Hubbard Squash
Cauliflower—Parsnips
Fruit Salad

Breakfast

Griddle Cakes—Sausage
Oranges

Lunch

Raw Apples

Dinner

Roast Beef
Carrots—String Beans
Combination Salad

Breakfast

Eggs—Bacon
Grapefruit

Lunch

Winter Pears

Dinner

Macaroni with Butter
Turnips—Spinach
Apple and Cabbage Salad

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Breakfast

Shredded Wheat—Butter
Prunes

Lunch

Vegetable Soup

Dinner

Spare Ribs—Saurkraut
Rutabagas
Combination Salad

Breakfast

Triscuits—Butter
Oranges

Lunch

Baked Apples—Milk
Raisins

Dinner

Baked Potatoes
Beets—Peas
Cabbage and Carrot Salad

SUNDAY MENUS

Breakfast

Bananas

Lunch

Orange—Grape Fruit and Pineapple Mixed
Milk

Dinner

Cream of Celery Soup
Roast Chicken—Jelly
Cauliflower—Parsnips—Fruit Salad
Apple Snow

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Question Department

Question: The following quotation was taken from today's Daily Oklahoman—Oklahoma's biggest newspaper: It sounds like a stomach-knocker and certainly an out-of-the-ordinary dish for the table. Here's how it's done: Cook two cups of sugar with one-half cup of water to make a very thick syrup. Add three tablespoons of cider vinegar, cloves, allspice, and cinnamon to taste. While the syrup is hot, pour it over six bananas which have been sliced crosswise. The recipe says the pickle should be allowed to stand several hours before serving."

I send it with the question: What should be the penalty for such a publication? In passing, I will say that I am one of your disciples, and have been for long years. I do so wish that doctors generally could be led to see the light.

ANSWER: Those who eat pickles can make them out of almost any old thing—watermelon rinds, cucumbers, bananas, etc. This particular pickle is certainly a sweet one. Heinz is the man who popularized pickles. However, they were very popular before Heinz was on the scene. The old beer-guzzlers used to go into the saloons about eleven o'clock to get a free lunch. They had all

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

kinds of pickled meats and pickled vegetables to take along with their beer. Of course, this was not conducive to long life, but I have learned from watching and years of experience that those old-time beer-guzzlers and stuffers of pickled meats, etc., would have died if it had not been for the vinegar contained in those foods, which acted as an aid to the stomach in the digestion of fats, when otherwise it could not have digested them. So I have no doubt but that some of those old fellows lived several years longer because of the help of that cider vinegar in digesting their food.

We meet with people who overeat on butter. When they are not taking starch, for instance, if they have meat, vegetables, and salad, if there is much fat about the meat, vinegar added to the salad will help them to take care of the fat, where otherwise it would become rancid and poison them. This is a little thought I am giving you to watch and work out for yourself. No doubt you have wondered why some of those old beer-guzzlers lived as long as they did, and I believe I have solved the problem. It was because, when the stomach failed to furnish enough acid to take care of the fat, the cider vinegar helped them out. Of course, the pancreas emulsifies fats. People who overeat ruin the effect of the pancreas for secretion; hence, if we can take something along with fat that will emulsify it, it will save the victim an attack of ptomaine poisoning.

DR. TILDEN'S HEALTH REVIEW AND CRITIQUE

Question: Why should a person following your menus feel hungry or have an unsatisfied feeling a great part of the day?

ANSWER: Rapid eating, insufficient mastication, eating when feeling bad, overeating, or ruining the digestion by worry, overworked emotions, passions, etc., will cause this feeling. There is something else to do in this world besides tinker with diet. People are sick from bad habits of body and mind, and if they get well they must correct these habits.

Question: What can I do for a case of swollen, hard glands in the armpit? The doctors have been using an ointment with failure. They are now talking about an operation.

ANSWER: You might as well rub salve on the end of a dog's tail for his sore ear as to rub ointment in the armpit for enlarged glands. Of course, if the ointment fails, then the gland should be taken out. Why not? It is a good chance for an operation. What is causing the enlarged glands? Find the cause and remove it, and the glandular enlargement will go away. Cut out the glands, and the constitutional derangement will continue, and other glands will enlarge, or some other disease will develop. Removing a symptom will not remove the cause.

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