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Dr. Tilden's  
Health Review and  
Critique



Volume V ✓ 1930

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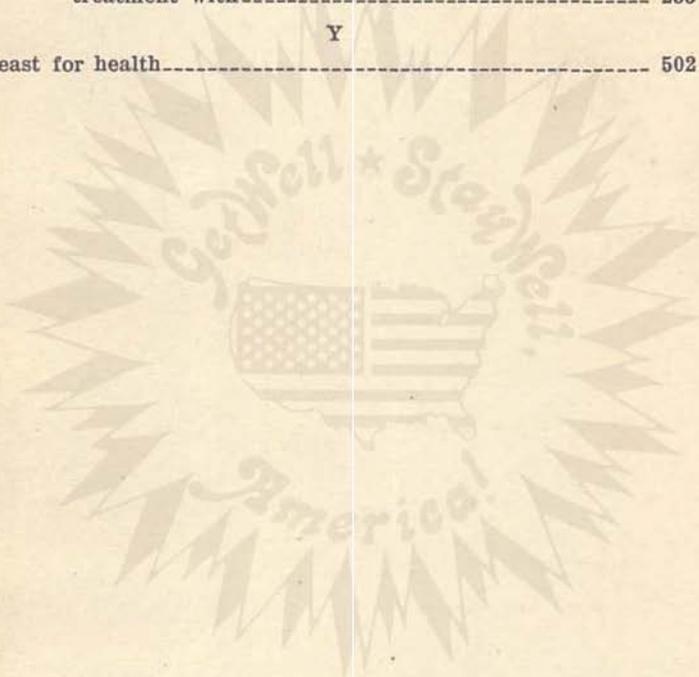
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*"Do we then make void the law through faith?  
God forbid."—Rom. 8:31.*

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## Disease Is Not Necessary

**F**EW people are ready to believe that a normal human being is immune from disease. We have been educated from time immemorial to think of health as being uncertain; that no one has any assurance that he will not wake up sick almost any morning; and that there is a possibility of never awaking. In the good old days, before commercialism had crowded God out of mind as He is crowded out today, it was common to hear people say: "God permitting, I will see you tomorrow"; "Providence permitting, we will do so and so." Those were days when the fear of God built a type of conscience—the kind referred to by Shakespeare when he wrote: "Conscience doth make cowards of us all." Fear deters many from doing evil. Many live in keeping with custom or convention, and pass as moral citizens. The question for the individual to settle for him-

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self is: "If I am good because I am afraid to be bad, can I lay any claim to being moral?"

The question for a country to settle is: "Can we have a stable civilization so long as the head is actuated by fear, to be good?" The great majority of people have the fear-complex; and they have been educated into it by the professions. The clergy have preached of the wrath of God; the medical profession has taught the uncertainty of health and life; the legal profession has woven a web of law that is hard to escape except by the influential. The result of all this teaching is the building of the fear-complex, which reduces the general average resistance, lowers the average health standard, and justifies the charge that "America is a country of invalids." Indeed, we must acknowledge that the average American is troubled with the sick habit. Hunting cures is the occupation of many thousands. What do they find? Palliation, and more or less unnecessary mutilation. Why such strenuous endeavors to find health, when ninety-five per cent would soon return to dependable health by cutting out all physical and mental bad habits,

It is true that the times are ripe for a change. The fear-complex must be overcome. Man has nothing to be afraid of except himself—his disease-building and life-shortening habits. There was an epidemic of germphobia, when bacteriology was at its crest of excitement; and there

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was a secondard wave of misanthropy that threatened to do away with handshaking, and when kissing almost became a crime. Brother was set against brother, families were divided, and strangers were made to feel unwelcome. The whole world suddenly developed rupophobia (insane fear of filth). We are getting back to the normal slowly. There still lingers a waning minority who are loyal to the germ theory of disease; but the day is not far in the future when the little germ will be recognized as an ally and not as an enemy of man.

Man has no enemies except as he makes them. Disease is of his own making. When he ceases to make himself sick, it can be said that man is immune and that disease is banished. All the cures which have ever been invented by man are boomerangs that have returned to do him evil. It is generally understood that doctors die of the diseases which they make a specialty of treating—verifying the saying: "As a man thinketh in his heart, so is he."

The knowledge should become general that man has power to dictate his own destiny in every way. "Man, know thyself," need not remain a meaningless expression. Neither should the belief remain that a knowledge of how to live to prolong life, and retain full mental and physical efficiency, is too technical for average people to understand. "Words should not outrun the spirit of the law."

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Man's willingness to allow someone else to think for him has caused him almost to lose his self-protection.

What is self-protection? Among the animals it means teeth, claws, beaks, and other defense organs which are used in securing food and protecting the young. But man has a mind to help him to defend himself against the elements, friends, and foes. It is his prerogative to understand nature, himself included, so well that everything on the earth, in the earth, and above and under the earth, becomes his servant. All the elements serve him. He has power over the sea and air—everything, himself included. But, unfortunately, he knows more about everything on earth and in heaven than he does of himself or of self-control. Hence the cure of consequences of no self-control; sickness, pain, premature death. And all collateral sequences—such as crime, war, and delayed civilization—are farmed out to doctors, lawyers, priests, politicians, statesmen, and militarists, with the results as we see; verifying the adage: "That which is not anybody's business is nobody's business." Hence the modern bedlam, misnamed civilization. There is much wisdom in the old saying: "If you want work well done, do it yourself." This is especially true concerning health and building a moral mind. There can be but one formula—namely: Know thyself, and then develop self-control.

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By understanding the laws of life, man may use these laws to conserve his own life, and add to his power to live to more than double the present average length of life—how long must this remain an undeveloped vision? Dreamers say forever; but we must do more than dream. We must know the laws of life, their possibilities and limitations; and then we can imagine and dream with faith. Faith without works—knowledge—is vanity, ending in physical bankruptcy, or idiocy, or insanity.

As before stated, man has turned over to doctors and priests the care of his body and soul, delegating to them a function that by nature belongs to himself; namely, the study of self. This, in actuality, amounts to bartering away his self-control for a mess of pottage. For the pain of unwise self-indulgence his advisers give him palliation. What does he get, in the line of education, from these traffickers in human health and happiness? He is taught that disease is an entity over which only science has control. As for the sins he has inherited from Adam, they have all been atoned for, and he can participate in the immunization, if he prays with faith. When his faith runs low, instead of working for it, he prays for it; and he is not always sure that his prayers are granted. Then this doubt enervates and builds disease. This cure for human ills fails. If proof is needed, canvass the hospitals, reformatories, and penitentiaries, and it will be found that almost a hundred

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per cent believe in the vicarious cure; but their petitions have been turned down from their lack of faith. Faith, like vaccine, fails from imperfect quality or from faulty technique.

Few, if any, of the doctors are willing to admit that their cures are nothing more than palliation, falsely labeled cures. Why will the people not accept teaching that is not camouflaged with a lot of technique they cannot understand? There are no diseases, except those brought on from self-indulgence—lack of control of mind and body. Hence it should be obvious to sober, rational minds that there can be but one physician for each human being—namely, himself. Then the adage, "Physician, heal thyself," applies to man himself. There is an old proverb, true to life: "A man at forty is either a fool or his own physician."

After practicing medicine and surgery for twenty-five years, and then practicing without medicine and surgery for over thirty, the writer assumes that his opinions on the subject of health matters should be worth something to all people who desire information which will save them from falling into the hands of the palliating professions.

The writer has evolved a philosophy of disease, its cause and cure, which he has named "Toxemia"—the universal or one cause of all so-called diseases. This system has been worked out and proved in the past more than fifty years. It is to be hoped that all doctors will eventually adopt the system;

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for it is by far the most successful salvaging system for the reclaiming of human wrecks that has ever been evolved. The creator of the system has spent the most active years of his life in its development, and remained with it successfully, applying it until it is now known all over the world, practiced by many physicians, and imitated by many more. It is now left to successors, while the author turns his attention to the grander and greater work of preventing disease by educating those who have not yet wrecked their lives in knowing how to live to stay well and attain full efficiency of mind and body. Why wait to get sick? Why not learn to avoid sickness? Learn to enjoy old age.

Sickness is unnecessary. Those who are well should know why they are well. If they cannot give a reason further than that they have always enjoyed good health, and that their forbears lived to be old, they have no dependable knowledge, and no doubt they are building grief for themselves, which will appear at a time when they can ill afford to have a handicap.

The fact that ancestors lived to be old is a fine asset, but one that can be offset very easily by the rush and worry of modern business, or by our social pace, which outdistances that of our fathers at least three to one. There are many advantages of today over yester-years, but all of them are offset by the extra nerve-energy required to meet

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them. The automobile and telephone enable men to do ten times the business that could be done one hundred years ago; but these advantages are putting legs, lungs, skin, and digestion out of business. Competition keeps up high tension, and, to meet the demand, stimulants and stimulating foods are taken to excess. This soon builds more and more enervation, which checks more and more elimination, building profound Toxemia—the beginning of all kinds of symptom-complexes, or so-called diseases.

The desire for sense-pleasure is augmented by the suggestiveness of modern styles and customs. People generally are not individual, but are governed largely by herd-instinct and are slavishly class-conscious. There is, however, one salvation to the latter feature, and that is that it is functional and changes easily, so that disagreeable fashions of mind or body alter often. An example was our late spasm of loyalty brought on by the World War. When at its high tide, good, old-fashioned, stable loyalty was spurned as disloyalty. He who was not ready to sacrifice everything on the altar of his country—in fact, make a bonfire of the whole thing—was not a pro-country man, and was fit only to kindle the fire. If the war had lasted one year longer, there would not have been anything left of this country to salvage. Lesser and more trifling fashions pass rapidly; their brevity being their only virtue. These spasmodic

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fads and cults of the herd are its salvation. Monomania is dangerous—safety is in constant change. There is but one cure for the herd's periodic frenzies, and that is long in the future; namely: "Man, know thyself, and learn self-control."

So long as sense-promptings are the only incentive for action, the herd will head in the direction of the greatest noise and glare. This herd-instinct is understood by the fiends of selfishness, and it is commercialized. Advertising and salesmanship keep up the frenzy. The sequel is disease and early death.

Advertising and salesmanship of everything are a modern insanity, and they create legitimate and illegitimate wants. As the mind grows in keeping with that which it is fed upon, little by little the morale ceases to have any resistance; self-control becomes defunct; excesses become habitual; and the nervous system becomes so enervated that elimination fails to rid the body of the legitimate toxins (the waste-products of metabolism). These toxic by-products are retained, stimulating the heart and arteries, and are one of the causes of our increasing heart derangements, arterio-sclerosis, paralysis, and apoplexy. These are the diseases that cut men off in their prime, age considered—an age when the mind is ripening and should come into the greatest world-value. This is the saddest world-tragedy.

Endocarditis, next to gastro-intestinal catarrh,

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is the most common human derangement. Heart derangements are attracting the attention of the medical profession just now. It is said that a half million children are suffering from heart derangements, and that nearly half of them have organic heart disease. The tragic part is that one per cent, or five thousand, of these little folks die each year.

What is the cause of so much heart disease in children? The same Bible adage works today as in the days of old: "The parents eat grapes, and the children's teeth are set on edge." Parents go the pace, building neurosis; and, of course, the children inherit the tendency. Being susceptible—born with less resistance—they fall into their inherited tendencies earlier and earlier each generation. Children are dying of heart derangements which in the days of our grandfathers did not begin to show before thirty-five years of age.

To prevent diseases of childhood, it is necessary to go back to and correct the habits of the grandfathers and grandmothers; also the habits of fathers and mothers; and then begin with the birth of our present-day children and teach them poise from birth the hour they are born. This plan will be hard to carry out; for it is too late to work on grandparents, and the parents of today have lost so much of parental instinct that few are willing to give up *pleasure* for the sake of children. But we can work on the great-grandparents of the future by educating the children of today. If

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humanity had acted upon this hint, thrown out by O. W. Holmes years ago, concerning the influence of grandparents on children, we might have been two generations and a half on the road to reform. About the only way to reach parents is through their selfishness. If they can be convinced that their manner of living will certainly cut their own lives short from ten to sixty years, besides preventing them from developing full efficiency, a few may be persuaded to give up the ephemeral pleasures of the hour for those more substantial and far-reaching.

The world's palliating schemes are very hard to fight against. If the effects of bad, but pleasurable, habits can be cured or immunized against, why not have a good time and take the cures? Just so long as a pleasure-crazed world can be made to believe that disease is something apart from daily life—germs or something over which it has no control—it will not try to govern its frenzies, but go on ruining health and life, and, when suffering, stupidly take a palliative (cure), or have the offending organ cut out. And we boast of our "culture" and enlightenment!

In childhood, even at the cradle, Toxemia has its beginning, evidenced by catarrhal derangements of all kinds. Children's diseases are of a catarrhal nature. When free from protein (animal food) poisoning, the so-called attacks are simple; but when protein has been given to excess,

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the inflammation takes on an ulcerative or septic form from putrescent absorption from the intestines. What would ordinarily be a simple tonsillitis, because of an oversupply of protein food becomes putrescent or diphtheritic. Under the same eating conditions, a simple erythema evolves into a scarlet fever; a simple intestinal fever becomes a septic or typhoid fever; etc., etc. This may appear heterodoxical—truth often appears that way when offered to convention. However, after more than fifty years of watchful attention to sick people, and more than thirty years of that time giving no treatment except careful nursing and “watchful waiting,” superior results entitle my opinions to the respectful attention of minds capable of passing judgment. But who is to judge? How can minds be qualified to judge unless they, too, have seen the treatment carried out, or have had the experience the writer has had? It is manifestly unfair to dispute what one declares true who speaks from experience; “but ignorance steeped in selfishness and bigotry drives even the gods to despair.”

Toxemic crises—and that is what all catarrhal inflammations are—repeated for months and years, end in chronic catarrh of the nasal passage: ulceration, hay-fever, and other nasal derangements. Tonsillitis in time ends in chronic thickening and enlargement. Years of stomach crises end in ulceration, and later cancer. Catarrhal crises

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of the colon end in chronic ulceration, and later cancer. But why enumerate the acute and chronic states of all the mucous-membrane diseases? They all rest on the same basis—namely, enervation, faulty elimination, and *Toxemia*. There are but two types of catarrhal inflammation—simple and chronic. The chronic is built by many repetitions of the simple.

In tubercular subjects, toxemic crises, repeated and complicated by intestinal putrescent infection, in time infects the lymphatic system, causing adenitis—inflammation of the lymphatics, particularly of the lungs—ending in tuberculosis of the lungs. In the gouty subject, the ending of the same systemic derangement is rheumatism.

A chronic tonsillitis, endocarditis, gastritis, appendicitis, colitis, catarrh of the gall-duct or gall-bladder, and other localized inflammations; ulcerated teeth, pyorrhea, and rheumatism—all, or only a part, of these localized affections may be found in one subject; but the basic cause is one, and only one, thing—namely, *Toxemia* primarily. Then putrefaction, added to *Toxemia*, intensifies all symptoms. To cure, shall we remove the tonsils, appendix, teeth, and drain the gall-bladder? Doing so fails utterly to remove the cause! Relief may follow the removal of one or more of these organs, but it should be obvious to any reasoning mind that removing effects—if possible, all of them—must fail to remove the cause. And so long

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as the cause remains, the toxemic crises will continue, and organic change must follow. Cancer frequently follows the removal of fibroid tumors—sometimes ten years after an operation; and the surgeon is often child-minded enough to declare that he cured the patient ten years before.

The heart diseases of childhood or adults, or chronic derangements of other organs, or the ductless glands, or changes in any and all tissues of the body, *rest on one primary derangement—Toxemia*. To get rid of Toxemia, all causes of enervation must be discovered and corrected. All enervating habits of body and mind must be removed—then the enervation will be overcome. When nerve-energy is restored, and the eliminating organs remove the toxin from the blood, then slowly, but surely, the tonsils become normal, the bile is restored to the normal, and, if stones have formed, they will disintegrate and pass out through the bowels. Every changed organ will return to the normal, and full health will come to stay, if correct living habits are practiced daily. If, however, an important organ has been the victim of toxemic crises, until organic change has taken place beyond the possibility of a return to the normal, then only palliation can be given; but right living will give the greatest comfort and the longest life.

Very few people are normal; and the time to learn how to live to have dependable health, full

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efficiency, and long life is before disease makes it necessary. Rational people should see the wisdom of being taught correct living habits before careless habits have injured health, sometimes requiring years to get back to the normal.

Pneumonia is a disease that comes unexpectedly and takes many healthy (?) people every winter. The "flu" epidemic of ten years ago had a predilection for the robust (?)—so declared by many doctors. Epidemics of all kinds cause a greater mortality among the strong and healthy. These statements are as common as the phenomena that bring them out, and are the basis on which the uncertainty of life referred to in the first paragraph of this article is predicated. But I am compelled to dispute all such beliefs and statements. Such beliefs are a disgrace to those capable of reasoning—they are a libel on the integrity and stability of life, or power to live.

It cannot be declared too loudly nor too long that well people are immune; and that there is but one immunization, and that is health.

A gentleman in the fifties said to me not long ago: "So far as I know, I am in perfect health, except for a little rheumatism in my shoulders." He is a very good sample of superior robustness, as conventionally believed. Being prudent, he had gone to a clinician and had a "once over." He was advised, as a safety measure, to have his tonsils removed. Only a short time before he had had

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three teeth removed, to appease the medical Moloch. My visit to him was purely on business; hence my diagnosis was made through my sense-perception. He was profoundly plethoric; he had *Toxemia* of years' standing; he had cultivated so great a toleration for this form of stimulation that, were it possible to convey his inebriety to a normal man, it would be fatal in a short time. He had gastro-intestinal catarrh; all the mucous membranes were more or less involved; there was a constant putrescent intestinal infection, for which he had cultivated a large toleration. Nine hundred and ninety-nine human beings have passed over the divide in attempting to develop his toleration, while he alone of the thousand is left to tell the story. If he develops pneumonia this winter, he, too, will go. Should he put in practice correct living habits, learn his toleration, and respect it, he could add thirty years to his present fifty-two. What is true of him is true of thousands of active men from forty to sixty years of age. Common-sense care of their bodies is all they need—not some peculiar kind of food, not a disagreeable asceticism; no need of any fanaticism; just live rationally and sensibly, and learn moderation, and poise of mind and body—in any climate, in any altitude, and in any business in which one can maintain his self-respect.

Formulas to the mind become natural and sensible.

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## Standardization

By GEORGE S. WEGER, M. D.

*Redlands, California*

NEVER before in history has there been as much concerted effort to render man more efficient by standardizing his work. High-powered efficiency is the result of experience and experiment. Out of man's genius there have evolved method and system. Waste and lost motion are gradually being eliminated, and machinery is now teaching men skill, precision, and a degree of accuracy never before known and but vaguely dreamed of fifty years ago.

Demand is more exacting since knowledge of minute processes has become more universal. We read of standard equipment of a home, of a kitchen, of a Pullman coach, of a freight car, even of the railroad itself, as a complete unit of applied energy. We have standards of automobile construction, standards of materials used. It is known just what alloys of steel are needed in different parts to resist wear and tear, stress and shock. There are standards of education in elementary and preparatory schools as well as in colleges and universities. Various textiles are known to the trade by standardization. Food-stuffs are classified as to standard and prices fixed accordingly. Building materials and the struc-

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tures that result from an orderly arrangement of them are all standardized, and are cheap or expensive according to their standard of worth and merit.

Values of commodities of every description are fixed by comparison with certain accepted standards that may vary in different countries. Each country has its fixed or accepted standard of weights and measures, and its standard of money. We may have first class, second class, third class, or any number of divisions and classifications, each measured according to its value or worth as compared with a unit or standard or grade of known determination. Upon the universal knowledge of standards we carry on our commerce and trade efficiently and accurately. We bargain, buy, and sell with profit or loss according to information available by standardization to the buyer and seller, the producer and conveyor.

There are those who adjust conscience to single or double standards of morality. The elements of greed, selfishness, deceit, and dishonesty lead to sharp practices and distrust between individuals and nations. However, this does not alter the fact that there is an established standard for *almost* everything. One glaring exception is that pertaining to life and living. About the only standardized knowledge we have of this vital subject is that we are born, we live, and we die—that we have a life-span, arbitrarily fixed by statistics,

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of about three score and ten. We have standardized births and standardized deaths, but no standard of behavior for the interim. By common, unwritten, unauthorized, and unstandardized agreement between spokesmen and authorities, a desultory barrage of health advice is being laid down as a warning against man's abuse of some of his privileges. All too often what is offered as advice is found to be nothing but a smoke screen to cover up the defects or weaknesses of an ill-advised offensive movement.

There is no unanimity of opinion as to what constitutes a standard existence, or a standard mode of living. Neither good habits nor bad have been standardized or evaluated at their actual influence, whether for good or evil. In order to proceed rationally to write the formula, it is imperative that authorities agree on the premise that man is responsible for his diseases and discomforts, and that certain habits are conducive to ill health. Good and evil must be contrasted. Negatives and positives must be isolated and catalogued.

A good way to make a start in the right direction would be to take the life history of an average man, including parental heritage, environment, temperament, disposition, occupation, and social, domestic, and economic life. In this way can be determined certain physical predispositions, idiosyncrasies, and tissue tendencies, as well as quali-

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ties of character, intelligence, morality, and ethics. Having determined these points, it is possible to set down a list of desirable attributes and behavioristic tendencies that such a man could cultivate to win the respect of his family and fellowmen. These qualities could be classed as virtues, among which would appear the following: love, tolerance, industry, intelligence, modesty, poise, justice, honor, virtue, moderation, sobriety, regular habits, morality, charity, benevolence, unselfishness, truthfulness, kindness, dependability, loyalty, and the whole list of true Christian fundamentals leading towards the ideal. One may possess these virtues and still be inconspicuous and several degrees removed from saintliness. Certainly, to some degree at least, a man who can be so catalogued has potential health of a moral and spiritual as well as of a physical nature. A full measure of goodness may spring from the practice of but one of these commendable qualities.

Now let us set against these superlatives their exact opposites, and put them where they belong—in the column of evil or bad habits—hatred, anger, envy, jealousy, intolerance, laziness, ignorance, vainglory, fear, lack of poise, injustice, dishonor, immorality, licentiousness, lack of restraint and self-control, irregular habits, gluttony, drunkenness, lack of sympathy, disloyalty, dishonesty, untruthfulness, covetousness, and the whole, long list of unchristian thoughts and acts. This is not

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a sermon. To the thinking mind it is already obvious that there may be no real difference or distinction between moral and spiritual laws and the laws that so intimately affect our health.

There are many dissections to be made in each of the faults we have pointed out. Every one can be subdivided. Every one is a trunk from which many branches grow, and each branch lends itself to further division. For instance, a man lacks self-control, self-discipline, and the virtue of moderation. He may demonstrate gluttony, drunkenness, or licentiousness; or, as is quite common, all three. The branches of the tree of gluttony may be named: overeating at mealtime, eating between meals, eating to excess of food known to be harmful, eating ravenously; in fact, keeping oneself continuously drunk on food. Gluttony we could call bad habit Major Number *One*, which would lead to drunkenness as bad habit Major Number *Two*. Either alone or combined, they lead to excesses of other kinds—to overindulgence in tobacco, coffee, tea, liquors, condiments, spices, and the whole list of gastronomic misadventures. Frequently associated with these is licentiousness as Major Habit Number *Three*. Such habits, legitimate or otherwise, are ruinous to morals and morale. One can thus go through the list of a thousand habitual practices and easily separate the good from the bad.

The next step in the attempted standardization

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is one of appreciation of values. Just how does the good habit offset the bad, or vice versa? Does the sum of good habits outweigh in effectiveness the sum of the bad? Does any single bad habit outweigh all of the so-called good habits taken collectively? How much does it cost a man, otherwise possessed of a fair average of goodness, to be a drunkard, either periodic or habitual? Bear in mind that the object is to determine habits detrimental to health alone. Almost everyone concedes the very evident fact that gluttony, drunkenness and licentiousness are disease-building, that they shorten life; and that misery, pain, and inefficiency inevitably result in greater or lesser degree.

These are examples of physical indulgences. Emotional transgressions are evils of no less importance; in fact, we have come to believe that the latter should head the list. There are many majors in this list. Worry is one, and it is ruinous. A person cannot digest or assimilate food while indulging a major worry, or a major fear, or anger, or hatred, or disappointment, or uncertainty. A man harassed by his own reactions, who partakes of food before he has neutralized or conditioned his reflexes to his feelings, is bound to suffer sooner or later. The effect is seldom immediate; in fact, it is usually remote. Nevertheless, a toxin is stored; and some time, like murder, it will out.

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This brief outline of good and bad habits leads to discernment, and thus to conclusion. One column, in black ink, designates the good. The other, in red ink, is conspicuous of evil.

Now, when (if ever) all authorities agree on the real cause of most of the illness that is prevalent today, we shall have at least an approach to standardization. Even if one-half of our authorities, presumably controlling one-half of the lay minds on the subject of health, are in accord, there will be little difficulty in having a standard adopted that will become universal within a reasonable time. The safety, the well-being—yes, the very life of the nation, its industries, and its development—depend upon future agreements. The present state of uncertainty, if not of actual discord, must give way to enlightened understanding of the simplest of truths. High-powered, scientific attainment is showy, dramatic, fascinating, mysterious, and almost incomprehensible.

We must step back a bit and get in step with the untinselled, the unostentatious. The truth needs no props of title, wealth, position, prestige, organization or politics to support it. The truth is, and it operates for or against us whether we believe it or not, whether we recognize it or not. Having a fixed standard of habits as these relate to health and disease, every thinking person who is willing to humiliate the ego will be able to give himself a rating.

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The adoption of a fixed standard of human behavior and habits of thought and action does not imply an inexorable law of either religious or scientific asceticism. We are not yet ready for a millennium in reform. We could not at present survive the travail of rapid transition to an ideal state. People would adopt and conform to a newer conception according to their intelligence. Education is progressive. Standardization is the order of the day and the only hindrance to adaptation is the lack of unanimity of understanding of cause and effect. We are too busy to think about health standards while we are studying the standards by which we enrich, feed, clothe and entertain ourselves in approved and modern fashion.

There is a decided tendency toward unification and the proper association of ideas. Compromises are being effected between hitherto opposing forces and interests, with some, of course, still bound by the fetters of convention and prejudice. For example, our attention was called to a speech recently made before a representative body of men by one of the leading speakers and writers on medical subjects. The Doctor denounced and ridiculed the practice of moderation in eating, drinking and smoking as recommended by so many of our more farsighted professional brethren. He advised free and unlimited indulgence in any kind of food at any time. Of course this was inspired propaganda meant to counteract the wave of reform in which

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laymen are taking the initiative at the present time.

Other professional men of even greater reputation, men connected with our greatest universities, take the opposite view. They prove by exhaustive study, research and experiment that extravagant indulgence of the senses, especially in food, sugar, liquor and tobacco, is ruinous to health.

These widely divergent opinions are heard and read by many people and both sides are held in respect by their professional colleagues. Both cannot be right, even though their audiences are equally impressed. This attitude is a form of double standard and therefore no standard at all. Whom are we to believe? Echo answers, "Whom?" In our opinion the first mentioned lecturer knew that his advice was unsound, therefore he was dishonest. He was a special pleader in a special cause and therefore his remarks must be considerably discounted.

The proponents of moderation have the indorsement of rational thinkers, both within and without the profession. These have the support of the laws of reason, common sense, morals, ethics, the civil code and, last but not least, the tenets of the good book that binds in a common though somewhat quarrelsome brotherhood the entire Christian world. No higher principles have ever been enunciated for man's physical as well as spiritual up-

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lift. Living and thinking are therein standardized. All Christian denominations have the same background. The fundamentals of every creed are alike and standard; and no controversies, splits, branches or factions have altered the meaning or intent though man has placed a variety of interpretations on nonessential doctrines. It is our privilege to conform or not, as we please. The nonconformist does not alter the law or affect the standard. We ourselves pay the price if we do not measure up to a certain physical or spiritual standard. No one is exempt from the rule though many, even doctors, are foolhardy enough to think that they can wave a magic wand and set aside the law for themselves and their followers.

It is true that we cannot all see alike. Our perspectives change with our opinions as we rearrange our prejudices. It is difficult and, at the present time at least, impossible to standardize truth or any part of it because we place so many interests above health even when we know ourselves to be ill or skating on thin ice. By all means let us keep on trying to classify our habits so we may distinguish the good and the bad. From such knowledge must come a standard formula for right living. Then our statistics and much of the existing order will change as marvelously as the economic order has changed in the last twenty-five years by standardization.

Germs, contagion and miasma must be kept in

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mind, of course. However, these agencies have been *in the limelight* long enough. By comparison far more diseases are autogenerated within the human organism than can be ascribed to germs. In none of the degenerative diseases that signify ageing do germs play anything but a minor part. When vital reserves are each day depleted to such an extent that they cannot be restored during the hours allotted to rest, relaxation and sleep, we have the foundation for disease. Enervating habits, then, must first be recognized. When these are overcome or modified, improvement may be expected. Such improvement will last as long as the individual continues to respect his limitations. Should he return to his former enervating habits, he will soon experience a retrogressive change. The responsibility for health rests, in the final analysis, with the individual. The immediate necessity is a better understanding on the part of the physician so that the layman may be educated rather than confused and left to grope blindly in the dark, as he is doing today.

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*Fear enervates; Toxemia follows; after which any so-called disease may start. Then complicate it by "regular treatment," and "Say, boy!" you are in line for any unusual usual disease.*

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## “Father Victory” Is Ended

BOSTON, November 23.—Georges Clemenceau, veteran French statesman, who died in Paris, Sunday, held toward death the same fearless attitude that he did toward life, and advised others to learn to accept it “as we find it.”

The last chapter of his autobiography, “In the Evening of My Thought,” completed just prior to his death and published here by Houghton Mifflin Company, revealed the aged “Tiger’s” opinion of death as “dreamless sleep.” He watched its approach complacently and with complete imperturbation.

The chapter entitled “And Hereafter” disagreed with orthodox views regarding life after death, and criticized as lacking in “balanced judgment” those who found such views necessary to their happiness on earth.

“A dreamless sleep—that is, a purely negative state of unconsciousness—is all that we can anticipate of death,” he wrote. “That is not very terrifying. An absence of pleasure; an absence of pain. To dread such a state surely indicates a lack of balanced judgment, since we enter it, by no means without satisfaction, at the end of every day.

“When we have completed our daily tasks, do we not seek to recuperate in sleep? Death is no more and no less than sleep. In the evenings, everyone looks forward to the approaching hours of unconsciousness. Insomnia is considered an unsurpassed evil. How senseless it is, then, to inveigh against a state the rhythmic return of which we value so highly!”

Clemenceau would not be misunderstood, however, in creating the impression that he prized unduly the state of

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unconsciousness called death. He said: "It would be paradoxical for me to maintain that life is a temporary woe, and death the supreme state of happiness. I do not in the least believe it. I fully appreciate the great achievements of consciousness with either attendant and inevitable sequence of joy and sorrow."

Clemenceau, the world's most pronounced eccentric since Schopenhauer, died November 24, 1929. He had been predicting his end for thirteen years. September 3, 1916, he wrote: "My days are numbered." Not a very good guess for a man seventy-five years old! He was educated to be a physician. Regular physicians are rather poor guessers. If his professional knowledge had been of causes and not of effects, he would have known that his pessimistic prophecies were based on functional derangements of his digestive organs, and that such effects always come from but one cause—*overeating*. He never knew much about poise; hence he suffered greatly from enervation. All his life he had France on his back, and, like a nervous mother, he was full of fear and apprehension lest the bogies would come and carry his baby away. He had an iron constitution—one that could have lived and been busy for a hundred and twenty years; but he wore himself out in three-fourths of that time. No doubt he would have lived a while longer, and died rational-minded, if digitalis and morphine had not been given him, instead of omitting food. He had no

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pain that going without food would not have relieved; and this relief would have rested his heart and relieved his kidneys. There should be no excuse for the use of drugs—they kill the old and the very young. There is not any suffering that cannot be controlled without drugs; and there are no drugs, from the simplest to the most powerful, that are not more or less harmful.

The "Tiger" enervated himself because he had no poise. All mechanism must have control, to secure the greatest economy of power.

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## Secretary Good

SECRETARY GOOD'S relapse, coming after optimistic reports from his doctors, reminds you that NO FOOD should be the rule in cases of fever, indicating a toxic condition.

Secretary Good's temperature was high; his body was fighting desperately against poison, and eliminating it. "Then," you read, "he took nourishment for the first time."

He took the nourishment, and immediately his condition changed for the worse. It did so inevitably. The body cannot, at the same time, absorb nourishment and eliminate poison. One task is enough, for a man low in strength.

Doubtless the usual course was followed. The patient is feeling a little better. Those that love him are distressed because he has had no food for several days.

Food is given when it should be sternly withheld, and

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the relapse comes, the unnecessary and very hard work of digestion and food assimilation having been added to a body already overworked.

Doctors too often yield to family anxiety, based on the foolish belief that a man fighting poison in his blood needs food "to keep up his strength." He needs water, rest, quiet. Food is only more poison, and many that call themselves doctors do not know it.

Any man in average condition can live on water for twenty days or more without serious injury. Remember that, if someone tries to feed you when you have high fever or any indication of a septic condition.—ARTHUR BRISBANE, in *Chicago Sunday Herald and Examiner*, November 17, 1929.

I received many clippings from as many friends—duplicates of the above.

The days of miracles have not passed. Hundreds of readers of Brisbane's column rejoiced at the (apparently slight) change of medical opinion. One friend writes: "If I had been blindfolded and asked to guess who wrote the above-quoted paragraphs, I certainly would have declared: 'It is someone who knows his Tilden onions.'"

But, friends, do not forget that thousands groaned at seeing evidence of mental degeneration on health subjects in their idol.

The beginning of Brisbane's medical degeneration was the death of one of his most admired doctor friends in New York. Until he died, Brisbane maintained a most rabid orthodoxy.

A short time before Secretary Good died, the

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paper stated he was able to take a little nourishment. I made the remark to my wife at the time: "Now watch the patient go down." This is such a common occurrence that the dullest minds should have observed it; but the majority of people are too food-drunk to reason on cause and effect, and they, like the physicians who prescribe "food to keep up strength," are delighted when a notable or distinguished patient is able to "sit up and take a little nourishment."

Queen Victoria ran the gamut for an indefinite time of being able to "take a little nourishment," followed with relapses, and with the sequential reports that "the queen is rallying"; then a few hours later: "There is no hope." Each hopeless period would be followed by a rallying, and the queen would be able to "take a little nourishment." This program extended over a period of time sufficiently long to produce international hysteria. She had an excellent constitution, and fought her disease and treatment so hard that any reasoning mind should have been able to see that, if she could have been left alone, she would have recovered, because there was not very much the matter with her, except gastro-intestinal indigestion plus malpractice.

Her grandson, the king of England, in his recent illness was handled very much the same way. All of England ought to know by this time that he always improved when food was omitted, and al-

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ways had his relapses after being able to "take nourishment" according to prescription. In my writing for the past thirty years I have mentioned this medical comedy-tragedy many times, and I am delighted to know that one of our prominent newspaper men has at last caught on.

As Brisbane says, "no food should be the rule in cases of fever, indicating a toxic condition." There are no fevers that are not produced by a toxic state, but there are varying degrees of toxic poisoning. The prevailing *Toxemia*—the fundamental cause of all diseases—is brought about by pronounced enervation, checking elimination, and causing a retention of the waste-products of metabolism. This is the kind of toxic poisoning that is meant in my philosophy, which I am pleased to name "The Philosophy of Toxemia," and should not be confused with septic poisoning, and the many types and degrees of infection.

The toxin poisoning that carried off Secretary Good was, in the first place, *Toxemia*, plus gastrointestinal derangement diagnosed appendicitis. Indigestion is often followed with a painful state of the intestines, due to gas distention; and this is the excuse for nine hundred and ninety-nine appendiceal operations out of every thousand. Sometimes these operations are followed with septic infection. The following item indicates the cause of death:

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Good has been able to take practically no nourishment since the operation. The robust vitality which favored him at the outset has been undermined by an unbroken fever and the spread of the peritonitis infection.

Dr. John Finney, famous Johns Hopkins surgeon, left the capitol today after assuring Mrs. Good that her husband had received every attention which medical science and the high devotion of the army physicians could provide. He agreed apparently with the opinion of the consultation that rest alone offered hope for the recovery of the sixty-three-year-old cabinet officer.

Mr. Good's robust constitution was able to bear up much longer under the stress of septic absorption than average victims of similar surgical mistakes. One hundred per cent of similar operations, with similar surgical neglect following, *die*, Dr. Finney's statement to Mrs. Good to the contrary notwithstanding. The "famous surgeon's" statement was ethical hyperbole—a protection that all surgeons need at times, when distinguished patients attract so much attention that embarrassing explanations must be made.

If the infection were understood, and immediate attention given by opening up and washing out, and drainage established, recovery would take place; but where those caring for such patients hesitate to open up, for fear that the original operation will be considered defective in technique, they are sure to get into trouble.

The infection that results from decomposition of food in the bowels may be severe or not, depend-

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ing upon the food. Animal food in a state of decomposition turns loose a putrescent gas that is infectious—the kind that develops diphtheria in children, and also develops in the throats of scarlatinal patients a putrescent ulceration similar to diphtheria, if not identical with it. Where intestinal ulceration develops in typhoid fever, the outcome is septicemia—septic poisoning—that ends the patient's life. All low grades of fevers, and the last stages of tuberculosis, cancer, etc., are of a septic character, and the mortality is one hundred per cent. Prevention is the only cure.

The high temperature in Secretary Good's case before he had his relapse was due to feeding, which always intensifies the septic infection. The septic infection in his case came from the putrescence absorbed from the septic wound. Food intensified any infection, but in the surgical septic state good food, bad food, no food, or much food, will not stay the doom of such patients. They must die, unless the septic poison is drained. It was too late when the relapse came; for Secretary Good's blood was saturated with septic poison. Valentino went out in this way with just such treatment, and hundreds of others are going the same way every year. My friends will believe what I say, and my critics will pretend not to believe anything I say.

The septic poison that kills in surgical cases is the same that is used in vaccinating babes and school children, under the delusion that it prevents

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smallpox. The only reason why more children do not die of septic fever is because the poison is met by nature in a determined resistance—congestion builds a wall of induration that prevents absorption of the septic material. The fight is great, as anyone will attest who has seen “a good take.” All the “take” there is, is nature warring against a deadly enemy which, if successful, will develop blood-poisoning—septic fever.

The vaccine introduced into a scarified bit of body surface irritates the skin wound and brings on congestion, redness, swelling, and inflammation—nature's way of repelling threatening invasion. If the enemy breaks through the first line of defense, a greater line of defense is built. Should the child have low resistance, and “feeding to keep up the strength” be pushed, septic poisoning may overwhelm resistance, and death must follow. Brisbane thinks he can see the folly of feeding in a case of septic fever; but if the septic fever is the result of infection following an unskilful operation, he should know that the first and most important procedure is to procure drainage for the pent-up decomposing fluids in the wound made by the surgeon in removing the appendix. There is no hope from even a perfect treatment with drainage neglected. Can Brisbane see the similarity of the two infections, and continue to believe in such illogical prevention as poisoning a child with deadly septic matter to render it immune from a

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disease which it would never develop if rationally cared for? Brisbane and his medical oracles have a lot to learn before they begin to shoot straight in the line of common-sense on matters concerning cause and proper care of disease.

Taking nourishment by surgically septic patients causes more suffering than necessary; but it has nothing to do with the death—septic poison needs no help in destroying.

I have been writing on this subject for thirty years, and it is surprising that so few people know anything at all about the danger of eating when there is simply an infected state from gastro-intestinal indigestion. It is impossible for a patient to throw off infection when nourishment is taken daily. Many people are sick from simply a cess-pool state of the stomach and bowels. Keeping this condition developing from the daily intake of food causes thousands to die every year. All that the majority of them need to do when in this condition is to stop eating, lie down and keep still, wash out the stomach and bowels, and keep the body comfortable. Then, when the symptoms have all passed away and the patient is comfortable, break the fast by giving fruit juices, and gradually come into other foods as the organism can receive them.

It would be worth something to me if I could find out where Brisbane got the information indicated by the paragraphs that I have quoted. It is identically the same stuff, somewhat jumbled, and

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ill-matched, that I have been preaching for years. If he has a doctor friend who has "put him wise," I can say, without the prospect of successful contradiction, that he got his discordant information or misinformation from my writings, or from someone else who has become somewhat familiar with my theories. There are very few who have a clear understanding of *Toxemia*—infection, surgical sepsis, typhoid fever, puerperal fever, *et alii*; all basically the same.

When people are uncomfortable in any way, not in a state of toxic or septic poisoning, they should stop eating. This will stop building disease, and they will not become toxic or septic.

The diseases "peculiar to children" invariably have their origin in the stomach and bowels, from improper eating, improper food combinations, overeating, etc. As soon as symptoms of indigestion manifest in discomfort of any sort—irritability, bad breath, coated tongue, slight fever, etc.—parents should keep them out of school, keep them away from food, wash out their bowels, and be sure that they are all right before they start them back to school. To prevent recurrences, parents should learn the best way to feed their children. And certainly they should not consent to school lunches of crackers and milk. Milk is a protein, and starch and protein should not be given to children in the same meal day after day. Where it is, children fed in this way will have more or less

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sickness every year. Such feeding builds epidemics.

Brisbane emphasizes the septic state a little too much without defining the types. We can have a very high fever from intestinal indigestion and constipation without sepsis, but we shall not have a high fever very long without a septic state starting up. We should distinguish between toxic poisoning of acute indigestion and the septic fever following surgical operations—a true surgical infection. The former is comparatively mild; the latter, lethal.

Brisbane has a long road to travel before he is rational on all medical ideas. Today, November 24, just seven days since publishing his opinion of the treatment of Secretary Good, he says:

If you go rabbit-hunting and happen to kill one, do not cut it open without rubber gloves on your hands. And do not allow your children to play with the feet, ears, or any part of the rabbit fur. Wild rabbits are now infected with tularemia—a most dangerous disease. Children, human beings, contract it easily.

This is in keeping with a great deal that he has said along the same line in times gone by. It indicates that he still is very “regular” in his opinions about the danger of being poisoned by germs. If the knowledge he wishes to convey by that item had any truth in it, what would have become of the children in this city in days gone by, when thousands of rabbits have been shipped in for the pur-

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pose of feeding the poor people? The rabbit has been used as food from time immemorial, and such an item as the above, if taken seriously, is capable of doing the people a great deal of harm by cheating them out of an opportunity of getting cheap food when food is scarce.

Tularemia is supposed to be an infectious disease caused by *Bacterium tularense* transmitted from rodents to man by the bite of a blood-sucking insect or by the handling of infected rodents. My advice to the people is to eat rabbits whenever they feel like it and as they have been doing. A rabbit may be diseased; so may hogs; or beef cattle, or other edible animals; and there is neither sense nor reason to start up a hullabaloo about a very rare disease of rabbits. The rabbit's foot has been a panacea for bad luck, and has been carried in the pocket and in the bosom of thousands of people who believe in cures and luck. There is not so much danger of children developing tularemia as there is of their developing tonsillitis or diphtheria after Thanksgiving dinners.

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*The laboratory man discovers effects, and he treats effects. He cuts out goiters, tumors, tonsils, appendices, gall-bladders, and operates for removal of many effects. Does he cure? Never! He vandalizes, and teaches a pernicious doctrine.*

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## Man Is Animal First, Then Man

**M**AN is the sum of a complex of organs. These organs each have an individual work to perform. When all are normally functioning, and the stress of life is equally distributed on all, and not unusually great, it may be said that an individual so fortunately synthesized is one hundred per cent normal—in full health—and that his life's expectancy, barring accident, will range from one hundred to one hundred and twenty in active service.

The organs are divided, according to their functioning, into secretory and excretory. The secretory are divided into those with ducts and those that are ductless.

The two dominant functions of organic life, from ameba to man, are nutrition and reproduction. When these functions are reasonably conserved, health and happiness will be the rule, and not the exception as now. This is a truism, even if it is made vapid, insipid, and stupid by modern scientific delusions and hoary superstitions.

Modern medical science refuses to build solidly on the biological fundamental above stated—namely, that health and long life rest on conserving nutrition and reproduction. Indeed, it has built a spectacular theory and practice of healing,

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based on the erroneous assumption that disease is inevitable. This assumption is a legitimate birth-right or throw-back from its hoary ancestor—the superstition that mankind is doomed to disease because of “Adam’s fall.”

On this theological boggy the so-called science of medicine has erected a conglomerate symptomatology on which it undertakes to do battle with a heterogeneous therapy which baffles and dismays no one more than the profession itself. In this psychological kaleidoscope the profession sees nothing but order and beauty. So self-satisfied is it that it cannot be induced to analyze the true cause of an order and beauty which cannot be duplicated, and it continues to chase the rainbow of its own making. Delusion is a hard taskmaster. Commercialism is the only palliative.

Modern medicine stands pat on its assumption that it is scientific. This should be conceded; but it has gone so far in sciencizing that it has dehumanized man. It has made man inanimate by ignoring his self-curing, self-healing attributes, and has assumed the impossible power of curing and preventing disease without knowing its cause. Science cannot vicariously substitute for organ or function. Yet the most erudite play at organic therapy, and preen their ego with the oil of scientific complacency. In attempting to do so, health, and even life, are obstructed. This fact should be obvious to all; for proof is to be seen everywhere.

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The so-called science of medicine is a coarse animalism. *Egomania* is antidotal to contemplation and reflection.

Man—animal—is self-developing. There can be no substitution for nutrition and reproduction. These functions are attributes of the subconscious workshop of nature, and conscious life is obstructive when it assumes to dictate. Giving vicarious secretions is temporizing without a thought of cause—it is pseudo-science.

It is the exclusive prerogative of the animal to eat, reproduce, and die. The cave man, the cannibal, the uncivilized man, has little of which to boast over the ordinary animal. However, there is a line of distinction between man and animal; namely, "animals bind space." That is, they reproduce and continue in space, and carry on automatic memory or instinct. Man who *has built mind*—if he has created anything, if only a stone ax—is "time-binding." He remembers, and imparts his experience and memory to those who follow him. Philologists (Max Müller for one) have declared that articulate speech is the distinguishing trait between man and animal.

Primitive man is clannish. The members of the clan bring food, and all feast together, instead of selfishly hiding away and eating.

Mind, in developing, gradually evolves morality. Self is first. Animal man is unmoral. Responsibility is the beginning of morality. Man

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leaves animal behind as he overcomes selfishness. Complete unselfishness is to be recognized by a life of service. Self is left behind as man ascends into the rarefied atmosphere of moral obligation. Religion, as yet, is heavier than air, and much of it is gravitational and subterranean.

Some live selfishly until they have amassed a fortune; then they cultivate generosity, which often means investing in the future. The now is safe, and good business policy makes the future safe without jeopardizing the present. Large contributions buy absolution. It is well to keep the Deity under obligations. Big business is jumping so rapidly that we may look for an infinite trust absorbing all earthly interests except the Voltaire, Paine, Ingersoll, Ltd., combine. The infinite trust will own all space between earth and heaven. Air lines will supersede Charon's water-course; the river Styx will be drained, and the bed of the river converted into a sunken garden.

The leopard's spots of selfishness are camouflaged, but the discerning are still able to see them through the cloak of generosity.

Service—real service—has no ulterior motive. Then it can be said that man, through mind, has metamorphosed out of the animal man into the moral man. The moral man—the man who has overcome selfishness and egomania—needs no creeds and religions—prophylaxes, religious immunizers. The moral man saves himself by saving

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others. Conversely, he damns himself by damning others.

Giving in the name of charity is not service; for it ends when "enough" for the moment is given—when the physical is served, palliated. Real service has no beginning and no ending. Its ultimatum is teaching all who are in physical and mental need how to help themselves—a charity that can never end. No wonder a rich man—or a poor man, for that matter—finds it difficult to get through the eye of the needle of understanding.

Knowledge of self is pre-eminent, but selfish specialism has caused man to neglect the "god" of his salvation—the God in whose image he is made. Consequently this vital knowledge is delegated to unworthy stewards, who cut away organs instead of removing causes of perversions.

The following is to the point:

Chicago, September 29.—Condition of Professor Albert A. Michelson, noted physicist whose measurement of the speed of light by means of long tunnels and refracting mirrors brought him world-wide renown, was reported critical at a hospital here tonight. Professor Michelson, who is seventy-seven years old, failed to recover, as expected, from a bladder operation, and pneumonia set in. He is head of the physics department at the University of Chicago.

Riches are not confined to material acquirements. Professor Michelson is rich in knowledge of physics, but was poor in the knowledge of the

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normal functioning of his own body. He knew nothing about keeping the organic functioning of his body synthesized, or, in common language, preventing the stressing of certain organs, perverting their functions and causing so-called disease. Man can be rich in knowledge, yet poor indeed in self-understanding and self-protection.

Secretary Good was a wise man, but his knowledge of self did not save him from *moronism* in the form of surgical insanity.

Specialism has left man ("Man, know thyself!") out of the reckoning, resulting in the ridiculous incongruity that we have a world full of wise men—men of erudition—who are as helpless as babes when uncomfortable or sick, not knowing what to do for themselves. Thousands die annually because they do not know anything about self-protection. It is a prerogative of man to know himself; but he becomes swallowed up in the affairs of life, and has delegated the care of his body to a profession so commercialized that every patient becomes an asset to be utilized for profit. "Man, know thyself"—find teachers, not doctors. The science of medicine is not out of the animal age. When it is, it will cease doctoring and begin teaching. Knowledge may be of advantage; wisdom may make an ass out of a fool; understanding converts an animal into a man. There are many wise people, but very few men of understanding.

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Again I beg the reader to read carefully Dr. Grondahl's article in the August 23, 1929, *Science*, and in this connection the last paragraph on page 182. Think of germs as the evil spirit, and the reason for their evil influence today and not yesterday; for they are ubiquitous. Learn of the doctor how to think—shoot straight mentally:

Physics has done a great deal to bring about this state of mind, and it is of immediate and direct practical advantage in industry. The industrialist, whether he is the financier, the engineer, or the shop man, has faith that nature is orderly and that he can control the process in which he is interested. He is certain that, if a process which was satisfactory yesterday goes wrong today, it is because conditions have changed. He has no fear that some evil-minded person's curse or the influence of an evil spirit has caused the trouble; so, calmly and without fear, he goes about determining by observation and experimentation what it is that has gone wrong. We usually call this process "shooting trouble"; and just imagine, if you can, the state of mind of a shop man who believes the cause of shop trouble is to be sought in the supernatural influence of his enemies or of evil spirits. When things go wrong, he has to close down until someone who was doing the damage recovers from his indigestion or otherwise acquires a better humor.

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*Children of neurotic parents should not be allowed to take any extra work when going to school. If they keep up with the school work, they are doing all they should.*



## HAPPY NEW YEAR

**G**OOD wishes are often sweet nothings; often and often they are accompanied with gifts that the donors can ill afford to give and the recipient cannot afford to accept for it obligates him to reciprocate, and when the good wishes are exchanged, both have something that neither need nor want. The whole scheme is childish and conducive to enervation and ill health building.

Knowledge and understanding are gifts that do not obligate.

Good health and long life are the most important possessions. I cannot give either but if I impart understanding of how to live to secure health and long life, I contribute to continuous happiness without obligations.

Self-control enables one to enjoy all the gifts of nature within health limitations. To respect limitations in food and all the enjoyments conventionally allowed, gives freedom from disease and easily doubles the present average length of life.

J. H. TILDEN.



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## Tilden Cookery

by F. B. T.

WE HAVE had several requests during the last few months for suggestions regarding the eating habits of people in the different walks of life.

First and foremost, it should always be borne in mind that it is impossible to lay down hard and fast rules regarding the eating habits of different people. No two people, even among those of the same occupation, have the same food limitations. There are a few general rules and suggestions which may be followed, but each individual must find out for himself the quantity of food he can take care of well, the best time of day for him to eat his light and his heavy meals, and what combinations of foods he can digest the most easily.

Having secured this information, if he will respect these limitations, there is no reason why he cannot have good health.

No two people have the same dispositions. One may be well poised and not inclined to worry. This individual can digest and assimilate more food than his nervous, worrying partner. It is very easy for the well-poised, optimistic person to take on surplus flesh, even though he may not eat so much food as his nervous, worrying friend.

To set down rules for the eating habits of peo-

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ple of a sedentary occupation is foolish on the face of it; for there are obese, thin, tall, short, nervous, irritable, optimistic, and pessimistic people, all carrying on the same occupation.

There are those who will consider their work as exercise, and again those who are willing to exercise in addition to their work.

So long as there is worry and apprehension as an every-day habit, the idea of ever having perfect health—comparatively speaking—may be dismissed from the mind. More harm comes to physical well-being through worry and fretting than through improper food combinations. Therefore, it behooves us to get busy, investigate ourselves, scrutinize ourselves for just twenty-four hours, and see how much unnecessary worrying and fretting we do. We venture to say that most of us will be surprised at the result of the self-investigation.

Then the first thing to be thought of, even before consideration is given to food and proper food combinations, is to become poised in mind and body. When this has been accomplished, the individual may find that he can take care of the food he is eating without any trouble. Of course, self-control is also necessary.

It is necessary to preface any remarks and suggestions regarding a line of eating for people of the various occupations with the foregoing. Keeping this in mind, we shall have something to say

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next month regarding those who are employed in sedentary occupations.

MENUS

*Breakfast*

Shredded Wheat—Butter  
Prunes—Teakettle Tea

*Lunch*

Vegetable Soup

*Dinner*

Broiled Steak  
Carrots—Spinach  
Combination Salad

*Breakfast*

Waffles—Butter  
Grapefruit

*Lunch*

Vegetable Soup

*Dinner*

Lamb Chops Broiled  
Peas—Carrots  
Fruit Salad

*Breakfast*

Shredded Wheat—Butter  
Grapefruit

*Lunch*

Apples—Milk

*Dinner*

Baked Hubbard Squash  
Beets—Cauliflower  
Combination Salad

*Breakfast*

Toasted Baking-Powder  
Biscuit  
Butter—Honey  
Teakettle Tea

*Lunch*

Fruit Salad—Milk

*Dinner*

Meat Loaf  
Parsnips—Cabbage  
Combination Salad

*Breakfast*

Toasted Whole-Wheat  
Bread  
Butter—Oranges

*Lunch*

Baked Apples

*Dinner*

Baked Potatoes  
Turnips—Canned Corn  
Combination Salad

*Breakfast*

Prunes—Milk

*Lunch*

Muffins—Butter  
Baked Apple

*Dinner*

Navy Beans  
Combination Salad  
Brussels Sprouts

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*Breakfast*

Prunes

*Dinner*

Cream Soup

Baked Fowl

Parsnips—String Beans

Combination Salad

Fruit Jello

*Lunch*

None

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## Question and Answer Department

*Question: Will you please tell me in the CRITIQUE what causes an ovarian cyst? All my life, any cold I have had has seemed to settle in my ovaries. Heat always seems to relieve this. Last month I was taken to the hospital to have my appendix removed, and when I came out of the ether I was told that one ovary had been removed with an ovarian cyst. Had they amputated my arm, I could not have been more surprised. Wasn't there some treatment for this? How will this affect my health, especially during change of life? And is the other ovary liable to have a cyst later? Is there anything I can do to strengthen my female organs?*

**ANSWER:** Ovarian cysts are brought on from chronic irritation and inflammation of the ovaries. Chronic catarrh of the womb, with obstruction to the exit of the catarrhal secretion, often leads to

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decomposition of these secretions and infection of the womb, the Fallopian tubes, and the ovaries. Infection from intestinal putrescence is liable to set up more or less infection of the reproductive organs. You say that when you develop a cold it settles in your ovaries. When you "catch" cold you have fermentation of food in the stomach and the bowels, which is the primary cause of all catarrhal states. Those who have the habit of catching cold should learn how to get well and stay well—I mean learn how to live so that health will be catching.

You say that heat relieves you. Heat relieves gas pains also. Many things will relieve; and if relief is all you want, you can resort to many things that give you relief. I do not believe in palliating. I believe in getting at the root of things—at the cause—and eradicating it; then there will be no more effects. The majority of people, however, are willing to palliate, and go on and on, until they have ovarian cysts, fibroid tumors, colitis, and a hundred and one other things. The people generally are busy building trouble for their future.

I see you have been to the hospital for an operation, and you had your appendix removed. Appendicitis is often diagnosed when there is catarrh of the uterus. You belong to that great class of people who eat to discomfort, and who feed the surgeons who are insane on the subject of operat-

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ing for appendicitis. You will not be any better. You are not the only person who has had an ovary removed, just because something had to be taken out when the abdomen was opened. Exploratory operations always leave the patient minus the appendix, and perhaps one ovary; then afterward, when she has the same old pain, she will be told that she is suffering from adhesions, which gives another and another and another excuse for an operation. Get wise and learn to be your own doctor, which is the privilege of any man or woman who has enough gray matter to receive the education. The operation that you have had may not affect your health. I do not not believe that an operation of this kind is often necessary, and people are seldom any better afterward. Your health will continue unsatisfactory, however. Why? Because you do not know how to live, and the same constitutional derangements are with you now that have been with you for a long time, and gave excuse for your visit to the hospital. Ninety-nine per cent of all these operations that are being performed are subterfuges, excuses, and make-believes. Sometimes they remove an effect, but a great many times there is not even any effect to justify an operation. Why shouldn't the other ovary become affected? You have not had anything done to correct your manner of living.

You want to know if there is anything you can do to strengthen your female organs. Yes, get nor-

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mal—learn to live right, and do it while you have a few organs left. The price you paid for your operation could have bought information that would have helped you to live for the remainder of your life in health. But if you are looking for somebody to cure you, there isn't any such thing. "There hain't no sich animal." You can, however, be taught how to live to give your body a chance to get back to the normal; then, if you continue to live rationally, you will remain well.

*Question: On several occasions I have awakened at night with cramps in the rectum; or perhaps it might be called a dull pain. The last attack was accompanied with a dizziness and fainting for a minute while in the bathroom. My health is normal otherwise. I have noticed this peculiar symptom after eating sweets. I have discontinued all sugar entirely, except honey. I cannot arrive at a definite diagnosis (except perhaps the habit mentioned). I should earnestly desire your comment.*

ANSWER: Too much carbohydrate foods—starch, sugars, etc.—often cause a congested state of the hemorrhoidal vessels of the rectum, create piles, etc.; but all the treatment that you can have locally applied cannot do more than palliate. If you desire to get well, you must learn to live correctly. Cutting out sugar will not bring salvation to you. Cutting out bad habits of living and thinking will permit your body to get back to a

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normal state. If your physician cannot teach you this, find one who can, and do not be too easily satisfied with health education—learn all you can about how to have health. All knowledge that is worth while costs something—it costs effort and money. But if it is really knowledge, and not drug palliation or surgery, health can be procured, and enjoyed as long as right living is practiced.

You say you cannot arrive at a definite diagnosis. What does that mean? Diagnosis, conventionally, means finding out what the principal symptom is, and the treatment means palliating it or extirpating it. People pay for *thorough examinations* and *diagnosis*; and what are they worth? Hardly the paper they are written on, because they never mean anything, except finding out what the most pronounced symptoms are; and neither you nor anyone else is any wiser concerning the cause.

Everyone should know that symptoms—so-called diseases—hark back to a subtle constitutional derangement brought on from the cumulative effects of physical and mental habits of long standing. To understand the true cause of all diseases, read STUDY, "Toxemia Explained."

*Question: In what way can I eat bananas, and in what combinations?*

ANSWER: Bananas are an excellent food for lunch or for breakfast; but never eat anything else with them.