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Dr. Tilden's
Health Review and
Critique



Volume VI † 1931

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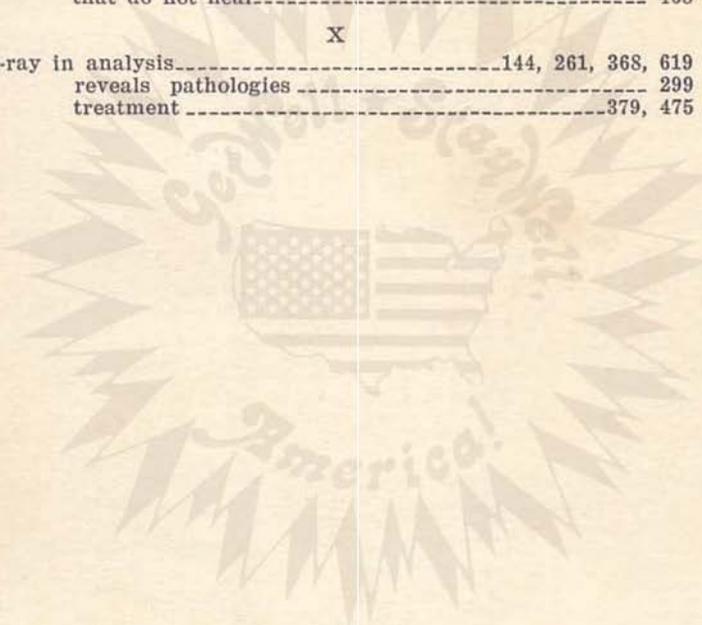
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*"Do we then make void the law through faith?
God forbid."*—Rom. 3:31.

VOLUME VI

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NUMBER 1

New Year's Greeting

My Dear Readers:

Each year we receive hundreds of Christmas and New Year's Greetings, and it gives us great pleasure to have these personal messages from our friends. In the past we have answered these greetings personally, but as most of our friends are readers of HEALTH REVIEW AND CRITIQUE, we have decided this year to send our Greetings to all through this message.

The conventional wish for our friends for the New Year is one of health, wealth and happiness; but as good health brings happiness, and wealth follows industry, which is an offspring of good health, it follows that the simple wish for good health covers all. But as we are masters of our health, we wish for you the understanding of how to evolve health and how to keep it.

[1]

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This is the time of year that custom has set aside for the people of Christian countries to congratulate, felicitate and wish each other joy and happiness, and forget the other 364 days of wild scrambling, thought to be necessary to simply get on—exist.

To the spectator, the holidays and their aftermath remind him of a holocaust—an entertainment in an auditorium in which the emotions of love, joy and good-will are worked up to a frenzy, and then suddenly the cry of fire transforms the mass emotion of good-will into fear and a selfish desire to save self at the expense of every other life.

Three hundred and sixty-four days of selfishness in which the greatest desire is to do the other fellow before the other fellow does him. And this is said to be the greatest civilization in all history! Yet in rationality it is not far removed from the psychology of the cave man.

What is wanting? Self-control! Faith, hope and charity—a desire to give a little more than to receive. Not a safe order of economics? No, not to the expert financier who thinks only in the language of gain, but there are commodities more important; they are covered by the one word, *understanding*. An understanding of the law of compensation—that we get back what we give—as we give so shall we receive. Few minds can think of giving other than in a material sense.

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There is a wealth of giving, but too often it is a peace offering to the gods, ignoble in its psychology. A neighbor is sick, it is generous to send a doctor and pay his bill, but in reality the act is the quintessence of selfishness—it is “passing the buck.” The doctor knows he will get his pay and he will *laboratory* the sick man and doctor his symptoms, but the neighbor and doctor overlook the cause. The cause is mental—a lack of employment. The generous neighbor should have found him a job and taught him how to keep it. Ignorance causes people to be sick, lose jobs, break into bread-lines, complain of never being understood, never having an opportunity, lack of appreciation, etc., etc., until life is spent and they break into Abraham's bosom prematurely.

Most of the ignorance of the jobless starts with employers and capitalists. They teach, by precept and example, extravagance. The successful class are wonderful doctors where there isn't anything the matter—when times are good—but when an epidemic of unemployment comes, their cures do not work. Why? Because they do not understand their success any more than the jobless man understands the cause of his failure. Most of those who are successful financially do not deserve credit for their achievements any more than do those who have been successfully struck down by lightning, run over by automobiles, killed by doctors or “didn't know the gun was loaded.” They just

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happened to be in the right place at the right time. There have been thousands killed by autos, but we forget that there have been tens-of-thousands saved by drivers of automobiles.

We are our brother's keeper. Who is our brother? Anyone needing our service. Information and understanding is service *par excellence*. Emerson declared that he learned something from every man—that any man could teach him something. The egomaniac cannot be taught—he knows it all—he is indignant when *offered a mental hand-out*, and superciliously declares: “I understand—I know all about it.” There is a little hell (of his own making) waiting for him just around the corner.

At this writing, glaring headlines read: “Judge Lindsey mobbed in Bishop Manning's Church.” Two social experts who could learn much from each other, but egomania will keep them apart. Both have knowledge of social cesspools and they could compare causes and effects, and agree on remedies to the advantage of each and to the service of mankind, but the egomania stumbling-block—*bigotry*—of *respectable orthodoxy* vs. *heterodoxy*—or regular medicine vs. quackery, will prevent common sense and reason from an opportunity to serve the world.

The cause of good times and dull times is enigmatical to most people. The successful cannot give a rational explanation of the ultimate detrimental

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mental influence of physical, mental and material unearned increment. It means economic gluttony, inebriety, over-stimulation which leads to enervation, ending in panics and unemployment. The New York Stock Exchange, *et alii*, have dipsomania; the people suffer from these financial drunks. Temperance—physical and mental—on the part of the people will prevent them from suffering from these periodic sprees. The whole nation should not suffer because of those who are *insatiable* in their desire to get something for nothing—to *gain the whole world and lose their souls* (manhood, personality, individuality).

The unsuccessful live prodigally believing they will always be employed; they are myopic, they cannot see that the *successful* are struggling for more, and all talk, as Mr. Hoover did in his campaign about the *wonderful prosperity* (when under their feet is a seething volcano) until the crash comes, then the rich lose millions, the medium rich lose thousands and the poor lose their all—*jobs*.

Now we are having quack remedies and palliations—*cures* galore, without even a thought of removing cause—experts and scientific knowledge to burn. We are living in an age of science and experts; the latter are converted into monkeys occasionally when their scientific fallacies cumulate and culminate in a fatal epidemic, then science gets busy relieving suffering and the irony of the procedure is that the cure builds for a more fatal dis-

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ease. Like in medicine, a tumor is cut out which in five to fifteen years ends in death from cancer. The more *scientific we become the more like simians we act.*

Soon *times will be better*, and appetites and passions, with the accompanying physical and mental drunkenness will be "hell-bent" on the road to prosperity and in the offing another crash, unemployment, bread lines and suffering.

Why? Because of ignorance of the law of compensation. Is there a remedy? Yes! Poise! Self-control! Stop grabbing for the moon. *People must learn their limitations and respect them*—they must learn to save their dimes, stay out of debt, eat to live, and with all their getting, get *understanding.*

Suppose twenty million families salted down \$100.00 each after getting out, and staying out, of debt and never have less, that would mean two billion dollars taken out of circulation, much to the disgust of financial experts who manipulate the people's money. If no one spends a nickel a day for beer, how will brewers pile up wealth? If sensuality should be cut down one-half in Los Angeles what would the city do with its 10,000,000 dollar monument it is about to erect to its people's stupidity and ignorance?

The people want prosperity—they want health and comfort. They cannot have it so long as dollars burn holes in their pockets.

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Friends, if we have given you a thought we are satisfied.

“And he gave it for his opinion that whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together.”—Swift, “Gulliver’s Travels.”

“Disease” and “Disgrace”
Are Synonyms

TO BE seventy years young is something far more cheerful and hopeful than to be forty years old.—
Holmes.

We do not count a man’s years until he has nothing more to count.—*Emerson.*

After Holmes had been out of college for about a quarter of a century he attended a reunion of his graduating class and recited a poem, from which the two following verses were selected:

Has there any old fellow got mixed with the boys?
If there has, take him out without making a noise.
Hang the Almanac’s cheat and the Catalogue’s spite!
Old time is a liar! We are twenty tonight!

We’re twenty! We’re twenty! Who says we are more?
He’s tipsy, young jackanapes! Show him the door!
Gray temples at twenty? Yes! White if you please;
Where the snow-flakes fall thickest, there’s nothing can
freeze.

[7]

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Holmes took up the violin after sixty. Gladstone was translating Virgil at eighty-five.

The body nurtures the brain up to sixty years of age. During these years a properly poised body is feeding the brain "good, nourishing food," storing life and energy enough to last the body through the period of mental ripening. If during the reign of the physical the nervous system is not burned out by sensualism—if the blood does not run riot and at such a destructive pace, stimulated by the reproductive urge—the brain and its auxiliary organ, the nervous system, will be stored with enough power to carry the body through during the mental maturation period.

The body that reaches sixty years of age with organs intact should be able, with the aid of the mind, to double its life; for then the sensual appetites are tamed or controlled, and selfish ambition is shown its follies. This being true, the wear and tear on the physical should not be one-third of what it was the first two decades of life.

After man has a change of life—after he passes the grand climacteric period at sixty-three—the brain, or rather the mind, becomes master of the show, and pilots the body through the latter half of a natural lifetime, smoothing down all rough places, and watching all speeds—dropping in low whenever necessary, and never running in high except on well-paved roads.

Osler remarked more than thirty years ago

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that most men sixty years of age should be chloroformed. The blear-eyed, and those purging amber and with knees akimbo, sent up a protest. They and their loved and loving ones believed the idea atrocious, maintaining that unfortunates should be nursed and cared for, for the good they had done.

There is no accounting for taste. The contention that those who have outlived their usefulness should be asylumed in society is in keeping with the social status that cuts the average lifetime to less than half what a normal average should be. If law and order entertain no maudlin sympathy for the debauched, is what is to be not to be?

Why should society not get rid of the living dead? It would be wiser to jugulate the impotent than practice birth-control. Reason declares the latter unnatural, illogical, unscientific, contrary to natural ethics. I am sure the generation that is gestating would be born with fewer mental *nevi materni*—mother's marks. Give the child a chance by pinching out senile environments and inheritance. It is much easier to retrograde than to go forward. The foundation for mind is physical; hence should be the product of virile youth. Mind is built; it is an erection—a creation—not a reproduction. There are two kinds of creation: first, creation out of nothing—out of imagination—graphically described by someone as “the divining-rod of the imagination”—discoverer of the law

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behind the phenomenon; second, the assembling of phenomena into new creations. Meditation and imagination create new facts or phenomena from known laws. Mind is auto-created, not inherited (begotten).

Few children of great men equal their fathers, even with the aid of the psychological impulse created by the parents. One reason is that greatness is original and cannot be duplicated. Being psychological, it is an uninheritable mutation—a biological sport. An unusual development indicates complexity, and the more complex, the more unstable and untransmissible. If we would improve the race, we should have a care concerning what the mothers of the coming generation feast their eyes and minds upon. Could Chinese mothers give birth to other than almond-eyed babies when they feast their eyes and minds on no other kind? Could the mothers of the Emerald Isle mark their babies with other than potato lips, when Pat is continually elongating his over the stem of his pipe? And why shouldn't the baby girl have eyes of blue? For the love she has for the yet-to-come transmutes the emerald to blue.

Our stupid way of existing has caused a whole generation to pass fifteen years before the sixtieth year of age. Hence those who hang on the tree of life do so, not from the use of mind, as a rule, but from a virile physical inheritance, accident, or freak of nature. Hence there was more of kind-

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ness in Osler's remark than unkindness or lack of benevolence.

Until we change our manner of thinking and living, man will not enter the age of reasoning with enough vital energy to ripen the fruit of mind in a manner that will be a credit to the Creator concept. Maturing mind means winnowing truth from selfish prejudices, conceits, and crotchets.

Man in this present age is born in a disgraceful psychological environment—an age of profound belief in so-called diseases and cures. The mother is looking forward to much suffering, and possible death, at the birth of her child. A medical mind that cannot conceive of the detrimental effect of a mother's fear-complex of this order on her child has the rudiments of biology yet to learn, or its knowledge in this science is annulled from lack of power to reason logically.

This or any other fear-complex establishes the psychology on which the child's nervous system is founded. And this foundation is legitimate, for it is founded upon our established social customs. We have ignorantly and stupidly perverted our mode of living until our discomforts are as natural as comfort and happiness would be if we had not turned ourselves out of nature's order and nature's ideals.

Yes, nature is striving toward the ideal constantly, and all we need to do is to understand her

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laws, and then place ourselves in the most favorable attitude for their normal operation upon us. Immunization as taught, or coerced, is a farce; it is outside of nature; it is atheistic, for it repudiates biological order; it is an appeal to disorder.

The people who are seeking health are those who have not given proper attention to their system's requirements. Very few people have any self-control. They are immoderate in every way—in speech, action, and indulgence. Their every childlike impulse gets immediate attention. They are either overenjoyed or depressed—the depression coming from sense-saturation. What others say about them is of the greatest concern. When meeting people, they are much agitated about the impression they will make. After the meeting they have a hundred wonderments—they wonder this and wonder that; wonder if their hats were on straight; if they noticed that there was more powder on one side of the nose than on the other. A thousand and more trivial wonderments of like importance ruin health. Jazz, the opposite of poise and order, is building a short-cut to Bedlam.

Tumult is in nearly every breast at home, in business, or in company, because of envy and jealousy. Few business men succeed, because of a lack of efficiency and industry, and because of imitations. When one man succeeds, the herd imitates. Imitators fail, as a rule, no matter how much they camouflage.

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People generally are willing to be overstimulated, and to try to make good by an exaggerated modesty or by a humbug protest that gets them nowhere. Real, genuine merit is the best paving material to use on the highways and byways of life. Absolute honesty is not the quickest road to commercial or professional success, but it is by far the best way to poise, health, happiness, and long life.

Many people think that making a show is a good road to success and happiness; and when a modest home would meet their needs and their pocketbook, they build and furnish extravagantly; then worry about bills unpaid. Many must have a seventy-five-dollar apartment when a fifty-dollar one would be more in keeping with their income. A Packard is indulged in when a Ford would keep bankruptcy away. When young people get married, they must "keep up with Lizzy." To keep down expense, birth-control is a modern, economical fashion. If it fails, an abortionist is employed. A little septic fever develops, followed by operations, and then semi-invalidism for years, or premature death. In some cases sterility follows, with a life of regrets and worries; in others, peritonitis and death.

A goodly number of young people cap the climax of a boisterous pace of fun and frolic with marriage. A baby follows. The mother gives no milk, and the baby dies within a year—killed be-

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cause the parents knew more of dancing than of raising babies. This experience is repeated and repeated. The mother worries, develops indigestion, then ulcer of the stomach; operations, and premature death, often follow. In other cases, sensuality, satiety, and excesses of all kinds cause disgust, separation, and divorce.

The social life of today is a madhouse. Its devotees are enervated—toxic with gradually developing organic diseases. There is no real happiness; for everyone expects to have happiness handed to him, when the laws of biology declare that it must develop from within. Health, happiness, and long life are built from within—they are not commodities. It is as easy to grow figs as thistles—we must select the seeds with care, keep the soil suitably tilled, and root out all weeds of discontent.

Select the right friends. If such are not to be found, good books and a trained habit of thinking bring poise and happiness. Work first, last, and all the time for self-improvement, without thought of emolument as a pre-requisite to success, is the mental attitude most to be desired. This cannot be attained, however, so long as selfish desire usurps the more humane desire to be of service. To serve is to deserve—*Service* is the star of Bethlehem that all wise men follow.

People who grow old without the habit of self-entertainment are building a hell for themselves.

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No one has a right to demand entertainment from others. A time comes to everyone when he will be abandoned—left alone. If in the hey-day of life the mind has been stored with knowledge and *understanding*, the sunset will be so glorious, and memories so vivid, that there will be nothing lacking. Being sorry for one's self—self-pity—is punishment for an ill-spent life.

“Where all are selfish, the sage is no better off than the fool, but rather more dangerous.”

No one can be quite honest who is sordid and selfish. Self-love and self-pity become in time rank and offensive. Well-directed effort and persistence lead to independence. Overestimation of self, and willingness to be prematurely advanced, lead to failure. Preparedness is the word.

Everything referred to concerning social life, if not properly lived, is disease-building. All overstimulation of mind or body leads to enervation, Toxemia (disease), and premature aging. Seneca, a Roman philosopher, said: “Old age is an incurable disease.” He spoke for himself evidently, as he died at sixty-nine. Old men may be sick, but I dispute the statement that old age is a disease—I dispute that sickness in old age cannot be corrected, if the habits that cause the disease are given up. Grouch and crotchet are disgusting habits, and cause enervation. Old age need not be distressed by disease; hence we do not agree with Churchill that—

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Old Age, a second child, by nature cursed
With more and greater evils than the first,
Weak, sickly, full of pains, in every breath;
Railing at life, and yet afraid of death.

What did he know of old age, since he died at thirty-three—thirty-seven years before old age begins? He was far from being as wise as Alexander, who died at twenty-seven; yet he declared: "If I were not Alexander, I would be Diogenes." The latter died at the age of eighty-nine—a strong testimonial in favor of Gladstone's prescription for longevity: "Plain living and high thinking." Passing strange, when these "two birds" knew nothing of vitamins, calories, immunization, and legalized health enforcement and prohibition. What did Diogenes have that Alexander envied? *Poise!* The old philosopher did not envy Alexander any of his *Success*. When the latter said to the *hermit in the tub*, "What can I do for you?" the laconic answer was: "Get from between me and the sun." Diogenes was content with the heat of the sun, and to be left alone to his meditation, imagination, and contemplation—mental commodities much out of date.

Why are "Disease" and "Disgrace" synonymous? Because they mean ignorance—not the ignorance of the illiterate, but the monumental stupidity of the educated, of which my profession is a glaring example.

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Growing Pains

By GEORGE S. WEGER, M. D.
Redlands, California

RETRACING our steps, and coming to rest in the thought, knowledge, and action of the early nineties, we find ourselves in a less sophisticated world, and standing on the threshold of great events. It seems to us that yesterday is unreal by comparison with today. It is almost as if we no longer speak the same language. Our activities have become so spread out that the adventures so interesting to us forty years ago now seem very commonplace indeed. Life has become so complex that we fail to grasp its simpler aspects.

Provincialism is today a thing of the past. Our horizon has expanded so rapidly that our vision is no longer limited to village, city, county, state, or country. The farthest reaches of the earth are open to mental exploration through the expansion of the offshoots of basic inventions. Telephone conversations, once restricted to the distance between the store and the home of the business man, are now limited only by the ends of the earth. Telegraph lines connect the most distant interests by electrical transmission through wire and cable. The radio reaches up into space and brings down to our ears sounds, discordant or sweetly harmoni-

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ous, causing us to wonder what has become of similar sound waves that have been traversing the ether unheard since the beginning of time.

If nothing is ever entirely lost, is it not possible that the laughter of mirth and hilarity and the moans and groans of the anguished in the long ago may have been transformed and returned to us in the form of heat or energy that we are now using? And that these sounds thus released in a different form of energy may again go through the never-ending cycle of action, reaction, and reciprocation? We may actually now be using all of the sounds that have ever been generated within or upon the earth, or in the skies where thunder crash follows lightning flash. Indeed the very thoughts and emotions of man from the period of chaos, the dreams of the cave man's daughter and the jealousies of petty chieftains, may be running the sewing machine of the garment maker, the lathe of the machinist, the fan that keeps us cool in summer, the lights that shimmer in untold millions of places, the electrical trains and automobiles that transport us, the airplanes that will soon rival the flight of Mazeppa.

By his ingenuity and undying enterprise, man has accomplished wonders bordering on the miraculous. One is almost breathless in contemplation. Jules Verne was one of the early prophets to describe and foretell the submarine which has become a menacing offensive and a formidable defen-

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sive reality. Idle dreamers within the last decade may have harbored unspoken thoughts of television and instantaneous photographic transmission. What a short space of time has elapsed since all these wonders were flashed upon our mental and visual screens!

Such benefactors of humanity as Edison, Marconi, Maxim, Steinmetz, and notables of lesser fame are still of us earthy, or have but recently gone on journeys of still greater adventure and exploration. Others, still young, potentially of equal or transcendent ability, are now maturing their inspirations which in a few years will result in achievements no less startling than those of their illustrious forbears in the field of physics, chemistry, and mechanics, and in the bending of nature's forces to the will of man.

Indeed man has accomplished since the early nineties what was unbelievable prior to that time. Thought processes previously inhibited or repressed by agencies operating through belief in mysticism, superstition, and false understanding of the eternal verities, have been released from bondage. Ideas soar unrestricted and unfettered because of the singular freedom that men feel today. Freedom from the bondage of autocratic design or secular mischief. There are so many more people thinking clearly and acting freely according to their particular urges nowadays. Strict censorship is no longer easily enforced. Peo-

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ple *demand* to *know*, and the majority are so privileged today, whereas in the past but a small minority were chosen to think our thoughts for us, to disclose to our astonishment a concentrated brilliance that we received with wonder and sometimes with acclaim.

The heroics of the past clothed unusual personalities who left on the trail of human progress indelible imprints which time has not worn to effacement. The older philosophies have been magnified, modified, glorified, or deified, but have not been fundamentally altered. Man at least *pretends* nowadays to live up to certain ideals which enlightened minds predicated centuries ago.

As forecasts took form, and hypotheses grew into theories, and theories into truths, as proven by test and application, an overwhelming sense of importance began to take hold of all who became beneficiaries of modern improvement and invention. Man found himself almost suddenly surrounded by new toys of a practical nature. New beliefs, new philosophies, and new ideals became somehow estranged from their staid progenitors, and a new conception of civil and moral ethics began to evolve in the minds of men. Actions once frowned upon as questionable if not dishonorable have been erased from the obsolete charters of human rights and privileges. Erased because of expediency or a growing disrespect of precedent. New precedents are established as easily as they

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are born in the fertile brain of trained manipulators of judicial opinion. All around us we find new excitants to awaken old thrills. All about us we have illusions by design as well as the practical devices which we use to further our comforts and our interests.

These inventions, events, and complexities became established as facts in so short a period we were, as infants, unready to set the brakes against precipitate acceptance or unreasonable use. We embraced with rash venturesomeness every device that was within our grasp. We manufactured ill-fitting garments in which vaingloriously to strut our accomplishments. We created an environment of artifice for ourselves before we had evolved sufficient brain for mass understanding or sufficient capacity for reasonable utilization of the creations of our own inventive genius. And now we are having *growing pains*. For these we have never been prepared. Not knowing how to avoid them, it follows that we cannot know how to cure them.

What are the symptoms of growing pains and why do we persist in shedding tears over them? We weep to enhance our self-pity. We look for sympathy and insistently assert our demands for relief. Growing pains are to the world and to the nation what unrestricted and enervating activity is to the individual. The product is toxic.

Growing pains have influenced us to do and to try many things. The era of territorial conquest

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had passed and there were no more continents free from the domination of powerful nations. There were left in the world very few desirable areas where primitive peoples held full sway, and these few it was not worth while to dispossess. The spirit of conquest merged into an overpowering ambition to utilize the products of mechanical invention as a means of demonstrating competitive superiority. The spirit of competition in industry was exemplified by an ardor and zeal almost as keen as the fanaticism that inspired the original crusades. Mechanical accomplishment developed competitive haste and then speed. One industrial conquest led to others within the restricted area of a progressive country and every nation that was advanced in the arts and sciences soon was supplied with its most useful and needed commodities.

Then each country without great or insurmountable restriction reached out beyond its own confines to expand its trade and enlarge its field of industrial influence. Each country that was in a position to do so engaged in a policy of expansion with the sole purpose of monopolizing an industry, thereby enriching itself and endeavoring by fair or unfair means to sell more than it was required to buy. Tariff measures, laws, restrictions, and closing of local markets to circumvent effective competition brought about growing pains in infant industries as well as in those long established and basic in their nature.

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When these growing pains became severe enough to warrant an outcry, complaints naturally reached the centers of government. Children in pain run to the parents for first aid and sympathy. Government is filled with national pride in its outer envelope and political or party expediency in its inner works. Government protects its own wherever and whenever it can, but it is somewhat discriminating. Ostensibly government relies on diplomacy, the subtleties of which are plainly perceived by all who take part, while true reactions are cleverly camouflaged by words of acceptance or rejection. The game goes on, each side sparring for openings, and all ever ready to take advantage without the usual rules of sportsmanship and fair play. Diplomacy averts many petty quarrels, it is true, but major issues are more likely to be settled by force or by an adequate *show* of force which does not by any means leave the loser or the bluffed in a happy frame of mind nor completely resigned. Sooner or later are created opportunities for reprisals which may reverse the onus of responsibility.

Going back to 1914, we find a number of overweening national ambitions. Some realized. Some frustrated. In one country in particular were well trained armies, fully equipped and brought to a state of perfection during forty years of ceaseless preparation for *the day* (Der Tag). The activities of each country were under constant surveil-

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lance by other countries apprehensive of loss of prestige or commercial supremacy, but a full consciousness of preparedness was not awakened in some nations in the same degree that it had been aroused and kept active in others.

The growing pains of the Kaiser were felt by his subjects. An almost perfect system of military control can easily spread contagion to inoculable subjects. The Central European people all had similar growing pains for which there was but one remedy. The remedy was action. Why all the pomp and show and equipment if it were never to be put to use? The near perfection of military efficiency was an accepted fact within the borders where it had been so intensely developed. Here it was no longer new. The child tires and becomes bored by strutting its accomplishments before the same family audience day after day. An outside demonstration is necessary in order to really show off.

The leaders had nursed their visions of grandeur, their cherished dreams, and fantastic reveries of infancy to the mature stage of paranoia—the insane lust for supreme and undisputed power. War was precipitated by an incident of far less importance than similar domestic or political tragedies that are being enacted somewhere almost every day. Action was necessary to the relief of growing pains, and such action as resulted had never been equalled. The terrible infant ran

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amuck and the results were disastrous, not alone for the actual participants on both sides but for all the civilized world.

The World War and the events preceding it overfertilized the world's imagination. The great demonstration of mass insanity abnormally stimulated the previously restrained savage forces that still remain inherent in man. Every child is a potential savage. The war again established the false standards which reason and education had been slowly conquering during the preceding century. Again we reverted to type. Readjustment was difficult because of the chaotic mingling of emotional unrest with the evident necessities of friend and foe alike. An attempt was made to maintain the abnormal standards of war, but business could not possibly conform.

War did not relieve the growing pains. In some respects these pains were accentuated by overuse, prolonged exertion, and numerous abortive efforts in adjustment. Reactions were inevitable and we are all involved in them. Readjustments are a hundred times more difficult now than they were in similar crises of former times. Temporary trade and industrial depressions of the past were less complicated. Nothing so colossal as the events of the last sixteen years had ever before preceded economic depression. Since 1918 we have, by one means or another, evaded the inevitable reaction, hoping against hope. However, the law of cause

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and effect was bound to overtake us in the end. We could not possibly fortify ourselves against an inevitable reaction. We were not mature enough to have outgrown the pains of too rapid development. The payment of reparations for error was postponed by heroic measures of substitution but it could not be prevented.

Many remedies for growing pains were tried and all were found wanting. Delusions have been dispelled by hard, cold facts, and since our troubles must run their course we shall be obliged to endure our growing pains for some time to come. Optimistic utterances fill the very air but they cannot suddenly arouse a hibernating mass psychology that is passing through its climacteric. At the close of the war we were breathing heavily but we came into our second wind and endeavored to maintain the war pace. We kept in the running with fair though weakening success by stimulating our interests along other lines as diverting procedures. We practiced empiricism by trying many remedies prescribed or advocated by political and economic leaders.

Idealists, humanitarians, theologians, scientists, financiers, captains of industry, and specialists in every basic economic study became advisors and counselors. New philosophies such as the more recent humanism were pieced together from the resurrected skeletons of dead sages, who even in death still influence the minds and actions of men.

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Yet in these momentarily diverting philosophies there is no remedy for the empty pocketbook or the unpaid mortgage.

The people of two continents demanded relief from growing pains. The first prescription was made up of fourteen powders to be administered by a League of Nations. This prescription was never filled and the doctor who wrote it died of disappointment and chagrin. The World Court is making gestures, but so far the world has not been surprised, startled nor relieved by its functions. Disarmament conferences provoke endless discussion but seem only to increase our growing pains. The tides that flow over our sunken naval ships are clearer than the public mind that fails to grasp the sense in sinking good ships, in building others to replace them, and thus reducing naval armament for the sake of parity, with a loophole for escape from its restrictions. The loophole is France and Italy.

Peace conference elixirs and disarmament placebos leave our growing pains unrelieved. Meanwhile experiments that are not international in scope are being tried at home—immigrant restriction, and high tariffs that irritate our debtors, once friends, but now bitter rivals and enemies. The growing pains of the farmers have not ceased by virtue of the Farm Board activities, which will likely prove but another noble and costly experiment. The highly organized classes and those who

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hold the balance of money power profit most by legislation. These are afforded protection no matter at what cost to others. There is something basically wrong in any country when one class is enriched by the impoverishment of another class.

Then we had offered to us also a very much diluted form of patriotism as a diversion while our growing pains remained undiagnosed. The Ku Klux Klan was a sort of mopping up after the battle had passed on. Certain classes of people are easily attracted by anything secret or mysterious requiring not alone the darkness of the night but also white robes and gowns and fiery crosses and secret gatherings to make an emotional impression. The promoters waxed fat on the ten or more dollars each credulous member paid for a mixed assortment of racial and religious hatreds, bigotry, and intolerance, which on the very face of it was un-American, unpatriotic, and unconstitutional. It represented the very antithesis of its announced aims and doctrines. These and many another toadstool passed for a mushroom for a short time. When enough had partaken of the strange anomaly to cause discomforts other than growing pains these fungi began slowly to wither and gasp their last offensive breaths.

Other politico-religious movements also came into being and were offered as panaceas for the complaints of us children. The foremost of these was sprung at the psychological moment when

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opposition to anything was almost equal to sedition. We speak of the Eighteenth Amendment, the Volstead Act, and enforced prohibition. The great majority of the proponents of this movement were intensely earnest, honest, and upright people though some of the paid propagandists entered into the scheme with questionable motives. This is of course inevitable in a movement of such magnitude. Tremendous pressure was brought to bear upon legislators. Pressure that had been gaining force for years. Arguments in favor of prohibition were irrefutable for the iniquitous saloon was a national institution for evil. The active workers for prohibition were encouraged and emboldened by the immediate response and support accorded them. Compromise was unthinkable. The forces of prohibition swept away every obstacle, and enlisted under their banner the passive law-abiding citizens who, while opposing absolute prohibition, were strong for temperance and therefore could not throw their influence against any movement that would do away with drunkenness and the saloon.

The results of the attempts to enforce the Volstead Act are matters of history. It is becoming more evident each day that this law cannot be enforced and it is not to the discredit of any man whose sympathies have been with the Drys if he changes his opinion and asks for modification or repeal. Fanatical prohibitors have indeed created

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for themselves a situation of grave responsibility.

Prohibition is not the remedy for growing pains. Neither is the remedy to be found in racketeering which has reached its present state of perfection and abomination through the conditions brought about as the result of an almost universal disregard for law and order. The times were propitious and the racketeer has found it profitable to spend a certain per cent of his ill-gotten gains in the purchase of protection for his nefarious enterprises. Many political bosses and their henchmen, also judges and men in high places, are undoubtedly making huge profits by double-crossing a government and its people. Party politics has its tentacles fastened securely in the vitals of the governing as well as the governed.

When the movement protesting against the prohibition law on the ground that it is unenforceable gained sufficient momentum to make it a real political issue, some representatives of the people began to hedge and others straddled or weaseled. Liberal minded students of the situation who heartily favored temperance accepted the fact of prohibition as the only apparent solution to the problem of alcohol. Within the last few years these people have become convinced that this law is unenforceable and that more drastic measures of enforcement must lead to evils greater and more far-reaching than the kind of drinking that will be practiced with state control and no saloons.

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Something is sure to be done soon about the question, for even though we find the saloon, drunkenness, and intemperance intolerable, we fear far more the undermining of the honor and integrity of a people. Many who never drink intoxicants have been in open revolt against encroachment upon their personal liberties. Some who never drank before 1920 do so now. They revolt against the flagrant violations and exploitations that are known to exist in the ranks of those whose business it is to support and enforce all laws. They know how people in high positions of trust can be corrupted.

Why discuss prohibition? 'Tis needless except to call the reader's attention to the fact that prohibition did not and cannot relieve our growing pains. Nothing can relieve these pains while we are still in our growing pain years. We must outgrow them, and growing takes time. So time and education are the real remedies.

How old are we and why should adult or full-grown persons have these pains? Why should these pains make us restless, nervous, and incapable of straight thinking? Certain of our authorities on the psychology of the human mind and human behavior assert that man between the ages of forty and fifty strives to realize the day dreams, reveries, and wishes in which he indulged between the ages of four and six. Judged by our actions as civilized peoples, this is not an unjust commentary on the

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intelligence of the physically mature average person.

We have far, far to go in order to attain mental maturity and physical poise. For the purpose of definiteness let us accept the belief of certain fundamentalists who have become convinced that man first made his appearance on earth about 6,000 years ago (6,000,000 or 60,000,000 would be too appalling to contemplate). If man's present intellectual development as compared with its possible full potentiality has evolved in 6,000 years no farther than wars and rumors of wars, no farther than bickerings, quarrels, strife, dishonesty, and insincerity, no farther than the ego of childhood, may we not for comparison say that composite man is today only six years of age? If it takes a thousand years to build a twelve-month intellect and wisdom, and the physiological termination of growing pains may be set down as fifteen years, we still have 9,000 chronological years to live before our growing pains cease. *Homo Sapiens* will then have endured 15,000 summers and winters of growing pains, which signifies 15,000 years of imperfect adjustment to environment, international nervousness, biological and psychological unrest.

For relief we will during the next 9,000 years resort to the same or similar measures that have obtained in the past. We will have reforms thrust upon us or sold to us. We will have destructive

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competition to engender hatreds. We will have distrust, dishonesty, politics, bad government, and more laws than we can digest. We will have wars and rumors of wars. Most people will still be too poor and the unfortunate few entirely too rich. The present decade has witnessed the most extensive urge and drive for peace and the most drastic change. With the impetus so far gained and with prospects of steady and persistent endeavor in the same direction, we may cut down by some years the period of our growing pains. Until these cease history is very likely to repeat itself times without number. Every economic or social upheaval will be a repetition of past events and thus an exhibition of infantilism.

After all, these experiences awaken us to our shortcomings and carry us by bitter experience a little nearer to our goal. The foolish things that people do on a grand scale are due to growing pains. We will continue to make many mistakes in our search for relief. The more mistakes we make the more enlightened we become. The more knowledge we thus acquire the sooner will we be cured. The diagnosis of the major complaint of the whole world is *growing pains*. If the rate of progress shown in the past is any criterion we may hope to be cured and enjoy a reign of intelligence and peace in 9,000 years. Why worry?

Great changes become fixed only by gradual adaptation to the artificial environment we chil-

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dren have ourselves created. Growing pains are due to muscle fatigue—toxins. Brain fatigue causes discomforts of other kinds that express themselves in the form of nervousness, irritability, unrest, perverted desires, and all sorts of abnormalities—enervation. Trying to force the brain to encompass more than its capacity permits results in growing pains of cerebration. These we must also endure until we learn how to become less obsessed by the petty things in life which greater perception will analyze as inconsequential to the great cause—absolute rule of mind over matter. The alibi we have to offer for our shortcomings now is that we are only six years old and that our growing pains cause us to be *that way*.

My 80th Birthday

How do you like my new cover photograph, taken to celebrate the 80th anniversary of my birth, in January, 1931?

Don't forget I shall be out of the city during January and February, having a little rest, preparatory to serving my friends again March 1st, 1931.

Business office open same as usual to answer your inquiries.

J. H. TILDEN.

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Malaria

MALARIA has always been one of the profession's will-o'-the-wisps. The profession has always known all about malaria; and it has known for years that quinine cures (?) malaria. Thousands of nervous systems have been wrecked from the use of quinine; yet no one has ever been cured (?) of malaria with quinine. The following article is a little bit of scientific delusion on the subject:

ORGANISMS OF MALARIA CURE FOR PARALYSIS

By JAMES W. BARTON, M.D.

You have seen a man or woman walking along the street dragging one leg, and with one arm hanging limply at the side, or perhaps held across the chest by a sling.

You recognize the condition as "paralysis," and have rightly been of the opinion that there wasn't anything that could be done that would help the condition to any extent.

However, it so happened that certain cases of this kind had an attack of malaria, and, after the attack passed away, some were seen to be vastly improving, in so far as the paralysis was concerned.

Research men then began experimenting with these cases, and it was discovered that cures had actually taken place in a number of hospitals.

Accordingly, all over the world experiments were undertaken, but the results were not uniform. In one place—Hamilton, Canada, for instance—brilliant results were obtained; in other places, results were disappointing.

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The experiment consists of injecting the organisms of malaria into the patient, which sets up a fever, which is kept within safe limits by the use of quinine. In France they are establishing special places where patients may go to be treated.

It has been found that certain "strains" or families of malaria organisms are better suited for the experiment than others, and the idea now is to have research men secure the strain that has proved most successful.

When you think that this condition is one that has been known to man since the dawn of history, and that nothing has ever been in any way effective in curing it, until the malaria treatment was discovered, it certainly makes you wonder if this research field of medicine has not been somewhat neglected. The fact that quinine can completely control the attack of malaria makes the experiment safe.

Now, the percentage of cures to date is not large, but many cases have so completely recovered the use of their arms and legs that one would scarcely suspect they had ever been paralyzed.

We have functional paralysis following so-called diseases of various types; and the tendency of functional paralysis is to recover. Nature is moving toward the ideal, when not obstructed by stupid habits of body and mind, and inane medical officiousness. Let us quote a sample of reasoning in keeping with most of the mental drivel oozing from the oracles of medicine: "However, it so happened that certain cases" of paralysis "had an attack of malaria, and, after the attack passed away, some were seen to be vastly improved, in so

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far as the paralysis was concerned." "Vastly improved" may not mean much. The question is: How much? As the tendency is for functional paralysis to recover, it may be that the malarial attack prevented or delayed full recovery from the constitutional derangement which makes malaria ever possible. The oracles of medicine declare that vaccination prevents smallpox. What prevents smallpox in those who are not vaccinated? Why do people sometimes have smallpox the second time? How soon shall we get rid of smallpox if we continue to inoculate with pock virus? Serum inoculation is declared to have prevented typhoid in the army. What prevented it out of the army? If disease was prevented in the army by inoculation, "how comes" that ninety-five per cent of the soldiers were in the hospital one or more times?

There is but one disease—*Toxemia*. A crisis of Toxemia may be precipitated by vaccine or serum, or any enervating influence of a physical or mental character.

Why should ninety-five per cent of a large army of picked men be hospitalized in the short time our men were in France? And why should those in cantonments at home, awaiting the call to France die off "like sheep with the rot" when taken down with the "flu"? In France a large number died, and thousands are still in the military hospitals. There can be but one answer; namely, treatment based on medical delusion!

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“Research men began experimenting . . . and it was discovered that *cures had actually taken place.*” Maybe they got well in spite of the “experimenting.” *The tendency is for functional paralysis to get well, if the patient ever learns to live rationally.* If a case should recover after a drunk, or after a bait of corn-beef and cabbage, or after a mother-in-law had died, should we be justified in jumping to the conclusion that these contingencies were curative? Or should we view them as merely coincidences?

Sound reasoning needs no such *cures* as that of antidoting one form of pathology (so-called disease) with another form of pathology—inoculating another disease.

Functional paralysis tends to recover as soon as the patient has had time to outlive the effects of the so-called disease which caused the paralysis, or the effects of its scientific treatment. Only people of neurotic (nervous) diathesis (temperament) are liable to functional or organic paralysis.

Who are the people that develop malaria here, there, and everywhere, where there is so-called malaria? Those who habitually carry with them a cesspool below the diaphragm. Normal people, or those who are near normal—fairly self-controlled—will not take down with malaria even when helping to dig large ditches, such as the Panama Canal, or working in marshy lands. It is true that many workmen died when the French under-

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took to build the Panama Canal, and lots of Americans died when America took hold of the construction of that great drain between the oceans; but a great many of them would have died under the stress of any hard work in a like climate. The reason for it is food-drunkenness. Those who are not drunk are "half-shot"—using the parlance of pre-Volstead days. Developing disease—dying of epidemic influences—is not irregular, accidental, or out of the regular order—indeed not! Every victim of disease or premature death from malaria or other unusual depressing influences has himself to blame. A normal, self-controlled person has sufficient resistance to adjust himself to the extremes of human habitat, and enjoy the pleasures of life within his limitations. What are the symptoms of limitations? Discomfort and dulling of intellectual and physical buoyancy.

Pleasure to excess brings stupidity, drunkenness, and disease. Most people are so vulnerable that they need only a little bit more enervation to push them into the beyond.

Some will ignore their "still, small voice of self-protection" until it is gone; then they are at sea, without rudder or compass. These are the *strong, robust, healthy people* (according to the opinion of scientific doctors) *who died in the late great epidemic of "flu,"* rather than the more delicate people. Strong perversion of reasoning by the gods of medicine!

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Malaria has the peculiar faculty of dying out as soon as drainage of a water-soaked country is established. I happened to be a victim of malaria in Illinois in the early days. Malarial fever and quinine were my nemesis. My first fourteen years in practice were spent in doctoring malaria in the good old way, ruining the nervous system of my patients by *curing* the so-called disease with quinine. There is no question but that a victim of malaria can be shocked with quinine in such a manner that he will apparently be cured of the disease. But are those patients ever cured? No. Neither are people cured by the use of drugs of any disease, it matters not what it is. They get better, they get worse. There is but one cure for any so-called disease, and that is to correct the life of the individual; then malaria and every other so-called disease will take wings and fly away.

When it began to dawn on me, as a young physician, that I really was not curing anyone of malaria with anti-malarial medicine, I commenced to try to understand what malaria meant to any individual. I invariably found that in all malarial subjects there was a gastro-intestinal derangement which could be corrected without drugs. When the deranged stomach, or whatever symptom-complex was present, was corrected by correcting all enervating habits, health would be restored permanently, unless the patient returned to

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his old habits that caused him to become enervated, with the accompanying checking of the catabolic elimination. Most doctors and laymen think only of *constipation* and "colonic enemas," or their "favorite prescriptions" for moving the bowels, when the subject of elimination is suggested. Indeed, among the esthetic and polite we hear such expressions as: "Doctor, I beg pardon, but the elimination from my bowels is quite unsatisfactory;" or, "My bowels do not eliminate at all without aid." The bowels being a canal—a sewer, a drainage canal—their office is to remove the waste left from the digestion of food, and the excretions eliminated into them from the system. Bowel movements are not in a true sense elimination. Elimination is the discharge of waste from the body into the bowels, bladder, lungs, etc. When the waste is in those receptacles, it is outside the body. To say that urinating is eliminating is confusing. Eliminating is expelling waste from the blood into receptacles, which later will be removed when the bowels or bladder empty.

Those who read "*Toxemia Explained*" should know that work, worry, and excesses of all kinds wear out nerve-energy—enervate, deprive the body of nerve-energy—and cause a flagging of digestion and assimilation. The worn-out, dead tissues of the body fail to be carried to the bowels, kidneys, and lungs for expulsion from the body. The blood becomes surcharged with this waste,

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which is toxic, causing *Toxemia*—the basic cause of all so-called diseases.

A person who is enervated, and whose blood is surcharged with toxin, may be likened to a bully who walks around with a chip on his shoulder, ready to fly into a frenzy at the slightest provocation. The *toxemic* subject develops malaria when he visits the bogs—a toxemic child is easily “infected.” The gay Lothario, enervated and toxemic from sensuality, develops syphilis from the slightest abrasion on the genitalia; and he will never get well until his habits of mind and body are corrected. His best chance for recovery is without drugs. Pickle him, if science declares it must be, with “regular” drugging for syphilis; but years afterward he will be showing Wassermann positive. Why? Because he is still enervated, toxemic, and manufacturing putrescence in his intestines, creating all kinds of symptom-complexes which are treated for syphilis. Once a syphilitic, always a syphilitic. This delusion of “regular” medicine, backed by federal and state recognition, is imminently coercive. Let us hope that intuition will hold the “mailed fist” hesitant until the ox-cart of slow-moving public opinion catches up. To force so-called scientific treatment to meet the demands of syphilomaniacs would be calamitous.

The positive cure for malaria, syphilis, cancer, or any so-called chronic disease is to restore nerve-energy; which, in turn, establishes elimination of

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the waste-products of metabolism—the elimination of Toxemia.

Excessive eating, eating wrong food combinations, eating rich, highly seasoned foods, and more or less debauching, keep up a continuous Toxemia and an overcrowded nutrition—a vulnerable, hazardous state which subjects the victim to crises (so-called diseases). This means that the body is expelling pent-up toxins. When relief comes, it does not mean that Toxemia and crowded nutrition are corrected—cured. It means that the excess beyond toleration is relieved. But it should be obvious to the most stupid that, unless habits are corrected, dependable health can never be expected.

There is little excuse for intelligent people taking drugs of any kind. There is not a relief given by drugs that cannot be given more quickly and safely by rational means, avoiding sudden or remote deaths which do take place all too frequently from the effects of drugs prescribed by the finest clinicians. When drugs do not act so tragically, there are aftermaths galore, such as checking secretions and excretions, impairing digestion, etc.

In the early days of my practice, some of my greatest triumphs came from stopping the use of drugs in supposed-to-be hopeless cases. One case comes to mind at this moment: I was called to see the wife of a leading citizen. She had been sick six weeks. For several days before I was

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called, one morning early, she had been having a rigor at four o'clock in the afternoon. The evening before I was called, her rigor was so severe that she broke out two of her front teeth. The husband, two days before, had called two doctors to consult with the regular doctor on the case. And, so far as he was able to judge, his wife grew worse under their prescription. The result was a worse rigor than the four preceding. I found a very nervous patient, with a slight fever, pulse small and quick, running from 120 to 140, nervous and apprehensive, tongue pointed and slightly coated, breath pungent. For treatment, I proscribed all drugs and food, and advised absolute quiet.

On account of the family's predilection for drugs, I left five drops of Specific Tincture of Aconite in four ounces of water, a teaspoon to be given every hour. The husband walked with me to the gate as I was leaving, and asked me: "Are you willing to trust so desperate a case to such a small amount of medicine?" My answer was: "Have no fear! I will be back at four o'clock, and I know she will be better." At four o'clock I was at the bedside of the patient, and there was no appearance of rigor. Her pulse was 95, her temperature normal. She was comfortable and full of hope, and all the family was happy. The gloom caused by medical superstition had vanished, supplanted by hope and loss of black apprehension.

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The husband said to me: "Those few drops of medicine you put in that glass of water must have been very powerful to bring about such a tremendous change in so short a time." "Not so," I replied. "You could have drunk all of it without a qualm." "Why this great change?" he asked. "Your wife was suffering from *cinchonism*—quinine poisoning. Your doctors were deluded with the belief that your wife was suffering from malaria, and they were endeavoring to break the periodicity they had created with quinine by doubling up on the doses of quinine," I explained.

Drug doctors are busy most of the time treating the diseases they themselves build. The above experience was in 1873. The patient lived until a few years ago, and died in Detroit.

I filched a wonderful reputation in that country by allowing sick people to get well. I began very young to *cure desperate diseases* by allowing them to get well; and I am still at it. Drugs do not cure. When wrong habits of living and drug habits were corrected, patients were through with malaria forever. This is true of any disease, not excepting tuberculosis, cancer, syphilis, etc. I do not pretend to say that, when disease has destroyed important organs of the body, patients will get well. All cases of tuberculosis can get well by being properly cared for when taken before the lymphatic glands (tubercles) of the lungs begin to break down. After that, it is doubtful if any case

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ever gets well. What causes the lymphatic derangement that leads certain types of individuals into what is called tuberculosis? Years of gastrointestinal infection, added to enervation and Toxemia, which is the first breaking-down in any individual before any so-called chronic disease manifests.

Perhaps a reader might say: "What has tuberculosis to do with malaria?" It has nothing to do with malaria, and malaria has nothing to do with tuberculosis, further than being of like origin, but differing as reactions must differ when the cause acts on varying tissues and organs. Malaria has nothing to do with any other so-called disease; for the cause of all so-called diseases is the same—*Toxemia*. So-called diseases are different manifestations of one constitutional derangement, which can be summed up as *enervation and checked elimination*, ending in Toxemia—toxin poisoning. When complicated by gastro-intestinal catarrh and decomposition of food from excessive eating, the ending of disease will be in keeping with the individual's diathesis, plus varying influences of organic involvement and environment.

May I add that it matters not what names are given to any or all of the symptoms or symptom-complexes, they all disintegrate and disappear under the correcting of the mental and physical habits of the individual. This is the most profound truth yet discovered in all the so-called *Art*

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and Science of Medicine, and would be accepted by the profession at large if it were not so simple that common, lay intelligence could quickly understand it and soon learn to apply it individually. This would be calamitous to commercialized medical practice. As an old doctor once said to me: "It's a mighty fine idea, but I don't want it. It would teach my patients to stay away from me." To teach people how to get well and stay well, then to teach that the highest religion and morality is to live in such a manner as to enjoy full health, and to know that the cause of disease, immorality, and crime is within the individual's appetites and passions, would give the profession a solar-plexus blow; for commercialism has crowded out all thoughts of service. The ruling question is: How much is there in it?

The truth about the science of health is so simple and easy of understanding that, if given to the people, it would destroy so much invested capital in medical commercialism that its effect would equal a panic. Ignorance, selfishness, and knavery will prevent such a desirable reform from being brought about for many years to come.

Medicine and surgery, as understood and practiced today, are as great a delusion as witchcraft was during the fifteenth to the nineteenth century, inclusive. It is said that there were 9,000,000 put to death for witchcraft. The believers were as cocksure of the existence of witches as the doctors

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and the people of today are sure of 400, more or less, distinct types of diseases and cures. And the sacrifice of human life on the altar of medical delusion is just as great. Believers in witchcraft included such brainy men as Sir Matthew Hale, who, in 1661, declared: "There are such angels [witches], there is no question, and he proved it from Holy Writ." A century later, the god of common law, Sir William Blackstone, declared: "To deny the existence of witchcraft and sorcery is to contradict the revealed word of God. Every nation in the world hath in its turn borne testimony." Yet the delusion passed. But in its place we have germs, malaria, cancer, syphilis, tuberculosis, vaccination, the curing of one disease with the infection of another, *et alii*; all of which are indorsed by state and nation, and backed by laws and the army and navy. Yet the "world does move," and truth (God) will prevail.

The quoted article is scientific medicine mixed up with a lot of hallucination, delusion, preconceptions, and false reasoning. Do not forget that functional paralysis ceases when the so-called disease has been thrown off by the victim, and, wittingly or unwittingly, enervating habits are overcome. Every physician who has had twenty-five years' experience should be able to verify what I say. But it is impossible for a conventionally educated mind to go outside the restrictions of his education and get the thrill of a new experience.

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Tilden Cookery

By F. B. TILDEN

SO OFTEN recently we have received inquiries regarding the mineral content of vegetables that this subject should have some special attention. The inquiry usually comes in the form of a question as to which vegetables contain the most phosphorus, calcium, or some other certain mineral. Also the question is asked as to which vegetables are best to use in a vegetable diet.

The question which is much more important than the particular mineral content of a vegetable is whether the organism of the individual is in such a condition that it is capable of selecting and assimilating the mineral from the vegetables eaten. It is not so much a question of securing or providing the mineral element for the body as supplying the power to assimilate the mineral.

Almost anyone can recognize anemia in an individual, on account of the unusual pallor of the skin. Supplying to such a patient a quantity of iron much in excess of the ordinary amount in every-day eating will not bring any particular improvement in the physical condition. Why? Because it is not a lack of iron which has caused the trouble—it is a lack of power on the part of the organism to assimilate or use the iron supplied in

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regulation eating. Therefore, instead of hunting for more iron, proceed to get rid of Toxemia, due to enervation, and allow the organism to restore its assimilative power. This can best be done by complete rest—rest from all food, as well as mental rest.

So, to get back to the minerals in vegetables, do not become fanatical on the subject of securing this, that, or the other certain mineral, but look to your assimilative and digestive power. If there is any question in your mind about this subject, cut the intake of food about one-half, and see if there is not a feeling of clearness of the mind and a buoyancy of body. Very few people realize what a small amount of food is really necessary to keep up the repair of waste in a fully developed body.

Forget your minerals, but pay a little more attention to enervating habits of mind and body, which can tear down the digestive and assimilative power much faster than it can be restored.

A large Tilden salad of lettuce, tomatoes, and cucumbers, or lettuce, celery, and apple, in the winter time, together with a reasonable fruit meal each day, will supply the ordinary demand for mineral. Cooked vegetables also supply a share of mineral, but they do not take the place of the raw vegetables. All of the succulent vegetables are good. Many people like the flavor of shredded carrot and turnip in the raw-vegetable salad. There is a splendid mill on the market now for shredding

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raw vegetables. It makes a delightfully attractive salad, as well as a very palatable one. A small portion of shredded carrot or turnip, or both, sprinkled over the top of the Tilden salad, will add a distinct new flavor. The usual dressing for the salad is lemon juice or vinegar, with salt and oil—either olive oil or any of the vegetable oils which suit the individual taste.

Children that are not overfed from birth will have a keen relish for all food, and will enjoy the salad and vegetables just as much as any other food. It is the overfed child who becomes finicky, and refuses salad and vegetables. Not so long ago the mother of a four-year-old patient remarked, as we were watching the little girl consume her salad and hard dry toast with much gusto: "I wish the folks at home could see her enjoy that food." It does not take long to re-establish a normal desire for plain foods, if the body and mind are given a little rest.

Once again: Forget about what particular variety of mineral is taken into the system, or what quantity is supplied, but pay more attention to overcoming enervating habits of mind and body, which build Toxemia, breaking down the normal digestive and assimilative power of our bodies.

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MENUS

Breakfast

Toasted Whole-Wheat
Bread
Butter—Grapes

Lunch

Vegetable Soup

Dinner

Roast Lamb
Carrots—Peas
Combination Salad

Breakfast

Shredded Wheat—Butter
Winter Pears

Lunch

Baked Apple—Milk

Dinner

Steak
Cauliflower
Combination Salad

Breakfast

Toasted Whole-Wheat
Bread
Butter—Canned Pears

Lunch

Tomato Soup
Fruit Salad

Dinner

Roast Pork—Baked Apple
Stewed Tomato
Combination Salad

Breakfast

Waffles—Butter
Honey

Lunch

Baked Apple

Dinner

Rice with Cream
Turnips—Cooked Celery
Combination Salad

Breakfast

Apple—Raisins
Fifty-Fifty

Lunch

Cottage Cheese
Canned Peaches

Dinner

Baked Potatoes
String Beans—Beets
Combination Salad

Breakfast

Bacon—Egg
Grapefruit

Lunch

Bananas

Dinner

Macaroni with Tomato
Spinach—Canned Corn
Combination Salad

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Breakfast

Oranges

Dinner

Cream-of-Tomato Soup

Celery—Olives Roast Duck Parsnips

Combination Salad

Lunch

Nothing

Question and Answer Department

Question: There are women demonstrating the "Triple Rapid Vegetable Cutters" who lecture on food. They say that cooked cabbage is very poisonous, on account of the sulphur in it; also, that oil of any kind is very bad with slaw. Are raw (shredded) beets all right in salad? In fact, is it O. K. to shred any of the root vegetables in salad? How is raw spinach? How are cooked tomatoes with starch? Is the carbon from baked-potato skins injurious? Is the carbon from any real brown food injurious? Do you approve of lentils, beans, split peas, etc.? Is it O. K. to eat unsweetened fruit after meals as dessert?

ANSWER: Your demonstrators of "Triple Rapid Vegetable Cutters" are talking through their hats. They do not know what they are talking about. Sulphur in cooked cabbage is not going to hurt you. Cooked cabbage will not hurt you, either, if you know when to eat it, when not to eat it, and

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in what combinations. Why don't you send for our books, and read the "Cook Book," and try to be guided by it in your food combinations?

If you want to eat shredded raw beets in your salad, you may. They will not do you any harm. But please do not invite me to eat that kind of a salad with you. I want lettuce, tomatoes, and celery; or lettuce, tomatoes, and cucumbers; and I do not want anything else. You can shred any of the root vegetables, and use them in your salad; but why not have the best salad? When you cannot get a real combination salad, use a cabbage slaw, or carrots, shredded, and mixed with shredded apple, with a nice dressing. Such a salad is very good eating. Raw vegetables of any kind are all right as a food. People who are situated where it is impossible to get lettuce should learn to make a tasty slaw. It makes a nice dish. A little raw spinach, shredded, and put into a combination salad is all right.

Cooked tomatoes with starch are all right; but what are you going to eat with them? You may eat a combination that will distress you, and then, of course, you will say it is due to the fact that you took my advice. Many people cannot eat salad, for the simple reason that they eat too many other things, wrongly combined. Then, when they get into discomfort, they begin to guess about what it is that hurts them. When they get tired of guessing, they call in a doctor who guesses, and one

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guess is just as good as another. Why don't you read our books? Do not *read* them—study them!

The carbon from baked-potato skins is not injurious. If you will grease your potatoes before you bake them, you will be able to take off most of the thin, brown skin that is not worth anything as a food. The carbon from any toasted bread is not injurious; but why burn it? Why not watch your toast, so that it will come away from the stove with a nice, brown color? Too much carbon of this kind will cause gas in the bowels; but otherwise it will do no harm.

I approve of lentils, beans, split peas, etc. But how are you going to eat them, what are you going to eat with your beans, and are you going to overeat on them? It is very easy to overeat on beans. Have a nice, large combination salad, and one cooked non-starchy vegetable, with a teacupful of well-cooked navy beans, and you have a wonderful dinner. No pudding, no pie, and, if you are an invalid, do not eat that many beans. If you are normal and healthy, there is no reason why you cannot have baked apples, sweetened, for dessert, if you like; but it is worth a very great deal to most people to forget desserts, since they have had enough food before they come to them. Do not overeat, and all foods will agree with you.

Question: Should canned tomatoes not be used in a salad at a starch dinner? Just now the fresh

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tomatoes are very expensive, hothouse-grown, and probably no more wholesome than the canned.

ANSWER: There is no reason at all why you cannot use canned tomatoes in making your salad. All you need is to use common-sense. When the fresh tomatoes cost too much, get canned tomatoes, and use the heavy portion for making your salad, and the liquid portion as a stew. Use just a little horse sense, that is all. You do not have to restrict your salad to *only* starch dinners. Salad goes with any old dinner, and is most excellent with meat. It is not a question of whether the fresh tomato is more wholesome than the canned tomato; that is not the reason why I should use canned tomatoes in place of hothouse tomatoes. The reason why I should not use the high-priced tomatoes is that they are not worth the price, and I do not believe in encouraging extortion.

Errata

In the December, 1930, issue of HEALTH REVIEW AND CRITIQUE, an error was made in the letters following Dr. Philip M. Lovell's name. It should have read N.D. instead of M.D., just a typographical error.