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GET WELL
STOP DODDERING

By James R. Nickum



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GET WELL
STOP DODDERING

BY
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UNIVERSITY OF
CALIFORNIA

Class 41907

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LOS ANGELES

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1917

TO VIRI
ASSOCIATION

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This picture was taken when the author was "60" and a number of months before he reached his worst stage.



The author three years later.
This result was accomplished wholly by
natural means, and without the use of any
drugs or medicines whatever.

THIS LITTLE BOOK
IS DEDICATED
TO THE
"SWEETEST GIRL I KNOW"



MY "WEE" DAUGHTER
"MARJORIE"

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INTRODUCTION

THIS is a simple, plain story of how to get well without drugs; of how to get rid of the aches and pains in your body and the wrinkles and puckers in your face; of how to cure yourself, or, in other words, of how not to hinder Nature in performing this task; of how, not only to recover health, but to maintain health, so that the body may round out its cycle from the cradle to the grave unimpaired, as "perfect fruit ripens evenly, and is garnered into the lap of Nature without a blemish."

From the standpoint of the physical and material, health is of first concern to every human being; it is the one thing without which all else is but a bitter-sweet, a shell without a kernel. Worldly goods are as nothing compared to it. In spite of riches, boundless enjoyment can come only with boundless health.

But, to fully appreciate health, it seems that we must first lose it.

We accept health as our birthright, which it is, and bask in its sunshine without question or care; but a day comes when disease creeps in, and then we awake to the inestimable blessing we have lost. And, so, while the seeker of health is all engrossed in means for again coming into its possession, the possessor of health is all intent in enjoying its fullness, without consideration of how he shall retain it.

It has ever been our custom to tread lightly the rose-paths of health, and place our trust in doctors and medicine, or other agents when "Providence" (?) visited us with afflictions. We are only just coming to learn of the beneficent intentions and provisions of Nature in our behalf.

Notwithstanding the vast importance which attaches to the subject of recovering health, it is of far less importance than the subject of conserving health; and, as we grow more enlightened in "Nature's Ways," it will become less and less important; for sickness will become more rare, and, also, knowing its cause, we will know better how to overcome what little there may be.

Sickness will come to be looked upon in its

true light—as a digression of Nature—and its responsibility will rest with the individual, where it belongs; not with some one of a hundred-and-one different kinds of practitioners, with a hundred-and-one different kinds of surceases, arts and balms of Gilead.

From time immemorial healing has been misconceived to be the result of artifices of one kind or another; and, hence, for generation after generation man has probed, in vain, to the farthest corners of the earth in search of panaceas for his ills. He has ransacked every nook and cranny of the globe for herbs, roots, barks, berries, nuts, leaves, etc.; and he has decocted and brewed, and distilled and extracted. He has exploited the mineral kingdom; compounded, deducted, analyzed and philosophized; adopted and then rejected. He has tried charms and spells and witchcraft and mysticism. He has conjured to God and abjured to the devil. He has preached “bugs” and germs, antidotes and serums. He has heralded one day the discovery of a great specific, and denounced it the next as a delusion. He has experimented, dosed, doped, leached and bled; and in his ignorance, and through his greed for the almighty dollar, he has maimed and slain a multitude. But, after centuries upon

centuries of groping and stumbling, it finally occurs to him to turn about and ask Mother Nature what provision she has made in the matter. And she answers him: "Look! Behold! Every living creature is endowed with its own laboratory, its own medicine, its own panacea."

It is only within very recent years that a small number of "pathfinders," seeking through Nature the true road to health, have made some important discoveries, and learned some important truths, the most important of these being that Nature, herself, is her own and only healer; and that upon a few of her simpler basic laws, health lays its foundation and builds its structure.

Some of these readers of Nature, being themselves sorely afflicted, and expecting soon to lay down life's burden, to their great amazement brought about their own cures, recovering a degree of health such as they had scarcely enjoyed even in early manhood. And this without medicine; without "laying on of hands"—without anything whatever bordering on the superstitious—in fact, without employing any of the means to which we have so long been accustomed. *Vis medicatrix Natura* (the healing power of Nature) healed here, as it has been ready to do, and has done, when permitted,

ever since man first appeared upon the earth.

As a result of these cures, of their wide publication, together with an explanation of the natural physiological provisions whereby they were effected, many thousands of appreciative readers have also found health, the author being included in this grateful number.

These investigators were willing and financially able to buy health if it were anywhere, or in any way to be bought, and were only driven into Nature's Laboratory after proving false every promise of specialists, and unavailing all of their apothecary-shop compounds.

It has been established beyond peradventure that medicine does not cure, never has cured and never can cure. It can deaden pain, sometimes relieve the bowels when in a congested condition, and it has other minor values, but Nature alone cures. This is not a theory; it is a fact, demonstrated, proved and re-proved. The veil of mystery which has surrounded "Materia Medica" has been lifted, so that all who wish may see and know that it is abracadabra, a sophism, wherein and whereby to deceive the people and extract shekels.

The author is not seeking credit for any of these discoveries, either physiological or medicinal; this is due to others who have gone before;

but he advances a theory relating to mind—conscious, sub-conscious and unconscious—and to automacy of adjustment and control of bodily functioning, which, so far as he is informed, has not been proposed by any other writer.

His reason for writing this little book is, that, while much of the information it contains can be found in other books, no very great part of it can be found in any one book, and, therefore, the reader, in order to, otherwise, come into its possession, must peruse a number of books of several hundred pages each. In each of the books, as a rule—but with exceptions—only one phase of the subject is brought into prominence—that phase to which the writer lays claim to discovery.

What the author claims for himself, aside from his personal experiences and his observations on natural and psychological forces, is the reduction, into small space, of information gathered from a somewhat wide range, which is of the most vital consequence to health; and an explanation of simple physiological laws and natural requirements; so that the reader may go about healing himself with a full understanding of what he is doing, why he is doing it and what to expect as a result of doing it. His own experience, which he considers remark-

able—his affliction and his manner of cure, absolutely without medicine—is given with considerable detail; and the substance of what others have written with greater elaboration is condensed and epitomized, but no important feature is overlooked or omitted.

Instructions are given which can be quickly read, easily grasped and immediately put into practice, and that will immediately start whoever is willing to try, on the upward road to health.

In giving this wonderful promise, it must not be construed to mean that all, regardless of condition, can be returned to health. A destroyed tissue cannot be rebuilt, and there are those in whom organic disease has advanced so far that healing cannot be effected; but even in such cases relief can be obtained, and, in many instances, life prolonged.

Especial reference is had to chronic diseases, such as are so-called rheumatism, gout, sciatica, diabetes, creeping paralysis, nervousness, headache, debility, senility, and a multiplicity of others, with a multiplicity of names—all however, emanating from the same cause, and all susceptible to the same manner of cure.

While there are contributing causes, like heredity, for instance, to diseases of this char-

acter, there is only *one main cause*—violation of Nature—and there is only *one main cure*--harmony with Nature.

And here, also, is found the "one way" in the wide world to "halt consumption" when that dread scourge has not passed to the stage impossible of cure.

But, it may well be added that being told by a doctor that you have reached that stage is not always, by any means, conclusive proof that such is the case.

THE AUTHOR'S CASE

IT MUST be admitted that "ailments" to those not "ailing" is an uninteresting theme. The robust are interested in the activities of the robust, not in the feebleness of the feeble. Robust life radiates health, and seeks contact with those who radiate health in turn. It shuns sickness and suffering as a harpist does a discord. In robust life the blood mounts high and tingles to the finger ends. Athletics, power, prowess, the feats of muscle and brawn are more to its liking.

But the sick are interested in the sick. The eyes of the sick do not kindle as of yore at masterful exhibits of skill, but a "rheumatic" will lend sympathetic ear to the tale of "aching bones" as recounted by a fellow sufferer. Out of the lives of the sick, enthusiasm has fled; vivacity, exuberance, ambition, all have been quenched by pain. The blood ebbs sluggishly. Little do they reckon whether the "home team's" score stands four to zero, or zero to four, but the depths of soul is touched at trembling grasp of palsied hand.

With the above thought in mind, I enter

into a history of my own case, not expecting to find interested readers among those who are, as yet, enjoying the great blessing of perfect health; but rather among those whose bodies have been racked by pain, those whose hearts have been chilled by fear, those who have given up hope, those who have doctored and dosed and spent of their store in a vain effort to get well.

And, before going further, I want to assure those of you who belong to this unfortunate class, that, no matter what your affliction may be, you cannot possibly follow the instructions herein given without deriving benefit, and in many, many cases—I believe a great majority of cases—a full and complete cure.

Doctors cannot cure you; medicine cannot cure you, but you can cure yourselves; and you will learn in this book why they can't and why and how you can.

The number in various stages of sickness throughout the land is countless, and by far the most of these need not be sick at all. Needlessly they are sick and a burden to themselves, and as needlessly a burden to others.

Nature did not intend it so, and she has provided that it may be otherwise, if we only learn and heed her ways.

Therefore, I say: "Get well; stop doddering and dragging and groaning. It is your duty to get well; not only a duty you owe to yourself, but a duty you owe to these others.

I got well after I found out how, in a comparatively short time, and without very great effort. Half of it is in knowing how—the other half is in going about it in earnest. After you have finished these pages, it will be "up to you."

In detailing my ills, I will begin at my beginning, sixty-three years ago, and mention the principal ones throughout my life, with the end in view that hope may be kindled in the breasts of others who find in them a parallel, or a partial parallel, to their own cases.

My entry into the world was not only un auspicious, but also unpromising. I was born a "weakling" (so the story came to me later) and for the first two years of my life was expected to return from whence I came almost any day, being afflicted with what was called "flesh decay," whatever that might mean.

However, it is important, at least to me, to be able to chronicle the fact that my expected demise did not take place; and that I held on to the slender thread which separated me from eternity with sufficient tenacity to tide me forward to the time when "Providence" stepped in

and "saved the day" for me. This decisive event took place at the end of my second year, and came about in this wise:

The occult powers and healing fame of a toothless "granny," who lived in an adjoining neighborhood, reached my respected parents' ears, and she was at once summoned, and forthwith came to the rescue.

She measured me with a string (of what substance, whether of tow or of cotton or of hemp, I was not informed), up and down, and 'round and 'round, crooned weirdly meantime, waved her bony hands fantastically about, as true necromancers are wont to do; and, as a fitting climax to the impressive ceremony, and with still more conjuring of the black art variety, burned the string in a kettle of live coals.

This charm apparently "turned the trick," for "presto" and "chango," I at once began to mend. However, it might not be inappropriate to mention a seeming, favorable asset of my own which I was said to possess—a lusty voice and leathery lungs—the basis of which, possibly, may be suspected of having had something to do with my recovery.

But such methods of healing, ridiculous as they now seem, but common then, are long since obsolete. In cases of this kind, in the present

up-to-date period the doctor would be called in—once; after that he would attend to the “calling in” himself, and the number of calls would depend on the number of pater’s broad acres or skyscrapers. He would look “wise” and shake his head; that is important, for it shows the seriousness of the case, and also creates confidence. If he failed to shake his head and look serious, it might indicate lack of danger, and result in a polite suggestion that his further services would not be required. But he would do it all right, and fill out a prescription to be compounded at the nearby drug store, at a cost of maybe a dollar, or two, or three—that also “depends.” It will probably read something like this, but in hieroglyphics you are not supposed to understand: So much aqua pura and so much sodium bicarbonate, which simply means pure, good old-fashioned water and common baking soda.

Now, there is value in this method of treatment, as there is also in the “charm” method—more, perhaps, than may be apparent at first thought. It is this: While they do not “cure,” neither do they “kill.”

Much credit is due such a doctor, and his acumen is thus revealed to the initiated; it shows that he is aware of the fact that Nature

alone is the great healer, and, if let alone, she will do the work in the best way it can be done.

Justly or unjustly, he takes the money, but he justly shifts the burden of healing to Mother Nature, where it rightfully belongs.

But, I have wandered from my subject, and can only offer as an excuse that I owe the "fraternity" so many respects I feel impelled to pay, here and there, as opportunity offers, a little of the debt.

After the "measuring" process, as described, which did not harm me, and, of course, did not cure me, Nature asserted her mysterious power, and I grew out of my infantile weakness into a very active, wiry boy, though with diminutive frame and very little flesh. In fact, my smallness of stature, and especially my extreme slenderness, greatly chagrined me; and further mortification was added by my being dubbed "shadow" by the "village touts," as someone has expressed it—maybe Dickens or Shakespeare.

While I was a very *little* boy, I was a very *big* eater, and, as a consequence, was seldom free from sour stomach—indigestion. My stomach was then, and has been ever since, until recently, one of my weak points. The acids of fruits, of which I was always fond, never did agree with me internally.

My eyes were not strong, having, all my life, had a tendency to redden upon exposure to wind or cold, or at slight friction.

I matured slowly, but with the exception of these two impairments, and catarrh, which long ago became chronic, I had fairly good health, until at the age of thirty, when I was prostrated by a severe attack of typhoid-pneumonia fever, sinking so low at the crucial, or turning stage, that I was thought to be dying. Here again expectations were not realized, but I came out a sorry wreck.

This disease usually leaves its mark on some part of the body, and there was no exception in my case. My legs, from the knees down, were almost useless, and for two years my feet clattered as if made of wood, when I shuffled about. The lower muscles of my legs remained sore ever afterwards, and I never could walk a very great distance (a few city blocks at most) without much pain and fatigue.

In spite of this, at the age of about thirty-four, from gorging on meats, fats, eggs, rich gravies, etc., I laid on flesh to an astonishing degree, going from one hundred and thirty pounds, which is about normal for my build, to one hundred and ninety-five pounds. This weight I maintained, approximately, for sev-

eral years. During this period I was healthy and vigorous, but at no time could I do much walking on account of the weakness and soreness in my feet and legs. I then began gradually to decline, losing both flesh and stamina.

For the last ten years I have lived upon somewhat of an elevation, and as time passed, I found it more and more difficult to "climb the hill," finally having to stop two or three times on the way up.

Year after year I could feel that I was losing ground, but had at no time any special sickness, and could not understand the reason for my bodily aches and growing weakness.

About three years ago my feet began to swell, and tubular ulcers formed on their bottoms, one on each outer and inner ball, and also one on the end of each toe adjoining the little one. These tubes seemed to reach clear into the bone, and continually discharged a vicious matter that was most offensive. My feet enlarged so I could not put on my shoes, unless they were slit into ribbons, and I could only hobble around by the use of a cane. The swelling progressed upward, until it reached to and above my knees. In fact, my entire body was somewhat bloated, especially my abdomen. My left side became partially paralyzed, my

hand was benumbed, and a greater portion of my foot lost sensation of touch.

For a long time prior to this the slightest abrasion of the skin was the signal for an inflamed and festering sore that would be weeks in healing. Beginning a little later, one and then the other of my great toes would suddenly become inflamed, swelling up to twice their normal size, and having a red and angry appearance. A thin, yellowish puss would form beneath the outer skin and puff it up like bubbles. After these had been pricked, and my feet soaked a few times in hot salt water, the inflammation would disappear, only to reappear in some other locality, usually on the backs of my hands. In that event, the swelling would spread rapidly, until almost the entire top surface was covered, as had been my toes; and in like manner. A gathering developed in my left ear, which exuded copiously for about ten weeks before healing.

During all this time I conducted my business, but was never on my feet without being in pain and distress. The only way I could get any relief or comfort during business hours, was to sit, when opportunity offered, with my feet elevated on some object higher than my head.

My face, at times, was the color of paste, and my eyes were bleared, weak and watery.

Toward the last I had an all-goneness of feeling that alarmed me, and it seemed to me that I could feel death creeping over my whole body. Ambition left me, and interest in life and my surroundings was waning.

I was, indeed, "doddering and dragging and groaning," and, as I believe, stumbling forward to the open grave. What I fully expected to happen was that I would drop over almost any time with heart failure, as my heart action had become greatly weakened, and I had recurring spells of dizziness. My pulse was variable, sometimes 65, at others 120 beats to the minute.

I had long ago lost faith in medicine and the medical fraternity. However, my case being so desperate, I bethought me to consult an osteopathic physician, which I did; and upon examining me and analyzing my urine, he pronounced my disease diabetas-mellitus—the malignant type—in an advanced and complicated stage.

Having never, prior to this, taken counsel in regard to my affliction, I obtained here for the first time intimation as to what really ailed me, and knew from the description of the

symptoms that it had had its origin more than fifteen years before.

The osteopath treated me for a considerable time, and finally relinquished the case, admitting that he was giving me but little, if any, benefit, and that nothing more could be done.

When he gave me up, I will admit that I was scared—not absolutely “scared stiff,” but, nevertheless, scared a plenty.

I didn't want to die—not me! People are different about that. Some want to “go” so bad they are willing to “take something,” but I never felt that way; and besides, hadn't palmists told me I should live to be “ninety”?

Although I was unavoidably depressed, my optimism did not wholly desert me; in fact, I aroused myself somewhat and began to think mighty hard and fast. Health books, health journals and doctor books had always held a peculiar fascination for me, and I had read quite a good deal of this class of literature; but, as is the case with most people who are comparatively well, it had made no very deep impression on my mind. In spite of knowing better, I had, except at very limited intervals, disregarded every mandate and precept which I had read, that had been laid down for the

recovery and conservation of health; and this, notwithstanding that reason told me many of them emanated from minds in close touch with Nature. But the situation was different now. I was up against the most serious proposition that confronts one's life—the proposition of a probable speedy termination of that life—and I realized that something must be done; that is, if anything could be done, and that no time was to be lost.

Upon being thus awakened I hastily gathered together some remembered books and a few others of later date, which I had not as yet seen, and began their perusal with intense interest. A degree of familiarity with the subject enabled me to proceed rapidly, and it was not long until I had decided upon a course of action and formulated the program, adherence to which has brought me back to health.

When I look back now to that time, scarcely two years ago, and think of my flabby muscles, my distorted nether limbs, my partially paralyzed and festering body, and then feel health coursing through me as it does today, it seems that little less than a miracle has been wrought within me.

HOW TO GET WELL AND KEEP WELL

THE things Nature requires us to do so that we may get well when we are sick and keep well when we are well, are very few and very simple; but to neglect these few things results disastrously—in all the wide difference between health and happiness and disease and wretchedness.

Health is normal; disease is abnormal. From inception to disintegration the body should remain in health, and will do so if Nature's laws are not violated. It enters the world in a state of health, unless impaired through heredity, by accident or other unfortunate circumstance. Its organs, its various parts throughout its ramifications, its nervous system and its mind, are attuned in harmony, and intended for harmonious action. Its natural condition is health. Nature planned it and builded it for health. Her established forces surround it, permeate it and impel it toward health. These forces are ever present, ever active. Its period of growth, of vigored maturity and its placid later state, all are circumscribed by these natural forces. Nature

makes no mistakes. She established her immutable laws, which, if not interfered with, will maintain the body in health, and then—"she keeps hands off."

Nature has given to mind the power to be its "Own Free Moral Agent," and mind, in its discretion, can either harmonize with the internal forces of the body to the end that the promise of health and well-being may be fulfilled; or it can, in its freedom, exercise its influence in the opposite direction and disharmonize and disorganize these beneficent forces, and in so doing, thwart Nature's plans for health and fill the body with disease.

The question of the *manner* in which mind exercises an influence over health is treated in the following chapter on mind and health.

The physiological reasons for the body's response and return to health, when Nature's laws are complied with, will be entered into only briefly, but sufficient explanation will be made as we advance to give the reader a general idea of what takes place within the body by reason of this compliance.

People in all ages have maintained health and lived to ripe old age by "unknowingly" complying with Nature's laws; others have become diseased and passed to early graves by

“unknowingly” *violating* Nature’s laws; but it may be confidently asserted that no one reaches extreme old age by chance; that is, without regard as to how the body has been treated. It must be given proper care. It may receive this care in spite of ignorance and by accident, or through knowledge and design; but in either case the result is the same. With reason or without reason, it has been nurtured and provided for as Nature intended, and Nature’s forces have maintained it in health. Nature’s laws are inexorable, her forces incontrovertible. Their action is certain on objects, animate or inanimate. Intelligence cannot forestall, or ignorance abate them. If we violate these laws we must pay the penalty; if we harmonize with them we will receive their benefits.

The body is established with its organs evenly balanced for symmetrical, reciprocal functioning. It is like a perfect machine with cogs fitting accurately into cogs; and, like a machine, it has certain requirements which must be met, else it cannot continue in action. Its first and principal requirement, aside from air and water, is nourishment—food; and if it is provided with suitable food in a “suitable condition,” and its other requirements are met, natural forces will propel it in rhythmic harmony.

“Suitable Preparation of the Food”—sufficiency of mastication and insalivation—as bearing upon the nutritive value of food, its ease of assimilation and ultimate beneficial effects upon health, is a feature of the subject of nutrition and health, which, pregnant as it is with possibilities for the body’s well-being, has received but meagre attention until within the last very few years.

While much consideration has been given to diet and hygiene generally, to weights and measures, to food constituents and relative amounts necessary for the adequate maintenance of the body, little thought has been devoted to the initiative preparation of the food in the mouth, which is embodied in Mr. Gladstones dictum: “Bite your food well.”

The keen foresight, and insight, of the “Grand Old Man” enabled him to view man internally as well as externally, and he perceived that Nature ordained that a quasi-external act of thorough chewing must precede any internal act of assimilation, if that act was to result in the greatest economic and beneficial value. But “world affairs” engrossed his massive intellect, and this, the “most important” of all the knowledge he ever gained, was never widely disseminated.

Doctors have had some knowledge of the value of mastication and have enjoined it on their patients; but it has been done indifferently, and with but comparatively small appreciation of its real significance even on their part; and, as would naturally follow, the injunction has been indifferently received and as indifferently heeded.

However, the physiological importance of this aspect of the subject of nutrition has quite lately been brought prominently before the world.

We now are in possession of reliable and conclusive proof that we have not only been "digging our graves with our teeth," but that we have been wasting our substance as well; and it is proper to state that we are indebted for this information principally to the efforts and investigations of one man—Mr. Horace Fletcher, a "Pathfinder," but who, by the way, "is not a doctor."

Mr. Fletcher was broken in health and became a physical wreck at the early age of forty years. According to his own admissions, he had been a "high liver." He had plenty of "good things" to eat, and he ate them and paid the penalty by a collapse at a time of life when he should have been in his prime.

But Mr. Fletcher was another who had no desire to die. In fact, he had a very strong desire to live, and followed the usual course under such circumstances. He tried change of scene, curative waters, and all the "famous" medicinal cures he could hear of.

Finally, when it became apparent that he was receiving no permanent benefit from any of these widely heralded "remedies" he began to speculate as to the "cause" of his afflictions, and as to whether or not some of "Nature's laws" were being violated.

Partly by accident, as he says, and partly from other reasons, he first turned his attention to nutrition—to the mouth, to the mouth's treatment of the food, and to the chemical changes of the food which take place in the mouth. He studied the subject thoroughly and analytically, and soon conceived the idea that the manner in which food is partaken has a tremendous bearing on health.

He argued that the mouth was intended by Nature, as one of its principal functions, to stand sentinel, and be the discriminating mentor as to what food should be taken into the body; and also—and what was of a far more vital consequence—that it should adjudge and regulate the fitness of the food before allowing

it to pass into the stomach for further treatment.

He felt instinctively that, since food cannot be sucked up by the blood from the intestinal tract until it is converted into liquid form, the proper and, in fact, the only place for the grinding and liquifying process was in the mouth, and that only by its being there ground and liquified, could it be sufficiently insalivated and suitably chemicalized for its reception by the gastric juices of the stomach.

He knew that, with the ordinary habit of hastily bolting food, this was not done, and reasoned that only a portion of the food thus taken could be assimilated and utilized in body building, and that that was why bacteria became a necessary concomitant in the disposition of the residue of such food remaining in the stomach. Bacteria, as is well known, in this process evolve poisons which are carried into the system by the blood.

Here, then, seemingly, was the explanation of mal-assimilation, mal-nutrition, and of the manufacture in the alimentary canal of toxic poisons which cause the greater part of disease the body is heir to.

Upon reaching this conclusion Mr. Fletcher began the experimentation of his new theory

upon himself, by thoroughly chewing and liquifying his solid foods, and sipping and tasting those that were liquid and sapid; and he reports that his condition at once began to improve, and that the improvement continued until he had entirely recovered his health. He then induced some of his ailing friends to try the method, and with each one there was the same gratifying results.

Later his theories and claims were investigated by the greatest universities of the world, proven to be true, and given their general indorsement.

It has been over twenty years since Mr. Fletcher began his quest for health. He is now past sixty-five, and has been in a most excellent state of health and vigor for many years.

That he is in extra-super physical condition is proven by numerous endurance tests he has undergone in some of the leading gymnasiums of the country. As a notable example: At the "Yale" gymnasium, in his fifty-ninth year, he lifted with his leg, a 300-pound weight three hundred and fifty times without stopping, and doubled the world's crack athletic record for such a feat. Eighty lifts had been the average up to that time, thirty the lowest, and a hundred and seventy-five the highest.

Mr. Fletcher says he considers himself the most fortunate man in the world.

During all these intervening years since Mr. Fletcher made his discovery, "Fletcherism," as it is popularly called, has been growing. It was estimated, seven or eight years ago, that over a million persons were Fletcherizing their food without a single one having reported failure to be benefited.

It was current in the newspapers ten or twelve years ago that Mr. Rockefeller, the bane of whose life was indigestion, had as much as said that he would gladly exchange a million of his "hard-earned dollars" for a working-man's stomach. A little later he learned of Fletcherism and soon came into possession of a stomach much better than that of an ordinary working man.

Prior to this time, as was reported, he dragged out a miserable existence for many years, and this in spite of having the most eminent medical specialists to prescribe for him. From all accounts he is now a hale and hearty old man, and has been in perfect health ever since his introduction to Fletcherism.

I mention Mr. Rockefeller for the reason that his name is familiar to all readers, but his case is not at all exceptional.

Too much cannot be said of Mr. Fletcher, not alone because of his discovery, but, also, because of his self-sacrifices in bringing it before the world.

He was so confident that he had learned of a great physiological truth, which would be of inestimable value to humanity, that he faced ridicule for years and expended more than one hundred thousand dollars of his private fortune in having the merits of his claims investigated and tested out by leading physiological experts on both sides of the Atlantic.

Fletcherism has been widely thought of as meaning only a thorough mastication of the food, but effective chewing is not all there is to Mr. Fletcher's philosophy, and, while of very great importance, *it is not all by any means*, that must be considered in connection with health.

Some of Mr. Fletcher's observations in regard to food, its manner of treatment in the mouth, and the results attending such treatment (which must be read in full to be appreciated) are briefly given as follows: "That the desires of the appetite should be relied on principally as to what kind of food should be taken; that the particular thing the appetite calls for is, as a rule, the particular thing the body re-

quires at the time; that, in fact, the appetite is the medium through which Nature makes known the needed materials for rebuilding the body and keeping it in repair. It may be one thing one day and another thing the next, but whatever it is should be provided, if conveniently at hand; if not, substitute whatever is available, and no very great inconvenience will be suffered. In other words, if it calls for ham and eggs, and there are no ham and eggs, it can get along very well with a bowl of soup and a baked potato; that every morsel of solid food should be chewed to a thin liquid, and until all the taste is tasted out of it; that all liquid or sapid foods, such as soups, milk, wine, fruit juices, cocoa and the like, should be taken in small sips, retained in the mouth and moved about with the tongue, the jaws gently working meantime as in the act of chewing, to create a flow of saliva, and that this should be kept up for a little while until, as in the case of solids, the taste has practically disappeared and an irresistible swallowing impulse claims it; that when the above is done, the appetite requires less food for its gratification, and that there is an added degree of comfort in the abdominal region which radiates to all parts of the body; that the excreta becomes surprisingly

less in quantity, and that it is entirely free from offensive odor.”

It seems conclusive from Mr. Fletcher's investigations, and from information obtained from other reliable sources, that food, when retained in the mouth until sufficiently mixed with saliva, undergoes a chemical change which renders it in a suitable state to be met by the gastric juices of the stomach; that it is then readily acted upon by these juices and given a further chemical change, which is necessary before it is passed on and absorbed into the system. The food, in this condition, is economically digested—there being very little waste—and used up almost entirely in maintaining body efficiency. But when foods, either solids or liquids, are allowed to enter the stomach without being thoroughly insalivated, their condition is such that the gastric juices are unable to act upon them chemically, and only a portion can be digested and utilized. Bacteria, which are ever present, seize upon the undigested portion and literally rot it. Foul gases are generated, and poisonous toxins evolved, which are sucked up by the blood and carried to all parts of the system, and the rotted offensive residue is passed on through the twenty-five feet of intestinal canal and finally defecated.

These poisonous toxins, which are generated by bacterial decomposition of the food, seep through the capillaries and gradually settle, little by little, into some hereditarily weak spot or spots, and then there are stiff joints, sciatica, rheumatism, lumbago, gout or what-not, one and all being the same thing and from the same cause; all originating in an over-gorge of food and its inadequate mouth-treatment.

When we have reached this stage, and mayhap become prostrated, we are wont to say Divine Providence has "smote" us.

However, notwithstanding that we interpret our sickness as a dispensation of a possibly wrathful God, and, may be, as a punishment for our sins, we endeavor to outwit even Divinity. In this effort we fly to a doctor for assistance, and the more learned we think him to be, the higher, of course, will be our hopes for success.

But what medicine can the doctor give, be he wise or otherwise, which has potency, intelligence or instinct of a quality that will enable it, after passing from the stomach to the heart, from the heart to the lungs, from the lungs back again to the heart, and then, "being borne by the general circulation of the blood on its cruise through the body, to get off at the 'right spot'.

and perform a miracle?" In the light of reason, doesn't such a process seem inane?

Why not use the sanity with which we are endowed?

Why not accept the responsibility Nature has imposed upon us?

Why violate the laws of health and endeavor to shift the blame for our sickness upon Omnipotence?

Isn't it a more sensible way to keep poison out of the system than to deliberately put it in, and then trust to a "detective," of whose ability we have grave suspicion, to seek through the delicate fibers of the body for its hidden place, corner it, throttle it, and cast it out? If contaminating poison dribbles into a stream from a cesspool at the head-waters, which causes various diseases with various people, what is the logical thing to do—let the flow continue and hunt for neutralizing agents, that do not exist, or at once dam up the source of infection?

Fletcher comments on certain people who at table try to see how many kinds of fam dools they can make of themselves; which leads me to ask, if, when we come to think of it rationally, our child-like faith in doctors and the curative power of medicine isn't a relic of superstition, and doesn't the whole thing seem like a little—

or rather, a big—piece of fam doolishness?

We do not eat rightly, and we eat too much. It was not intended that we should glut our bodies and make of them seething cesspools of internal filth. Nature intended that we should keep clean inside as well as outside, and that in so doing we would avoid a ceaseless poisoning of ourselves. She has made ample provision whereby this intention may be carried out, but the responsibility of complying with this beneficent purpose is left with each of us individlally.

Partake of your food as Nature intended—moderately, in a sane, deliberate manner, and you will have a sanitary, healthy body.

Try it today! Start with your next meal and you will have to wait no longer than tomorrow or the day after until you feel a beneficial effect; and in a week or two you will have plenty of evidence to prove that you are on the right track.

In beginning this new plan of “dietetic righteousness,” as Mr. Fletcher calls it, you will experience some little trouble. It is not so easy to break away from a life-long habit of careless swallowing, but it can be accomplished by any one with a modicum of determination and perseverance, if the main object—health—is kept prominently in view.

It will make it easier for you at the start to eat dry foods. Such foods as toast dried out until it becomes brittle, and nuts of any kind, form a suitable diet to begin with. Owing to their dry, hard nature, they cannot be swallowed readily until they are thoroughly chewed, and, therefore, require but little concentrated effort.

You will observe that food, which works to the back of the mouth before being sufficiently pulverized and emulsified, will be repeatedly thrown forward by the tongue for a more thorough treatment.

You will be slower getting through with your meals, but, as you will eat less, the difference in time will not be very great. With good teeth, fifteen to twenty minutes, ordinarily, should be sufficient. I take more time than that, but eat only one meal a day, which is all I care for since I adopted this plan. If I wanted more meals I would take them, but I don't. However, I generally munch a few crackers or nuts in addition to my one meal, at some time during the day.

Take your time. Do not be hurried. If time presses, even curtail the amount you would otherwise consume, rather than eat hastily; always bearing in mind that any portion of

unprepared food which enters the stomach immediately sets up a commotion and presents an insurmountable task for the digestive organs. In their effort to digest such portions, which is never but partially successful, poison is generated, energy that should be conserved for the body's legitimate uses is wasted, and the system is weakened.

Although one can feel but little of what is taking place "within" after a "hearty meal," the turmoil is there, nevertheless, and poisons are being manufactured.

In the course of a little time, by persistent effort, a habit of deliberation and carefulness will become so fixed that it will be repellent to swallow any food not thoroughly masticated, and if such a morsel should inadvertently be allowed to "slip by," you will experience a shock.

A surprising result of this treatment of the food is in the irregularity of defecation. It varies greatly with different kinds of food, and with different people.

Sometimes it occurs twice a day, and again the periods will be lengthened to three or four days or a week. With any foods, however, the more thorough the mouth-treatment the more extended will be the intervals, and, also, the

better will be the general physical condition.

This last fact seems paradoxical. It is in exact opposition to all former beliefs and teachings. But the explanation of the process and of the increased physical fitness is simple. It is this: Since less food is required and taken, and since that which is taken is more completely assimilated, there is less of residue to cumber the bowels, and, therefore, less need of its frequent ejection; also, since bacterial decomposition is reduced to a minimum, the remainder is free from putridity and no harm can come from its retention in the intestinal duct until, in due process, it is expelled; the increased tone of the body arising from its freedom from toxic poisons.

You will notice that the feces will be packed together in pilular-shaped balls, and not difficult to discharge, and that it will be free from offensive odor; as Fletcher describes it, the smell will be similar to that of hot biscuit or moist clay. If there is offensive odor, you may be sure you have been negligent of your duty, for the feces is the tell-tale of your adherence to the mouth-treatment.

In my own case there appeared occasion for alarm at first. I never was inclined toward constipation. It was always the other way with

me. I began by taking food that was very hard and very dry, and the period of Nature's calls at once lengthened to five or six days. The substance was packed together so solidly that the bowels could be evacuated only by much straining. But there was no odor and no feeling of congestion from the long wait. In fact, I felt entirely better and was improving every day. What seemed very strange, my pulse grew even more erratic than formerly, ranging all the way from sixty beats to a hundred and twenty-five. Gradually, however, my heart action steadied and the excrement became more moist and easier of deposit. My tongue and the whole inner lining of my mouth soon became heavily coated, which was especially pronounced in the morning. The morbid matter was being expelled from my system, and this was one of the avenues of escape.

There is no self-denial imposed through the adoption of this sane method of taking food. On the contrary, you will discover more than a recompensing sweetness in every mouthful you take, even of dry unbuttered bread.

After the habit of deliberation becomes fixed, in which time the stomach will have returned to its normal healthful state, you can eat pretty much what you want and all you

want of it, excepting such foods as decidedly disagree with you.

Due to long habit, you may be tempted to eat too much of something because it tastes s-o-g-o-o-d, but in such a case it is always better to stop a little short of what you could eat with relish. Overeating is far more detrimental to health than under-eating.

Overeating is really worse than no-eating, for if you miss a meal or two no harm will be done, and there will be no occasion to worry. Your appetite will be only the keener and your appreciation the greater, after giving your stomach what is probably a needed rest. A little fasting almost any time is a mighty good thing. If your mind is settled to the idea, you can go without food for many days—even weeweeks—without injury. In fact, that is one of the quickest ways to cleanse the system and rid it of poison. It is a plan that appeals to some, but not to others. As for myself, I have no very strong leaning toward it, but it is efficacious and not dangerous.

It is a scientific fact that almost every one has enough stored-up energy to last at least fifty or sixty days. Probably no one in ordinary health ever died purely from starvation in less time than that. When death occurs

under such circumstances, it is through fright, not starvation.

Some of your mirthful friends may want to chaff you a little because of your deliberation at meals, but do not let these wits (?) bother you or turn you from your purpose. You know what you are doing and "what for."

You can have a little sly fun yourself even during your transitory stage, if you go about it philosophically. Just tuck the old saw, "He who laughs last laughs best," in a convenient corner of your brain for quick remembrance. You can be laughing up your sleeve the while others think the joke is all on you.

That is the way to do while you are getting well, but when you have finished the job it's a "scream."

There is another feature of this question outside of health considerations that must not be overlooked, and which is of especial importance at the present time, in view of the prevailing "high cost of living." It is the resulting decrease in the outlay for food, which goes hand in hand with Fletcherism.

Since, as has been shown, nearly all the food is assimilated, leaving but little wastage, only from one-third to two-thirds of the usual amount is required or desired to maintain the

body. There is no wish or need for what was formerly the customary quantity.

It was estimated some years ago by Dr. Kellogg, who early became an enthusiastic believer in Mr. Fletcher's principles, and adopted them in his great sanitarium at Battle Creek, Michigan, and at his various branches throughout the country, that at least two hundred thousand families in the United States alone were saving on their table expenses an average of one dollar a day by Fletcherizing their food, besides, of course, receiving the health benefits.

Mr. Fletcher's first converts were among the well-to-do classes, whose menus were somewhat elaborate, and with whom this saving might easily be effected. Later, as the propaganda reached those classes less favored with wealth, it was estimated that the expenses of a laboring man's family was reduced at the ratio of ten cents a day for each member.

These figures speak for themselves and need no further comment.

No Breakfast

Dr. Edward Hooker Dewey, army surgeon, six years a member of the U. S. Medical Board of Examiners, and for forty-five years a general practitioner and tireless investigator, was author and promulgator of the "No Breakfast

Plan," one of his books on health being published under that title.

In addition to the no-breakfast idea, Dr. Dewey, from early in his practice, strongly advocated abstinence from food during sickness, until there is a distinct demand for it expressed by the appetite; and he also held to the belief that Nature and not medicine cures. A brief account of how these ideas originated with Dr. Dewey (who, it is needless to say, was another "Pathfinder") and of his investigations which led up to them, may be of interest to the reader.

Dr. Dewey entered the army as a surgeon when a young man and, feeling uncertain as to just how to treat the many cases coming under his charge, decided to do but very little in the way of administering drugs until he had gained more experience. Such medicines as he gave, even though not accredited with any especial curative properties, at least did no harm; and he soon discovered that he was having better success with his patients than were those doctors who confined themselves to strong drugs, in regulation doses.

Continuing his course, and with unvarying success, it became deeply impressed on his mind that *vis medicatrix Natura* has far more to do with curing disease than medicine; in fact, that

it practically has all to do; and he thenceforth abandoned the use of strong drugs altogether, giving only such simple compounds as he knew to be harmless, and these only for the reason that his patients expected him to "dose" them with something, not because he thought they could be helpful.

This was his first radical departure from the hide-bound orthodoxy of medicine. From this experience he grew to be habitually observant of Nature's signals, and the question soon arose in his mind: "Why is food repellent to the sick?"

It seemed a reasonable proposition that, if food were necessary while the body is being purged of disease, there would be a demand for it expressed through the appetite; and he concluded that since no such demand is made, it must be that food is not needed, and that, therefore, Nature forbids it during the process of healing and cleansing the system of poisons. When he came to this conclusion he stopped urging nourishment of any kind on his patients, awaiting the cravings of natural hunger.

Carefully noting the effects and comparing the progress of his patients with that of patients under the care of his medical associates, with whom "feeding" was regarded as necessary to

keep up the strength, he became thoroughly convinced that he was pursuing the right course and never returned to the old way of compelling the sick to take food against their will.

The almost phenomenal success which attended Dr. Dewey in his years of practice, after adopting his new methods of treatment, was ample proof that he had made no mistake either as to medicine or his interpretation of Nature's designs regarding food during sickness.

After a while, as he had no desire for breakfast and ate it under protest, it occurred to him that Nature might furnish a reason why this was so; and he began again to philosophize, with the result that he found a natural explanation of what had hitherto been regarded as an indication of a deranged stomach. A close study of the subject brought him to the following theory, in substance:

That the brain is a dynamo that stores up energy during sleep, which is used by the body during the waking hours, and which fortifies it against the need of an early replenishment of fuel in the way of food; that the morning craving, when it exists, is abnormal and brought about mostly by habit; that food taken in the morning cannot be digested and assimilated readily, for the reason that the stomach is in a

tired and clogged condition; that the stomach needs a period of rest and time to clean out the "ashes" and "clinkers," so to speak, from its work of the day and night before; that it is not ready for another onslaught of food until this is done, and that it should not be used as a "dinner pail" in which to carry around food not needed until later in the day.

Here again was something new and radical which must be either proved or disproved by actual test. His first step was to induce his family to give the idea a try out, and it was but a short time until all of its members became enthusiastic converts. He then began proselyting among his friends and neighbors, who formed a numerous circle, and was so encouraged by their expressions of approval that he wrote his book, "The No Breakfast Plan," which has become popular with many readers.

That Dr. Dewey was correct in his conclusions, and that it is a mistake to suppose an excessive morning meal is necessary to sustain strength until the noon hour, anybody can prove to their own satisfaction by a trial not exceeding ten days or two weeks. The different work performed by different people must, of course, be taken into account, but a curtailment of breakfast by anyone is to his benefit.

In some European countries, where it is said dyspepsia is unknown, the usual breakfast for the worker consists of a cup of coffee and a roll; and from all the information I have been able to gather, I would not feel justified in recommending more than this even for those who perform hard physical labor. But the clerk, the sedentary worker, the thinker, the planner will find not only a new exhilaration of body, but that the cobwebs of his brain have dissolved like a mist and taken their departure when he starts his day on a glass of water, or, at most, a cup of weak tea, coffee or warm milk. With some there may be a craving when the attempt is first made, but it will not, in very many instances, be a hunger craving. A true hunger craving is made manifest by watering of the mouth, not by an aching void in the region of the stomach.

Test your hunger by thinking of some of your accustomed articles of food. If your mouth waters, you are really and truly hungry; if not, it is habit hunger, or a derangement of the stomach, caused, very likely, by over-eating or under-chewing, or both.

Fletcher thinks no indications of hunger are to be trusted that cannot be verified above the "guilotine" line. But whether you are hun-

gry or not, you can soon form the habit of waiting and also convince yourself that a meal early in the morning is not attended with the delightful zest which would otherwise be the case if partaken of later in the day.

Try this plan for a week and you will probably continue it the rest of your life. It is not a fad or a crankism. It is a rational compliance with a natural physiological law.

Like Fletcherizing, the "No Breakfast Plan" has its economic advantages. For one thing, a less total of food is consumed in a day, which is not only a benefit to the health, but also to the "pocketbook;" but the most important feature from this outlook is the conservation of time and strength by Mother and the other indoor workers. This may not impress the men folk as of great importance, but it certainly will be appreciated by the women of the household.

When there is no breakfast to be prepared, no dishes to be washed and no disorder in the kitchen, a third of the day's drudgery is obviated. The other duties can be entered into leisurely and the dinner-hour will find the house and everybody in it bright and cheerful. Even the serving of a hot drink and a roll will be as play compared to the frying, sweating and

turmoil occasioned by a regulation breakfast.

Before leaving the subject, I will add my own experience in going without breakfast. Different from Dr. Dewey's, my appetite, or morbid craving, was keen in the morning. I often boasted that my first meal was my best one, which I really thought it was, and too frequently indulged in it to the point of gluttony. When I concluded it was not good for me, I "quit," and cannot remember having suffered any inconvenience by reason of so doing. In fact, I dropped into the habit with little or no effort, and was at once relieved of the foggy, distressed feeling which had been my usual after-breakfast condition. Since then I have rarely taken anything more than a cup of the weakest of weak tea in the morning, but in the course of four or five hours I am thoroughly hungry, and my relish for plain foods, without condiments, reminds me of the days long ago, before my taste was perverted by artificial teasers of the appetite. The best part of my day's work is now done on an empty stomach, my mind always being clearer and my muscles more responsive before eating than afterwards.

I recently visited where three sumptuous meals are served every day in the year as a Christian duty. A guest who faltered at the

good things set forth would be considered either queer or unappreciative. I didn't falter—much—but paid for the luxury of the three "squares" during my short stay, with aching joints and a murky brain. It took me a week to get into condition again.

It is difficult for anyone to sit at table three times in one day without eating too much. Two meals are enough, and the most logical one to forego is breakfast. I have never heard of any one of the many thousands who tried it that has not become enthusiastic over the "No Breakfast Plan.'

Exercise

There is no other case on record, of which it is claimed health was restored by exercise, so noted as that of Sanford Bennett.

Mr. Bennett's pictures show him to have been an old man at fifty, and a young man at seventy-two, and he accredits his rejuvenation, almost entirely, to exercising. But of that I shall have more to say further on.

I reproduce the following from his book, "Old Age—Its Cause and Prevention," written when he was seventy-two years old—seventy-two years young would seem more appropriate in his case:

"At fifty I was physically an old man.

Many years of a too active business career had resulted in a physical break-down. I was then wrinkled, partially bald, cheeks sunken, face drawn and haggard, muscles atrophied, and thirty years of chronic dyspepsia finally resulted in catarrh of the stomach, with acid rheumatism, periodically, adding its agonies. I was an old man and looked it. It was the desperation of my case which induced me to make these experiments. Naturally, I grew up with a firm belief that in medicine lay the only curative process, and I regarded drug stores as life-saving stations. I remained in that belief until I had reached the age of fifty, and broke down * * * now, at my seventy-second year, I present the healthy conditions of an athlete in training and the appearance of a man of little more than half my years. * * * I have been an old man, and now, at over 'three score and ten,' I am a young man again, and look it. Really, I am now a younger man physically than I was in the best period of my early manhood, say at thirty-five."

Mr. Bennett in planning his system of exercise, which has resulted so happily for him, took into consideration the well-known fact that any particular muscle can be developed and brought into a more healthful condition by being exer-

cised, and he came to the very logical conclusion that if this were true of one muscle, it would be equally true of all muscles, and that if all of the muscles were exercised and made more healthy the whole of the body would be benefited in proportion.

The next thing, then, for him to do was to devise a system of exercising which would bring into action all of the principal muscles of the body, feeling confident that by this means he could restore his health.

Mr. Bennett calls the method he adopted to bring about this result the "lazy man's way," because he does all of his exercising while comfortably covered up in bed; and suggests that his success in developing a system through which he has been enabled to make a new body out of an old one, and of which he tells in his publications, was largely due to his "thieving" proclivities. In this relation he says:

"My ability for stealing, and then adopting for my own purposes, the good ideas of other people, combined with my own personal experiences, has resulted in the really valuable book I now present."

If it is stealing to adopt, and then tell to others, the things someone else has learned, which are beneficial to health, then I, too, am a

thief, as are all other writers on the subject; for it holds good here, as elsewhere, that "There is nothing new under the sun." When we want information we seek it in books and from other available sources, and when found we use it for our own purposes; but this is not an infringement so long as we do not palm off the ideas of other people as being new and original with ourselves.

There is nothing new in exercising. It is as old as Adam. The only newness is in the originality of the methods pursued. No one will claim precedence to Mr. Bennett's idea of exercising in bed, and I wish to assure Mr. Bennett, as he does Mrs. Eddy, that I have no desire to "steal any of his thunder" when I state that prior to reading his books I had come to a conclusion similar to his in regard to the desirability of exercising "all" of the muscles, and had formed and put into practice a program which I believed would accomplish that result. Nevertheless, when I came across his books I adopted everything of his that looked better than my own.

My exercises were performed while standing and sitting, but his "lazy man" talk hit me in a vulnerable spot; and I went to bed, or, rather, stayed in bed in the morning, and gave

his lazy way a try out. One reason why I did not stick to it as a whole was because I am, perhaps, even lazier than Mr. Bennett professes to be, for I found it harder work and more trying to tense some of the muscles under the bed covers than when standing on the floor or sitting down. Also, I felt that there were a number of muscles which could not be so thoroughly stretched while in a prostrate position.

The outcome was a compromise by which I adopted a part of Mr. Bennett's system, thereby adding comfort and variation to a somewhat tedious performance. I now divide my time, when exercising, between lying, sitting and standing, as it seems to me I can accomplish better results in this way and, also, with greater ease. This is not in disparagement of Mr. Bennett's plan, or to discourage its full adoption by those who prefer it, for it is a trite and true saying that there is "no talking against success," and Mr. Bennett certainly has been successful. I found that many of the movements described by him were identical with those used by myself. It could not be otherwise, however, since we both had the same end in view, that is, the tensing of all the muscles.

Certain of the muscles can be tensed only by certain movements, and whoever makes the

attempt must, perforce, adopt those certain movements; but none of them are patented, nobody owns them, and, anyhow, if it is stealing to use them, as Mr. Bennett suggests, we are stealing from thieves. I will not name the exercises I have modified or copied in full from Mr. Bennett; to find that out you must get his book under the aforementioned title. I would advise you to do that anyway, as it contains much valuable information.

While the value of exercise, as a rule, is unquestionable, there are circumstances under which it would be only a detriment. It would be very injurious for anyone who is weakened to the point of prostration to exercise. Such a person needs rest of both mind and body, not exercise. Rest is Nature's great panacea for a weakened condition, whether caused by over-exertion of the muscles, abuse of the internal organs through excess of food, or a too strenuous taxation of the brain. Not only that, but, even in health, we must sleep and rest so many hours out of the twenty-four, when performing only the ordinary duties of life or no duties at all. This being a necessity in health, it is a much greater necessity in sickness, and no attempt at exercise should be made until the general health has been, in a great measure,

restored by rest. Every slight movement, or even a thought, entails an expenditure of energy, and as this energy must generate from food eaten, the sick, who are partaking, at most, of but very little food, have no surplus energy to be worked off in the way of exercise.

Exercising, as well as everything else we do along the lines of health, is done with the view of increasing or, at least, maintaining physical and mental efficiency and deferring physical old age as long as possible. The progress of physical old age and its attendant decline of bodily functions is seldom, if ever, in ratio to the number of years lived. Physical old age is nearly always a premature condition, which results from our abnormal mode of living. The culminating cause of physical old age is arteriosclerosis. In fact, arteriosclerosis and physical old age are practically synonymous terms. Arteriosclerosis is a clogged and hardened condition of the arteries, and is brought about by a calcereous, limy substance, which is carried in the blood and which adheres, little by little, to their interior walls. As the walls of the arteries continue to thicken from within, and their caliber is decreased, the flow of blood passing through them becomes less and less, and the tissues of the body are starved in proportion,

which results in disease, and the haggard appearance of old age. Arteriosclerosis often begins comparatively early in life, but, by rational living, it can, in most cases, be deferred until late in life, or even prevented almost entirely.

Exercise, in conjunction with other helps to Nature, retards, and in cases of not too long standing, corrects this condition. Contraction and relaxation of the muscles cause an increased and a more rapid flow of blood through the arteries, which tends to prevent additional lodgement of the sediment, and also loosen and flush out that which has already become attached.

It must be borne in mind that these exercises are not especially intended to produce bulk of any one muscle or set of muscles. The main object is two-fold: to uniformly develop all of the muscles and, at the same time, force renewed blood into the uttermost parts of the body, thereby aiding in the expulsion of poisons from the entire system, without which perfect health is impossible. By exercising a muscle it is not only of itself purged of poison and increased in health and elasticity, but additional blood is forced into parts contiguous to it, which contributes to the general cleansing process.

By exercising all of the muscles, blood charged with the life-giving oxygen is carried into every ramification of the body, and the body, as a whole, is made more healthy and supple. My own experience is proof to me that this is so.

When I began exercising my body was surcharged with morbid, poisonous matter, as was evidenced by many surface eruptions. On my feet alone were six continuously discharging ulcers. My joints were stiff and my shoulders stooped, and nearly every muscle and ligament was sore. It can be imagined that, under these circumstances, exercising was not a pleasant task. On the contrary, it was a most painful one. But I persevered, and today my joints are more limber than they have been for many years. My muscles are firm and elastic, and I no longer walk with my head bent forward. The sores healed, one after another, and my feet, which had been a misery to me nearly all my life, are now perfectly sound.

It is astonishing what exercising will do if methodically persisted in, and no one can afford to overlook its importance; but there *must be method*, and there *must be persistence*, else its benefits are only nominal. I had, as, no doubt, have many others, exercised by spurts, from boyhood, but the spurts were short and the in-

tervals between were long, and as I grew older the spurts grew shorter and the intervals longer. And, besides, what little exercising I did do was done more as a fad than with a well-defined purpose of benefiting my health. There was no system, no perseverance and no especial object to be gained. In reality, I had given the matter but little thought. I had not studied the location of the muscles with a view to their even development. And so, even these periodic efforts were of less value than they otherwise would have been had I gone about my exercising in an intelligent way.

But when my doctor said he could do nothing more for me, and I began trying to do something for myself, I took up exercising with new ideas. I read everything I could find on the subject, procured anatomical charts showing the locations of the muscles, and experimented until I found a satisfactory movement for thoroughly stretching each of the more important ones. By practicing the exercises in front of a mirror, with the charts before me, I worked out my system. I tried many movements besides the ones finally adopted, and discarded them, because they were either less effective or purely duplicative in effect. As to duplication of movements, however, every movement is, more

or less, a duplicate of some other movement, since each one brings into play numerous muscles; but it is a waste of time and energy to practically parallel movements, as, by so doing, only slight additional benefits result.

When all of the main muscles have been exercised according to the program worked out there are but few, if any, of the minor muscles that have not also been brought into action; and I, at least, am convinced that my system of exercising is equal, if not superior, to any other offered for an all-round development of the muscles and eradication of poisons from the body, with the ultimate end in view of acquiring and maintaining a maximum of health.

The exercises are submitted in the order I practice them. It is not necessary, however, that this order should be followed by others, but I have found it the most agreeable for my own use. Any arrangement of the exercises will do which assures that none of them are forgotten or omitted.

In explaining the various movements, terms and abbreviations common in gymnasium textbooks are not employed. Plain, simple words are used, so that the reader may not become confused as to what is meant.

The Exercises

No. 1. Lying in bed, on your back, with both arms raised obliquely from the covers, open your hands wide, stretching each finger and thumb as far back as you can; reverse to tightly clinched fists. Repeat ten times, counting each reverse or alternate movement, as follows: Open, one! Close, two! Open, three! Close, four! and so on until you have reached ten.

No. 2. Same position. With hands closed tightly, double up the arms, bringing fists close to shoulder points; straighten arms; repeat, counting alternate movements, eight times. These movements should be made with vigor, but not too rapidly, and with the muscles well tensed just prior to each reverse. Time the movements as nearly as may be with the ticking of a wall clock.

No. 3. Grasp flat of left wrist with right hand, push with right and resist with left; relax hold and turn left hand half over, palm down, then pull with right, resisting with left, eight alternate movements. Reverse hands and repeat.

No. 4. Clasp hands around back of head, pull upward, resisting with head; relax, repeat four times.

No. 5. Raise head and shoulders clear of mattress, thus tensing muscles of abdomen; with closed fists strike a few quick blows over surface of abdomen; relax and repeat four times.

No. 6. Clasp muscle of left arm, midway between shoulder and elbow, with right hand, push with right, resisting with left; relax; change hold by running fingers around over back of arm, pull with right, resist with left; alternate eight times. Reverse and repeat.

No. 7. Place tips of fingers of right hand under lower edge of ribs, immediately above top angle of right hip bone, with fingers of left hand in close

proximity; press fingers up under ribs, at same time pulling stomach upward by raising diaphragm; relax pressure of hands in unison with downward chugging of stomach, produced by intake of breath and lowering of diaphragm; repeat slowly twenty-five times.

No. 8. Place ends of first and second fingers over balls of thumbs to form prods for stirring up contents of abdominal cavity. Pressure should be with first one hand and then the other alternately, up and down the sides of the abdomen, far around under edge of ribs, and over middle, fully covering entire surface. Go easy at first to avoid making the flesh sore, but later you can, by this means, in the course of a minute, give the stomach and bowels a thorough churning. This is the most beneficial, to the whole digestive tract, of any of the exercises.

No. 9. Throw off bed covers, and, lying on flat of back, straighten feet, pushing toes far downward; reverse, pulling toes upward—eight alternate movements.

No. 10. Place ball of right foot on top of left foot; press downward with right, resisting with left; relax and repeat eight times. Reverse.

No. 11. Turning half-way onto left side, with toes of right foot drawn up, raise right knee toward point of left shoulder; with toes in same position, straighten leg, pushing heel far down—eight alternate movements. This is an excellent exercise for stretching the muscles of the loins and the side muscles of the abdomen. While in this position raise feet, head and shoulders clear of bed, resting entire weight of the body on left hip. Relax by dropping full length on bed—four times. Reverse to right side and repeat both exercises.

No. 12. Lying on back, lower toes until muscles of feet and legs are at tension; keeping the legs rigidly straight, raise one as high as you can, then let it

drop back onto bed and raise and lower the other in like manner, all the while keeping the toes stretched downward—count ten alternate movements.

No. 13. Same position, conditions and movements as above, except toes are drawn upward.

No. 14. Clasp hands around bended knee; pull against resistance of leg; relax and repeat four times. Reverse.

This ends the Exercises in Bed.

No. 15. Standing on floor, raised to fullest height, pull in the stomach and protrude the chest; extend one arm upward, paralleling the head, the other downward paralleling the body; rotate arms in a circle, the raised arm moving forward and downward, while the lowered arm moves backward and upward, 'round and 'round, one following the other. Count as each hand passes the hips—eight times. Reverse to backward or opposite circle.

No. 16. Same position as to stomach and chest; arms hanging at sides; palms against legs; swing arms outward and upward, bringing palms together over head; drop arms to original position—six reverse movements.

No. 17. Swing arms outward and backward at right angles with body; then forward, slapping hands on shoulders, as is sometimes done to warm the fingers on a frosty morning—six times.

No. 18. Standing very erect, take five deep breaths; relax for a moment, and again fill lungs to capacity. Two or three short hitches of breath after lungs seem filled will add quite a little to volume of air and expansion of chest. While lungs are thus inflated, repeat arm-swinging exercises, described above (No. 17), but only four times instead of six.

No. 19. Bend forward, then backward, swinging outstretched arms far back over head, and then forward and down, accompanying movements of the body—eight times.

No. 20. Position erect; stomach and chest drawn up; hands on hips; bend upper part of body to right, then to left, protruding hips far out—count four alternate movements. Now count four more, but each time, as you bend over, pull up the muscles on the already tensed side with a good, strong hitch, as if lifting a considerable weight.

No. 21. Bend backward obliquely to left, pushing right hip forward obliquely to right; straighten and relax; reverse to right backward and left forward oblique—four alternate movements. Then four more, with extra tensing of muscles as described in No. 20.

No. 22. Draw stomach in and upward and chug it down, in accompaniment with breathing—four times. Then place palm of one hand over navel, the other just below—four more lifts, each time with strong accentuating upward pressure of hands.

No. 23. With hips as pivotal, slowly swing middle of body 'round and 'round in wide circle to right—six times. Reverse to left circle.

No. 24. Fists loosely clinched; arms akimbo; turn chest and shoulders far to right, then to left, with weight and sweep of arms adding impetus to the movements—twenty-four alternates.

No. 25. Place thumbs on vertebra at small of back; lean far backward, pressing hard on vertebra; relax pressure and raise body slightly; repeat—ten to twenty times.

Through seeking relief to my feet by resting them on the backs of chairs or other objects, I had sat a great deal with my spinal column bent into the shape of a hoop. I found that, as a result of this, about the fourth, fifth and sixth vertebrae were out of line. They projected outward considerably. Nerves from the spinal

cord to the liver pass through openings between the vertebrae in this locality, and if they are squeezed by unnatural curvature, as seemed to be the case with me, their function is interfered with and the liver is injured. I remedied the condition by this exercise. It is a beneficial exercise, whether your condition in this regard is normal or not.

No. 26. With legs rigidly straight, bend forward and down, extending fingers toward floor; lift and sink body in a radius of four or five inches, more or less—eight times.

No. 27. Squat on heels, then straighten to erect posture—eight times.

No. 28. Very erect position; hands on hips; stomach drawn up; shoulders thrown back; raise on toes—eight times. Then circle the room on toes.

No. 29. Circle room on heels.

The following exercises are practiced while sitting down:

No. 30. Turn head far around to right, then to left—eight alternates.

No. 31. Tilt head backward and forward—eight alternate times, and from side to side the same.

No. 32. Grasp bottom of right foot with left hand and pull it up so as to twist leg at knee joint, at same time pushing knee outward and downward with right hand; relax pressure and allow foot to ease down three or four inches; pull up again and repeat these short, hitchey movements—five times. Then grasp right knee with left hand and bottom of foot with right; strain outward with right and inward with left, thus twisting bones in opposite direction—five times. Reverse to left leg and repeat.

This concludes the body muscle series of exercises I use, and which has, without any doubt in my mind, been an important factor in bringing me back from a hopeless condition to my present state of seemingly almost perfect health. I attribute much of my success to the systematic manner in which the exercises were conducted.

For experimental purposes I tried all kinds of irregularities in the exercises, dropping them in part or in whole for a day, a week, two weeks and even a month. The difference was noticeable in a week, more so in two weeks, and still more in a month, with the greatest difference when all were abandoned for the longer period. It may be a mistaken idea, but I have concluded that their cessation for one day in a week is to advantage. When practicing all of them, and skipping a day, I have thought that my improvement was more uniform.

However, notwithstanding the unquestionable value of exercising when done in the right way, it must be remembered that it is not claimed to be the all-in-all, the one and only unmistakable road to health. Exercising is only one of the means to the attainment and conservation of health, and to depend on it alone, no matter how persistently and scientific-

ally followed, would result in disappointment. If we keep one of Nature's laws and break all the others but little benefit need be expected. The nearer we bring ourselves into harmony with all of Nature's laws, the better will be our health and the greater our longevity.

How and When to Exercise

It is not well to exercise immediately after eating. There should be a half hour or more of laxitude after each meal. This allows an uninterrupted flow of blood to the stomach, which facilitates digestion. In the morning, immediately upon awakening, seems the best time; at least it appears so to me. The digestive organs then are in a state of rest, and the blood is charged with life-giving and muscle-building properties. One is not so easily fatigued after a night of repose as at the end of the day; and by the time the exercises are finished, if attended to in the morning, the rhythmic and not too violent movements have not only not caused weariness, but, on the contrary, have produced a feeling of refreshment and a health glow over the entire body.

While exercising, the mind should not be allowed to wander or become engrossed in anything else. It should be focalized on the muscles being exercised. Centralization of the

mind on any part of the body causes an increased flow of blood to that part, and with the increased flow comes a proportionately greater amount of tissue-building material. The muscles, under the added stimulus, are thus accelerated in their development, and, besides, the burned-up and waste matter of the cells is the more quickly flushed out and washed away. It is the experience of athletes, gymnasts and "strong-arm" men that improvement is more rapid when the mind is kept well under control, and that indifference in this regard is always attended with indifferent results.

It would scarcely be possible to learn, and put into practice all the exercises in a single day, nor should it be attempted. It is better to learn a few of them at a time. I would suggest Nos. 6, 8, 9 and 23 to start with, as they are of the greater importance. None of the other exercises are so far-reaching and beneficial in effect as these, for they directly stimulate the liver and digestive organs. Practice them for a few days and then add Nos. 19, 20, 21 and 22. After becoming familiar with these the others should be taken up in regular order.

The number of movements designated for each exercise is not at all arbitrary. It may be varied to suit individual cases. Each of us has

certain weaknesses of body which are especially pronounced, as, for instance, in my own case, with my palsied hand and foot. These require greater attention and more exercise. And again, owing to your condition of health, or for other reasons, you may feel that you are not warranted in making the full number of movements with each exercise. If so, cut them down a fourth or a half, or even more; but, with the above exceptions, maintain the ratio.

If, perchance, you should oversleep and your time is limited to, say one-half that usually allotted to the exercises, it is more beneficial to go entirely over them with only half the number of movements to each than to go half way at full count. It might be equally as well or even better, under such a happening, to select those exercises mentioned as being especially helpful and spend all the time on them. The numbers are 6, 8, 9, 19, 20, 21, 22 and 23.

In the beginning the exercises will likely be executed with some awkwardness. You will be trying to do something somebody else has told you to do, and in the way they have told you to do it, which, under such circumstances, leads to uncertainty and hesitation. But you will gain confidence by feeling your way over your muscles and soon forget all about the instructions.

You will learn your body as you never knew it before, and in a little while every movement you make will be made in such a manner that you will know each muscle tensed is tensed properly—tensed in the way that will do it the most good.

Don't rush with your exercises.

Don't swing your arms frantically about.

Don't tire yourself.

Go about it mildly, moderately, rationally.

You may ask: "How much time does it take?"

That depends very much upon yourself—your condition and occupation. Any one, man or woman, engaged in anything like strenuous labor, where there is much activity, needs but very little other exercise. Only such muscles as are not brought into play by the work performed should be developed and evened up by exercise. Each one must judge for himself which muscles these are and the exercises applicable to them. A man swinging an ax or a blacksmith's hammer all day will have the muscles of his arms over-developed in comparison with other muscles. He should go over the list of exercises and select only those required for his individual needs, passing the others by.

Most people performing clerical work, or

those of sedentary habits, should omit none of the exercises at all. Middle-aged, or elderly persons, with stiff joints, rheumatism or any chronic disorders—or without them—will find great benefit in practicing the exercises every day, but it must not be done so strenuously as to produce exhaustion. Give the stiff joints and other effected parts a little extra rubbing and stretching. Nearly all young people can retain the agility of youth for many long years by practicing these exercises.

There are those familiar with the subject who claim that not one in a hundred will stick to exercising for any great length of time. I think this is true, or has been in the past. I think, also, the reason is, with most of those who give it up, that they have not been made to realize its full significance; and that it was entered into by them, as it formerly was by me, more as a pastime or fad than with any settled purpose of benefiting the health.

It may be, and very probably will be, urged by some that they cannot spare the time necessary for the exercises. But with how many is this really true? There are few who are employed, either industrially or professionally, more than ten hours a day. Deducting from the remaining fourteen hours the required time

for sleep, which varies with each individual, there are still a number of hours to be disposed of. This time is spent with the family circle, in reading, going out to be entertained—often by glutting the stomach—and in devious other ways. Can you think of any way in which you can spend a half hour, three-quarters of an hour, or even an hour of this time more profitably than in ministering to your health and general well-being? Suppose you should devote an hour to exercising every day of your life for fifty years. In that time two whole years, and more, will have been thus spent; but none of the time has been taken from the working hours, and you will surely have lengthened your life in years multiplied by two several times over. You will have increased your all-around efficiency and added to the productive value of every one of your years, every one of your days and every one of your hours.

How to Get Rid of the Wrinkles and Puckers In Your Face

Youth, the appearance of youth and the conditions of youth are valued above almost all other things; and the face is regarded as the index to the depths of the mainsprings of youth. There is, therefore, an almost universal desire to preserve in the face, or, if it has al-

ready departed, bring back to the face, if not youth, at least a semblance of youth.

Not only nearly all women, but a great majority of men, appreciate the value of a face younger in appearance than the years are supposed to warrant. This is especially so of all those, both men and women, who, being no longer young, must seek employment of others; for it is a lamentable fact that but few employers will engage the services of persons who bear the indications of maturer years. Wrinkles are the most noticeable evidence of age, and for this reason a face covered with wrinkles is under the ban in the business world.

But there is another element which is even more important, or, if not more important, more impelling, than that arising out of the quest for money; it is the inherent pride in personal looks, and few there are, indeed, who are not anxious to possess a face that is smooth and pleasing in appearance. In fact, it is an abnormality to covet a face seared with wrinkles. It might be said that wrinkles are tracks worn into the face by the wheels of time, and that they, more than anything else, disfigure the features and cause the appearance of age.

Obviously, then, to get rid of the appearance of age we must get rid of the wrinkles.

That wrinkles can be removed and a younger appearance reinstated has been proven many times over, but the extent to which this can be done depends upon age and hereditary inheritance. It is not possible to make an eighty-year-old face look like one of twenty, and there is an occasional one who almost seems to have been born with age lines furrowed into the countenance that are impossible of eradication, yet some almost unbelievable cases of facial rejuvenation have been reported.

We are accustomed to seeing faces around us grow older as time passes, and marvel when we see one suddenly growing younger. In trying to solve the riddle, our thoughts very naturally turn to Ponce de Leon and his "Fountain of Youth," and then we may wonder if the alchemist's dream has at last been realized, or whether some wizard like an Edison, has peered beneath the veil of life and discovered its secrets. But it is not accounted for in any of these ways. The magical transformation, and it really does seem magical in some instances—Bennett's for example—is brought about by very simple and natural means. There is nothing uncanny about it. It is the result of deep massage and exercise of the face and neck muscles, in conjunction with a lighter massage

of the skin and a general observance of Nature's laws governing health.

Self-styled "beauty doctors" would have us believe that something of the kind can be accomplished by a "padding process"; that is, by a "rubbing in" of what they are pleased to call "skin foods" or "flesh builders." They are not altogether wrong as to results, but they are totally wrong as to reasons. Scented creams and so-called flesh foods, of themselves, never filled out a hollow cheek nor erased a wrinkle, notwithstanding that such results have been obtained by "reason" of their use. The benefit that follows the use of these foods should be accredited solely to the *rubbing* necessary in their application, not to any penetrating, flesh-building properties they have of their own, for they haven't any. They can be smeared over the skin and rubbed until they evaporate, but they cannot penetrate beneath its surface; and for this reason:

The structure of the skin is such that, while it can expel effete matter from within the body through the pores, it cannot suck up from its outer surface any substance, no matter what its character, and install it within the body. This includes all creams, flesh foods, rheumatic oils, greases and the like. I will cite one instance

which, of itself alone, will prove this:

We all know of the deadliness of even a small quantity of laudanum when it gets into the blood, yet the body can be immersed in a laudanum bath for an hour or more, with scarcely a perceptible effect upon the senses; and there is a very strong probability that even this trifling effect is produced by inhalation of the fumes rather than by any infinitesimal portion of the liquid soaking through the pores.

If there could be penetration from without, a liquid or substance as thin and as potent as laudanum, when coming into contact with the entire surface of the body, would cause stupor and death almost instantly. But Nature has provided that there can be no such thing, otherwise we would be self-poisoned by the reabsorption of our own excretions.

The oils which are the base of all creams and emulsions make surface massaging easier, and they also make some skins smoother and softer which are naturally dry and harsh, but they cannot be forced through the skin and into the flesh and made part of the flesh constituent.

By reason of not being exercised, the muscles of the face and throat relax as age advances. They lose their tension and become flabby. The logical remedy for this condition,

therefore, is massage and exercise of the muscles to strengthen them and build them up.

Massaging and exercising the deeper muscles of the face and neck, and massaging and polishing the skin, are separate and distinctly different processes. When massaging the skin, some kind of an oil or cream may be used, but when massaging and exercising the muscles, the skin should be entirely free from anything of an oily character, so that the hands will not slip over its surface.

Two sets of movements are made in each exercise, vertical or up and down, and lateral—from side to side. In making the vertical movements the hands are raised and lowered in unison, but in the lateral they follow each other back and forth, seesaw fashion. The hands are implanted firmly over the muscles to be manipulated and not allowed to “slide” on the skin. Considerable vigor must be used and there should be a strong resistance of the muscles in opposition to the direction in which the hands are being moved. Some of the muscles are voluntary and some involuntary; that is, some are subject to control and some are not, but, nevertheless, an effort at resistance should be made in each movement. Do not hurry. Make all movements with deliberation and with a strong

added pressure or push just prior to making the reverses. This is accomplished by a little "extra hitch," as in stretching the loin and abdominal muscles, before described. This holds good also in exercising all other muscles where relaxation, or a reverse movement, follows tension. Select the time of day most convenient to you; it does not matter when. I practice the exercises in the morning while lying in bed, and before beginning with the body muscles, but whether they are gone through with in the morning or evening, or when lying, sitting or standing, is only a matter of choice.

It will not be necessary to go through the entire list and describe each exercise separately, as one is a repetition of another, the only difference being that the position of the hands is changed in exercising different muscles. The following description of Nos. 1 and 2 furnishes a guide for all of them, and after becoming familiar with the movements it is only necessary to learn the different positions of the hands in executing the others.

No. 1. This is the only one of the exercises in which both hands are not used. Place palm on middle of forehead, with heel of hand resting just above a line with the eyebrows. Press upward against a downward resistance of the muscles, then down against an upward resistance—eight alternate times.

Then from side to side against opposing resistance, same number of times.

No. 2. Palms on forehead, with heels of hands resting on eyebrows—eight alternate vertical movements. Then eight lateral, in seesaw fashion, as previously described, resisting as in No. 1.

The various positions of the hands in the remaining exercises are:

No. 3. Heels of hands in hollow of temples.

No. 4. Hollows of hands covering cheek bones.

No. 5. Fat of thumbs under rim of jawbone, with ends of thumbs circling rear angle and fingers resting on cheeks.

No. 6. Hollow of hands covering ears.

No. 7. Tips of fingers on back of neck at either side of vertebrae.

No. 8. Backs of fingers on front part of neck, on opposing sides of Adam's apple.

No. 9. Same as No. 8, except that fingers are lowered to near collar bone.

No. 10. Fingers covering chin with tips of little fingers at lips.

No. 11. Palms on cheeks, tips of fingers resting on forehead.

No. 12. Left thumb under end of nose, right first and second fingers on top for vertical movements; for lateral, tips of first and second fingers on sides of nose close to nostrils.

No. 13. Tips of first or second fingers on either side of nose at corners of eyes.

No. 14. Tips of fingers on lower rims of eye sockets.

No. 15. Balls of thumbs under upper rim of eye sockets for lateral movements—no vertical, and this not seesaw—the thumbs approaching nose at same time.

In each of the shifted positions the hands and fingers come into contact with different

muscles, and for re-vitalization and symmetrical development of the face and neck, no one of these exercises should be omitted. Count eight alternates, vertical and lateral.

A most helpful manipulation for developing the neck and throat, and, incidentally, stimulating the thyroid gland and respiratory nerves, and also strengthening the eyes, is accomplished as follows: Lean head back until muscles and skin of throat are stretched tight; place fingers of left hand close up under left ear, with fingers of right hand in contact; rub down to collar bone two or three times; move fingers forward a little and repeat, continuing in this way until reaching the right ear. Then bend head forward to stretch the back of the neck and proceed on around close up to the base of the brain until you have completed the circle. Do not rub upward. Lift the fingers and raise them clear of the flesh. Rub with a firm, even pressure down to the bony structure in front and as far down as you can conveniently reach in the back. By this means your double chin, if you happen to have such an unenviable adjunct and if you are persistent, can be rubbed out of existence, as can also be the small kernels often found at sides of the throat and in the back of the neck.

Under these treatments the flesh of the face and neck, if unnaturally puffed and pouched, will be reduced, if, on the other hand, it is prematurely sunken, it will fill out and become more plump. In either case the tendency will be toward normal.

The same is also true of exercising the body, and those unfortunates with "pot bellies" will be delighted when they observe their girths gradually diminishing.

Massaging the Skin

Not so much energy is used in massaging the skin as in massaging and exercising the muscles, since the object of bringing the blood to the surface is better accomplished by light friction. In massaging the skin, the hands or tips of the fingers are passed over the surface with light, quick strokes, as when polishing anything of a delicate texture. Some kind of an oil or cream may be used if you like, oil being preferable. Mr. Bennett recommends olive oil, and I have found nothing better. The objection to creams and other face preparations is that most of them contain injurious ingredients, and if their use is long continued permanent harm may be done to the complexion. As for myself, I prefer to use nothing at all most of the time, but after shaving and occasionally at other

times, when the skin is rough, I use a little olive oil. Go over all parts of the face and neck, but devote a greater part of the time to wrinkles and other blemishes, if there are any. A very few minutes each day will be sufficient if the deeper massage is also adhered to.

You will probably be surprised and discouraged at first when you notice that you have added new wrinkles, and that those you already had have become more pronounced. This is the natural result of stretching a loose and spongy skin which lacks sufficient elasticity to cause it to contract to its former position. There is, however, no occasion for disquietude on this account, as the conditions will soon change. The skin will become healthier and firmer, and both the puckers and new and old wrinkles will gradually disappear.

If for no other reason than as an inspiration, I urge you to get Mr. Bennett's book and look at his pictures. The one taken at "fifty" shows a face seamed with wrinkles. Twenty-two years later, when he confronts the camera, it is with a face almost as smooth and youthful in appearance as that of a young man. It takes perseverance to accomplish such results as this. Spasmodic efforts will not do it. Mr. Bennett thinks it is worth the trouble.

Fortunately I was not, myself, greatly predisposed to wrinkles. My face retained its smoothness long after my body began to fail; but by the time I had reached the point of collapse my face was haggard and drawn. There were bags under my eyes, a large pouch under my chin, and I had developed "crowsfeet" and some other wrinkles. But what bothered me most was the instability and lack of firmness of the flesh. On this account shaving was very difficult and painful. From the time I began massaging and exercising there has been a steady improvement in these conditions. Shaving has ceased to be a cross, and the pouches, double chin and wrinkles are now hardly noticeable.

Exercises for the Eyes

One of the first things I did when I began trying to heal myself was to contrive a series of exercises which I hoped would benefit my eyes. As I have stated, my eyes were never strong, even in childhood, and they grew weaker as my disease progressed. Besides impairment of sight, the lids became habitually red and itchy. This condition I remedied by light massage of the lids and a deeper massage of the surrounding muscles. Facial exercises Nos. 1, 2, 3, 14, 15 and 16 are mainly intended to stimulate a

flow of blood to the lids and drive out the inflammation. A vigorous rubbing of the eyes with the backs of the fingers is also very helpful. I continue the rubbing until the itchiness ceases. The eyes become very red at the time and remain so for quite a while; but by doing this at night, after going to bed, they are cleared by morning and feel much better. Another thing I found of benefit was to place the ends of thumbs and first fingers at corners of eyes when closed and press in four or five times, as if making a slight attempt to force the balls out of their sockets, the balls meantime being turned downward, looking toward the end of the nose. This tends to round up the flattened corneas and improve the sight. A doctor of "eighty-three," who read without glasses, was responsible for the hint some years ago.

Mr. Bennett's efforts seem directed mostly toward strengthening the muscles that control the movements of the eyeballs. He describes four sets of movements, if I remember correctly, for this purpose—oblique, rotary, vertical and lateral. I had, previous to reading his book, used the last two, but not the former. The movements are described as follows:

No. 1. Look far upward obliquely to the right, then downward obliquely to the left—twelve times, counting each alternate movement. Reverse to up-

ward left oblique and downward right oblique.

No. 2. Roll the eyes in a wide circle to the right—six times. Reverse to the left.

No. 3. Look upward, then downward—twelve alternate times.

No. 4. Look to right, then to left—twelve alternate times.

These exercises bring into play the muscles that control the eyeballs, as well as those controlling the lids, thereby making them all stronger and more elastic. As a result of this, the eyes are held wider open and there is a broader range of vision. Their vivacity and sparkle are also increased. My eyes have been much benefited by the exercises. The sight has improved and their condition is altogether better than it has been for years.

The Hair

To keep the hair in condition I vigorously dry massage the scalp with tips of fingers once or twice a week or oftener. My hair being predisposed to dryness and my scalp to dandruff, I rub in a little olive oil after the shampoo. Apparently for these reasons a small bald spot has disappeared; and the getting rid of this temptation to would-be friendly flies has, alone, been worth the little expended energy.

Strengthening the Fingers

Owing to the advancement of creeping paralysis, the effects of which were first noticeable

five or six years ago, the fingers of my left hand had become so numb that they were almost useless. This was a most mortifying infirmity, and when occasion arose, in the presence of others, to do some little thing like opening a pocket knife, for instance, I would turn my back to hide my embarrassment. In wrapping up a parcel it was necessary to first wind the cord around my wrist to hold the end, then around the package, and in this way I could manage to accomplish a bunglesome job.

To aid in the more rapid recovery of strength in these useless fingers I adopted the plan of taking the end of the thumb and fingers in turn between the fingers and thumb of the right hand and pressing back and forth against what little resistance I could muster. At first, in pushing in the direction of closing the fingers, there seemed no power of resistance at all, but gradually the muscles responded and grew firmer, until now their rigidity is really surprising. They are more nimble and have a stronger grip than the fingers of my right hand. I attribute this to the fact that I have exercised them the most, although for some time I have gone over all the fingers in this way. I count eight alternate movements.

Creeping paralysis, as well as diabetes mel-

litus, is said by doctors to be incurable, and yet I am cured; and am I not justified in claiming that my experience has been wonderful? I am confident that much of this has been the result of exercise.

One proof of my increased all-round efficiency is found in the following: Ever since having had typhoid-pneumonia I had been unable to lift my toes and walk on my heels, due to the atrophied condition of my leg tendons. I do that now with ease, and exercise, though not wholly responsible, must be given a great deal of credit for this improved condition.

MIND INFLUENCE UPON HEALTH

IT HAS long been known that mind exercises a certain influence over health, but only in late years is it becoming recognized as a dominant factor in health. Recent investigations, both without and within the "pale of medicine," have resulted in the conviction that mind, as a healing agent, has been greatly underestimated. *Materia Medica* has, for centuries, been aware, in a limited degree, of the healing power of mind, but it has seemed slow to grasp its full import. A few there are within its ranks who have "seen" more or less clearly, but they have at the same time, seen the "handwriting on the wall."

If it is admitted that mind heals, it must also be admitted that it is the mind of the person being healed that actually does the healing; and if so, why the necessity of calling upon and paying for the services of a doctor, when one can be one's own doctor. It is not difficult to understand why the medical fraternity should "side-step" this issue, and even suppress whatever information it may have on the subject, since "bread and butter" must go hand-in-hand

with the business of healing, as well as with every other business.

But ahead of the doctors—and greatly to their chagrin—goes a procession of fakirs, equally alert for personal gain. These fakirs, who are of various shades of intellectuality, perceiving that an element of mystery surrounds mental healing, work upon the superstition of the superstitious and the credulity of the credulous; and while many of them unquestionably get at the root of, and heal or cause to be healed, much disease; they also (and what is the all-important thing to them) “get at” and “seize” much of the “root of all evil.”

While these professionals, non-professionals, fakirs and charlatans have squabbled among themselves; meantime each doing his best to “do” the public, scientists, and others who are not scientists, have speculated as to how the mind influences the body to throw off disease, and as to what takes place in the tissues during the healing process; but, so far, very little of theory has been advanced in explanation.

Fathoming the relations of mind to matter has its limits, beyond which none can go. From certain angles, all investigators of the subject find themselves squarely up against an impene-

trable, insurmountable barrier. It is one of the hardest of the hardest kind of problems. We know some things about it, can surmise some things about it, and of some things about it we cannot even think.

We know that within certain limits the mind controls the movements of the body and the actions within the body. Of the manner in which the mind does this we know as much as we know of the mind itself, which is—nothing. We know that nerves—motor and sensory—reach the brain from all parts of the body, either directly or by correlation. We know that if we stick our finger into the fire, information of the luckless event is flashed to the brain over the sensory nerves, and that a command by the brain is as quickly transmitted over the motor nerves to *take it out*. We know something of these nerves—that they are very small; that they are hollow; that their interior is lined with minute protoplasmic cells, shaped somewhat like gourd seeds, and lying end to end.

We can infer that, when a fly lights on the body, even so slight a contact disturbs the skin with a force sufficient to agitate the first “gourd-seed-like cell” in the nerve which ends just under the surface in that particular locality; that the first cell bumps against the second, the second

against the third, and so on until the disturbance reaches the brain. So far we can infer, but no farther. Thus far we are dealing with matter which we can see and feel and handle.

But how the mind receives this impulse conveyed by matter, and how it establishes another impulse to be conveyed by matter, we do not know, and probably never can know.

Dr. Saleeby, student, thinker and writer of many books, sums up our knowledge, or lack of knowledge, on this subject in these brief words: "The unknowable, unframable, unthinkable problem."

Since we cannot know, or even speculate, as to how mind correlates with matter, we must limit our interest to the fact that it does it, and to the resulting consequences.

It is agreed by many that mind, conscious and sub-conscious, influences—we might almost say controls—every natural action within the body. But I cannot, however, subscribe to this view without a certain qualification, at least, as to the action of the heart.

While it is true that the brain has its nerve connections with the heart the same as with all the other organs of the body, that its tissues receive nutrition as do other tissues, and that its beat may be increased or decreased by influence

of the mind, yet its continued action cannot be shown to result from volition of the sub-conscious mind with the same degree of plausibility as can be that of the other organs, especially of the lungs.

Neither is its movement accounted for, nor is it attempted to be accounted for, by any application of the theory of gravitation by attraction, as are the equally contradictory phenomena evidenced in the sprouting of a seed and rearing of a plant, and in some manifestations of chemical action, which are explained respectively as capillary attraction and chemical repulsion and as being supplementary or independent forces.

The heart is somewhat similar in form to seeds. A seed has wrapped up within it a power, maintained and held dormant by some force in Nature, to that time when it is released and put into action and kept in action by that same force in Nature, whatever it is.

There is a similarity between the shape of the heart and seeds; and there is a similarity in their action in opposition to the cardinal principles of attraction; but, so far as I know, the suggestion has not been offered that they may be similarly quickened, nor that a similar force or condition to that designated as "affinity" and

“repulsion” may account for a “*seed's bringing forth after its kind.*”

As yet we have not been told, with absolute certainty, what makes the heart beat. It may, or it may not be, beyond the ken of mind to some day give us additional light on this subject.

The late Lord Kelvin, a physicist of world repute, is accredited with the statement, a few years before his death in 1907, that “The theories upon which science bases its deductions may yet all be proven false and the whole fabric of science tumbled down like a ‘house of cards.’”

If this “half prophecy” should come true, we may then learn the reason for the discrepancies between what *does* happen and what *should* happen in the movement of matter; that is, granting as a fact, which it is now generally believed to be, that every individual atom in the universe has, inherent within itself, the power to attract every other atom in the universe to itself.

But there is nothing more certain than the uncertainty of our knowledge of psychic and natural powers. When so great a philosophic physicist as Kelvin expresses more than skepticism as to the correctness of present-day theoretic conclusions, there surely are few who can

feel justified in asserting with positiveness that we have as yet learned what is and what is not true of the unseen and unseeable forces, or force, which governs matter. What was true yesterday is false today, and what is true today may be false tomorrow.

Not so long ago the primary units of matter were believed, by the scientists of the time, to be fitted out with hooks and claws of various and peculiar shapes to enable them to grab and hold onto others of their own kind. Such a contention today would be mirth-provoking to even a school-boy; and yet it was accepted then by the wise men of the earth as being accountable for a hitherto unexplainable natural phenomenon.

If, perchance, it should happen that some explanation more plausible than the now accepted one of attraction be offered for the tendency of masses to approach each other, what a blow it would be to our settled conviction that we had at last anchored on the solid rock of an undeniable and unalterable truth. But, horror of horrors! and catastrophe multiplied by catastrophe! what if it should transpire that the "wings" of power, and of heat, and of light—the elusive ether which exists in the imagination, exists there and there only! But, of course, such a thing can never be.

The doctors have fooled themselves as well as the people, but it cannot be—cannot possibly be—that physicists are doing the same thing (?)

Before going further with my conclusions as to the fact, and the importance of the fact, that each and every individual holds within his own mind, in a great measure, the key to his own health, I shall fortify my position by quotations from those who have investigated the subject of mind influence from a professional standpoint.

Dr. Saleeby, on pages 45-6 of his book, "Don't Worry," presents somewhat of a summary of his conclusions in regard to the potent power of mind in healing. He says: "The more we study the processes of recovery the more we are convinced that they depend, not on the forces from without, but upon the activity of forces within the body. The power of the body to heal itself has been recognized for ages under the name *vis medicatrix naturae*—the healing power of nature. In modern times we have come to discover that this power depends upon the ability of various organs in the body to produce protective and antidotal substances which destroy the poisons produced by microbes outright; such a substance may be produced in the liver or in the pancreas or in the bone-marrow

or in the thyroid gland or elsewhere. But these tissues, like all others, are subject to the control of the nervous system. Their nutrition—upon which their activity depends—is absolutely at the mercy of the nutritive or, to use the technical term, the *trophic* influence, which the nervous system sheds upon them by means of the special nutritive, or trophic, nerves that are distributed to every part of the body. If we clearly bear this mechanism in mind, we can readily discern a rational explanation—perhaps here completely stated for the first time—of the manner in which the mind is able to control the processes of disease. We can readily understand that the trophic influence of the nervous system is diminished by worry and is multiplied by hope.

“But, really, no theory matters in practice. Fascinating though the intellectual interest of the subject may be, the facts are all-essential things, and they are independent of theory, somehow or other, though probably in the fashion I have described, the mind is a potent force, whence may spring that healing power or force of nature whereby recovery from infectious disease is so frequently obtained.

“Thus, worry in illness makes for death, for it directly interferes, at the very fountain-head,

with the forces that make for life." On page 48 he continues:

"The successful physician is born, not made—no, not by the finest curriculum in the world. It is true that the curative manner may be assumed and cultivated in a certain degree, but the value of such a manner can never equal that of the man in whom it is inborn and natural. The object of the wise physician is that the patient shall be the better for his visit *as such*. There should be something characteristic and conscious of power in the way he knocks at the door or rings the bell. With him enter hope and confidence."

Elsewhere he reproduces this quotation by Dr. Hack Tuke from John Hunter, whom he proclaims "One of the acutest medical observers of the age": "There is not a natural action in the body, whether involuntary or voluntary, that may not be influenced by the peculiar state of the mind at the time."

This quotation by Dr. Tuke was made as long ago as 1873. How long prior to that the assertion was made by Hunter I do not know, not having read the book; but it shows that, long since, the keenest medical minds recognized this mental power. But, either from obtuseness or mercenary greed, the rank and file

of the medical profession have ignored this great psychological fact.

There are instances of healing upon every hand, with which all have been familiar, which are attributable to the mind and the mind only. As illustrative of this Saleeby says:

“The piles of crutches at Lourdes indicate real cures of real diseases. The cures wrought by Christian Science are real cures. Faith healing is a fact. Neither faith, nor Mrs. Eddy, can remove mountains, or kill a bacillus; but mind can act upon mind. Terrible maladies exist which the united wisdom of every physician on earth might be impotent to affect, but which would yield instantly and finally to the nonsensical jabbering of an immoral imbecile, if only the patient’s mind were affected thereby.”

Dr. Schofield, another extensive writer, after commenting on the painstaking care and scientific exactitude in which a disease is diagnosed by medical schools and hospital clinics, and the absence of concern in treatment of the case afterwards, makes this significant admission in explanation:

“It is that it is more and more recognized (as notably in a recent remarkable address by Sir Frederick Trevis at Liverpool) by the physicians standing around the bed, that they are

in the presence of another and greater doctor—Dr. *V. M. N.*: A doctor trained in no human schools, but divinely gifted to heal all varieties of diseases, and to repair every species of injury—the *vis medicatrix naturae*—in other words, the “Unconscious Mind.”

This learned doctor attributes to mind three qualities or states—conscious, sub-conscious and “unconscious”—explaining that the second state may be brought into consciousness by effort, but the last cannot; and that this last, mainly, but in conjunction sometimes with conscious mind, is the body’s healing agent. He admits there are those who contest the claim that mind has this separate state. He taboos the contention that “Nature” provides the body with its healing elixirs by this bit of slang:

“There ain’t no such pusson,” and affirms a belief that “In Him we live, and move and have our being,” and that the great “I Am” is not only the Source, but Maintainer of life in some way that at present defies further scrutiny”; all of which seems to me somewhat contradictory, and, under the light of reason, untenable.

As to my own personal opinion—and it is said that in this free country we all are entitled to it—I cannot conceive that a Wisdom sufficient to create and establish the harmonies we

see in Nature, would leave the plan so incomplete as to require His "Personal Supervision and Direction" of the various "specks" throughout His Universe. To me it seems more rational to suppose that His "Established Forces," operating under His "Fixed Law" in conjunction with "Matter," account for every change, both without as well as within the animal domain. However, although theories may disagree as to cause, we are agreed as to effect, and that is the problem we have to deal with.

He says in relation to mind causing disease: "It is important to observe that a disease due to the imagination is not necessarily an imaginary disease, but may produce various functional and even organic disturbances.

"The intellect can contract and relax muscles and cause regular, irregular and excessive movements, spasms and convulsions. It can also produce loss of muscular power and paralysis. Intellect can, in the same way, influence the involuntary muscles of the heart, lungs blood-vessels, bowels, also those in all organs. It can also affect the salivary and mammary glands, digestion, excretion, secretion, and general nutrition.

"The mental emotions, which largely govern the sympathetic system, cause functional

diseases of all parts and many organic diseases—inflammation, oedema, goitre, exophthalmic goitre, headache, angina pectoris, diabetes, Addison's disease, and neuroses of the extremities." He quotes Dr. Mitchell Bruce as follows:

"We are compelled to acknowledge a power of natural recovery inherent in the body—a similar statement has been made by writers on the principles of medicine in all ages. . . . The body does possess a means and mechanism for modifying or neutralizing influences which it cannot directly overcome.

"I believe," he continues, "that a natural power of prevention and repair of disorder and disease has as real and as active an existence within us as have the ordinary functions of the organs themselves."*

And Schofield adds:

"The most, then, a doctor can do is to assist the body in making use of this great power.**"

"The gift of healing" that some men seem to possess to a marvelous extent, so that few sick can leave their presence without feeling better, is a purely unconscious psychic quality, at any rate in its origin; though, like other gifts, it can, of course, be perfected by use.

*Dr. Mitchell Bruce, Practitioner, XXIV, p. 241.

**Ibid., p. 248.

“Mental therapeutics” are not efficacious in mental diseases only. We have shown elsewhere how widely spread is their value; so that there is, as a matter of fact, hardly a disease where it is not felt.

“We may give one or two instances here of the power of the mind on the body in other than nervous diseases.

“Sir Humphry Davy, wishing to experiment with some new preparation, on a paralyzed patient, put first a thermometer under his tongue. The man, believing this was the new remedy, soon felt so much better that Sir Humphry told him to come the next day; and in a few days, with the thermometer applied each day, he was well.

“Dr. Ranieri Gerbe, of Pisa, cured 401 out of 629 cases of toothache by making the sufferers crush a small insect between their fingers, which he recommended as an unfailing specific.

“A surgeon took into a hospital ward, some time ago, a little boy, who had kept his bed for five years, having hurt his spine in a fall. He had been all the time totally paralyzed in his legs, and could not feel when they were touched or pinched; nor could he move them in the least degree. After careful examination the surgeon explained minutely to the boy the awful nature

of the electric battery, and told him to prepare for its application next day. At the same time he showed him a sixpence, and, sympathizing with his state, told him that the sixpence should be his if, notwithstanding, he should have improved enough the next day to walk, leaning on and pushing a chair, which would also save the need of a battery.

“In two weeks the boy was running races in the park, and his cure was reported in the *‘Lancet.’*”

“Dr. Dureand reports a certain unjustifiable experiment on a hundred hospital patients, to whom sugar and water were given, and it was afterward pretended that it was an emetic administered by mistake. No less than eighty became sick.

“A gentleman, led to believe (by a lie) that he had slept in a bed where a man had died of cholera, developed, through fear, symptoms of the disease and died.”

Recorded instances of this kind could be continued almost indefinitely, but limited space forbids. Schofield:

“The power of the mind over the body has limits, but they never yet have been ascertained.”

He pertinently remarks: “Even before the

days of Jerome K. Jerome, who, it will be recalled, got every disease but "housemaid's knee" through reading a medical dictionary, the perusal and knowledge of ailments tended to needless fears and sufferings.

"Unhealthy organs are of less importance than an unhealthy mind." A diseased heart or half a lung "gone" may have less practical effect on health and happiness than a morbid introspection.

"Many people's lives are one long, drawn-out tragedy, simply from constant fear of something being wrong inside; and food and drink and all habits of life are anxiously regulated, and manuals of hygiene ceaselessly studied, in consequence."

After advising some sort of physical exercise for the middle-aged, he continues:

"Neither stated rest nor exercise, however, are nearly so essential to health as a quiet, happy, well-ordered mind, which, in itself, is a continual spring of well-being, and will keep a man in good health through a whole year of continuous work, or of sedentary life, or indifferent sleep. In all health considerations, the first great matter is the state of mind, not the details of the physical life; and people are at last beginning to believe that this is true.

“It is better to run any unhygienic risks than to become absorbed in hygiene; and those doctors who really grasp the power and importance of mind, do so obviously, not on account of their medical training, but in spite of it.”

I have confined myself to quotations from these two authors for the reason that they both are widely known medical writers, and for the further reason of their very liberal treatment of the subject.

The fault I find with them is that they seem unable to get away from the idea that a doctor—for a fee—must be called in to hypnotize the mind of the patient, so to speak, into that optimistic state necessary for a cure; rather than have the patient educated in the fact that the healing power all lies within himself, and that when he is fully made aware of this fact he can go ahead on his own account and effect his own cure.

They admit that fakirs and charlatans, everywhere, are effecting cures that medicine cannot reach; that they do this by operating on the mind of the patient, and that in order to be successful doctors must do this same thing.

What they urge throughout their books is, that doctors should more thoroughly acquaint themselves with this psychic force, and use it in

a professional and orderly way; which means, also, of course, in a "business" way. They do not dwell so much on having the public mind enlightened on this most important subject.

Being professionals themselves, although Dr. Saleeby is not now a practitioner, they realize the more fully that, without fees, doctors must go out of business, and, whatever of beneficial effect this might have on the pocketbooks—and health, too—of the afflicted, it would be a calamity to the doctors.

But we have at least gained the admission, and from an authentic source, that medical men of the keenest observation hold very small faith in medicine, *as such*; that they recognize, above all else, the healing power of Nature (the unconscious mind, Dr. Schofield terms it; and, by inference, Deity); and that the most a doctor can do is to exercise his psychic power or force upon the mind of the patient in such a way as to induce the patient to put into operation the forces of healing which lie with him, and him only.

Having established the fact that mind, conscious, sub-conscious or unconscious, or Nature, or Deity, or whatever it may be, or whatever we may call it, has provided each of us with a means of maintaining our own health, and even

of regaining it after it has been lost; it becomes necessary to dwell briefly on what we know, or surmise, as to the manner in which this is accomplished.

Health is scientifically defined as being an equilibrium between the two great forces of waste and repair; and it is an axiom that disease cannot exist in a body where pure blood flows to and through all parts of it.

It seems to have been made evident that sub-conscious mind, or unconscious mind, or Nature, in conjunction with conscious mind, controls all the natural acts of the body, both within and without; and it also seems evident that the natural condition of the body (of all life, in fact) is health.

The natural state of the body being health, which admits that an unnatural state is disease, the question then arises: In what manner are these two states produced? The organs of the body are under direct control of the nervous system, which centers in the brain, the seat of the mind; and the acts of the organs, therefore, in secretions, in digestion, in the manufacture of poisonous toxins, and anti, or neutralizing toxins; in building up the tissues and eliminating waste, all are under direction of the nervous system, which, it must be true, is under

direction, or, at least, subject to strong influence of the mind. Admitting this as a fact, it is not hard to see why the state of mind is such a potent factor in health or disease.

It is not so easy to demonstrate just what changes take place in the organs as a result of the varying conditions of the mind, but the X-ray has revealed, among other things, that peristaltic movements of the intestines (the forward movement throughout their length, which rids them of their contents) is brought to a complete stop by any considerable excitement of the mind; and it is reasonable to suppose that all the organs of the body are effected similarly. In fact, there is sufficient evidence to show that this is true.

Since health is a natural condition of the body, and that condition is brought about by equilibrium between waste and repair; and since the mind, through the nervous system, controls or influences the organs of waste and repair, it follows that the *mind itself must remain at equilibrium* in order to maintain equilibrium between waste and repair, and perpetuate a state of health.

It would seem that the sub-conscious or unconscious mind, or Nature, automatically regulates the forces that make for health, and that

the body, under this influence, when properly nourished and otherwise cared for, will continue in health so long as the conscious mind doesn't interfere; but that when it does, as happens in the case of excitement or worry, the natural or unconscious power is annulled and the nervous system disorganized, thereby interfering with the processes of the organs and causing disease. It would seem from this, also, that the mind, as a controlling factor in maintaining health, is passive rather than active.

The conclusion arrived at, then, is that a controlled, serene, unruffled mind makes for health, and that worry, lack of poise, and excitement, from whatever cause, makes for disease; and that it makes no difference how this state of mental poise is arrived at. It may be through Christian Science, or Holy Rollers, or through reading the advertisements and testimonials of a medicine fakir, or faith in some doctor and the healing power of his pills. It is all the same, one way or another. It is the state of mind that matters, not the way in which it was reached.

It might be remarked further that neither does this condition depend upon the attitude toward moral codes. A highwayman may rob you of your money without disturbing his con-

science or ruffling his state of mind, and produce no effect, one way or the other, on his health. If his mind remains at equilibrium during the act, so also will his health.

It may be that this should not be admitted, even though true. In any event, it is not intended as approval of this mode of procedure, although there are those who can see little less justification for such a method than for some of the methods adopted by our Napoleons of high finance in extracting the coveted commodity.

As Dr. Schofield has said: "A disease caused by the imagination is not necessarily an imaginary disease."

Such a disease may be as real as if it arose from any other cause. In the cures mentioned as resulting from mind influence, it certainly must be admitted as a reasonable supposition that most of these diseases were caused, or at least continued, through mind influence; not an influence from without but from within the patients themselves.

The nervous system is so complicated and so sensitive to even slight disturbances of the mind that dwelling on a particular subject, a little worry or apprehension of trouble, may excite certain nerves centering in the brain,

which excitement may be communicated to nerve centers outside of the brain, or to remote parts of the body and cause sensation and pain. The attention called to this part by the pain will result in the mind becoming concentrated there, and the pain will increase; and the subconscious mind will continue this excitement influenced by the original cause. Thus, without any apparent reason, a disease will be developed, which grows continually worse, and may even result in death. In such a case, as is equally true in nearly all cases for that matter, drugs could be of no avail; but confidence in a doctor, a change of scene, removal of the cause of worry, or anything that will re-establish equilibrium of the mind will bring about a cure.

Schofield tells of a woman with a large lump in her abdomen, which she believed was a tumor. He found that when the patient was under the influence of chloroform the lump disappeared, but when she regained consciousness it returned. He again administered the anæsthetic, and when the abdomen became normal, bound it in a plaster cast. This time, upon returning to consciousness, she could not develop the lump. He pronounced it as an effective mode of cure. He left her in this condition for two or three weeks, until she had become con-

vinced that she was cured. During this time her mind had simply been brought to equilibrium by feeling that she was being given proper treatment; and, the original cause being thus removed, when the cast was taken off the trouble did not return.

Medicine was not used. It was one mind acting upon another. If this patient had realized the true situation, she could have cured herself without a doctor; and what is better still, there would have been no occasion to be, nor would she have been, sick at all.

Now, since it is the right state of mind that is the all-important thing, and since the manner of reaching it neither increases nor decreases its effectiveness, why not enter this state of mind through the portals of reason and common sense, instead of being juggled into it by cults or isms or professions? Why pay out money to be cajoled into doing your duty to yourself—and to Nature?

The whole civilized world has been fooled and hoodwinked, and flim-flammed and enslaved by working on its fears, its ignorance and its solicitation for its health. Is it not time that the shackles be cast off? If the people could only be brought to an understanding of this matter there would be a world's difference

in the health and happiness of the race. As to the doctors, who have convicted others, "Out of their own mouths have they also convicted themselves."

Too, the accomplishments of Fletcher and of Bennett, and especially of Fletcher, with his hundreds of thousands of happy followers, stand out too conspicuous to be ignored.

I will sum up this way: The natural condition of all life is health, and health continues until some law of Nature is broken. This break is usually a fault of our own and can be repaired only by efforts of our own; and will add that I firmly believe the span of life of nearly all persons should be at least one hundred years, and that it will be when we have learned and heeded Nature's simple laws.

After reaching the conclusion that mind is an important factor in health, in fact, that in its final essence it controls health (for it directs the body in all ways), it would seem the next thing to do would be to find some way to control mind; that is, to control one's own mind without outside influence. This is a problem not undertaken by the medical writers; but I assert without reservation that it is a feat which can be performed, and one that must be performed if health is to result and continue uninter-

rupted. If you heed "Nature's Voice" in every other respect and foster a turbulent state of mind, health cannot long be yours; but if, at the same time you control your mind, you will assure an evenly maintained condition of health, or, at least, give it the best possible assurance it can have. And, likewise, when you have controlled your mind, you will have overcome fear. This, however, is not saying that you will become insensible to danger. It is simply that in the presence of danger you are cool and alert, and can the more readily and surely devise means for its avoidance.

That worry can be dispelled, and that the most fractious mind can be subdued and brought under control, there is not the slightest doubt; and it is not such a hard thing to do as you may imagine. It is a simple process, as are all of Nature's requirements. Its accomplishment is unquestionably made easier by congenial companions and pleasant surroundings; but one need not fail even under the most trying circumstances. When you have firmly decided to do it, the battle is already half won.

Relaxation is the key to the subjugation of the mind and tranquilization of the nervous system, and your first mental and physical act is to "let go," and then keep on "letting go"

every time you find yourself "screwed up" to a tension.

Relax every muscle and fix your mind in a sort of half indifferent way on that part of the body designated as the "small of the back." The nerves centering there will respond, and a soothing sensation will radiate to all parts of the system. With the tension eased, equilibrium will be re-established, and all the natural processes of the organs will be resumed. Waste and repair will come to a balance, and the excess poisons which cumber the system will immediately begin to drain off through the provided channels.

Do not focalize the mind too intently, for that would cause a resumption of the "screwed-up" condition and neutralize the effect. Just hold it there loosely, and try not to think of anything. Make the mind as nearly a blank as possible. Do this frequently—half a dozen times a day, the oftener the better, and every time you find yourself becoming worried, excited or pugnacious, stop short—and let go.

The position you are in while relaxing is not so important, but a recumbent attitude is, perhaps, the most suitable in the beginning. After a while you will be able to relax completely, no matter where you are or what you

are doing; and if you "keep on letting go" you will finally come to a settled state of relaxation and a uniform poise of mind, which will result in equilibrium of the entire mechanism of the body. By this means the body will not only be purged and sweetened, but the mind will be purged and sweetened as well; its vision will be cleared; it will be given a new outlook and lose much of its bitterness; and you will have increased your happiness a hundred fold.

One of your great aids will be to remember—always remember, always keep it before your mind—that anticipating trouble, looking on the dark side, worrying over what has happened or what may happen, will not change or avert a catastrophe. Deliberate thought may forestall a looked-for event, but worry never can.

If you look back over your past experience you will recognize that only comparatively few of the things you have brooded over as "likely to happen" ever did happen. You have nearly always been mistaken; but you have worried, and even whether your predictions came true or not, your worry was without avail; and as ever happens, detrimental to your health and destructive of the serenity of your mind.

Think calmly, contrive, but "Don't Worry"—don't get excited—live sanely—and "The

clouds that o'erhang your horizon will vanish like mist before the morning sun."

I will append a brief word of my own experience for whatever it may be worth: I was born "peevish," so it was said. I was naturally—hereditarily—irascible, excitable and easily "upset." It was a fault, mixed and interwoven in my fiber, with whatever of other good or bad qualities I may have had. It was with me as it is with all whom it enthralles, a blemish and a curse.

It is out—out root and branch, out to stay out, and while it died with many a struggle, it died, nevertheless; and I know that it would take a most extraordinary happening to ever excite my ire, or throw me off my guard again.

In view of what has already been said in this chapter, it would be useless to multiply words in appreciation of what this has meant to me. Suffice it to say that it has meant the difference between up-hill and down-hill in health, the difference between hope and despair; and that it resulted in a desire to investigate this subject more fully, and in the ultimate, a determination to relate to others these things which I have found to be true.

BATHING AND FRESH AIR TWO TICKLISH SUBJECTS

HERE are two subjects upon which I feel tender and upon which I shall dwell but briefly, knowing full well that at least a portion of what I have to say will meet with opposition from some quarters.

Fresh air is always a good thing, but so much cannot be said of bathing.

In considering these questions it will be necessary to refer to Nature and natural conditions.

Taking up bathing first: The lower animals digest, assimilate, metabolize and eliminate in pretty much the same fashion as humans. Most of them have a thick covering of hair or other permanent outside protection. The poisons resulting from burnt-up tissue exude through their pores ceaselessly as they do through the pores of humans; but this poisonous matter cannot drop off and fall away from their skins as it can from human skins, for the reason that it finds lodgement in their coverings.

Animals do not bathe, and this effete matter collects and remains in their thick, hairy

coats the year around, or until shedding time. It is always in such quantity that they may be distinguished from each other, even in the dark, by the peculiar odor of their excretions.

Are animals healthy?

Again: Savages—the South Sea Islanders and many like them—do not scrub themselves with soap and water. They are healthier and live longer than we do. It is only as they become civilized and adopt civilized ways that they become diseased in ratio to civilized people. And there are many of our own kind who do not bathe often and yet enjoy excellent health.

While it may be that these citations cannot be taken as an argument against frequent bathing, they certainly cannot be taken as an argument for it.

As has been shown before, excreted poisons cannot be re-absorbed into the system. It seems Nature provides that no harm can come from them, and that they were intended to drop away gradually when their value as a protecting covering has ceased. Excessive bathing denudes the body of a thin natural protection, and exposes the tender cuticle to the elements, and I, therefore, believe it is harmful.

I think bathing should be indulged in to the extent of keeping the body reasonably clean

and free from offensive odor, not, however, so much as a health precaution as in deference to refined sensibilities. Too much bathing, either in salt or fresh water, is unquestionably enervating and vitiating. One should rub the body over thoroughly every morning with the hands, a coarse towel or a brush, and remain entirely without clothing for a few minutes whether a bath is taken or not. This, of itself, tends to prevent colds.

I cannot refrain from calling attention to what seems to me to be an absurdity in some writers upon health, who advocate much bathing to keep the pores open, and then recommend a thorough rubbing on of oil afterwards. There is nothing arising from the pores that can so completely seal up their passages as oil. However, I do not believe that even oil can do this to any harmful extent; and I think that oil is oftentimes beneficial. What harm arises, if any, comes from too frequent bathing. A Turkish or sitz bath is very good occasionally. A cold "sponge" for those who can stand it is good in the morning; this with or without a little salt, but not necessarily with soap.

If you think oft-repeated bathing makes you feel better, and you have the time to spare, there possibly can be no very serious objection

offered, but it is not conclusively proved that such a course is generally beneficial to the health.

Dewey calls attention to those doting, though ill-advised mothers, who daily strip soft and fragile infants of their warm clothing, expose their tender bodies to a much-reduced temperature, and then wash off the slight, though essential, overcoat Nature has provided for their protection. This is a matter worthy of the serious consideration of all mothers, and I recommend them to get Dr. Dewey's book, "The True Science of Living," and inform themselves of his views.

In caring for the body, clothing is an important consideration. A mesh is best to wear next to the skin. Linen is preferable to cotton, as it absorbs the moisture more readily. But do not, under any circumstances, wear woolen under clothing. It is filthy, unsanitary, and a prolific breeder of colds. Launder your underwear with soap and water oftener than your body. It will be better and less trouble for you, however it may seem to those who do the family wash. Some day, maybe, we shall realize Bellamy's dream and wear paper clothing, which, when soiled, will be cast into the flames. The outer clothing should not be too heavy, the

warmth of the body being regulated by throwing on or off something additional as necessity arises.

FRESH AIR: While fresh air is always the best air to breathe and the more of it the better, it is possible to over-estimate its absolute necessity at all times. In substantiation of this claim I will again turn to Nature. Nearly all small animals, as well as some larger ones, and all creeping and crawling things burrow in the ground and spend much of their time beneath its surface. The little air to be had in their cramped quarters is damp, surcharged and vitiated by being re-breathed and also from their excretions; but their health is seemingly not impaired thereby.

Also: Many foreigners, negroes and those of our own race living in congested districts of cities where air is of the foulest are fat, sleek and healthy. True, many are sick; but, is it from lack of fresh air, or from lack of food?—though this probability seems less probable since Fletcher appeared upon the scene—or is it from lack of mind-enlivening and mind-tranquilizing surroundings?

On the other hand, there are many healthy people who, by preference, sleep with every door and window closed; and there are others

who make life for themselves and all around them dolorous with their grunts, yet sleeping as nearly as they are legally permitted to do, under heaven's naked canopy.

Fresh air is important, and you should get all you can of it and in many deep-drawn draughts; but there are, also, other things that are important. Absolutely fresh, unadulterated air at all times is out of the question with many, but control of the mind is within the reach of all; and a serene mind, backed up with the performance of a few other little natural acts, will nearly always carry you safely through all kinds of foggy and bad-smelling atmosphere.

GERMS, TUBERCULOSIS AND SERUMS

GERMS are “bogies,” tuberculosis is a penalty for dietetic sins, and serums are inventions of the d——, doctors, I mean.

GERMS: I will admit in the beginning that I don't know very much about germs myself, and am willing to venture the opinion that nobody knows such a very great deal about them. Woods Hutchinson, in his spectacular way, hurls words at you something after this fashion in expatiating upon what he knows, or thinks he knows, about germs:

Germs are at least cotemporary with, if not greatly antecedent to, man. Germs do more good than harm. Germs are ubiquitous—there are literally millions of them to the square inch. They are in us, on us, around us, over us and under us—“germs to the right of us, germs to the left of us, germs to the front of us volley and thunder,” parodies Hutchinson. “We live on germs; we eat 'em alive—thrive on 'em, grow fat on 'em.” Germs are very small—some of them so small that even when full grown it would take a thousand of them lying end-to-end to

reach across a finger nail. When they come to maturity they wrap a rubber band around their middle, which keeps tightening until it cuts them in two (or that is what it looks like), and this is the way they propagate. They do this very fast—quicker'n you can wink—and increase their numbers with amazing rapidity. It is not known which is the mother—or father, as the case may be—or the new-born infant; for they are not distinguishable by size, sex or habits; but it has been estimated by one whose brain runs to mathematics, as well as to “bugs,” that the descendants of one lone, solitary little bacterium, if the conditions were right, would amount to about sixteen millions in twenty-four hours.

Hutchinson thinks that, while most germs are useful and beneficial in the great scheme of the universe, there are a few “black sheep” among them (though I doubt it) that nothing but a squirt of serum will lay low, and even after that some of them come up smiling and give you the merry haw! haw! And they are elusive, oh, so elusive, these slippery, infinitesimal menaces to mankind. They are like the Irishman's flea, “when you put your finger on 'em they ain't there.” He seems to have a special interest in the tubercle sort, and talks a

great deal of what has been found out about them.

This is the particular genus used to scare consumptives into their graves and money out of their pocketbooks, and comprises about the worst specimen in the whole lot, according to him.

A thing that bothered the doctors for a long while was that they could not locate the pests. They knew they were there, but they couldn't find them; the most powerful microscope would not reveal them. But—happy thought—the doctors rounded up and corralled some of them (I don't know how they did it) and painted them red; now they can see them. Ever since that achievement, which was accomplished a few years back, the festive little trouble makers (?) have had a rocky road to travel. They have been yanked out of their seclusion, and their dark and mysterious ways paraded before their inquisitive and relentless pursuers. They are found to be funny appearing little chaps, and resemble mustard seeds, though a mustard seed would look to one of them like Washington's monument to a little mousey. They are smooth as billiard balls and haven't any legs, arms or wings. They are not able to move themselves about in the least—they can't even

wiggle. The only thing they can do is to grow, and it is a disputed point as to just how they manage to perform this feat.

Something has been learned, much has been speculated, and volumes have been written on the subject; but, after all, and after all is said and done, when we get at the kernel of the matter: What do these discoveries and theories amount to; what do they resolve themselves into; what are these microscopic denizens of everywhere, about which there is so much ado; what are germs, anyhow; what are their elementals; what is their function?

It is quick told. They are vegetables.

They are not animals; they are plants—little lettuces and mushrooms and honest-to-goodness weensy, teensy cabbages; and their mission is to cleanse and purify. Minute and invisible though they be, they are one of the most valuable crops in all the world—worth many times their weight in gold—valuable, not only in the economies of Nature, but (the shame of it) a source of incalculable revenue to a certain small coterie of gentlemen who make their living, largely, by using them as scarecrows to frighten the rest of humanity.

No, I do not know very much about germs, or pretend to, but believe they are what I said

they were, so far as their interest to the doctors is concerned, "bogies."

As to Hutchinson, I do not claim to have quoted him verbatim, I may have slipped in a word or two of my own; but I did the best I could, not having his book before me, and considering my own state of mind. Woods, it is said, is the most popular medical writer of the day, and if he don't know something about germs he "orto."

If you want to gain, quickly, a fair, everyday working knowledge of germs, so that you can prate of your superior attainments to your less enlightened neighbors (though the smattering obtained will probably be of no other special use to you) get, at a book store or library, Prudden's small volume, "The Story of the Bacteria." It contains rather more than a rudimental education upon the subject of germs; but I caution you to take his conclusions as to their harmfulness with a "grain of salt;" for he, also, belongs to that class to whose financial interest it is to have the people believe germs are most dangerous little hobgoblins.

While most "ethical" doctors stoutly maintain that germs are the cause of disease (a thing impossible to prove) I find that a great majority of well-informed, impartial investigators

believe as I do about them: That they are necessary scavengers, and that they do not put in an appearance until after a disease has developed and then only to tear up and dispose of the effected tissues. This applies to tubercular and all other germs claimed to be the originators of disease. All germs are great and useful agents in "His Perfect Plan." They are the tearers down and dissolvents of all things after life has departed, be that life of the whole substance or only a part.

In tuberculosis the germ is performing its assigned function. It is not the cause of tuberculosis, it is the effect of tuberculosis—the disrupter and cleanser of the diseased and dying part, which always follows the total, or partial, loss of animation in both the vegetable and animal kingdom. If consumption were caused by such a deadly and rapidly multiplying agent as these germs are claimed to be, we would nearly all die of it; for medical dissecting rooms have revealed that out of every hundred persons dying of diseases other than consumption, the lungs showed that from seventy to ninety had had this disease at some time in their lives. This was evidenced by the scars in the lungs which had completely healed over.

If you haven't consumption now, the big

odds are against you that you have had it or will have it, but you need not be scared into a fit on that account. If you have had it and recovered from its effects there is no reason to worry. If you have it now, and it has not progressed to an exceedingly advanced stage, you can cure yourself by living as Nature intended; but Nature is the only agent on earth you can bring to your assistance that will affect a cure. But, if you haven't it at the present time, and never have had it, and will live in harmony with Nature from now on, you can pass through life unscathed by it.

Tuberculosis, the same as all other so-called diseases, has its cause and origination in poisons accumulated in the system, through violation of some one or more (generally more) of Nature's laws. The sores of tuberculosis, as all sores or other symptoms of disease, are manifestations of Nature in her efforts to rid the system of these poisons. Owing to their sensitive lining and their continual contact with air of greatly changed degrees of temperature, the lungs easily become irritated and inflamed. If there is a load of poison in the system, it rushes to this outlet, as it does to any other outlet where there is inflammation and suppuration. The only remedy is to stop poisoning yourself and let

that which has already accumulated drain off and be discharged in the sputum, and through the other cleansing avenues. Then the sores will heal.

Tuberculosis is not hereditary. Its tendency—a deficiency in the build of body—may be of hereditary origin, but it itself is not inherited. Tuberculosis is “caught,” not of “germs” but more than any other place at the table, and more than any other place it can be cured at the table, or, rather, by “staying away from the table.”

If you have this disease, don't get weak-kneed; align yourself with Nature; “let go” of your worries and excitement and you will begin to grow better immediately. You will have to be in a very bad condition, indeed, if you can not become at least greatly improved, if not entirely cured.

Do not take any medicine whatever; sleep on a screen porch if you can, or with doors and windows wide open; and, in every particular, live as God intended you to live, if you hope to get well.

You will find, in the concluding chapter and from another source, some additional and more specific instructions for your guidance, and, also, encouragement in the account of one who

went down into the "valley and shadow" and yet returned.

Hutchinson is verbose in his laudation of "medically conducted" mountain camps—the charges at which are prohibitive to all but those in affluent circumstances—where patients are stuffed on "ham and" and other rich and stimulating foods, fatted like pigs in a sty, and then sent home to yield up their ghosts from poisons accumulated in the system, through the inane gorging of that for which they had no need, and which they could not assimilate. When word trickles back to camp that this one and that one sent home "cured"—and, mayhap, financially impoverished—has passed the "border-land," the reason assigned is insufficiency in richness of the dietary, insalubrity of the atmosphere, and more in the same strain; with never a thought, or, at least, an admission upon the part of these "wise ones," of the true cause.

It is a great scheme—for the doctors; there is money in it, and they would turn heaven and earth to have this little book suppressed for telling about these things, if, perchance, it should find many readers.

SERUMS: Men, eminent in the profession of medicine, and artful in devices for making mothers tremble, and, incidentally, "pulling in

the money," assure us, among other things of which we are growing more and more skeptical, that after long and expensive investigations (expensive to the tax-payers) it has been definitely ascertained that infantile paralysis is contagious, and that its infecting germs may be carried and communicated to others by healthy persons (such drivel), and that, since the introduction and use of the Flexner serums about ten years ago, the fatalities of cerebro-spinal meningitis have been reduced from 100 per cent to from 20 to 25 per cent.

So much for the biased reports of the aforesaid "eminent."

If we will now turn to the unbiased reports of our larger cities, and to the U. S. Government health reports, we will hear a different story. In each of these it is shown that the death rate for such diseases has equalled, and in many cases greatly exceeded that of anti-serum days. The following extract from an article which recently appeared in a Los Angeles paper—the correctness of which has not been disputed—gives some statistics upon cerebro-spinal meningitis which are both illuminative and instructive, and flatly contradictory to the claims of the serumites. A New York official report reproduced in this article reads:

"YEAR	DEATH RATE PER CENT.
1906—When no serum used	82.9
1907—When serum first used	82.1
1908—When serum actively used	90.6
1909—When serum more actively used	97.3

"The U. S. public health reports published weekly give the death rate from this disease for weeks, months and years. Every week the death rate is 100 per cent. in several cities. For the year 1915 (see U. S. public health report, June 30, 1916), out of a total of thirty-three cities of from 1,000 to 500,000 inhabitants, the case fatalities per 100 cases were 100 per cent in ten cities—San Francisco being in this list. In fifteen of the remaining twenty-three cities, the case fatalities were from 50 to 100 per cent.—Los Angeles being among the number. In no single instance did one of these cities reach anything like the low death rate of less than 20 per cent. as claimed by Flexner, or 25 per cent. as claimed by Dr. Ebright. The District of Columbia case fatalities for 1915 were 100 per cent., the State of Nevada 100 per cent., New York 92.01 per cent., Indiana 83.10 per cent., etc."

Word comes from everywhere of the growing dissatisfaction arising from the menace

which accompanies the use of serums, and it seems conclusive, from all reports obtainable, except from those furnished by interested physicians and venders, that serums do not prevent or cure disease, but that, on the contrary, they are most dangerous, and when not proving fatal at the time of injection, they often lay the foundation for cancer and other malignant types of ailments.

Serums are made by inoculating animals with the virus of diseased persons; which is later extracted from the animals and re-injected into humans, and which, it is claimed, immunizes them from that particular disease. The process is revolting, as well as perilous; but it helps to keep up the superstition that doctors hold within their hands a magic wand, and, what is of yet greater moment, it furnishes a golden lining for their pockets.

Death often follows their use in a very short time. Only recently six patients died suddenly after the injection of salversan, or "606," at the Los Angeles County Hospital. A little while ago fourteen children died in a Cincinnati hospital, almost immediately after serum was administered, some of them within five minutes from the time of the injections, as stated by Dr. Cramer, who was in charge of the operations,

and who had the honesty and courage to tell the truth about it. It is reported Dr. Cramer further stated that it was the serums, and not the disease, that caused the deaths. This resulted in a great commotion and furore among the populace, and trepidation within the ranks of the Flexner adherents. But still the practice continues, and such things are happening in many hospitals and homes in every part of the country. But they are hushed up and suppressed by the powerful clique known as the "American Medical Association." Specific instances of such atrocities might be cited *ad infinitum* and *ad nauseum*, and, also, add momentum to the rising tide of popular wrath at these barbarous practices.

When the d—octors invented serums and foisted them upon us, it was done principally to add new strength to their fast-slipping hold on the public; though it is not claimed that there are not, among the profession, those who, if deluded, are yet conscientious. But, if you are poisoned by serums, whether the doctor administering them does it from conscientious motives or not, the result to you is the same.

While doctors are, and have been for a long while, losing their prestige with the common people, their nucleus—the A. M. A.—on ac-

count of vast accumulations of wealth, and the backing of other influential money kings, is all powerful with legislators; and they have been enabled to have laws enacted which give them a strangle-hold on our freedom. We must take their advice, their pills, their nostrums, their serums, or go to jail.

The people should arise in their indignation and might and wipe from the face of the earth this serum menace, which is at once filthy, abhorrent and dangerous to health and life. They should, also, be on the alert and vote down every measure put forward to widen the scope of the tentacles reaching out in every direction from the A. M. A., and have expunged from the statutes every law now there that curtails their liberties.

DOCTORS AND MEDICINE

THE first thing that flashes into your mind when some one dear to you gets a stomach-ache, is to send for the doctor; and the first question propounded by a sympathizing friend or neighbor is, "Have you sent for the doctor?"

How absurd!

How long before mothers will realize that it is the forces of Nature and not the potions of a doctor that can right such matters?

Let Nature alone, or if the case is aggravated, a dose of salts or an enema of pure lukewarm water, or both, is the only assistance Nature requires in re-establishing normal conditions. Intelligent nursing, performed with calm confidence, will soothe the mind and make for recovery, but medicines will only add to Nature's burden.

The fear that grips a mother's heart is from seeds planted in virgin soil, mostly by the doctors, and cultivated by them with diligence. Ignorance is the virgin soil, deception the implement of cultivation, and mammon the object and fruit of the harvest, to the doctors. But the mother's harvest is different. It is a chilled

heart, paled cheeks and halting breath; it is a phantom that ever haunts, and ever blights and withers.

The avenues for fostering fears are many. Through suggestions of a wrathful God, and retributions administered for the commission of sins, is found an open and easy road to the mainsprings of fear. Superstitions, little and big, each is a pathway. But the "Majesty of the Law" is the broad, smooth, continent-covering boulevard upon which fear is made to glide into the heart and padlock itself in. Law is mighty and there is no breaking its bonds; you may overcome superstition, but there is no going against the law; no matter how sane you are, and justified in your position, you quake in its awful presence. How well the doctors know this, and how well they have profited by their knowledge!

Finding the people rapidly awakening to the fact that medicine is futile, and a growing repugnance on their part at taking it, the doctors have had recourse to law to make them take it. They maintain powerful lobbies at both national and state capitals, so that they may have laws passed which will compel the people to do their bidding. We are so enmeshed in laws and restrictions of their making, that, at

times we may not even step out into our own dooryards without fear of the heavy hand of the law falling upon us. Laws have been passed which make it a felony for your nearest and dearest to let you die in peace when your time comes, without the attendance and permission of a doctor—and, at that, one of a single school of doctors—and whose services must be paid for out of your estate after you have safely landed upon the “Golden Shore.” Not even those of younger days are allowed the childish delight of boasting of the measles or mumps without the shadow of legal restrictions hanging over them. Fear must be inculcated, and in youth, while the mind is plastic, is the time to begin; so that the field for exploitation may be duly maintained, or, if possible, widened.

Another way of instilling fear is through scare-heads and a great whillaballoo by the papers—instigated by the doctors—which sweeps over the country now and again, of dire calamity approaching our shores from across the sea, or that is claimed to have already gained a foothold within our borders. The awfulness of what may happen is pictured, quarantine is suggested; and the result is—as was intended—the populace is thrown into a fright. The more they are scared, the easier they become a prey,

the more telephones jingle, automobiles honk and rush, and horsemen gallop madly over the country for the doctors.

In thinking of the methods employed by doctors to increase their prestige and stiffen their revenues, my mind goes back to the incipient period of my life when "flesh decay" so nearly denuded my small frame of its already slender covering. It will be remembered that my affliction was long drawn out. The physician in attendance could do nothing for me, for he probably knew nothing of the physiological causes of my trouble. His medicine, no doubt, prolonged my sickness, but that would be neither here nor there to him; for he likely, as would be the case now, under a similar circumstance, had his eye, mostly, on the "main chance"—compensation for his time—and skill (?). That I got well was in spite of him, not because of any aid he rendered me, no more than because of the nonsensical jabbering of an old "crone."

What is flesh decay, and from what does it originate? It is simply a run-down condition and a wasting away of the flesh, and is caused by stuffing "tiny tummies" with too much food. This overplus sets up an eternal internal commotion which hinders digestion and results in

vomiting and diarrhea. The food passes out of the body without but little of it being assimilated, and thus the body is starved for nourishment; and weakness and emaciation naturally follow. Regardless of what doctors may say, medicine is of no avail. The only remedy lies in a reduction of the amount of food by the parents, or a refusal to take it in excess on the part of the child.

As has already been said, cramming the stomach, whether of young or old, is one of the most fruitful sources of disease; but, few doctors will enlighten you on this point. They prefer you to go ahead, and when you get sick think you have a mysterious disease that can be cured only by a mysterious compound of their own mysterious compounding. And so you work your jaws too much, then your machinery gets out of order, and along comes a doctor and gives your trouble a "jaw-cracking" name for a "ham-stringing" fee.

When a lamented general in the U. S. army died recently, it was announced that his demise was occasioned by angina sclerosis of the heart. Angina means a spasmodic tightening, and sclerosis a filling up and hardening of the arteries, which, in this case, were those more in the immediate vicinity of the heart. The condition,

as has been explained, is caused by sediment carried in the blood and deposited in the lining of the arteries. It is all due to excess of food, improperly masticated, accompanied by inactivity of the muscles. It is very simple when you understand it, but the announcement was made in terms that were "Greek" to the general reader, and carried the impression that it was some new, fell destroyer which had snuffed out his vital spark. As the news was printed in all the papers, it was an opportunity not to be overlooked by the doctors to "ring in a thrill" and increase the people's apprehension. Then, it would be better all 'round; for it would never do to have it thought, or even suspicioned, that so redoubtable a warrior as this brave man was, had succumbed to such a seemingly harmless thing as over-eating of rich foods, even though made especially enticing by pungent condiments; yet this, together with lack of exercise, was the cause of his death. He dropped over in the midst of his prime, as many others are doing every day, all over the country.

Speaking of the new names given to diseases reminds us of the evolutionary changes which have taken place in them. The names formerly used have become obsolete and gone out of fashion. How prosaic "flesh decay,"

for instance, sounds to us at the present time as a name for a malady. You do not hear it used nowadays—not by a doctor who knows his “business”—and, if he is not “up” in the business end of the game he is soon crowded out of it. However, it was considerably more than half a century ago when flesh decay was generally used as a designation for summer complaints and other childhood ills, brought about by indiscretions on the part of the parents. No doubt it was considered as good a name as any in those early days; but, not so now. Such a “commonality” is not countenanced in these enlightened times by the “highbrow medicoes.” Instead, they hand you a new awe-inspiring cognomen for every little ache that may chance to develop from eating an apple not yet properly mellowed. But that was at a time when the earth was young, so to speak, and its inhabitants “poky” as compared to their later great achievements, now common to us all; at a time when “Old Doc Pillbags” rode a circuit and dosed out “kalmel” for “kolic” and “kalmel” for “ager,” and killed not only two, but several, birds with the “same stone”; at a time before invention in all directions became rife; at a time before the world went “money mad,” and the lowly appendix had become worth “five hun-

dred," per; yes, at a time when the aforesaid appendix lay dormant, unnoticed—in fact, undiscovered.

No! Flesh decay would not do now—not much! A disease that can prostrate the offspring of a home and end their careers—sometimes—should have a name commensurate with its destructive potentiality, and not far enough removed from a Greek or Latin root to be understandable by just “folks.” It need not be euphonious, but it must be technical and high-sounding to make it fashionable; and it must, also, be inflected in such a way that it will strike terror, and, at the same time, carry conviction of deep depths of learning in the professional who imparts it.

Why?

What for?

Big money, of course—nothing more, nothing less.

And for the same reason: What smug possessor of a “sheepskin” would treat you for stomach-ache when you have an appendix lying around loose, and for which, he will volunteer the information as an extra inducement for you to have it amputated, man has long, long ago ceased to have any use? When he was getting knowledge he was also getting wisdom; when

he was learning the physiology of the body, he was, besides, learning the psychology of the mind; when he was storing his brain with formulas for dispensing medicine, he was, at the same time, racking that self-same brain for the surest and easiest way to store up coin of the realm therefor. He was learning, too, that a befuddling, tongue-twisting vocabulary would be a valuable asset in increasing the respect, mystification and awe of his clientele. He knew that old-fashioned complaints could be cured (?) with "yarbs" by the old-fashioned women of the neighborhood, and he reasoned that grandmama and "catnip tea" would be "leary" of a thing with a new-fangled name; hence this jugglery, this hocus-pocus, this twist of nomenclature.

And yet! and yet! Why place all the blame on the doctors? After all, they are not so much worse than the rest of us. They are only doing what we all are doing, and what we all must do in order to survive. We must compete with each other, fight with each other, and live off each other if we live at all. We are all in the game alike—compelled to be so—all trying to "do the other fellow before the other fellow does us"—all trying to "make the other fellow pay the freight." There is no other way, but

there are different ways of doing it. Some work, some won't work, and some work the workers; but we all work each other.

These doctor people are very much like the balance of humanity. They were born into the world, as we all are, and thrown into the maelstrom, as we all are, to struggle for their bread. They had to have it, as we all do, and asked of themselves, as we all do: "How am I going to get it?" Upon looking around they spied this highway, which appeared smooth and easy, and hither bent their steps. That they have traveled lively on this well-oiled pike there isn't any question; that they have worked the workers is beyond doubt; whether they have worked each other is between themselves, but that they have arrived at nowhere, except as to the matter of "freight," is becoming more and more apparent to all who think.

Still: Why blame the doctors?

Why single them out for excoriation, except—and in this exception is their chiefest distinction from the common run of us—that their nefarious practices are a menace to life and health?

But, why berate them and bludgeon them and hold them responsible altogether?

Why not get at the root of the matter?

Why not place the blame where the blame belongs—*on the heinous, heartless, imbecilic system that is the cause of it all?*

Why compete, instead of co-operate?

Why perpetuate, and go on living under a plan whereby we must grab one another, throttle one another, hold one another up by the heels and shake the pennies out of one another's pockets?

Why continue the iniquitous and asinine system that has filled rivers with blood and the world with grief?

Why not turn the whole thing upside down, so that it will be right side up?

Superstitions, false doctrines and the wrong manner of distributing the bounties of Nature, combined, is the curse of the race. Here we are in a world overflowing with plenty, with everything provided for our comfort—a hundred-fold more than could be used if rightly managed; in a world where we piously shout "Peace on earth, good will to men!"—and yet, there is no peace; there is no content, nor can there be while starvation, like a gaunt wolf, stalks abroad in the land.

Is it not time to stop and view these things in the light of reason?

Haven't we had enough of woe, with the "rainbow of beauty" and the "horn of plenty" just beyond our grasp?

Indeed, is it not about time to turn around and go the other way?

Call this what you like. If it be socialism, so be it, and:

Speed the day—the glad,
sweet day—when we shall
have learned to take each
other by the hand instead
of by the throat!

CONCLUSION

IN A former chapter I gave Mr. Fletcher's ideas regarding diet as nearly as I understand them; but have reserved for this place my own conclusions, which I will say, with due respect for Mr. Fletcher's opinions, are somewhat at variance with them.

I cannot agree with his view that the desires of the appetite at all times should guide in the selection of food. My own experience does not bear this out, and the opinions of others, apparently competent to judge, seem to indicate that Mr. Fletcher is in error. Appetites, as a rule, are morbid and unnatural, at least at the beginning of this new regime, and are liable to call for the wrong kinds of food. Some foods are healthful, economic body builders, while others are not; some are rich in the necessary mineral salts and others are lacking in these essentials; and no matter if, from long indulgence or habit, the appetite does call for such foods, they should not be taken.

It may be that, in many cases like Mr. Fletcher's, when correct dietary habits have been established, the appetite can be taken as a reliable mentor for the needs of the body. But, until

then, and if you find it is not so in your case after then, arbitrarily confine yourself, in a general way, to the foods hereinafter mentioned.

If you have been in the habit of conforming to "Voit's Standard of Diet" in your food allowances, better quit it, and forget it. It has been proved times and times again that Voit's estimate of 3,370 large calories is more than double that required when food is of the right kind and suitably masticated; and, besides, even if we concede he is approximately correct—which we cannot—no two people in the world are exactly alike and require exactly the same quantity of food, even though engaged in the same labor.

As a rule, the kind of food to eat is the kind that agrees with you and for which you have a relish; this, however, does not always hold good, and food which, when partaken of in moderation, causes derangement of the stomach, or is harmful in any other known way, should be avoided. Vegetables, nuts, berries, raw, ripe fruit and grains in the milk are our natural foods; but we think we can improve on Nature. So we cook and overcook, spice and flavor nearly everything we eat, and in so doing, rob it of its virtue. We create unnatural desires of appetite, overload our stomachs, and deprive ourselves of the keen zest and pleasure which comes from eating simple,

uncondimented foods in moderate quantity. Our kitchens, our refineries and food manipulators are our downfall.

In order to get a sufficiency of the organic salts, without which health of mind and body can not be maintained, it is necessary to eat much green vegetables, such as lettuce, celery, spinach, parsley, watercress, raw carrots, turnips, onions, tomatoes, and the like. Most cheese is a suitable diet, cottage cheese probably being the best. Eat little meat or no meat, and rather sparingly of cereals and eggs. Granulated sugar is almost a poison; use in its stead honey, or, if you must have sugar, get the brownest you can find. Drink buttermilk instead of sweet milk, if it agrees with you, but do not drink anything with meals.

Every health book or journal discusses tea and coffee, and opinions differ widely as to their injurious effects. They are almost pure stimulants. Caffeine of coffee and theine of tea are the stimulating elements and are practically the same. It is not believed by the most impartial writers that their moderate use can result in great harm. They affect different persons in different ways, depending largely on the condition of the nervous system. They are worse for some than others. I prefer tea, but drink both, apparently without detriment. If you have an occasional

night's work before you, two or three strong cups of either will keep you wide awake, without any very bad after-effects, if not repeated too often and close together. They should be drunk without cream or sugar.

In regulating your habits of diet it is necessary to forget all about calories, proteins, carbohydrates, weights, measures, etc. Erase from your mind everything of this nature. Did you ever know or hear of a centenarian who paid any attention to such things? Imprint indelibly in their stead: Eat sparingly; chew thoroughly—every solid to a thin pulp—chew soups and milk—don't drink them; "drink" only water. Eat when hungry, and at no other time. Eat little or no breakfast, and not much supper. Never eat when excited.

And remember this: Every morsel of food put into the stomach in excess of that required to keep the machinery of the body in good running order is not only a cumbrance and a hindrance to effective work, both mental and physical, but, much of it, in its disposition through bacterial decomposition, is converted into poisons, which are carried throughout the system in the circulation of the blood, and deposited in remote parts of the body. This abuse may be continued for years before its effects are felt, but, at some time,

sooner or later, disease will develop. It is a penalty all must pay, rich or poor, for such indiscretions; the result is inevitable.

The manner in which food is cooked is of the greatest consequence. In the ordinary way of boiling and stewing, the best of the food is dissipated in steam. The whole house is filled with aroma when something good is being prepared for dinner. The smelling of this choice part of the food does little good. It should be conserved in the pot and eaten. This can be done only by using a double steam boiler or a fireless cooker. A fireless cooker is the best, but it is expensive to install. However, there is a way out of this difficulty.

A good home-made fireless cooker can be constructed by anyone, with but little trouble and without any cost to speak of, the only outlay being for the vessel in which the food is to be cooked. It is such a valuable adjunct to the culinary department that I feel justified in describing how it is made:

Get a box about eighteen inches square, or an old can or half a barrel—added size makes no difference. It need not be air tight; it may be full of holes, for that matter. Anything of this kind will be suitable for the outside casing of a good-sized cooker, one that will hold a vessel con-

taining from one and one-half to two gallons. Line the bottom and sides with ten thicknesses of old newspapers, and if the casing is of wood, put in a few tacks around the top to hold them in place. Tear up a quantity of paper, crumple it and tramp it firmly into the bottom, to a thickness of three or four inches or more, depending upon the size of the case and the vessel it is to contain. Now set in your vessel, which must be flaring at the top like a water bucket so that it will lift out easily; and it must have a smooth outside surface, with no projections lower than the loop ears at the top for the handle bail. Wrap ten papers around the vessel, allowing them to come up even with the top and flange outward a little at the bottom, and secure the paper in place with a string. Fill in around the sides with more crumpled paper up to a level with top of vessel, tamping it thoroughly. A paper to spread over the lid, a cushion made of feathers, excelsior, straw or crumpled paper, to completely fill the upper space, and a board to lay over the top, completes the outfit. Both the vessel and lid should be of granite or aluminum; tin will not do, as it rusts.

Whatever is to be cooked should be placed in the vessel and boiled slowly on the stove for from three to five minutes, and then set into the cooker.

Do this in the morning, if preparing for dinner; at noon, if for supper. No other attention is necessary, and when meal time comes around the food is thoroughly cooked, still hot and ready to be served.

Cooked in this way, none of the organic salts, none of the other essentials and none of the flavor will have been wafted away in steam, and, with these conserved, there will be a deliciousness of taste hitherto unknown with the same foods, cooked in the old-fashioned style. By this process there is a saving in several ways. A less amount of food is required to obtain the same nourishment, and thus the stomach is not burdened with so much waste fiber, which not only benefits the health, but also adds to comfort. And, then, there is the saving of fuel, time, sweat, worry and cost of food.

A number of these useful articles may be easily and quickly made, with capacity ranging from a quart up. For the outer cases, use old tin buckets, lard cans, boxes or anything that will permit of at least from three to four inches packing space in all directions around the inner vessel. Asbestos for linings is better than paper, but paper will do very well and costs nothing. They may be placed on the floor, on a shelf or bench, in the pantry, or on the back porch.

It should not be attempted to cook a small quantity of food in a large vessel, as too much open space is left between the lid and the food, which tends to cool off the mass. The vessel should be filled as nearly to the top as may be. Oatmeal and other mushes can be cooked to perfection. In preparing vegetables, such as potatoes, carrots, onions, turnips, etc., do not slice them, cook whole, and in the quantity of water you want to cover them when done, as none evaporates. To get the greatest value, you must use the water either as soup, or in making gravy, for it is rich in body-building properties. As well skim milk and throw away the cream as to boil vegetables and throw away the water. Scrape carrots and take but the thinnest parings from potatoes, thus saving their most valuable parts. A palatable, nutritious dish can be made from beet tops, outside lettuce and cabbage leaves, etc., with a little cubed salt pork dropped in, if it suits your fancy. This is offered as a "waste-not, want-not" suggestion. In the case of tough meat or any other thing that does not cook sufficiently from the first heating, take the vessel out after a while, again bring to a boil, and replace it. Sometimes it may be necessary to do this even a second time.

If you are not able, or do not wish to buy a

real, for-sure fireless cooker, these inexpensive devices will do almost equally as well. They are unobtrusive and always ready. They save drudgery for the one who does the cooking, and, above all, contribute to health. To the thousands of single men and women who keep bachelor quarters, and work away, one or two of them can be made an untold blessing. They can always be assured that a hot dinner awaits them upon their return. If preparation is made in the morning for the evening meal, a little warming up will be necessary. When going on a picnic, tuck a case in the auto, and let your lunch cook on the way.

FOOD COMBINATIONS.—After the selection of foods and their manner of preparation, comes the question of what foods, even though beneficial when rightly cooked and partaken of separately, act in harmony with each other when combined in the stomach. This is of the most vital concern to health, and is so accepted by all advanced writers on health conservation. It was with food combinations as a basic principle that Eugene Christian (partly deluded, however, as to reasons for his success) built up his popular system. The whole question of food is of such importance that, in my endeavor to give you the best instructions obtainable on the subject, I shall quote from a man who for fifty years has been a student of

“Nature” as well as of drugs, and who is a recognized authority on diet and hygiene, Dr. Harry Ellington Brook, of this city. I also reproduce further on, from Dr. Brook’s pen matter of great value, relating to germs, serums, tuberculosis, etc., this being the additional information before spoken of.

Dr. Brook, aside from his practice, is editor of “Brain and Brawn,” a monthly magazine published by him in Los Angeles. He has also conducted health departments in various publications for the last twenty-eight years, and, through them, helped many a poor sufferer back to health and, incidentally, done a vast amount of good otherwise. Dr. Brook was founder of the “Care of the Body” department in the Los Angeles Times Magazine, and editor of same for thirteen years, which post he now holds. It is from his published articles, by the Doctor’s kind permission, that the following copious excerpts are taken; and no one reading them can fail to appreciate their worth. He says in relation to foods as *building stones of the body*:

“In articles on foods, and tables of food contents, one reads of the proteid or nitrogenous, the carbonaceous and the fatty elements, but of the mineral elements of the food little or nothing is said. Yet these mineral elements—the organic

salts, the 'building stones of the body'—mysteriously changed by nature into the only form in which they can be assimilated by the human or animal system, are by far the most important of all the food elements. They are to the food what the brain is to the body.

“Where these salts are absent, or deficient, no matter how much a man may eat, he is half starved; he is nervous and irritable, because the necessary elements found in the body are not supplied.

“In our modern diet the greatest drawback is the deficiency of these all-important organic salts. The deficiency occurs in several ways. First, in the bolting of flour, a large percentage of the minerals which lie just underneath the outer skin are removed. In cooking, the mineral elements are to a great extent changed from the organic to the inorganic form. Especially in boiling vegetables, when the juice is discarded, you might about as well put on green glasses and eat shavings, for all the nourishment you get out of the food. Refined cane sugar is a starvation food.

“In cooking in the ordinary manner, not only are these organic elements changed into the inorganic form, or eliminated altogether, but natural enzymes or digestive ferments are also destroyed. Some one has wittily said: 'God sent us food, and

the devil sent us cooks.' It is a fact that cooking food nowadays is mostly spoiling food.

"The important mineral elements are most abundant in green leaves, stalks and roots, especially lettuce, spinach and cabbage. To get the benefit of the organic salts, these must be eaten raw. A wholesome, nourishing, nerve-feeding food can be made of 'cold-slaw,' sprinkled over with ground nuts.

"After the green stuff comes ripe fruit of all kinds.

"This shows the necessity of eating some raw food daily—not raw cereals, which are undesirable, but raw fruits and salad plants. It is the lack of these mineral elements that leads people instinctively to eat two or three times as much as is necessary, thus promoting dyspepsia.

"Consider, then, what must be the condition of those who live largely on white bread and other white flour products, sugar in various forms, and meat, rarely eating raw foods of any kind.

"Millions of civilized people, while over-eating of what is called 'nourishing' food, are chronically starved by the lack of organic mineral elements.

"After middle age less calcium is needed, but plenty of potassium and sodium. Sodium with chlorine makes chloride of sodium, or table salt in the natural form.

“The inorganic salts, as found in the mineral world, cannot be assimilated by the human system, however finely they may be ground or dissolved. This applies equally to the twelve so-called ‘tissue salts.’ Chemists may analyze and find no difference, but nature has, in her mysterious way, drawn a sharp line of demarcation between the animal and the mineral kingdom.

“Hence the folly of administering such so-called remedies as iron, and all other mineral drugs. They are either inert or poisonous. The first thing that nature does, on recognizing these intruders, is to set to work to cast them out, through the kidneys, through the bowels, through the liver, through the pores, or through the lungs. This casting-out process brings about certain symptoms, or changes, and lo and behold, this is regarded by the wise men of medicine as a cure.

“Get your medicines from natural foods.

“A majority of our people think they must have a chunk of meat on the table every day to ‘keep up their strength.’

“Nuts are a most important food for those who discard meat from the dietary. Vegetarians may manage, but fruitarians cannot get along without nuts. They are a highly concentrated food, rich in oil, and should, therefore, be taken with great moderation, especially in hot weather.

“On an average one pound of nuts is equal in nourishment to two and a half pounds of beef-steak.

“The consumption of the inorganic mineral, chloride of sodium, or table salt, is a habit and a superstition—an acquired habit as to taste; a superstition as to its necessity.

“Salt hinders the digestion of albumen, by interfering with the secretion of gastric juice. A piece of fresh fish, which will digest well in one hour and a half, requires four hours after salting. Those who are liable to attacks of gout often find themselves entirely free from their trouble when abstaining wholly from salt, but suffer a relapse immediately, when chloride of sodium is taken into the system. Inflammation of the kidneys is greatly aggravated by the use of salt.

“Over consumption of salt is largely responsible for eczema and other skin diseases. Its ill-effects are especially apparent upon the kidneys, as upon those organs devolves the ridding of the body of a poison which cannot be utilized. Dropsy, and certain forms of heart disease, are, in many cases, caused, in whole or in part, by the free use of salt. The chief reason why a milk diet is so helpful in kidney disease is, that the salt, which has been deposited in the tissues, is washed out by the salt-free milk. The same is true of the

fruit cure, during which period no salt enters the body.

Food Combinations

“What and how much to eat are not the only dietetic questions. Some foods, of themselves good, may work harm when mixed together, principally because different foods require different forms of digestion, or require different periods of time for digestion. This is especially true of those whose stomachs are weak from abuse.

“First among undesirable, unnatural and unwholesome food combinations we may place meat and milk. It makes me shudder when I see a man eating a bloody beefsteak with a glass of iced milk.

“Meat and bread is a bad combination because the process of digestion of the two foods is different. Yes, I know that millions eat that way, but then, millions also develop catarrh, asthma and other ailments. Eat with meat non-starch vegetable or salad.

“Other food combinations that should be avoided (for reasons that space will not permit present mention here) are: Starch and sugar, milk and sugar, acid fruits (lemons, currants, cranberries, tomatoes, etc.) and starch, raw and cooked foods. Refined cane sugar readily causes fermentation and should be avoided altogether.

“Fresh fruits should not be eaten with other

foods, except nuts. The acids are medicinal, and are liable to create disturbance, if eaten with other foods. This is one reason why many people say they 'cannot eat fruit.' Another is that their stomachs are often inflamed, and the wholesome acid hurts them.

"Americans eat altogether too much cereals, in which the phosphates predominate. These phosphates over-stimulate the nervous system, especially the sexual organs. A surplus, therefore, is particularly undesirable for the young. When too much cereals, eggs are added, as is often the case, it is not surprising that children often develop bad habits.

"You should eat less cereals and more vegetables and fruit. It would greatly improve your health.

"During the summer make frequently one meal of vegetables and cottage cheese; then another day a meal of fruit and nuts; and yet another day a meal of salad and cheese or nuts, or a little meat or fish. Notice thereafter how much cleaner is your 'interior' department, how much clearer your mind, and how much more efficient you feel.

"Catching Cold"

"The 'night air' superstition is beginning to disappear, since sleeping porches became fashion-

able, but the superstition about the danger of draughts still persists. 'You will catch your death of cold' is a favorite suggestion, to those who sit in a draught.

"Pure water is moving water; still water is stagnant water. It is just the same with air. Nobody ever 'caught' anything except health from moving air.

"Colds—which are really fevers, as the Italians call them—are caught at the table by over-eating, and eating of stimulating food and condiments, especially salt. Many of my consultants have got rid of colds simply by dropping salt from the menu.

"The draught merely gives the fllip that braces the system to an effort. How could a whiff of pure air possibly produce all that mucus that comes out for days or weeks during a cold? It has been floating in your blood for months, perhaps years. A good thing to get rid of it. How much lighter and better you feel after such a house-cleaning. Think, then, of the folly of suppressing colds by drugs.

"When you 'catch' cold it is a punishment for your dietetic sins. Eat moderately of non-stimulating food without condiments, wear light clothing, take air baths as much as possible, and you may sit all evening in a draught wearing water-

soaked clothes, yet you cannot 'catch' cold, because there is no morbid matter in the blood to be expelled. The inner hardening must, however, precede the outer hardening. Otherwise the effects may be unpleasant or even dangerous.

"What I have said of colds is true also of asthma, and pneumonia, and other ailments. These, like colds, are all caught at the table, through over-eating and wrong eating.

"In brief, if you wish to be absolutely immune from colds of all kinds and their serious sequences, here is the recipe: Eat abstemiously of non-stimulating food. Fast occasionally. Avoid table salt, woolen underclothing and foul air, and harden the body by exposure to the air and sun, and occasionally to cold water.

"When, however, through breaking the laws of health, you have 'caught' a cold, never try to suppress it or 'break it up.' That is as grossly foolish as it would be to sit on a safety-valve of an engine. Encourage nature to throw out the morbid matter in your system.

"Stop eating absolutely. As I have said, a cold is a fever, and when fever is present there can be no digestion, as the digestive juices are almost entirely absent. Sip a little fruit juice and water, without sugar.

"Go to bed, if you can, for a couple of days.

Take a good sweat, open the bowels several times by means of a thorough flushing with an enema.

“This will accelerate the house-cleaning, and after the cold is over you will feel better than you have for many months; whereas, if you should be so foolish as to try to suppress it with drugs, it will inevitably break out again before long in some dangerous fashion—perhaps in the shape of pneumonia or pleurisy.

Rational Treatment of Tuberculosis

“The three main things in the rational treatment of tuberculosis are (1) air, (2) exercise and breathing, (3) diet.

“It is needless to speak about the importance of air, since the public has been fully enlightened on this subject. The patient should count every hour spent indoors as time wasted. He must sleep in fresh air, well covered up. Screen porches are a poor apology, and tents, when the flaps are closed, are worse than rooms.

“The best ventilated and cheapest dwelling is a brush hut. Four poles, chicken wire, and cypress, or any other branches available, intertwined between the meshes of the wire. Enough light should be admitted, through the branches, so that you can read in comfort.

“As to climate, it makes comparatively little difference. Doctors send their patients to Ari-

zona and the Rocky Mountains and the Pacific Coast when they do not know what more to do with them. Desert air, being absolutely pure, is good, where you can escape the objectionable sand storms. The chief advantage of this southwestern climate is that a patient may comfortably be out-of-doors all the year round. Also, that there is sunshine most of the year. Sunshine is life; darkness is death.

“Above all, shun, as you would a plague, the city, with its noises and dust, composed, among other things, of dessicated animal refuse and tubercular sputum. Better for the consumptive a mountainside in Minnesota than a city in California.

“The consumptive should live where there is little cultivated ground—where the soil has not been turned. This is a most important thing that is seldom thought of in locating a health resort. Get out where the sage brush and wild thyme grow, or the pine trees, or the cactus. On a desert the air is so pure that when an animal dies it does not rot, but dries up and blows away. It does not require much intelligence to know that this must be a good place for rotting lungs.

“Exercise is of great importance. Most people rarely use the lower part of their lungs, and that is where consumption starts, after indigestion

has been present for some time. You must very gradually and very patiently and very gently exercise the upper part of your body, and consequently your lungs. This is absolutely necessary. Singing is a valuable exercise.

“As to diet, contrary to most of the accepted systems which send many to their graves, I urge that a consumptive should absolutely cut down his diet to the amount of plain, non-stimulating, easily digested food that he can eat with real hunger.

“Avoid eggs entirely. A little raw milk—not pasteurized or sterilized—not with food, but alone—mixed with enough hot water to warm it. Then sip very, very slowly. Oatmeal, boiled several hours, with an onion, and then strained. Ripe fruit, as a meal, not with other food. Cottage cheese. Above all, a little raw, green stuff every day, to furnish the important mineral elements, in which a consumptive’s blood is always lacking. The less starch the better, and then dextrinized, as in toast or zweibach, or a mealy baked potato. Not more than one or two foods at a meal.

“Avoid cane sugar entirely. When mixed with other foods, it readily causes fermentation with gas, and makes a cure difficult, if not impossible.

“With carefully regulated exercise, deep breathing, and living in the fresh air, the power to digest will gradually increase. Then the amount

of food may gradually—but very, very slowly—be increased. If the amount is over-stepped only a little one day, the next day will tell the tale in increased fever. Every ounce of food eaten more than can be digested and assimilated is a poison. So you see the criminal folly of stuffing.

“At least twice a week, before going to bed, take a hot bath, followed by a thorough oiling of the body. To promote skin action, rub the body thoroughly every morning—or at any other convenient time. Or, better still, have some one rub you. A good massage two or three times a week will help. Also, if you suspect there is anything the matter with your spine, have it looked over by an experienced operator in that line. The patient should sponge off with cool water once a day, at the hour when his temperature is at the highest. If the fever is excessive, the spongings may be repeated every two hours.

“A most important thing is to keep the colon clean by flushing it with tepid water. Here is another of the main secrets of curing consumption—and some other diseases: Cool the abdomen, internally by avoiding foods that overheat the blood, and externally by wearing every other night a wet linen, covered by thick, dry flannel.

“I have seen remarkable cures, where this advice has been faithfully followed for six months.

A Cure of Tuberculosis

"I have said something about the natural method of curing tuberculosis—the only way. I will now tell you of a case mentioned in one of his books by C. E. Page, M. D., of Boston, a liberal, broad-minded physician. May his tribe increase.

"The former consumptive was a bright, healthy little woman of fifty. She belonged to what is known as a "consumptive family," her mother dying of it. Overhearing the doctor tell her father she could not live more than six weeks, she determined to spend the allotted time in a final effort to get rid of the drugs she had taken during the previous year, and to get well by natural methods, of which she had read something. She made her father, and the rest of the family, promise that, as she had but six weeks to live, they would let her have her own way in everything and do as she said. She could not move from the bed alone, but was carried on a quilt, out on the lawn.

"Then the question came: How could she take exercise? She managed to turn herself on one side, and with a stick began to dig a little in the ground, digging a hole as large as her fist and resting. After a while she turned over on the other side and dug another little hole, filled it up, and rested again. The exertion loosened the cough a little. At night she was carried back to

bed, the windows of the bedroom being opened wide, notwithstanding the fears of the family about "night air" and "catching cold."

"This sensible girl refused to eat until she felt hungry, when she took a little piece of graham bread or potato, without butter or salt. Every morning she was sponged off with warm water and rubbed with a coarse towel. This seemed to give the dead skin a little life. Then they carried her out to her "work" again. She raised much impurity from her lungs, and could take longer breaths.

"Gradually the girl could dig a bigger hole, with long intervals of rest. During the day she ate a small piece of stale, coarse bread and a little fruit—not a mouthful more than she could relish.

"In this way she kept on, day after day, and her family could see that she was gradually gaining. The cough continued to relieve her of foul matter that had been suppressed by drugs. From day to day she could exercise more and more. After a while she could raise herself up and sit erect and dig a little, first on one side, then on the other.

"By the time her six weeks were up she could dig a fairly good grave for herself, for she had gradually raised herself on her feet, stood alone, and walked a few steps, without help.

“ ‘In the eighth week she could walk about, always taking care not to exhaust herself, or to eat more than she could digest, trying to see, not how much she could eat, but how little she could get along with, eating twice a day, the breakfast sometimes consisting of fruit alone—two or three oranges, or as many apples, or a slice of watermelon.

“ ‘She wore the least possible weight of clothing, often removing her stockings as well as her shoes, and going barefoot and bare armed, when the weather was warm.’ ”

This remarkable recovery through such simple, natural means should bring hope into the heart of every consumptive who reads the account of it.

Tuberculosis is as surely curable as other diseases. Its cause is the same, and when the cause is removed recovery will begin. However, if you have made up your mind that you are going to die, you probably will die, unless you face about, take a new outlook and make up your mind to live. A gloomy mind will hasten you on your way to the cemetery; but, if you will cheer up and follow Dr. Brook's instructions, if not fully, as nearly as may be possible, you can soon be on your road back to health.

I have, for many years, felt that my left lung was effected. Finally, two slight hemorrhages

seemed proof of it. There is no trouble there now; but a recent medical examination revealed a callous where the trouble had formerly been, which is the conclusive evidence that I had not been mistaken.

Dr. Brook has this to say of serums:

“At the University of California students now are not only forced to submit to the injection of anti-typhoid serum, but to have it done several times, or indefinitely, until it ‘takes,’ as shown by the formation of a nobule, a protest of nature against the poison.

“Another step in the forcible serumizing of everybody.

“After poisoning the blood of the people for centuries with dangerous drugs, the doctors have now begun to realize that these poisons have done more harm than good, and that—which is more important—the people are refusing to swallow them. So they have hit upon this new and yet more dangerous fad of injecting animal filth into the blood, on the theory that germs are the cause of disease, whereas, they are merely incidental thereto. What a satire on intelligence it is that in this enlightened age leading publications should gravely discuss the possibility of curing disease in such manner. Yet we look with contempt on the ‘savage’ who seeks a fetich.

“Disease will not be conquered in any such manner, but if they continue this unnatural and dangerous practice of injecting animal virus into the blood, a large part of the human race will be killed off by cancer, a disease that is now increasing with awful rapidity, although, until recently, serums have only been used for one disease—smallpox. Now they are already used for half a dozen ailments, with more coming.

“The manufacture of serums is a gigantic commercial graft that yields millions of dollars of profits to the National Drug Co. There is, therefore, the same temptation to work up artificial epidemic scares as there is for manufacturers of war material to incite enmity between the nations.

“Once more let those who think understand that there is not, never has been, nor ever can be, a ‘specific’ cure for any disease. The physician, ‘regular’ or irregular, who claims that he can cure disease is a faker or a fool. All that can be done is to show the people how to let nature cure them, as she is always trying to do.

“Is it not about time that we should demand legislation forbidding the continuance of this wholesale blood poisoning? Surely this is a much more important question than the tariff, or even the income tax.”

Dr. Brook, in commenting on the growing

belief that the "leucocytes" or "white blood corpuscles," are the cause of disease and not scavengers of the blood, as has long been supposed, and also on the fallacious theory of germ causation of disease, concludes his article as follows:

"In the New York Medical Journal of March 8, 1913, the late Thos. Powell, M. D., of Los Angeles, had a paper, since reprinted in pamphlet form, on the so-called white blood corpuscles, in which he contended that they are composed of partially digested food, mainly protein, and that they owe their activities, not to the forces of life, but to chemical dissolution. Seven years ago Dr. Powell wrote a book of 600 pages, to elucidate this theory, in which he gave the name of 'pathogen' to the white waste substance in the blood.

"As long ago as 1866, Jos. Wallace of England, showed that the white blood corpuscles are globules of waste matter, in process of elimination—globules of filth, corrupting the body. This is the doctrine set forth by Dr. Powell in his book.

"Dr. Powell, who died about a year ago, at the age of 79, was a remarkable man. His teachings were published in Germany and attracted the attention of the German government, in connection with the German universities. He was honored by honorary membership in the leading medical society of Great Britain.

“About thirteen years ago he submitted to what was probably the most remarkable test in the history of medicine. He challenged bacteriologists to produce their most dreaded germs and inoculate him in any way and quantity they might please. They took him at his word, and they fed him enough bacilli to wipe out an army corps. They gave him potions alive with germs of Asiatic cholera, scarified his throat, and painted the raw surface with fresh diphtheria culture, caused him to inhale the dried sputum of a dying tubercular patient, and fed him other “deadly germs,” some of them being injected, others gargled, and some swallowed. He was watched with scientific care, and he developed no symptom of any of the diseases.

“Dr. Powell believed that the presence of this “pathogen,” or waste matter, in the blood is the one universal cause of disease, and that it is due to eating more than the system can assimilate.”

Dr. Brook writes from a knowledge made ripe by half a century of studious investigation. He is far in advance of most of those writing along the lines of health, and it is for this reason that I have given so much space to what he has to say. His consent that I should do so was granted through his desire to help suffering humanity whenever and wherever opportunity offers.

A word more about medicines and doctors, for I want to impress it upon your mind as well as I can that medicines do not cure and that the services of a doctor are seldom needed.

Practically all medicines, save those given occasionally as a stimulant, or those that are purely laxative, and, also, such as are used in extreme cases to deaden pain, are either harmful or else nil in effect. Quinine and calomel are both very injurious, and mercury is a deadly poison, but they all are pharmaceutical standbys. There are many harmless compounds, and they are also valueless except as commercial commodities. Time was when it was thought a "cure" might be found for every "ill," but doctors know better than that now. Every doctor knows that medicine will not cure you, but if he tells you so, he is a rarity.

Medicines are not made to cure; they are made to make money, and they make it. Every periodical and news sheet is filled with advertisements of medicines, which tell of the wonders they perform. This is one of the most despicable, the most flagrant and the most conscienceless ways of fleecing the public. It is the slickest, surest and most damnable scheme for piling up a fortune in a hurry. The number of these frauds is legion, and they all have the same end in view. They are put

out under the most deceptive and seductive captions, and all should beware of them. When Dr. "Cod" tells you his "Tod" Liver Oil is a sure cure for your "rheumatics," you can make up your mind that he is "coddling" you proper, and that it is your "money" and not your "aches" he is "after."

For an example of this cold-blooded skinning process, and with the concrete figures annexed, there is Beecham, the "pill maker" (or he was there—he is gone now—his pills wouldn't save him). This worthy was a half-baked horse doctor, without education, but he early learned to gull the gullible, and extracted a hundred and forty million dollars from the pockets of his dupes. When his pills were analyzed they were found to contain the following ingredients:

Aloes 0.50 grains

Powdered ginger. 0.55 grains

Powdered soap. 0.18 grains

They could not have cost a quarter of a cent a box, yet were advertised as worth a guinea (\$5.11).

Beecham was a great advertiser and "pusher" of his pills, and apparently had neither reverence for God, respect for man, nor fear of the devil. It is told of him, whether true or not, that he once had hymn books printed of the regular orthodox

type, and presented to poor and ignorant parishioners, wherein a favorite hymn, under his adroit manipulation, was made to read:

“Hark, the herald angels sing,
Beecham’s Pills are just the thing;
Peace on earth and mercy mild,
Two for man and one for child!”

In the face of facts, how much longer will people go on sweating blood so they may earn more money to pay doctors and buy patent medicines? It is certainly the essence of absurdity.

Don’t grow excited and rush for a doctor or to a drug store every time something gets the matter with somebody. Keep cool and give Nature a chance. You will both save expense and avoid risk. While many medicines are harmless, as well as some doctors, all are not, and you cannot afford to take the risk even if you can afford the expense. And, in any event, in nine cases out of ten, there is nothing serious the matter, and in the next nine out of ten chances, neither a doctor nor medicine could do any good.

However, with all that has been said, it must not be concluded that I am wholly opposed to doctors. It is only the sordid commercializing of what would otherwise be a noble profession with which I find fault. It is the ceaseless clink of the glittering coin that makes doctors odious. And,

there are too many of them, and their efforts are exerted in the wrong direction. There should be, perhaps, one in twenty of their present number, and their knowledge should be used to prevent disease, rather than cure it—for they can't cure it. They should teach people the natural laws of health, so that health might be conserved, and their services should be paid for by the state, not by the individual. The "heathen Chinese" has a custom which is not bad. Doctors are paid to keep their patients well, but if they get sick, remuneration ceases.

Surgeons are pretty much the same as doctors—fully as rapacious, but more inquisitive. They are always wanting to cut a hole into you to see how you are put together inside. If you are rich, you fill their purses; if poor, you at least gratify their curiosity. A few of them are necessary, but even these few need a bridle with a curb bit.

DENTISTS: The dentists must not be slighted in these "encomiums"; for when it comes to "graft" of the Simon Pure species, they are "it," also; not all of them, of course, no more than all of the doctors or all of the surgeons; but the conscienceless ones would throw the conscientious ones sky-high on a teeter board.

Dentists, like doctors, deal in myths, sophisms and abracadabra. During their training at the

dental schools they spend much of their time rummaging through the musty tombs of dead languages; and, as a consequence, and through intent, such common mouth ailments as ulcerated teeth and receding gums (caused mostly by wrong dietary habits long continued) are Latinized until you are dumbfounded and terrified. You never dreamed of these new, stealthful and awful diseases—new, stealthful and awful because portrayed to you in Latin—which you are told have found lodgement within your vocal orifice. Your terror at these new-found diseases may be added to by the possible danger being pointed out of poison in a decaying tooth taking up its course through your anatomy and landing in your solar plexus or in a ligament attached to a femur, an ulna or a dorsal vertebra; which is bosh, all bosh; but it serves the purpose. As with the doctors and patent medicine fakers, it makes you want to work your finger nails off so you can get more money to carry to the dentists.

With one of the predominating, “palm-itching” variety of dentists, you are no sooner seated in his chair than a skillful process begins—of finding out how much you know or how little you know about your trouble; of how much you are worth or how little you are worth, and how much you will “stand for.” He has a different scale of

prices for different people, and the price he will name to you will depend upon how he "sizes you up" after a careful diagnosis of your teeth, your mental state, your apparel, your jewelry, and the way in which you are manicured and groomed.

Dentistry is good and bad, but whether good or bad, or whether you are rich or poor, it comes high—too high. The cost of material for a full set of the best teeth is about \$1.00, and the time spent by the dentist in making the examination, taking the impression and constructing the plate is but a few hours at the very most; yet you will pay for it, even if belonging to the poorer class, as much as a workingman can earn in several days at hard labor. For every little thing a dentist does for you, he not only claps on the full "tariff ad valorem" and then some, but some more. He can't even pull your tooth without "pulling your leg." He will jerk a tooth out of your month and a dollar out of your pocket all in a minute. Plate work is "easy money," and bridge work is easier; but orthodontia or orthopedics—straightening crooked teeth—is his "longest suit." When a dentist looks into a mouth with crooked teeth, it is ah! ha! and haw! haw!—not audibly, oh, no! nay! He is too "wise" and too cultured for that. He must take no such chances; the case is too valuable. He is a financier as well as a dentist and a

gentleman; but he is liable to cease investigations for a moment, step softly behind your back and fervently shake hands with himself. After a profuse amount of "highbrow" jargon, which you do not understand, and are not intended to understand; after you have been carefully led up to it by details of the costly mechanical devices necessary; of the almost unovercomable difficulties to be overcome, and of the time, skill and knowledge required, he will solemnly name as a fee for straightening your crooked bicuspid, incisors or canines, as it may happen to be, \$300, \$500 or \$1,000; all depending on his aforesaid deductions as to your susceptibility and standing at the bank. And, then, if you submit to his overtures, your real trouble will begin. It is sure to last for months and probably for years; and it will end in disappointment; for lining up teeth that are badly out of line is a feat no dentist can satisfactorily perform.

A dentist who is blunt of speech, but in whom common sense is combined with a conscience, said to me in a conversation not long ago: "Orthodontia isn't worth a —— to the patient, but is a gold mine to the dentist if he is unscrupulous enough to make it so, and the victim has the "coin."

No matter whether a dentist is "ethical" or

“unethical,” whether he advertises himself in the newspapers, or by joining clubs, societies, or through social or church circles, real money is his main objective, and, generally, to the uttermost farthing he can squeeze out of you; yet, if we are fair all 'round, we can find the same excuse for the dentists that we can for the doctors.

Surely! Dentists, as well as doctors, must be paid for their knowledge and the time it took them to acquire it; but, does preparing to do a thing well entitle anyone to go through life taking toll in many multiples from the rest of his fellows? And, with it all, a dentist's diploma is not always assurance that he can turn out a skillful job. Good dentistry is more of a fine mechanical art than anything else; and mechanics of the superlative order are born, not made. My experience with dentists makes me think there are those in the profession that might do better as blacksmiths than as jawsmiths.

Differing from doctors, dentists do but little harm, except that which results from their money-greediness; but, on the contrary, they do a world of good. Neither are there too many of them, or would there be, if their prices were lowered so that all could avail themselves of their services who need them. They, too, should be paid by the state.

In quitting the subject, I must point at least

this one moral: When going to the dentist's, leave your furbelows and jewelry at home.

It is customary with adherents to the "faith" to repeatedly give testimony of their "spiritual" cleansing, and my faith being so strong in this new dietetic "righteousness" and sane interpretation of Nature's beneficences, I feel that, here in the latter part of my story, it is meet that I adopt this good custom and again testify as to the cleansing which has taken place within my body.

In giving my "experience" I can truthfully say that, so far as my personal feelings are concerned, I am now, and have been for a long time, entirely well, having no aches or pains whatever. While I could not, in all probability, as yet make a "hand" digging ditches or heaving coal, I can, by going at a moderate gait, walk a number of miles without tiring, a thing impossible with me before for half a lifetime. The rigors of typhoid, fifteen years of diabetes and four years of creeping paralysis, undoubtedly made great inroads into my system, and it will take time to fully recover from their effects, but each day finds me gaining in elasticity of body and firmness of muscle.

Mr. Fletcher and Mr. Bennett both have regained physical endurance, evidence of which has been given publicly on various occasions. Mr.

Fletcher, as related, doubled the world's leg-lift-record at the age of 58, and Mr. Bennett ran a mile in seven minutes, or thereabouts, at 70; so, I am living in hopes of ultimately qualifying for almost any kind of a strenuous task.

Notwithstanding the handicap of age, and a far more serious condition, my improvement has been altogether faster than that of either Mr. Fletcher or Mr. Bennett, which I attribute to my having lived more nearly in conformity with all of Nature's health requirements. Mr. Bennett had eleven years the advantage of me in point of age, and says it was ten years before he made much progress. Mr. Fletcher had a twenty-one-year start, but also allows of a ten-year period in which he tells of no special feat of endurance. In view of this, I think I can justly claim that my advancement has been much more rapid than that of either of them, and under greater difficulties; and, also, that this was due to the broader course which I pursued.

Mr. Fletcher and Mr. Bennett each had one idea as a basis; and they followed that idea and developed it, although they undoubtedly heeded Nature's demands, more or less, in other ways. Mr. Fletcher did more than "chew" and Mr. Bennett more than exercise. That their minds were tranquil is plainly shown in their books, and this

condition of mind alone would lead them into temperate habits, and contribute greatly to their success; yet they hung their hopes, in a large measure, on a single line of action. The extent to which this is true is also indicated in their publications. In Mr. Fletcher's late book, "Fletcherism, What Is it?" less than a page is devoted to the important subject of exercise, and Mr. Bennett says little more of the still more important subject of diet and mastication in his books. However, they have been successful, and to a remarkable degree; but, notwithstanding, facts are indisputable; my own improvement has been far and away the fastest.

To have the most perfect health, there must be the most perfect harmony with Nature. You may forget little things, but Nature does not. One finds minor evidence to bear this out by contrasting Mr. Bennett's face at 72, which is smooth and without wrinkles, with Mr. Fletcher's at 58, which shows heavy lines and a strong hint of a double chin. Mr. Bennett advocates and practices facial massage; Mr. Fletcher does not. That Mr. Bennett formerly had wrinkles in plenty is shown by his pictures taken when he was 50 years old. Mr. Bennett, in his evening clothes, is really a gay looking, young old boy. He thinks he will live to be a "hundred." Let us hope so.

How long life may be extended, either individually or generally, is, of course, only a matter of speculation with anyone, but there are many reasons to believe the present average span may be doubled. We live artificially and die from artificial causes, and there is no telling what may happen when we learn to live naturally.

All uncivilized people live longer than those who are, or claim to be, civilized. Civilization tends to shorten life, whereas, it should have the opposite effect, and it probably will when we shall have reached a certain evolutionary pinnacle. I talked recently with a West India Islander who had been educated in this country. He told me it was not uncommon for those of his race to live to reach the "hundred mark," and that many of them went far past it. The present ruler is 85, in an excellent state of health, and with perfect teeth; a condition that prevails in all uncivilized or semi-civilized lands. This man told me he intended to return to his own country, as he felt that he could not live out his allotted time here on the food served him, and cooked and served as is customary with Americans.

We count life by years, but the number of years lived does not always determine age, or rather, physical age. If a man is physically old, he is an old man, whether he be 40, 60 or 80.

Physical age depends upon whether the body has been in or out of harmony with Nature, and, as has been remarked before, a knowledge of Nature's laws is not, in all cases, essential to long life. As is well known, great age has been reached by persons who were entirely ignorant of every law of hygiene or health, but they were naturally light eaters, possessed of equable minds and moderate and temperate in all things. Without unfavorable desires or promptings, they, all unconsciously, simply did not interfere with Nature, and Nature, unhindered, balanced the scales of waste and repair and kept them in health. If we are not so favorably constituted, the mind must be exercised and correct habits formed by will power. This is not the easiest thing in the world to do, and there are some pitfalls of which I must warn you. You may make up your mind to it, and start in with a firm determination. If you do, you will begin to improve. You will feel better right away, and you will be delighted. This will go on for a longer or shorter period, until you come to feel so good you will get careless, and, little by little, drop back into former ways. Presently, symptoms of the old trouble will begin to be felt, and you will finally come to a realization that you have "back-slid." It may take a good, strong jolt to wake you up, but it is sure to come;

for Nature is unvarying and relentless in her course, and for every law violated, penalty is meted out. Then you will begin over again, and this time you will not be so liable to fall back. I give you this brief warning, not so much from my own experience—yet a little—as from the experience of others. It may help you remember to keep in a straight-ahead path, and prevent you from “falling by the wayside.”

History recounts instances of men whose health had been lost early in life, either through heredity or by abuse, who, solely by harkening to Nature, became well, and lived long and useful lives afterwards. The best authenticated example of this kind is that of Lewis (or Luigi) Cornaro, a Venetian nobleman, who lived in the fifteenth and sixteenth centuries. His age is given by some as 103, by others 102; but Addison, who wrote of him soon after his death, gives it as 98 (1567-1665).

Cornaro's was the most remarkable case of which we have account in this particular. In accordance with the times and the customs of his class, he lived a convivial and gluttonous life until the age of 40, when he collapsed.

It seems doctors in those days were not so mercenary as now, for he was not given medicine, but advised by his family physician as to his dietary

and habits, and told that he could not live unless he constrained from his former practices. This warning, apparently, sank deep into his mind, for he lived sixty years afterward on a daily consumption of twelve ounces of solid food and fourteen ounces of unfermented wine. His health during all that time was perfect, except when at 80, through the earnest solicitation of friends, he increased the amount of food by two ounces, which nearly proved fatal.

Cornaro's mind was clear to the last. He wrote a book at the age of 83, and two or three later on—one at 95; and they reveal a mind unclouded, and peculiarly keen and cheerful. He was never in his "dotage," either mentally or physically. He wrote poetry, took part in social gatherings and sang, played and danced to the end. His body wore out evenly, not in spots, and, like the "Wonderful One-Hoss Shay, went to pieces all in a day." Cornaro was temperate in all things, but knew nothing about food constituents, or of the chemical changes which are wrought by the salivary and gastric juices, else he might have lived many years longer.

When children are instructed in these matters—when they are begun with in their infancy—it is hard to predict what a revolution may be brought about in longevity.

Nature's force within the body seems almost without limit; for, in addition to maintaining the body in even health, it has the power of reconstruction. "It can repair all breaches, knit together broken bones, heal up ghastly wounds, and uproot and cast out disease. When injury occurs it gathers repair materials from all parts of the body, rushes them to the affected locality, and rebuilding commences immediately. In youth it can do all this in a still more marvelous fashion."

We say its power is almost unlimited—but not quite. When the stomach is overloaded day after day; when it is called upon continuously, year after year, to dispell excess poisons; when the mind breaks equilibrium and interferes with its labors, gradually its efforts are smothered; the body becomes loaded with morbidity; its tone is lowered; its ability to withstand disease or shock is lessened, and then hereditarily weak spots give way.

I have tried to make clear the importance of mind influence over health; of mind control; of mental poise; of how equilibrium of the mind tranquilizes the nervous system and establishes harmonious action of the organs, which conduces to health; and of how anger or worry or any other excitement disrupts their functions and makes for disease; but be assured there is nothing to mental

healing, no matter under what guise it is presented, other than that which you can, and do, effect by your own efforts. The claim that one mind can send out emanations which will travel across the continent, and heal the sick in a distant place is—what shall I say?—"moonshine" seems the most suitable word to express it. How could it be done? There is no medium through which the thought waves could be directed in a "bee line" even if they could travel at all. Like wireless telegraphy, the waves would go in all directions and heal whomsoever was sick in the radius. A sick person, through knowing an effort is being made in his behalf in a distant or near locality, either by prayer or otherwise, may himself, from the reason of this knowledge, bring his own mind into a state of equilibrium, and thus be benefited; but one mind cannot travel out into space, establish contact with another, and cure disease. If such a thing were possible, then Christian Scientists and all other mental healers would be monsters, in that they do not heal the sick of the whole world instantly. They are not monsters, however, for they cannot do this. If they could, they, no doubt, would, as many of them are actuated by good motives. The trouble is, they are deceived; they deceive themselves and they deceive others. They mistake the cause of the cure. They attrib-

ute to themselves, and to some occult or mysterious power, that which should be attributed to the efforts of the patient.

This being a subject that bears of repetition, I want to repeat here once more, that disease is of our own making and of our own curing, and that there is nothing mysterious about getting sick or getting well. When you know this; when you come to a full realization of this wonderful fact, and when it becomes clear in your mind *why* this is so, you will cease to shudder at the thought of sickness. The mind will then be kept at equilibrium, and if unfavorable symptoms should arise, you will coolly seek out their cause; you will trace your own derelictions, and you will immediately set about their rectification at the fountain head. Nature is always ready to help us. It is only when we violate her laws that we suffer. All the forces which affect us from above are lent to our welfare and not to our downfall, and if we become sick, the fault is nearly always with ourselves, but never with a power on high.

God, if there be a God, and there is (for all could not come by chance), rules all things by fixed law, not by whim or caprice. The laws that govern health, as the laws that govern spheres, are unchanging and unchangeable. To know these laws and obey them means the maximum

of health, to be ignorant of them, or to disobey them, whether through ignorance or not, means the opposite. We may speculate of God, of His attributes, His place; the mind may revel in the mysteries of earth; it may take its flight into the mighty deep of space; it may go out to the stars and suns, and on out, out, out past stars, past suns to the one great sun, the pivotal center (possibly the home of God) around which spins all else in the universe; it may marvel at "His" works; it may be stilled in reverence; it may be hushed in awe, but it cannot reconcile "His" manifestations with the thought of revenge and punishment of "His" created. God is a God of order and law, not of impulses, hatred and wrath, and He is not singling us out for His displeasure—not hovering over to smite us. "The Lord giveth and the Lord taketh away." True! but He "giveth" and "taketh" in season, and the "season" is prescribed by His established laws. Humanity and all in the universe must abide by His established laws. With these laws we must conform and from them work out the details of our own salvation. The idea that God stands over us ready to wither us is preposterous; and yet, how vain we are—how prone to exalt the ego, and imagine we are especially cursed or especially blessed. Nature reveals and sanity proclaims

that we are ruled by law, and it would almost seem that that mind is tainted with a species of insanity which can conceive that "Him that planeth and doeth all things well" would institute a system wherein, in addition to keeping the rolling suns in their orbits, He must forever bother with such little things. While only atoms in comparison, yet we are of Him, in His image, it is said, and like Him. Accepting this as true: Picture, if you can, "Him on His Throne" and in "His Glory," while at the same time giving individual attention to the health and the wants, the shortcomings, the sins and the sorrows of a billion and more of people; with their wails and shrieks and a million groans thundering into His ears every millionth part of a day. Reason revolts in contemplation of such a thing.

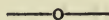
And now, in conclusion, and as my last admonition to you, I urge you to heed the simple and self-evident health-truths contained in this book. Of their great importance to the ailing, I have no words to express my deep conviction. The intensity of my belief is due, no doubt, more to my own personal experience than to the experience of others; for, whereas I was a sick, decrepit old man, doddering, dragging and groaning, I now am well. I walk almost with the spring of youth, head erect and shoulders thrown back.

Life, that seemed all gloom, now looks roseate. It is like being born again, with both body and mind made new.

With this accomplishment, with these hopes re-kindled, and knowing that there are multitudes of others variously afflicted, but from the same cause—many growing old before their time—and also feeling assured that these can be benefited the same as I have been: How could I be otherwise than anxious that all may know and profit in the same way?

And it is so simple and so easy.

Let me say again in the end what I said in the beginning: You cannot possibly follow these instructions without deriving benefit, not a transitory benefit, but a permanent benefit; a benefit that will enable you to view life from a new perspective, and make living a joy; a benefit that will not only bring happiness to yourself, but that will contribute to the happiness of all who are dear to you.



NOTE.—While writing these pages, and especially since their completion, the conviction has been forced upon me that too much credence has been given to the existence of a secondary or subconscious quality of mind.

How such a quality of mind could control the internal

forces of the body is difficult of conception and impossible of definition. Such inborn wisdom, if it exists and so operates, must necessarily transcend that of the conscious mind; for it controls with an intelligence those acts and functionings of the organs not possible with the conscious mind.

To me, it seems more reasonable to conclude that the nerves of the organs, sensory and motor, the ends of which are brought into close juxtaposition in the brain, are automatically adjusted, and automatically operated by a force in Nature, as constant and unerring as that force conceived by Newton (whether correctly or incorrectly) to be the cause of gravitation.

The intimacy of the conscious mind with these nerves, as well as with all others, enables it to accelerate or depress their movements, but, not with controlling intelligence. How, then, if, in its conscious state it cannot do even this, can it, in its unconscious and unreasoning state, regulate all of their actions? Conscious mind intelligently operates the voluntary muscles by acting upon and directing a natural power or force, and yet this is done in some manner of which it is not itself cognizant.

If to sub-conscious mind is due control of the internal forces of the body, then, we must concede that the lower animals are endowed with sub-conscious minds, equal, if not superior, to our own; for their organic functions are carried on in the same manner as ours, and with more uniformity, and, unquestionably, with better results as to health.

If this deduction of the automatic adjustment and automatic operation of the involuntary muscles is correct, it would, of course, apply to all animal life; and why would it not apply, equally, to instinct in animals?—and, if to instinct in animals, why not, also, to race perpetuating instinct in both humans and animals?

The Cartesian Philosophy embraces automacy, but in a more limited sense. Descartes' theory applied more especially to the lower animals, and he held that their acts were due to automacy, rather than intelligence.

There are four, and only four, primary elements in the

Universe, and that comprises Nature:—Intelligence (God), Power, Matter and Space. All are indestructible and eternal. Intelligence conceives, plans and directs; power operates, and matter, the recipient of power, moves—combines and disintegrates—and in so doing presents the wonders of panorama and kaleidoscopic change that pass before us. Space—boundless, limitless—is the work-shop.

Planned by a Wisdom that is Infinite, Operated by a Power that is Constant and Executed by an agent—Matter—that is Amenable to the Slightest Impulse, Why would not such Simplicity of Arrangement as Automacy of Adjustment and Operation in All of Nature's Acts seem plausible? And why would not this dispel, in a measure, among other mysteries, the mystery of the reproduction of species, and the mystery of growth—of why a seed brings forth after its kind, and why it cannot, by any possibility, bring forth after any other kind?

Writers have for a long time floundered in this visionary maze of sub-conscious and unconscious mind, but the more I think of it, the greater to me seems the improbability that mind has this secondary quality in any such degree as has been supposed.

But, in truth, the basis for this premise rests upon a root that goes into another subject, the nature and merits of which, for obvious reasons, cannot be entered into here. However, notwithstanding the digression, and that it must appear as an incongruity, I am impelled to ask, if, in spite of Newton's conception of a clinging atomic intelligence, a brain dust or ash, and of an inherent atomic attractive force, it is not possible that matter is dead, of itself totally inert and immovable; a thing separate, apart and distinct from power and intelligence; a unity and a oneness as well as a singleness, no portion of it having any property or quality different from any other portion, except in the size of its primary units; that gravitation is due to a push and not to a pull; that, owing to matter's elemental state, and the influence of a constantly applied power, it is caused to assume its changed and ever changing position; that electricity, attrac-

tion, capillary attraction, affinity, repulsion, adhesion, cohesion, the forces of growth, of repair, of maintenance, etc., are all one force or power and not a multiple of forces, the different expressions being only varied manifestations of this one force or power, as demonstrated through matter; which being of only one kind, but of various sized particles, is thus enabled to form multitudinous combinations that present to our senses the appearance of many different elements; that this is due to the different vibrating periods matter is forced to assume, owing to diversity of size; that matter and power could not perform and demonstrate as they do in an ethereal, fluidic atmosphere; that such a fluid would only be a hindrance; **THAT THERE IS NO SUCH FLUID**, and that by reasoning from this hypothesis as a whole, **EVERY KNOWN NATURAL PHENOMENON IN THE UNIVERSE COULD BE INTELLIGENTLY EXPLAINED?**

And, lastly, I will ask: Is this sacred ground upon which none may tread but the erudite, the frocked and revered apostles of knowledge, the supposedly infallible past masters of philosophic reasoning?

It is appreciated that this theorizing may be of but little, if any, interest to those reading these pages with only the paramount idea of benefiting their health. To such, this speculating may be passed over without further consideration. But, if efficiency is worth anything to them, "if life is worth the living," they will scan the preceding lines of this book many times over with prayerful interest. And they will immediately set about the rehabilitation of their own health. They must not, however, expect to get well in a day. This can be accomplished only by faithful and continuous effort. As Dr. Brook has well said, the poisons that cumber the system have usually been years in accumulating, and it takes time to dispel them, but persistence will do it. Little by Little they came, little by little they go, and little by little, but ever surely, renewed life will course through the veins.

ERRATA

Typographical errors discovered too late for correction in this edition: On page 49, success, misprinted *sucsess*; page 62, clogged—*cloggel*; page 121, processes—*proocesses*, and there are probably others.



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