

**How To Be Healthy and Fit From Top to Bottom
Mind, Body and Soul ~ Live A Life Span of 100
Years. Vol.5**



by Terry D. Clark

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CHAPTER 1.

Preliminary Considerations:

Writings on hygiene and health have been accessible for centuries, but never before have books and magazines on these subjects been as numerous as they are today. Most of the information is so general, vague and indefinite that only a few have the time and patience to read the thousands of pages necessary to learn what to do to keep well. The truth is to be found in the archives of medicine, in writings covering a period of over thirty centuries, but it is rather difficult to find the grains of truth.

Health is the most valuable of all possessions, for with health one can attain anything else within reason. A few of the great people of the world have been sickly, but it takes men and women sound in body and mind to do the important work. Healthy men and women are a nation's most valuable asset.

It is natural to be healthy, but we have wandered so far astray that disease is the rule and good health the exception. Of course, most people are well enough to attend to their work, but nearly all are suffering from some ill, mental or physical, acute or chronic, which deprives them of a part of their power. The average individual is of less value to himself, to his family and to society than he could be. His bad habits, of which he is often not aware, have brought weakness

and disease upon him. These conditions prevent him from doing his best mentally and physically.

This abnormal condition has a bad effect upon his descendants, who may not be born with any special defects, but they have less resistance at birth than is their due, and consequently fall prey to disease very easily. This state of impaired resistance has been passed on from generation to generation, and we of today are passing it on as a heritage to our children.

About 280,000 babies under the age of one year die annually in the United States. The average lifetime is only a little more than forty years. It should be at least one hundred years. This is a very conservative statement, for many live to be considerably older, and it is within the power of each individual to prolong his life beyond what is now considered old age.

Under favorable conditions people should live in comfort and health to the age of one hundred years or more, useful and in full possession of their faculties. Barring accidents, which should be less numerous when people fully realize that unreasonable haste and speed are wasteful and that life is more valuable than accumulated wealth, human life could and should be a certainty. There should be no sudden deaths resulting from the popular diseases of today. In fact, pneumonia, typhoid fever, tuberculosis, cancer and various other ills that are fatal to the vast

majority of the race, should and could be abolished. This may sound idealistic, but though such results are not probable in the near future, they are possible.

All civilized nations of which we have record, except the Chinese, have decayed after growing and flourishing a few centuries, usually about a thousand years or less. Many reasons are given for the decline and fall of nations. Rome especially furnishes food for much thought. However, look into the history of each known nation that has risen to prominence, glory and power, and you will find that so long as they kept in close contact with the soil they flourished. With the advance of civilization the peoples change their mode of life from simplicity to luxuriousness and complexity. Thus individuals decay and in the end there is enough individual decay to result in national degeneration. When this process has advanced far enough these people are unable to hold their own. In the severe competition of nations the strain is too great and they perish. There is a point of refinement beyond which people can not go and survive.

From luxury nations are plunged into hardship. Then their renewed contact with the soil gradually causes their regeneration, if they have enough vitality left to rise again. Such is the history of the Italians. Many others, like the once great Egyptians, whose civilization was very far advanced and who became so dissolute that a virtuous woman was a curiosity, have been unable to recover, even after a lapse of many

centuries. The degenerated nations are like diseased individuals: Some have gone so far on the road to ruin that they are doomed to die. Others can slowly regain their health by mending their ways.

Nations, like individuals, generally do better in moderate circumstances than in opulence. Nearly all can stand poverty, but only the exceptional individual or nation can bear up under riches. Nature demands of us that we exercise both body and mind.

Civilization is not inimical to health and long life. In fact, the contrary is true, for as the people advance they learn to master the forces of nature and with these forces under control they are able to lead better, healthier lives, but if they become too soft and luxurious there is decay of moral and physical fibre, and in the end the nation must fall, for its individual units are unworthy of survival in a world which requires an admixture of brain and brawn.

Civilization is favorable to long life so long as the people are moderate and live simply, but when it degenerates to sensuous softness, individual and racial deterioration ensue. Among savages the infant mortality is very great, but such ills as cancer, tuberculosis, smallpox and Bright's disease are rare. These are luxuries which are generally introduced with civilization. Close housing, too generous supply of food, too little exercise and alcohol are some of the fatal blessings which civilized man introduces among savages.

A part of the price we must pay for being civilized is the exercise of considerable self-control and self-denial, otherwise we must suffer.

The state of the individual health is not satisfactory. There is too much illness, too much suffering and too many premature deaths. It is estimated that in our country about three millions of people are ill each day, on the average. The monetary loss is tremendous and the anguish and suffering are beyond estimate.

The race is losing every year a vast army of individuals who are in their productive prime. When a part of a great city is destroyed men give careful consideration to the material loss and plan to prevent a recurrence. But that is nothing compared to the loss we suffer from the annual death of a host of experienced men and women. Destroyed business blocks can be replaced, but it is impossible to replace men and women.

We look upon this unnecessary waste of life complacently because we are used to it and consequently think that it is natural. It is neither necessary nor natural. If we would read and heed nature's writings it would cease. Then people would live until their time came to fade away peacefully and beautifully, as do the golden leaves of autumn or the blades of grass.

Many dread old age because they think of it in connection with

decrepitude, helplessness and the childish querulousness popularly associated with advancing years. This is not a natural old age; it is disease. Natural old age is sweet, tolerant and cheerful. There are few things in life more precious than the memory of parents and grandparents grown old gracefully, after having weathered the storms of appetites and passions, the mind firmly enthroned and filled with the calm toleration and wisdom that come with the passing years of a well spent life.

A busy mind in a healthy body does not degenerate. The brain, though apparently unstable, is one of the most stable parts of the body.

We should desire and acquire health because when healthy we are at our maximum efficiency. We are able to enjoy life. We have greater capacity for getting and giving. We live more fully. Being normal, we are in harmony with ourselves and with our associates. We are of greater value all around. We are better citizens.

Every individual owes something to the race. It is our duty to contribute our part so that the result of our lives is not a tendency toward degeneration, but toward upbuilding, of the race. The part played by each individual is small, but the aggregate is great. If our children are better born and better brought up than we were, and there is generally room for improvement, we have at least helped.

Health is within the grasp of all who are not afflicted with organic

disease, and the vast majority have no organic ills. All that is necessary is to lead natural lives and learn how to use the mind properly. Those who are not in sympathy with the views on racial duty can enhance their personal worth through better living without giving the race any thought. Every individual who leads a natural life and thinks to advantage helps to bring about better public health. The national health is the aggregate of individual health and is improved as the individuals evolve into better health. National or racial improvement come through evolution, not through revolution. The improvement is due to small contributions from many sources.

The greatest power for human uplift is knowledge. Reformers often believe that they can improve the world by legislation. Lasting reform comes through education. If the laws are very repressive the reaction is both great and unpleasant.

It takes about six months to learn stenography. It requires a long apprenticeship to become a first-class blacksmith or horseshoer. To obtain the rudiments of a physician's art it is necessary to spend four to six years in college. To learn a language takes an apt pupil at least a year. A lawyer must study from two to four years to become a novice. A businessman must work many years before he is an expert in his line. Not one of these attainments is worth as much as good health, yet an individual of average intelligence can obtain enough knowledge about right living during his spare time in from two to six months to assure

him of good health, if he lives as well as he knows how. Is it worth while? It certainly is, for it is one of the essentials of life. Health will increase one's earning capacity and productivity and more than double both the pleasure and the duration of life.

Disease is a very expensive luxury. Health is one of the cheapest, though one of the rarest, things on earth. There is no royal road to health. If there is any law of health it is this: Only those will retain it permanently who are deserving of it.

Many prefer to live in that state of uncertainty, which may be called tolerable health, a state in which they do not suffer, yet are not quite well. In this condition they have their little ups and downs and occasionally a serious illness, which too often proves fatal. Even such people ought to acquire health knowledge, for the time may come when they will desire to enjoy life to the fullest, which they can do only when they have health. Those who have this knowledge are often able to help themselves quickly and effectively when no one else can.

I am acquainted with many who have been educated out of disease into health. Many of them are indiscreet, but they have learned to know the signs of approaching trouble and they ease up before anything serious overtakes them. In this way they save themselves and their families from much suffering, much anxiety and much expense. Every adult should know enough to remain well. Every one should know the signs of approaching

illness and how to abort it. The mental comfort and ease that come from the possession of such knowledge are priceless.

Everything that is worth while must be paid for in some way and the price of continued good health is some basic knowledge and self-control. There are no hardships connected with rational living. It means to live moderately and somewhat more simply than is customary. Simplicity reduces the amount of work and friction and adds to the enjoyment of life. The cheerfulness, the buoyancy and the tingling with the joy of life that come to those who have perfect health more than compensate for the pet bad habits which must be given up.

Many of the popular teachings regarding disease and its prevention are false. The germ theory is a delusion. The fact will some day be generally recognized, as it is today by a few, that the so-called pathogenic bacteria or germs have no power to injure a healthy body, that there is bodily degeneration first and then the system becomes a favorable culture medium for germs: In other words, disease comes first and the pathogenic bacteria multiply afterwards. This view may seem very ridiculous to the majority, for it is a strong tenet of popular medical belief today that micro-organisms are the cause of most diseases.

To most people, medical and lay, the various diseases stand out clear and individual. Typhoid fever is one disease. Pneumonia is an entirely different one. Surely this is so, they say, for is not typhoid fever due

to the bacillus typhosus and pneumonia to the pneumococcus? But it is not so. Outside of mechanical injuries there is but one disease, and the various conditions that we dignify with individual names are but manifestations of this disease. The parent disease is filthiness, and its manifestations vary according to circumstances and individuals.

This filthiness is not of the skin, but of the interior of the body. The blood stream becomes unclean, principally because of indigestion and constipation, which are chiefly due to improper eating habits. Some of the contributory causes are wrong thinking, too little exercise, lack of fresh air, and ingestion of sedatives and stimulants which upset the assimilative and excretory functions of the body. In all cases the blood is unclean. The patient is suffering from autointoxication or autotoxemia.

If this is true, it would follow that the treatment of all diseases is about the same. For instance, it would be necessary to give about the same treatment for eczema as for pneumonia. Basically, that is exactly what has to be done to obtain the best results, though the variation in location and manifestation requires that special relief measures, of lesser importance, be used in special cases, to get the quickest and best results. In both eczema and pneumonia the essential thing is to get the body clean.

The practice of medicine is not a science. We have drugs that are

reputed to be excellent healers, yet these very drugs sometimes produce death within a few hours of being taken. The practice of medicine is an art, and the outcome in various cases depends more on the personality of the artist than on the drugs he gives, for roughly speaking, all medicines are either sedative or stimulant, and if the dosage is kept below the danger line, the patient generally recovers. It seems to make very little difference whether the medicine is given in the tiny homeopathic doses, so small that they have only a suggestive effect, or if they are given in doses several hundred times as large by allopaths and eclectics.

It is true that we have drugs with which we can diminish or increase the number of heart beats per minute, dilate or contract the pupils of the eye, check or stimulate the secretion of mucus, sedate or irritate the nervous system, etc., but all that is accomplished is temporary stimulation or sedation, and such juggling does not cure. The practice of medicine is today what it has been in the past, largely experiment and guess-work.

On the other hand, natural healers who have drunk deep of the cup of knowledge need not guess. They know that withholding of food and cleaning out the alimentary tract will reduce a fever. They know that the same measures will clean up foul wounds and stop the discharge of pus in a short time. They know that the same measures in connection with hot baths will terminate headaches and remove pain. They further know

that if the patient will take the proper care of himself after the acute manifestations have disappeared there will be no more disease. After a little experience, an intelligent natural healer can tell his patients, in the majority of cases, what to expect if instructions are followed. He can say positively that there will be no relapses and no complications.

How different is this from the unsatisfactory practice of conventional medicine! However, most physicians refuse to accept the valuable teachings which are offered to them freely, and one of the reasons is that the natural healers do not present their knowledge in scientific form. The knowledge is scientific but it is simple. Such objection does not come with good grace from a profession practicing an art. Life is but a tiny part science, mixed with much art.

The true scientist in the healing art is he who can take an invalid and by the use of the means at his command bring him back to health, not in an accidental manner, but in such a knowing way that he can predict the outcome. In serious cases the natural healer of intelligence and experience can do this twenty times where the man who relies on drugs does it once. The physicians who prescribe drugs are ever on the look-out for complications and relapses, and they have many of them. The natural healers know that under proper treatment neither complications nor relapses can occur, unless the disease has already advanced so far that the vital powers are exhausted before treatment is begun, and this

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