

**DON'T BE A FADDIST. EAT-DRINK-
AND-LIVE-LONG: (COMMON
SENSE SUGGESTIONS FOR
ORDINARY DIET AND HYGIENE)**

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Don't be a Faddist. Eat-drink-and-live-long: (Common Sense Suggestions for Ordinary Diet and Hygiene) by E. O. Richberg

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EAT-DRINK-AND-
LIVE-LONG

(Common Sense Suggestions for ordinary
diet and hygiene)

BY

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FOREWORD

Out of a confusion of half-baked dietary theories and arbitrary food-lists, with which the health-craving public has been deluged in recent years, a few valuable and definite principles have emerged. These standards applied by trained experimentalists within the author's observation, are the basis for this concentrated work, now offered to the general public as the "Better half" of the family medicine chest.

The latent powers of nature fight persistently for health.

When a return to careful living, after excess or exposure, fails to restore the normal rhythm of the individual, it is time to call in the physician. This little book is not a substitute for sound professional advice in the hour of need; but the author hopes that it may merit the good-will of the profession in its effort to increase popular understanding of the basic principles of physical well-being.

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EAT, DRINK AND LIVE LONG.

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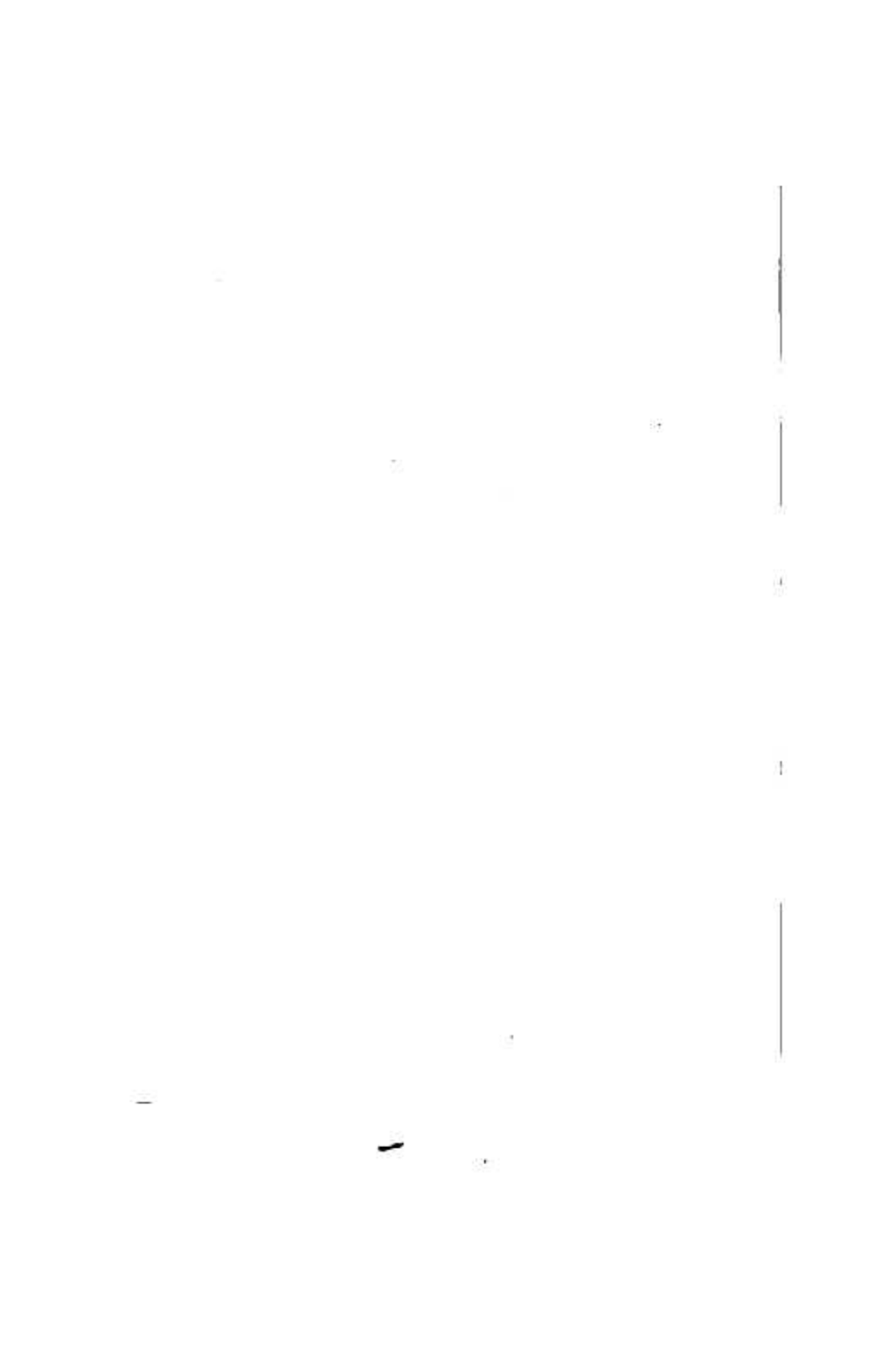
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EAT, DRINK AND LIVE LONG.

CHAPTER I.

EATING AS A RELIGIOUS CEREMONY.

Without attempting to discuss in detail the many philosophies extant, be it assumed as a fundamental fact that life is sacred and that the human body is the highest visible form of life within the scope of man's investigation; therefore that the preservation, repair and perfection of this body is a sacred duty. It would seem that we must either accept this view or we must recede from our national attitude toward suicide, and grant to every individual the right to die when life becomes temporarily irksome.

All theories and beliefs herein discussed have been acquired in a school of earnest investigation and verified by the experience of many years under widely differing conditions and by the evidence of many other students.

Eating should serve one purpose only. It is a sin against self, primarily, and in a degree against our Creator—by whatsoever name he be identified—to regard this most essential, most sacred of duties as in itself a pastime or an entertainment. On the other hand, for realization of best possible results, it must be attended by such conditions and surroundings as shall promote, as nearly as may be, perfect mental and physical harmony.

To understand and to obey the laws of correct diet—that is, to know what, when and how to eat and drink—