

=====**The**=====
Improved Mono-Diet

...or...

.....
One-Course Full-Meal
Recipes
.....

...By...

Dr. George J. Drews
AUTHOR OF
"Unfired Food and Trophotherapy"

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DR. GEORGE J. DREWS

Foreword

To those who believe in right thinking, right living and right eating we dedicate this booklet.

We seek to appeal to those who forever endeavor to build their every affair in life on a solid foundation and on an unmistakable ground. Especially those who seek to be "right in the end" at any expense. These are the select who should become practical "Apyrtrophers" (unfired fooders); because "*Apyrtrophism*" is the ultimate foundation of all reform.

Right eating is like an investment that brings a three-fold interest, namely: the pleasure of eating and knowing that you are eating right, the growth of pleasure through the exercise of pleasure, and the pleasure of anticipating health as a reward.

Did you ever see the blue side of life all around you when your liver had become discouraged with the food you ate; and at another time did you see the world tinged red and you vented your feeling on the cat, because your liver was irritated from autointoxication? Such feelings repeated too often, become a habit, and habits will determine character. Out of this has come the Truism, "Tell me what you eat and I will tell you what you are."

Those whose stomach never gets out of order, because they do not eat cooked foods that sour and constipate, get into the habit of saying, "Life is one delightful thing after another."

It may seem odd to speak of the morals of eating, as of the morals of pleasure, but you will sooner or later agree with me that the word "moral" has a wider scope than generally accepted. From this viewpoint the pleasures of the

palate are of three grades. First: The immoral pleasures of the palate where the individual does not care what the consequences are, and he is too often willing to pay the ultimate price. Second: The fools pleasure of the palate where the individual ignorantly selects for the sensation of strength, unmindful that he gets only stimulation which is followed by exhaustion and accumulative autointoxication. Third: The moral pleasure of the palate where the individual selects from the wisdom of experience for ultimate health, vitality, strength and happiness. In this case confidence and anticipation add much to the intensity of pleasure.

The gustatory pleasures of the Apyrtropher are both practical and profitable. Furthermore, the Apyrtropher enjoys the pleasure of eating in civilized form, of having artistic display, of being conscious of the harmony of flavors of combined foods and of the general appeal to his evolved aesthetic nature.

In the habits of eating lays the foundation of either general immorality or inclusive morality. The habit of selecting food for moral ends finally spreads to a similar selection in all the pursuits of life.

The Apyrtropher believes in progress and therefore does not cater to primitiveness nor edenic simplicity nor to the out-of-date slogan, "back to Nature." His slogan is "Progress with Nature."

Dear reader, if you do not wish to adhere to a system of wise selection of food, a system of eating for moral ends, then stop right here.

"A little knowledge is a dangerous thing", and "Truth and error or wisdom and folly can not be safely mixed."

Apyrtrophism is a practice of selecting food for moral, practical and health-perpetuating ends.

If you wish to become and remain a *practical Apyrtropher*, then study what follows carefully.

The author wishes here to thank Miss Eutrophia for her appreciated assistance in improving the manuscripts with criticisms and suggestions.

The Author.

To the Drugless Practitioner

This booklet will be a valuable help to the drugless practitioner whose aim it is to make it easy for his patients to get well and to ultimately stay well, by means of right eating.

The recipes herein given will help the patient to cooperate with the practitioner for a speedy and permanent recovery.

The quantity of food prescribed in these recipes will at first be too large for the average patient; but the patient is not forced to eat it all until the confidence has grown and the capacity has become normal.

Therefore we recommend this booklet to the progressive practitioner for the ultimate good it will do.

With enthusiasm for the progress of physiotherapy and trophotherapy we wish the progressive practitioner much success.

The Author.

The Purpose of this Booklet

The purpose of publishing this booklet is to give brief and yet intelligent instructions in the practical use of "flaked" (finely crushed) nuts, which the apyrtropher needs for his daily menus, and also how to make the apyrtropher's pie, unfired brom (bread) and bromade (cake).

Since a special machine is required for the flaking of nuts and the making of brom and bromade the author has gone to great expenses to manufacture such a machine and chose to call it the "*Flaker and Bromer.*"

At first intention this booklet was to be sold as a companion to the mentioned machine and therefore the instructions and recipes were limited to those in which nuts, flaked nuts and brom were mentioned. However, these cover so much ground in the Apyrtropher diet that in the final decision it proved worthy to be sold separate for its educational value.

Although the recipes here given are few, yet any ingenious person can use them as a foundation to make a hundred or more different kinds. There are several other lines of recipes, which the troph should also know, and these are given in detail in our book on "Unfired Food and Trophotherapy."

For definitions of new words see glossary on pages 32, 33, 34, and 35 of this booklet.

For description, use and care of the "Flaker and Bromer" see pages 26 and 27.

The Recipes

The recipes given in this booklet are fundamental and samples of which there are a number of variations published in "Unfired Food." They are given here as examples of the many good things that can be made by those who possess a Bromer and Flaker.

The recipes in "Unfired Food" were given for such weight or size that it required three to four courses to the menu of a satisfying meal; but the following recipes were planned to be of such weight and size that only one course should be enough to satisfy at one sitting. That is the reason we named this booklet "The Improved Monodiet."

This requires further explanation. A mono-diet is one in which only one article of food is eaten to satisfaction; but such a diet is intended only for the few who wish to so limit themselves and find pleasure in a monotonous simplicity. It is also prescribed in certain diseases as a curative procedure, and therefore to be indulged in only for one season. The milk cure, the grape cure, the apple cure, the orange cure, the tomato cure, the lettuce cure, the dandelion cure and the cocoanut cure are of this type. Such a diet could not be enjoyed by a majority in a nation.

By "The Improved Monodiet" we do not mean a single-article-of-food per meal, three times a day, seven days a week and continued for a month or more. "A Mono-'Dish' per Menu" might be a more correct title for what we wish to teach; because a satisfying dish is to contain at least two ingredients, such as nuts and fruit or nuts and vegetables and to be varied from meal to meal.

This "*One Dish per Menu*" plan is to be so flexible that it can be adjusted to the customs and habits of any race and to the idiosyncrasies, likes and dislikes of any individual with the only one fixed rule that all ingredients of all combinations shall be unfired to keep them moral for the perpetuation of health and youthfulness.

While writing these lines the author was reminded that it was dinner time and so he will give a practical demonstration of the proposed diet by telling what he prepared for his dinner. He took twelve ounces of lettuce and washed it carefully in a dishpan of water. Then he took a large handful of the leaves and rolled them into a ball and squeezed the water from the leaves and the remainder was another handful which he treated the same way. Then he laid the lettuce on a chopping board and cut thin slices from the bunch. This done he took the knife (cakeknife) at the point with the left hand and at the handle with the right hand and then chopped the lettuce across the previous direction until it was uniformly about the size of large corn or small almonds, and it took no longer than a minute to do it.

Now he scraped the chopped lettuce into a bowl and then took three ounces of peanuts and flaked them with the flaker, put these over the lettuce and added a cupful (8 ounces) of buttermilk and stirred the combination to an even consistency.

This was his dinner which satisfied him to heart's content and he craved no dessert. If your capacity is smaller then make your synedes in proportion.

At another meal he may take half and half of lettuce and shedded cucumbers or in place of buttermilk a little honey or one-third of a cup of cream for another sitting.

Right here several patients exclaimed, "I can not eat more than four leaves of lettuce and then I am full and satisfied"; and another said, "And I could not swallow another bite because it stops right above the heart," and another added, "My throat closes so that it is impossible to swallow

more," and number four added, "If I tried to swallow more, it would choke me"; and number five said, "It nauseates me if I eat more than a few leaves or one spoonful."

Few people know that the esophagus is composed of sphincter muscles from the throat (pharynx) to the stomach which are controlled by the subconscious nerves or mind. Any suspicion of the flavor of unaccustomed food or fear of the edibility of new food or even too much attention to a new flavor will take possession of the subconscious mind and this in turn will tire the appetite and cause contractions of the esophageal muscles and the conscious mind can not counteract the effect after it has set in.

Nauseation is caused in the same way.

If these patients will go on an absolute fast for three days (they may drink pure water), they will find that any natural food tastes good and that they can eat as much as they need of it.

The above interference of the subconscious mind may be the sequence of a prenatal or postnatal miseducation or induced by any subsequent false reasoning or ignorance, and any unaccustomed food (though perfectly wholesome) may meet with aversion.

Those who dislike any wholesome food through idiosyncrasy, aversion or unfortunate stomach-memory can learn to like same by only tasting the particular food twice a day for about seven days.

Any person who does not wish to live long in youthfulness is practically insane from autointoxication, and needs to adopt this diet to become sane and happy again. People who "exist" on the immoral diet of today have an evil conscience and fear decrepit senility.

To avoid any misunderstanding—Peanuts, almonds or any other nuts should never be roasted, blanched or washed. If they are not clean enough where you intend to procure them, then do not buy them.

The Breaking of Nutmeats

The professional eutroph or the domestic troph seldomly uses chopped nutmeats, except in certain fancy dishes where the recipe calls for chopped walnuts, chopped pecans or chopped Brazil nuts. We do not advise to have the just mentioned three nuts flaked fine; because these nuts are so soft and their oil fuses so easily that they come out of the machine in a sticky and fused form which is undesirable for mixing with either fruits or vegetables.

If it is desired to use the Flaker to crush the above three nuts into pieces the size of corn, then the shaft should be set so that it projects a quarter of an inch from the mouth of the machine. This is all that can be done to English walnuts, pecans, Brazil nuts and filberts, and since they are so easily masticated we should not wish to reduce them to very fine granules; because then these could not easily be found by the tongue to place them between the grinding surfaces of the teeth. Nuts should be either left in large enough pieces to be found by the tongue or flaked (crushed) so fine that they are ready for the action of the digestive fluids without the service of the teeth.

The Flaking of Nuts

There are two nuts and one legume (the unroasted peanut) that can be flaked (crushed) or ground into a non-granular meal or powder without becoming a fused mass, and hence they are the most useful in the unfired diet for making synedes (saltless salads), broms (unfired breads) and bromades (unfired cakes). These are almonds, pignolias, peanuts and goobers.

The flaked nuts have a property greater than digestibility in the fact that they help to make very acid fruits palatable and eatable by absorbing and neutralizing the over active acids. Even unripe fruit becomes wholesome and agreeable when eaten combined with flaked nuts. Acrid Swiss chard or beets become mild and delicious when combined with flaked nuts. Acid vegetables, such as sorrel, dock and oxalis become deliciously mild when combined with flaked nuts. Bitter chichory leaves, bitter lettuce and bitter endive and also, hot mustard, hot radishes, peppergrass, grated horseradish root, nasturtium leaves and onions, all become palatable and enjoyable when combined with flaked nuts.

Whole nuts or even broken nuts can not make unpalatable (though perfectly wholesome) vegetables enjoyable as the flaked nuts can.

Without mentioning the extremely nutritive value of flaked nuts, the troph uses the flaked nuts to produce that mild character of flavor which the cook seeks to produce by cooking.

Of all the so-called nuts the flaked peanut is the most active in reducing extreme flavors of vegetables to pleasant flavors, and therefore is the most useful.

The peanut has one value over the real nuts in that, it does not only serve as a substitute for cooked beans, meat, milk, cheese and eggs, but, on account of its 25% of starch, serves as substitute for cereals, bread and potatoes. Yes—all this—and without the chance of souring in the stomach or decaying in the intestines.

Recipes For One Dish to a Full Meal

(One Course to a Menu.)

One Course Fruit Sympede

Wash clean

THREE medium size Apples and shred them on the coarse shredder in such a way that the skin is cut in small round disks. To do this put the thumb into the stem depression of the apple and the first finger into the blossom depression and then strike a sharp blow downward on the shredder. It is more easily done with a wrist movement than with a stiff-wristed forearm movement. A medium size apple weighs about four ounces. Now mix into the apple-shreds

2½ oz. Flaked Peanuts (unroasted) or flaked almonds.

ONE teaspoonful of Honey may be added, and this means all that hangs to a teaspoon.

When the pulp of the apple is tender and the skin is very hard then it may be advisable to peel the apple; because a hard skin on a soft apple can not be cut into small disks.

When a quick blow against the surface of the shredder cuts the skin into a small disk, which remains on the end of each shred, then the skin should not be taken off. The quicker the blow the less the apple will be macerated and each shred will be clean cut.

The reason we do not advise such fruit as apples and cucumbers to be peeled is, because the most valuable organic salts are right on the inside of the skin. The organo-chemical arrangement of the atoms in these organic salts is that which constitutes what is known as "vitamines".

The above synede can be varied by using 12 ounces of cubed bananas or quartered strawberries or other shredded fruits. Two fruits, totaling the above weight, can be mixed for additional variety.

Shredded apples and cubed bananas tarnish when exposed to the air; but this is no detriment to their wholesomeness nor their food value, and a little lemon juice will restore their fresh appearance.

The above recipe, without any other addition or dessert to top off with, is to constitute a full and satisfying meal for the average individual weighing 150 lbs, or more. If you find that you can not eat that much at one sitting, then you can reduce the quantity of each ingredient to make a dish that fits your capacity.

 Fruit synedes are best served for breakfast.

Banana (with Broken Nuts) Syne de

Mix into

- 12 oz. Cubed Bananas
- 2½ oz. Broken Walnut Meats, or broken pecan meats or whole pignolia meats. At your option add a little Honey or lemon juice.

A seven inch yellow banana weighs about four ounces; therefore three such bananas should be enough for this recipe. Large bananas contain more pulp for your money than smaller ones at a lower price. Try it out.

This recipe is a sample of many, wherein broken nuts to the size of corn are used. Broken almonds and peanuts do not produce as perfect results as the softer nuts. To break nuts coarsely set the shaft of the flaker so that it projects a quarter of an inch from the mouth of the machine.

Fruit and Nut Pap

Macerate

- 6 oz. Banana Pulp with a fork in a mixing bowl and mix into this
- 2 oz. Flaked Peanuts (unroasted) or flaked almonds. A little Honey can be added for those who like it sweeter. When bananas can not be had then grated apples will serve the same purpose.

This combination is advisable and perfectly wholesome for infants whose teeth have not

yet come and adults who have lost their teeth will find it a most nourishing food. The ingenious troph may find other uses for this pap.

Vegetable and Nut Pap

Grate

- 3 oz. **Carrot** and
- 3 oz. **Cucumber** and mix into them
- 2 oz. **Flaked Peanuts.**

Grated parsnips or grated sweet-potatoes can be used in place of the carrot. Two ounces of very finely minced lettuce or spinach can also be used in place of the three ounces of the carrot. Three ounces of skinned tomatoes well macerated with a fork or banana pulp macerated and beaten with a fork, can be used in place of the cucumber.

These pap combinations are useful as tonic foods for both the toothless infant and the toothless adult.

A Fruit Luncheon

Wash clean (but do not peel)

THREE 4-oz. **Apples.** Cut each into eight sections and arrange on a salad plate. Place beside this an oatmeal dish with

2½ oz. **Flaked Almonds** or flaked peanuts or, if preferred, the same weight of whole walnut meats or whole pignolia meats. Use a teaspoon.

At another time remove the skins of three

seven inch bananas and serve whole or sliced in place of apples. Other fruits with a substantial pulp can be served in like manner.

This kind of service is also called "simplicity luncheon." **The proper time to serve simplicity luncheons is at noontime.**

A simplicity luncheon is easily packed to take to work where the individual can not come home to eat; but in this case it is best to use the whole nutmeats. When the author worked in a factory he proved that the simplicity luncheon is a success; for it gives full satisfaction in every respect. It does not make the sedentary worker logy in the afternoon.

Other simplicity combinations can be found in "Unfired Food and Trophotherapy."

A Vegetable Luncheon

Take

- 8 oz. **Washed Lettuce** or endive leaves and serve them neatly on a salad-plate. Place beside this an oatmeal dish with
- 2 oz. **Flaked Peanuts** or flaked almonds and a teaspoon.

4 to 6 ounces of cabbage leaves, sliced into half-inch strips or celery-cabbage, celery-stalks, cauliflower or watercress can be served as directed above at other sittings.

Of the root-vegetables, such as radishes, sliced carrots, parsnips, turnips, Jerusalem arti-

chokes, sweet potatoes or kohlrabi about four to five ounces are required for a satisfying meal.

Sliced tomatoes or sliced cucumbers when served as directed under "fruit luncheon" give much pleasure to those whose intestines are not inflamed from the use of meat and table-salt.

Three ounces or more of sliced (large, mild), onions are relished much, when served with the above two ounces of flaked peanuts, by those who work or live in the open air.

These simplicity luncheons CAN CONSIST of two or more simplicity vegetables, provided the sum of their weights does not exceed the weight of any single vegetable as prescribed above. The vegetable luncheons should be alternated with the fruit luncheons, and served also at noon.

If you think you need table-salt with onions, radishes and cucumbers you might as well go back to your immoral habits of eating and die the customary way. If you are only able to eat one-fourth of the quantity here prescribed, or less, you are still controlled by subconscious fear and are wanting in the confidence in the wholesomeness of that particular food.

"Let the dead" eat their dead food with salt; but you, my disciples, follow in the apyrtropher path to that goal where the super-man rules supreme in health and wisdom.

One Course Vegetable Synede

Take

- 10 oz. **Lettuce**, which is picked, washed and free from water and chop it with a sharp French cake knife to the size of corn. Then mix into the chopped lettuce
- 2 oz. **Flaked Peanuts** (unroasted) or unblanched flaked almonds. For variation add a little **Honey**, or cream, or lemon juice; but not always. It is best to serve this synede in a soup-plate, because a salad-plate is too flat at the edges. This type of a synede can be eaten with a fork or a teaspoon.

☛ **The vegetable synede should always be eaten in the evening as the last meal of the day; for this is the time to supply the blood with those basic salts which aid the glands in the process of depuration. The vegetable synede is the best material to clean the stomach of yeast; because it is absolutely yeast-proof. Especially this one when eaten without honey or cream.**

“A full stomach stimulates the peristaltic nerves of the intestines” and you can fill up on the vegetable synede with safety.

This recipe can be varied from day to day by using the following leaf vegetables or root vegetables in place of the lettuce. The leaves are to be chopped to the size of corn and the roots are to be cut up with the shredder which the author recommends.

- 4 oz. of Kale,
- 5 oz. of Cabbage or Cauliflower or Sorrel,
- 6 oz. of Salsify or Scorzonera or Dandelion Leaves,
- 7 oz. of Water Cress,
- 8 oz. of Endive,
- 5 oz. of Radishes or Carrots or Parsnips or Turnips
or Kohlrabi or Sweet Potatoes or Jerusalem
Artichokes.

Combination Vegetable Synedes

can be made by combining two or three of the above vegetables in any proportion chosen; provided the total weight of them averages 6 or 7 ounces.

Shredded cucumber or chipped tomato or cubed banana or pineapple or quartered strawberries make a very relishable admixture to the combination synede. When one of these vegetable-fruits is added, the total weight of greens, roots and fruit should not be over 8 ounces. Do not mix more than one vegetable-fruit into the combination synede so that you may have the other vegetable-fruit for the next synede. Alternate the combination synede containing a vegetable-fruit with the synede that does not contain it. Do not use all of the vegetables you have on hand in one synede or in all the synedes.

Always leave something out of the synede of today that with it you can make the synede of tomorrow different; except the flaked nuts

which must be a constant. Thus you may have a different synede for each day of the year. Here "variety is the spice of life."

Some people will only use the white hearts of head lettuce and the outside green leaves, which are the best, are discarded. This extravagance proves ignorance and absence of common sense. There is "nobody at home there."

Some people will not eat lettuce that has become slightly bitter. Because it has been growing slow and being a little harder it might ruin their delicate (?) teeth or their pampered (?) palate; but they will procure chicory sprouts (French endive) which is so much more bitter; but it is expensive and stylish. Use everything that is ultimately wholesome, and prepare it so that it is tempting and aesthetic; but do not be guilty of being finicky.

Tomatoes are chipped by taking a very sharp small knife and with it cutting small chips out of the tomato (the size of pumpkin-seeds), until there is nothing left.

If there is any vegetable that goes against your idiosyncrasy you may find that it goes well in the combination with other vegetables.

Aesthetic Synedes

Aesthetic synedes are those in which the ingredients are not mixed but arranged in the order of their

colors. The description and recipes are very carefully given in the author's characteristic handwriting, which is as plain as type, with a diagrammatic drawing in "Unfired Food and Trophotherapy", on page 146. These are served on festive occasions.

B r o m

Brom (unfired bread) is made by mixing
 $\frac{1}{2}$ lb. **Wheat Meal** (not flour nor coarsely granular),
 $\frac{1}{2}$ lb. **Whole Spanish Peanuts** (not goobers) and
 $\frac{1}{2}$ lb. **Thompson's Seedless Sultana Raisins** and then running the combination through the "Flaker and Bromer" with the shaft projecting nearly a quarter of an inch. This will break the peanuts and rub the raisins slightly into the meal and peanuts.

Do not attempt to set the machine so close that it approaches the flaking process; for then it will not work well when you try to flake the combination in the second running. If some of the raisins have formed into too large lumps then break them up a little with your fingers while mixing the material with the hands.

Now set the Flaker so that the shaft projects only as much as the thickness of the back of a table knife. Do not fill the hopper this time more than quarter full and keep on filling a little at a time with the left hand while you turn the handle with the right hand. If you

fill the hopper to much, it will clog and not reach the worm of the shaft.

Run the flaked combination into a large dish and when finished then line a cake-ring with white paper and then press the flaked material into it as hard as you can and when heaping full take a cake-knife and cut off what is above the rim. Now press the cake-ring a little on all sides to loosen the brom from the sides and then lift the ring and let the brom fall through.

Now line the ring again and fill again as before. The paper is to keep the brom from sticking to the ring.

After the brom has stood a few hours, you can take a cake-knife and slice the brom; but be sure to cut in a sawing motion or else the sugar will stick to the knife and prevent smooth cutting.

B r o m a d e

Bromade (unfired cake) is made of the same ingredients and in the same way as Brom, except that instead of running the flakes into a large pan you run only two ounces of the flakes into a sauce plate. You turn the plate so that it may be filled evenly and slightly heaping; but you do not touch it with the fingers to press it down; for it must remain as loose as it comes out of the machine. Fill one dish after another until there is no more. This

Bromade will not spoil in a week, but it will get harder as it ages. It is served to be eaten with a teaspoon.

Raisin-Peanut Bromade

Take

- 4 oz. **Thompson's Seedless Sultana Raisins** and mix with them
- 6 oz. **Spanish Peanuts.** Now set the Flaker and Bromer so that the shaft projects no more than the thickness of a table-knife and then run the combination through into sauce dishes, two ounces to each and serve.

Raisin-Peanut Pie Crust

The recipe above contains the exact quantity for an eight-inch pie plate. For the pie crust the combination must be flaked very fine so that all the material hangs together. The raisins for this purpose must still be flexible and NOT bone-dry, nor must they be moistened with water. If the raisins are dryer than usual, it is necessary to add a half ounce (more or less) to the above recipe.

Weigh the quantities separate for each pie crust to avoid the necessity of weighing the flaked material.

Spread the flaked material evenly in the pie-plate and press it down with the hands. Then use a silver teaspoon and rub it solid. By

holding the thumb of the left hand at the edge of the plate, where you wish to raise the crust to make the edge, you can keep it in control. Rub the crust with the spoon towards the thumb. The rubbing must be done fast enough to prevent the material sticking to the spoon and in case it does it is expedient to take another spoon.

If you do not wish the spoon to get sticky then do not press down without making a sliding movement. This crust can be used at once or a day later.

When all the ingredients are properly flaked then no oil is necessary in the pie-plates. If, however, you find by experience that the crust sticks too much in the plate, then you may moisten the plate with sweet-oil before putting the flaked material into it.

For other recipes for making pie crusts see "Unfired Food and Trophotherapy".

Pie Filling

Take

- TWO 6-inch **Bananas** (six ounces of banana pulp) and carefully macerate the pulp evenly; but do not beat it to a liquid. Add to this
- 6 oz. **Shredded Apple** after the shreds are chopped with a sharp knife on a chopping board to diminish the length of the shreds. Then add
- 4 oz. **Flaked Almonds** and mix to an even consistency and fill into the above crust.

Smoothen the filling with a table-knife and cut it into four or eight sections. Garnish each section artistically with small dried fruit, fresh fruit or small edible flowers. Take each out with a knife in the customary way and serve.

In order not to disturb the evenness of the filling while cutting it into sections, cut with an up and down movement and avoid drawing the knife across in one pull.

Where bananas can not be had, an equal weight of grated apple can be used.

A quarter section of this pie is a meal by itself.

A one-sixth section of apyro-pie will be appreciated as a lap lunch in pie socials.

For other recipes for fillings see "Unfired Food and Trophotherapy."



The Flaker and Bromer

The Flaker and Bromer is a machine especially designed for the needs of the Apyrtropher (unfired-fooder) who uses flaked nuts in his daily menus.

It is not a food chopper or a cereal mill and can not be used in the capacity of either.

The machine is so constructed that it crushes and rubs the nuts into a fine meal (not quite powder). The mechanical operation on the nuts approaches that of the natural teeth. When the machine is set to crush very fine, the resultant nut-meal can be used to make nut-milk.

It is a physiological fact that a granular particle of any nut that is swallowed without being crushed is digested on the outside and the bulk of the granule passes through undigested and so is lost as nutrition. Therefore, any machine, such as the common food-chopper, that simply cuts the nuts into granular particles is of less advantage than imperfect or no mastication. Coarsely ground nuts require more than twice the quantity to produce the required flavor and consistency in many combinations.

Those who habitually masticate their food very fine or even those who masticate with conscious attention for fineness cannot do half as well as our Flaker and Bromer.

The machine is called (first) the "Flaker", because the macerated material slips out of the machine from between two smooth surfaces in the form of flakes whether it be only nuts or some combination of dried fruit with nuts or with cereal meal.

Do not attempt to grind any dry cereals or any material harder than nuts with the Flaker and Bromer. Many a shaft has been broken by trying to do this. Cereals that have been soaked six or eight hours and after being properly drained can be flaked; but these must be dried at once in the sun and plenty of fresh air; or they will ferment or mold.

The name "Bromer" refers to the fact that it is also made for the making of unfired bread which is called BROM and unfired cake which is called BROMADE.

Unfired confection can also be made with this machine.

The "Flaker and Bromer" can NOT be used as a vegetable chopper; nor a juice extractor.

Cleaning the Machine Coming from the Factory

The first thing after procuring the Bromer and Flaker fasten it to your table and then get some stale bread or some oats (if you are on the farm) and run it through the machine to rub out the loose oxide of tin which is a poison and always forms in new machines. There is enough of this oxide of tin to color black the first portion that is run through. Do not set the machine so tight, that the cleansing material can not go through easily, and yet it should be set close enough to give sufficient friction to clean out all the loose oxide of tin. If necessary run the cleansing material through several times until there is no trace of discoloration.

Keeping the Bromer and Flaker Clean and Ready for Use

The machine will always be ready for future use when peanuts, almonds or pignolias have been flaked the last time; because these nuts do not corrode the tin nor do they become hard in the grooves.

When any combination containing dried fruits, as an ingredient, or soaked cereals, are run through the machine then the machine must be either cleaned and washed or you may run a cupful of peanuts or almonds through the machine to force out all the sticky material that would otherwise harden in the grooves and make future flaking impossible.

In order to keep the machine clean from dust for each daily use, it is advisable to put a fitting paper bag over the machine or a clothbag can be made for that purpose.

THE GUARANTEE

The Bromer and Flaker is guaranteed against flaws in manufacture and parts will be replaced free of charge when broken parts are returned and shipping charges are forwarded.

Good Exercise

Ladies who are afraid to turn the crank of the Flaker and Bromer in the flaking of nuts and making of brom for fear of developing athletic arms, should also abstain from walking to prevent developing athletic legs, until they have developed broomstick arms and broomstick legs. Nature does not maintain any part of the human form in perfect health and beauty without being properly exercised. There is the law of "maintenance through use".

Beauty, therefore, must also be used in order to perpetuate it. Females who have inherited the tendency to develop an athletic form soon lose what beauty they have when they abstain from exercising all parts equally.

"No tissue can feed from the best of blood without receiving nervous impulses through its proper use." No tissue of the body beautiful lives beyond nine months when it is replaced by new tissue of the same kind.

Therefore, those who would constantly retain perfect health and beauty should make it their business not to supply second-hand or dead material for the construction of the new tissue; nor should they supply the subconscious creative mind with the idea of constant deterioration and aging; but aid it with the idea and plans of constantly making more perfect tissue than that which is dying.

Unfired food represents the perfect material and right thinking and right use represents the progres-

sive idea and plan to the subconscious nerves of reconstruction.

Those who are suffering from rheumatism, arthritis, jaundice and any other distress from accumulated filth need to tense every muscle of their body many times during the day to press the filth into the circulation from where it can be eliminated by the organs of depuration; provided they have toned these organs with the basic organic salts from green uncooked vegetables. This can be done by any hard labor that takes in the muscles of the whole body or systematic intense exercise or out-door play. Those who live only on unfired food need not be told to exercise; because they will be urged to do the right exercise to release the accumulated energy.



Food for Spiritual Attainment

Some people have read and others have heard from some would-be teachers of occult sciences that there are certain foods that are not conducive to spiritual attainments, or rather, that certain foods are detrimental in this direction.

They say that the root-foods are coarse, low in spirituality, contain earthy salts and are devoid of galama (sun energy). Also that onions and horse-radish attract demons.

All this is not true. What well informed person has scientific ground to say that a tender carrot or radish is coarse? What chemist can find any earthy (inorganic) salts in carrots or any other roots? What practical alchemist or practical occultist, who is not prejudiced and is not controlled by idiosyncracies who can not sustain his or her body in perfect health and vigor on a diet of radishes, carrots and peanuts? Can he give reasonable proof that these are devoid of galama or are detrimental to the attainment of the highest spirituality?

What practical occultist, who does not think evil thoughts, can say that onions and garlic attract demons against his will? But on the other hand the essential oil of onions and garlic is proven to be a good and wholesome disinfectant.

Sinceritus, Fr. R. C. says, "Do not defile thy 'temple' with the waste and vibrations retained in the carcasses of animals. Eat only natural and wholesome foods which do not become unclean while they journey

through the passages of thy 'temple' and think only such clean and constructive thoughts which can not interfere with the progress of thy divine self."

Only those foods are natural to man which conform to the needs and functions of his anatomical structure and appeal to his unperverted sense of taste, and these are only morally wholesome when eaten in their UNFIRED state.



What Wise Men Say

By DR. DREWS. 12/12/20.



IF YOU for health would cease to pray,
Then listen to what wise men say!
"The cook must surely pass away
Where health is to abide each day
And through a perfect life should stay.
Then let the eutroph have full sway
And eat the wholesome foods she may
Prepare three times for every day
In such variety that they
Give joy and pleasure constantly;
Because she serves them in display
To tempt and please most perfectly
The cultured senses of your day.

* * * *

The eutroph knows apyrtrophy
Which teaches how good food should be
Selected for its chemistry
Unfired and from salt so free
That it can cure all ills that be
And can prevent all ills to be
That health must stay, and constantly.

APYRTROPHY AND ASSOCIATED WORDS DEFINED

"An exclusive unfired diet, so prepared and combined that it is tempting, dainty and delicious to all, is the only ultimate means to absolute cleanliness of the intestines, which insures clean blood, perfect health, inclusive morals, clear mind and serenity of spirit." This is apyrtrophy! The fired mixed diet produces every opposite of the above.

It is natural for those who are interested in the most fundamental dietetic reform, apyrtrophism and trophotherapy, to desire some knowledge of the author and how he came to conceive such valuable idea for the health of humanity.

George J. Drews, Jr., is the son of Rev. George J. Drews, who was so much interested in the combined physical health and spiritual welfare of his flock that he coupled his ministry with the practice of homeopathy. His mother, in the latter part of her life, also took interest in healing and practiced it successfully in co-operation with her husband. The practice of his parents was an important education for our junior, especially the fact that he noticed the patients who were successfully cured sooner or later came back again and again to be cured of the same or another affliction. This disappointment led him to think and search for the defect in the system of cure.

In the year 1901, while finishing his last year in the Chicago High School, he procured "The Foundation of All Reform," by Otto Carque, and the study of this led him to the solution of the problem that "Fired and processed food is the first great cause of all common diseases." Now in the course of a few years he proved to himself that autointoxication and malnutrition can not result from natural unfired food. Later he also proved to himself that natural unfired food can be used as a remedy for the diseases that result from the use of cooked or fired food. In this way the sciences of apyrtrophy and trophotherapy were created.

In the year 1909 he had satisfactorily solved the scientific method of combining unfired foods so that they appeal to the palate and eye of cultured man without reducing their health-perpetuating and curative properties. The same year he published his treatise on "Unfired Food and Trophotherapy." In the year 1910 he coined the following words from the Greek for the new sciences, with the exception of the word "Trophotherapy," which he had coined the year previous.

Al. B. [*L. Alimentationis Baccalaurus.*] Bachelor of Alimentation; a graduate in the preparation of unfired food: a graduate eutroph.

Al. D. [*L. Alimentationis Doctor.*]

Doctor of Alimentation; instructor in dietetics; a specialist in the unfired diet; a natural food expert; a graduate trophotherapist.

A-pyr'o-Pie (*ä-pēr'o-py*), n. An unfired pie of which the crust is made of nuts and raisins, or an other unfired combination, and the filling of such a combination of fresh fruits and flaked nuts as to make it like the filling of a custard pie. This unfired health-pie was first successfully combined by Dr. Drews in the year 1902. See Apyrtrophy.

A-pyr'tro-pher (*ä-pēr'tro-fēr* or *ä-pēr'tro-fēr*), n. and a. One who holds that man's natural diet consists of unfired fruits, herbs, roots, nuts, and cereals, prepared and combined so daintily as to appeal to the palate and the aesthetic nature of cultured man; one who holds that apyrtrophy is the only moral system of dietetics, or that there is only one proper diet for man and that it consists of unfired food; one who lives on unfired food to prevent or cure disease.

Ä-pyr-troph'ic a. Pertaining to Apyrtrophy.

Ä-pyr-troph'i-cal'ly (*ä-pēr-trōf'i-cal-y*), adv. According to the custom or manner of unfired-fooders.

Ä-pyr'tro-phism (*ä-pēr'tro-fizm*), n. The practice of living exclusively on an unfired diet for the purpose of maintaining or acquiring health and efficiency; the doctrine of internal or intestinal cleanliness for mental, physical and moral efficiency.

-pyr'tro-phize' v. t. To convert into apyrtrophers.

-pyr'tro-phy (*ä-pēr'tro-fy*), n. [*Gr. a, priv. + πυρ, fire + τροφή,*

nourishment: unfired feeding].

The science, art and practice of living upon unfired fruits, herbs, roots, nuts, and cereals (man's natural food), for perpetuating health, for clearness and saneness of mind; also for the prevention and cure of disease; proved to be the only moral system of diet; the science that teaches how to prepare man's primitive foods in elegant style to suit the tastes of cultured man without reducing their health-perpetuating properties.

Brom (*bröm*) n. [*fr. Gr. βρώμα, food.*]

An unfired pastrylike pound-cake prepared by means of a machine (called "bromer"), without the use of water. It is more nutritious and wholesome than any bread, for which it is a substitute. It is composed of sun-dried fruit, whole cereal meal, and nuts. A cake ring can be used to shape the fresh pastry into loaves.

Brom'ad (*bröm'ad*) n. An unfired combination of seedless raisins or other sun-dried fruit chipped, whole wheat meal, and flaked or grated nuts, served in loose form and to be eaten with a spoon. The word also applies to honey and meal rubbed together, to grated brom, and to unmolded brom served in loose form direct from the bromer; any unfired combinations (substitutes for breakfast-foods) served in the form of loose flakes or crumbs.

Brom'er (*bröm'er*) n. A table machine, manufactured by Dr. Drews for properly making brom by the troph or eutroph.

Eu'pos (*ü'pos*), n. [*Gr. εὖ, well or good + ποσις, a drink.*] A fresh drink sweetened with honey, never with sugar, and flavored

with fresh fruit juices or cold infusions of dried sweet, or aromatic herbs, such as—honey-lemonade, banana frappe, cold mint infusion, therapeutic eupos—cold infusion of soluble organic salts from dried herbs rich in organic salts; a nectar.

Eu'troph (*ū'trof*), n. [Gr. εὖ, well + τροφός, a feeder or nurse.] One well versed in the science and art of preparing and combining unfired foods; one able to prepare and combine unfired food so as to present it in the daintiest and most aesthetic form without reducing the health-perpetuating and curative properties; one whose profession is to prepare food for the table of the aesthetic unfired-fooder; an unfired food expert.

Eu-troph'e-on (*ū-trof'e-on*), n. [Gr. εὐτροφεῖον, a feeding place.] An unfired-fooder's eating house; a house where only dainty and aesthetic unfired food is served; an apytropher eating-shop.

Eu-troph'er (*ū'trof-ēr*), n. Same as "eutroph, n."

Eu'tro-phol'o-gy (*ū'tro-fōl'o-jy*), n. A treatise on the art and science of elegant unfired table service; a literary work that treats of the wholesomeness and dainty preparation of the unfired diet; a treatise on, or a course in, the art of Eutrophing or elegant trophing which is the foundation of Trophotherapy and Trophoprophylactics; a discourse on Apyrtrophism.

Eu'tro-phy (*ū'tro-fy*) n. [Gr. εὐτροφία fr. εὖ, well + τρέφειν, to nourish.] Healthy nutrition; the science which treats of the methods of preparing wholesome food for the moral unfired menu in a dainty and aesthetic form without re-

ducing the health-perpetuating and curative properties; the preparation of the moral, unfired diet.

Mel'i-brom (*mel'i-brōm*) n. [Gr. μέλι, honey + βρώμα, food.] A brom in which honey is used as the binder. See brom.

Phys'i-o-ther'a-py (*fiz'i-o-thēr'a-py*), n. [Gr. φύσις, nature + θεραπεία, aid; assistance; cure.] Nature-cure; the science which treats of, and includes every natural and drugless system and means of cure, opposed to surgery.

Syn-edē' (*sin-ēd'*), n. [Gr. σύν, together + ἐδεῖν, to eat.] An apytropher dish composed of chopped, chipped, or shredded fruits, flowers, greens or roots, to which are added flaked or ground nuts, seasoned with either honey, lemon juice, or oil, or a combination of these. An aesthetic synede is one in which the ingredients are not mixed, but are arranged in a color scheme, or which, when mixed, are garnished with esculent flowers.

A vegetable synede is composed of vegetable-fruits, greens or roots, and flaked nuts, flavored with honey or oil, if desired. A fruit synede is composed of one or more chipped, chopped, or diced fresh fruits and chopped or flaked nuts, and if desired these may be dressed with honey.

Tr. D. [*L. Trophotherapiae Doctor*] Same as "Al. D."

Troph (*trof*), n. [Gr. τροφός, a feeder.] One whose occupation is to prepare and combine unfired food for the table; one who dresses fruits, vegetables, and nuts for the unfired diet; one who prepares food without the use of fire or artificial heat.

Troph (*trof*), v. t. [Gr. τρέφειν, to

feed.], [imp. and p. p. trophed
 3(trof/d); p. pr. and vb. n. trophing
 (trof-ing)]. To prepare and combine provisions for the unfired diet; to make fruits, vegetables, and nuts palatable to be eaten unfired; to make an aesthetic display of wholesome unfired food; to entertain with the unfired fare; to serve unfired menus.

Troph'er (trōf'ēr) n. Same as Troph, n.

Troph'er-y (trōf'ēr-y), n. [Gr. τροφή nourishment.] The food-room; the pabularium; the room of a house appropriated to the preparation of unfired fare; a room in which food is prepared without the use of fire or artificial heat.

Cool was his *trophery*, though his brains were hot. —*Dryden*.

Tro-phol'o-gy (tro-phōl'o-jy), n. [Gr. τροφολογία; τροφή, nourishment; λογία, discourse.] The science which treats of the various kinds of natural foods for the human being and their value in the perpetuation of health and the prevention of disease.

Troph'o-proph'y-lax'is (trōf'o-prōf'i-lāks'is), n. [Gr. τροφή, nourishment+πρὸ, before+φύλασσειν, to guard.] The science, art, and practice of preserving from, or preventing, disease by living on moral, unfired food; the observance of Nature's dietetic rules, or laws, for the prevention of disease; preventive means against disease through proper feeding; living on unfired food for moral ends.

Troph'o-ther'a-pe-on (trōf'o-thēr'a-pe-on) n. [Gr. τροφoθεραπειον, an unfired-food-cure institution.] An institution where unfired food is used as the fundamental means of cure.

Troph'o-ther'a-py (trōf'o-thēr'a-py),

n. [Gr. τροφή, nourishment+θεραπεια, aid; assistance; cure.]

The science and art of curing disease with natural specific food, in Nature's own way; the practice of selecting specific, unfired fruits, vegetables or herbs, to aid Nature in the process of cure; the system of curing founded on the facts that ninety-five per cent of all diseases are primarily caused by feeding on unnatural or denatured food, and that Nature effects a cure when the organism is supplied with the required natural organic elements. The system of curing disease by removing the cause and supplying the wants in the form of natural unfired food.

Vegetarian [L. from—*vegetus* = Lively; active; sprightly; vigorous.] n. One who holds that vegetables and fruits are the only proper food for man. Strict vegetarians eat no meat, eggs or milk.—

Webster's Dictionary.

There is nothing in this definition which indicate that vegetarians do not eat denatured food. It is well known that they apply fire or artificial heat to almost all their foods. There are, however, a few who, for want of a better term, call themselves vegetarians, and who have actually evolved into Apyrtrophers (strict unfired-fooders), through the progress of the world-wide tendency in that direction during the last ten years.

Some have drifted into Apyrtrophism (natural feeding) by daily reforming their diet to the food that gives the most lasting satisfaction, comfort and health; others have acquired it by study and research; while many have been forced to accept it through their sensitiveness to Nature's prompt chastisements for the violation of her laws, and finding that only comfort and health follows the use of food taken direct from Nature, chemically unchanged and uncombined with other denatured food.