

COMPANION BOOK

— OF —

COMPLETE MEMBERSHIP

— IN THE —

RALSTON HEALTH CLUB

SEVENTH EDITION

∞ IN SEVENTEEN DEPARTMENTS ∞

With 400 Illustrations

— BEING A —

COMPLETE STUDY

Of the Natural Causes and the Natural Cures of Disease, without
Medicines or Apparatus of any kind

— BY —

EDMUND SHAFTESBURY

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SEVENTH EDITION

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...THE...

SEVENTEEN DEPARTMENTS

...OF THE...

Book of Complete Membership.

-
- FIRST DEPARTMENT.
The Raiston Movement Cure. +
- SECOND DEPARTMENT.
Ralston School of Physical Culture. +
- THIRD DEPARTMENT.
Public School Exercises. +
- FOURTH DEPARTMENT.
The Nine Great Laws of Nature. +
- FIFTH DEPARTMENT.
Raiston Massage. +
- SIXTH DEPARTMENT.
Man as an Invalid. +
- SEVENTH DEPARTMENT.
Woman as an Invalid. +
- EIGHTH DEPARTMENT.
Colds and Their Dangers. +
- NINTH DEPARTMENT.
Catarrh and What It Is. +
- TENTH DEPARTMENT.
The Throat and Lungs. +
- ELEVENTH DEPARTMENT.
The Stomach. +
- TWELFTH DEPARTMENT.
Special Organs. +
- THIRTEENTH DEPARTMENT.
Bones, Muscles and Nerves. +
- FOURTEENTH DEPARTMENT.
The Blood and Skin. +
- FIFTEENTH DEPARTMENT.
Miscellaneous Diseases. +
- SIXTEENTH DEPARTMENT.
The Brain. +
- SEVENTEENTH DEPARTMENT.
Local Clubs, Charter, Constitution and By-Laws.

Purpose:

TO CREATE A NEW RACE.

THIS _____

Book of Complete Membership

* IN + THE *

* * Ralston Health Club * *

* IS + THE + PROPERTY + OF *

M

WHOSE COAT-OF-ARMS IS

Degree

L. C.

The upper line of the coat-of-arms is for your Club Number of General Membership. There is no Club Number for the Inside Membership and none for the Complete. We formerly used them, but they were too great a tax on the memory of the members.

The second line is for the degrees you have taken, and differs materially from the third line. For each Book of General Membership procured by you or through your influence, you are entitled to one degree advance, whether you succeed in obtaining an actual member or not. Thus many advance at once to the one-hundredth degree by purchasing as many books of general membership, although they are months in selling them to others.

L. C. are the initials for "Links Closed," and refer to the *Chain of Influence* in the seventh edition of the Book of General Membership. They represent members actually procured by you; men and women induced to take care of their health for the public good as well as for their own.

If you have procured twenty general books, you may write your degree as the 20th, although O might be placed against L. C., until actual members have been procured. In other words do not close any link except for members who come into the Club under your influence.

THE DESIGN.

If you own no design, the square, or other outline shape may be made with pen and ink. This is your coat-of-arms. Get a printer to furnish you an elegant design; any printer will do it for you for the same price, including paper, that you would pay for the paper alone at a store. Those who can afford it should have the numbers engraved in steel or stone. The degree may always be written. Some members get a little rubber stamp made. It costs about 25 cents.

The object of writing or printing your Club Number on your letter paper is to enable you to find out other Ralstonites, and to be found out yourself. This will bring you friends and often aid you in many ways. There is no country on the globe where Ralston Club members are not found. In travelling, or at home, you may need their advice, assistance, friendship or influence. Therefore always have your Club Number and degree on every letter you write, no matter to whom you send it. If you do not get it printed, write it.

BREVITY.

“In this age of many books and much verbosity, brevity is of financial value. The Ralston Book of Complete Membership, because it is not verbose, is more important than if it contained ten thousand pages of the usual kind of medical works.”

INTRODUCTION.

The Ralston Health Club consists of three books. The first is known as the Ralston Health Club Book of General Membership; the second as the Inside Membership; and the third as Complete Membership, and is the present book.

General Membership is designed for persons in good health; Inside Membership contains certain private treatments for the cure of disease, either special, or too general to be classified. The peculiar privacy of the treatment forbids its full publicity. This course has been pursued in order to protect our members. Complete Membership has for its objects the cure of special diseases, the organization of Local Ralston Clubs, and the highest enlightenment of advanced Ralstonites in hygienic knowledge.

The author desires to have a private talk with you, and invites your attention to the conversational article at the end of the present volume.

FIRST DEPARTMENT.

THE RALSTON MOVEMENT CURE.

FOR years it has been our aim to perfect a system of exercises which might have a triple purpose: first, to enable a person whose bodily functions are disordered by reason of an unequal distribution of nutriment, to secure health where all other means fail; second, to provide at the same time a code of exercises of the highest hygienic value for individual home practice; third, to reduce to a scientific system the muscular tests of strength and endurance only so far as they are in harmony with health.

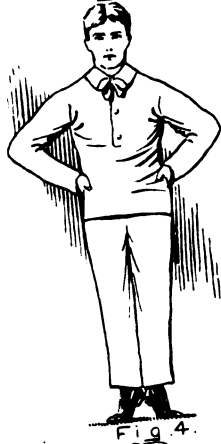
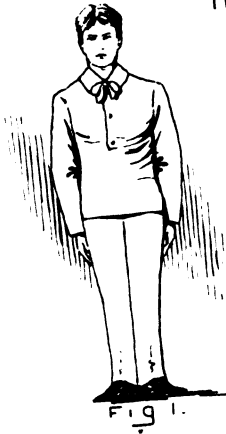
The body is an absorbing and distributing machine. If the proper food is not eaten it is starved even by the glutton. If the proper food is eaten and the blood does not absorb it, ill health will surely follow; and it will be as often in the form of a blood disease or organic trouble, as in a special attack. If the proper food is eaten and absorbed, but not distributed, the body must suffer, and sickness must follow. These laws are absolute; and in them are found the explanation of many fatal maladies.

Exercise is the only distributing agent in the body. Medicines may for a time scatter nutrition; but a terrible penalty must sooner or later be paid. The exercises of the following pages are in the form of a perfect system, and they employ, one after the other, every muscle in the body from foot to head. As soon as one muscle or set of muscles is set in motion another is operated, and so on in succession from part to part. The Ralston plan is thus unique and original; for no other methods have even attempted this arrangement of use and instant relief of successive muscles. The effect is magical!

In undertaking to perform the movements, you are supposed to adopt all the suggestions of the second department in conjunction with those contained in and following the present description of the illustrations. By all means practice in sets, as stated in the second department, where the number of each set are given.

Do not trifle with any exercise by trying it a few times and then abandoning it.

Iron Legs



Ralston Movement Cure.

FIGURE 1. (*In first set.*) A body lacks health that is not able to sustain itself for hours on the feet. Sitting, lying down and weakness are related to each other. Vigor of health seeks the perpendicular support of the body. In this first exercise you are required to stand, for two minutes at a time, on the feet, holding the head erect, chin in, shoulders down, hands at sides, with knees and heels touching.

FIGURE 2. (*In second set.*) This is in the second set; and must not be practiced until all the sixteen exercises of the first set are committed to memory and can be performed perfectly. Then the second begins. It consists of the following parts: keep knees together, and lower the body until you almost sit on the heels; arms akimbo, that is at the sides, with hands on the hips; rise on the even numbered counts; descend on the odd numbered counts; thirty-two movements.

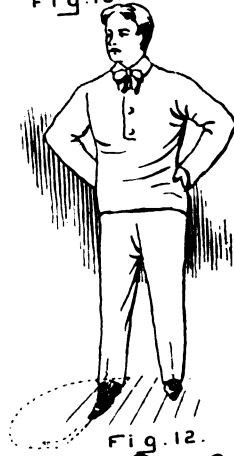
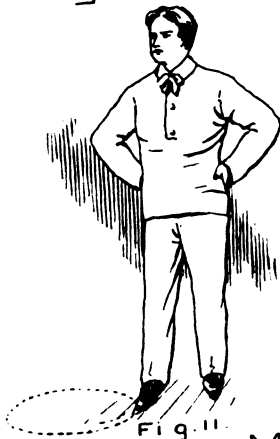
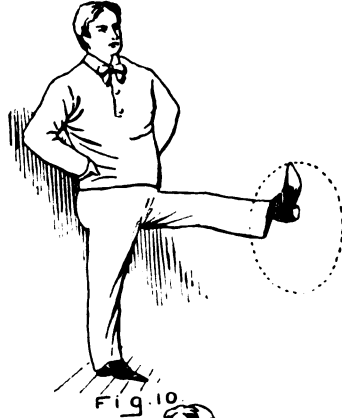
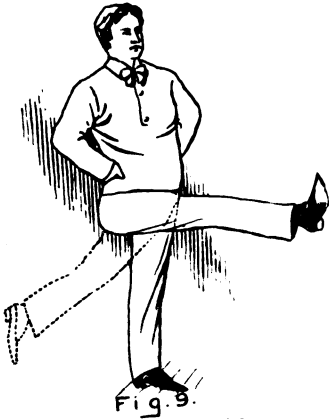
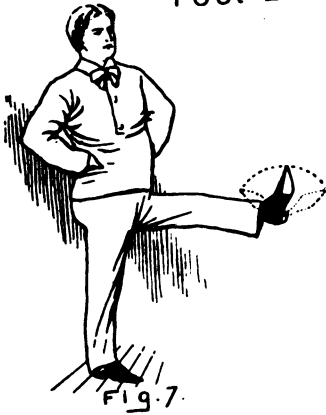
FIGURE 3. (*In third set.*) This is the beginning of the third set; and is in reality the thirty-third exercise, as there are two sets preceding it, each with sixteen exercises. They must all be committed to memory before this or any subsequent movement can be undertaken. Stand as in Figure 1; then separate the knees laterally, right and left from each other, and lower the body until it almost sits on the heels. Repeat thirty-two times.

FIGURE 4. (*In fourth set.*) This is the beginning of a new set, and is the fiftieth exercise, as there are forty-nine in the three sets preceding it. The object of the movement is to give great strength to the legs from the toes to the hips. Rise very slowly as high as possible on the tips of the toes, and as slowly descend to a position on the heels; without bending the knees or body. Perform this thirty-two times before passing to the next.

FIGURE 5. (*In fifth set.*) This is the beginning of the fifth set, and is the sixty-seventh exercise. The weight is now placed on one foot, and this alone invites double strength. On the count *one*, the other foot is raised as high as possible in a perfectly straight line; on the count *two*, it is brought to the floor without allowing even an ounce of weight to rest on this foot. Repeat thirty-two times; rest on the other foot and again repeat.

FIGURE 6. (*In sixth set.*) This is the beginning of the last or graduating set; and is the eighty-fourth exercise. It is performed in the same manner as is the last (Figure 5) except that the body is all the time balanced on the toes of one foot; then on the other.

Foot Exercise



Ralston Movement Cure.

FIGURE 7. (*In first set.*) This is the second exercise of the first set. It will be noticed that the preceding table embraces only those exercises that strengthen the legs. This table presents an entirely different series, in which the feet are brought into play. In each table the first movements are the easiest; and they grow harder toward the end. Stand: arms akimbo; raise one foot so that the limb is at right angles with the body; turn the foot hard to the right on the count *one*, then hard to the left on the count *two*, and so on for thirty-two times; then exercise the other foot.

FIGURE 8. (*In second set.*) Stand; arms akimbo; raise one foot until it is at right angles with the body; while in this position bend at the knee and lower the foot until its heel almost strikes the under part of the body, on count *one*; then straighten the limb out in front on count *two*; and so on for thirty-two times. Reverse the position, raise the other limb, and repeat as before.

FIGURE 9. (*In third set.*) This is a more careful exercise than any of those that have preceded; for it requires a large sweeping swing of the free limb, thereby taxing the foot-muscles of the other leg. Stand; arms akimbo; raise one foot in front until it is at right angles with the body; slowly, at first swing the limb without bending the knee, gradually increasing its speed in the brief second of its motion, and bring it to a stop as far behind the body as possible. Repeat thirty-two times with each leg.

FIGURE 10. (*In the fourth set.*) Stand as in Figure 9; raise the leg in front of the body until it is at right angles; describe a circle with the foot and limb without bending the knee or ankle. On sixteen counts the foot should circle to the right; and on sixteen more to the left. Then change the support, and exercise the other leg in the same way.

FIGURE 11. (*In the fifth set.*) This is very hard to do right; although it is a simple exercise. Stand as before; keep the body straight; describe a large circle with the free foot, sixteen times to the right and sixteen to the left; then reverse the position and do the same with the other foot. Rest only the toe of the moving foot on the floor.

FIGURE 12. (*In the sixth set.*) This is like the movement in Figure 11, except that, instead of a circle, the foot describes a straight line forward; then sweeps in a large outward semi-circle around to the back and comes up in a straight line; thirty-two times with each foot.

Knee Exercise.



Fig. 13



Fig. 14



Fig. 15



Fig. 16.

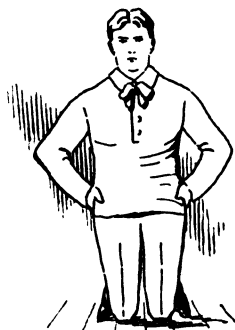


Fig. 17



Fig. 18.

Ralston Movement Cure.

FIGURE 13. (*In first set.*) The present table introduces a series of specific movements designed to test as well as to develop and strengthen all the knee and related muscles. Stand; arms akimbo; take a long step forward, facing also forward; lower the body until the forward leg is bent exactly at right angles. Count *one* on this forward movement; *two* as you bring the body in the position of Figure 1, in Iron Legs; *three* as you again go forward; and so on for thirty-two counts; then reverse, and exercise the other knee in the same manner.

FIGURE 14. (*In second set.*) This appears to be somewhat like Figure 13; but it differs very materially as practice will prove. Face to the front, and move sidewise. Take a large lateral step, that is to the side, and not at all toward the front; although the body must face to the front. Bend as stated in Figure 13; and count thirty-two movements with each leg.

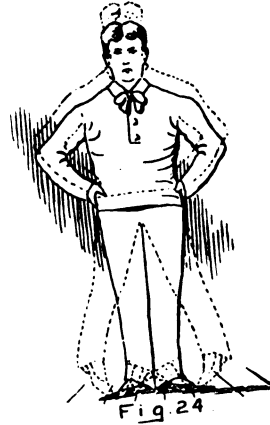
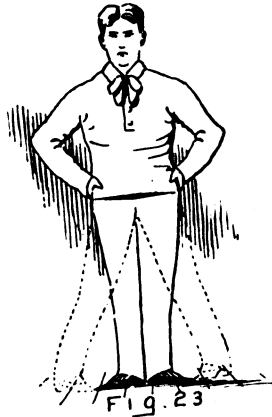
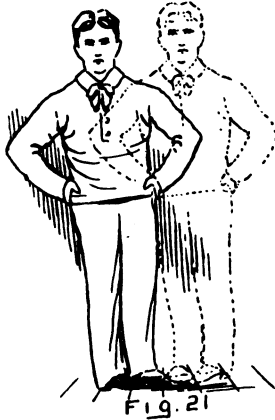
FIGURE 15. (*In third set.*) Step backward on the bent knee, in the manner of Figures 13 and 14. The picture on the opposite page shows but a slight bending of the knee; but if you are able to keep time with music, or counting, and lower the body very much, it will be a more heroic species of exercising. On count *one* take a long step backward, with the weight of the whole body on the bent knee; on *two* come forward to the standing position as in Figure 1 of Iron Legs. Count thirty-two, exercising each leg.

FIGURE 16. (*In fourth set.*) This will so tax the knee and adjoining muscles that you may be made very lame and sore. Stand; arms akimbo; pass one foot behind and past the other, so that the knee will strike the floor close to the heel of the other limb. Do this on count *one*; on *two* rise to a regular standing position; repeat thirty-two times; then do the same with the other limb.

FIGURE 17. (*In fifth set.*) On count *one* kneel slowly until both knees touch the floor lightly; and together. Rise on count *two*; kneel on count *three*; and so on for thirty-two counts.

FIGURE 18. (*In sixth set.*) Stand; arms akimbo; take a long stride forward; kneel slowly until knee almost touches the floor; it must, in fact, just come to the floor without putting weight on it; and the former knee must be at right angles. Rise on count *two*; then kneel and rise for thirty-two times. Repeat thirty-two times more with the other limb.

Ankle Exercise.



Ralston Movement Cure.

FIGURE 19. (*In first set.*) In this, the fourth series, are presented special exercises for strengthening the muscles about the ankles, and those that lead to them. Each movement is to be commenced in the regular position as given in Figure 1 of the Iron Legs. Change on count *one*, by crossing one leg in front of the other, the toes meeting so as to make a letter **V** reversed thus **Λ** with the feet. On count *two*, bring the retired foot to the front by recrossing and making another **Λ**, toes touching. If you do it right, you will not move out of your position.

FIGURE 20. (*In second set.*) This is a rocking movement, and, like all in the ankle series, is very interesting. Stand in the position of Figure 1, of Iron Legs. On count *one* rise as high as possible on the toes, by raising the heels; on count *two* come down on the heels, raising the toes as high as possible. If you are not able to keep your balance, some muscles are weak.

FIGURE 21. (*In third set.*) This is the parallel exercise of the feet. Stand in the first position; feet side by side, parallel, but several inches apart; move the heels to the right while resting the weight on the toes of both feet, still keeping them parallel; then support the weight on both heels and move the toes to the right, count sixteen times; then move back to the left on sixteen counts.

FIGURE 22. (*In fourth set.*) This exercise is very difficult but interesting. Cross the legs; throw the weight of the body forward on the toes; rise on toes; then in four counts turn the body completely around, counting *one* when one-fourth around, *two* when one-half, *three* when three-quarters, and *four* when fully around facing front. The body will stand as in the beginning with the legs crossed in reverse order. Reverse on four more counts. Repeat until thirty-two counts have been reached.

FIGURE 23. (*In fifth set.*) Stand in such a position as will place the feet in a straight line, the heels touching and the toes turned out laterally. On count *one* place the weight on the toes, rise, and turn out the heels laterally. This will cause the feet to spread. Return to the position first indicated with heels together, on count *two*. Repeat for the thirty-two counts.

FIGURE 24. (*In sixth set.*) This is like the movement in Figure 23, except that it is too difficult to be performed without a great amount of practice. Stand with the feet together in a **V**-shaped position; rise high on the toes, and swing the heels out to an extended lateral position.

Hip Exercise



Fig. 25.



Fig. 26.



Fig. 27.



Fig. 28.



Fig. 29.



Fig. 30.

Ralston Movement Cure.

FIGURE 25. (*In first set.*) Part by part the exercises have risen along the muscular lines of the body; and, if they have been practiced in sets, the results are sure to be a constant relief and change of action, producing the most refreshing sensations, especially if proper food and fresh air have been taken. Stand; arms akimbo; heels together; bend the body at the hip joints, not at the waist, as far forward as possible on count *one*; straighten up on count *two*; and repeat for thirty-two counts.

FIGURE 26. (*In second set.*) This must be performed distinctly as a hip action. Stand in a straight position as in Figure 1, of Iron Legs; bend at the hip joints by swinging the hip to the right; and balance this by throwing the head, shoulders and free limb, all to the left in one action. Here are four things to be done at once on count *one*; then on count *two* a complete reverse is made, by changing the weight to the other foot, hip to the left, and head, shoulders and free foot to the right. Repeat for thirty-two counts.

FIGURE 27. (*In third set.*) If you lose your balance, your muscles are weak. In the present exercise the movement must be made daintily. On count *one*, sway the hip to the right, swinging the left leg across the other to the right; on count *two*, sway the hip to the left, and swing the right leg across the other to the left. Repeat for thirty-two counts.

FIGURE 28. (*In fourth set.*) On count *one* throw the hip only to the right, but at the same time turn the face to the left. This will produce a twisting of the muscles in a very slight degree, and will reach certain results that are obtainable by no other movement. On count *two*, reverse by throwing the hip to the left and face to the right. Repeat for thirty-two counts.

FIGURE 29. (*In fifth set.*) This is a rotary movement, not at the waist, but at the hip joints. On count *one* throw the hip to the left; on count *two*, throw the hip to the front; on count *three*, throw the hip to the right; on count *four*, throw the hip back. Repeat for thirty-two counts. During all these movements the head remains directly over the feet.

FIGURE 30. (*In sixth set.*) This is an old and difficult movement. If acquired slowly it is highly beneficial; if attempted by itself, or out of its proper order, it is both useless and dangerous. Stand; raise the arms straight over the head; swing them forward and down in a large sweep and attempt to touch the floor in front of the toes without bending the knees.

Waist Exercise



Fig 31

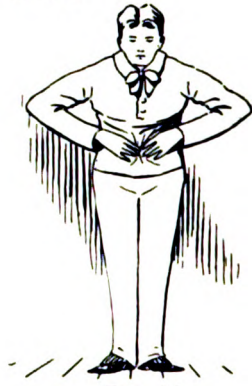


Fig 32.



Fig 33



Fig 34.

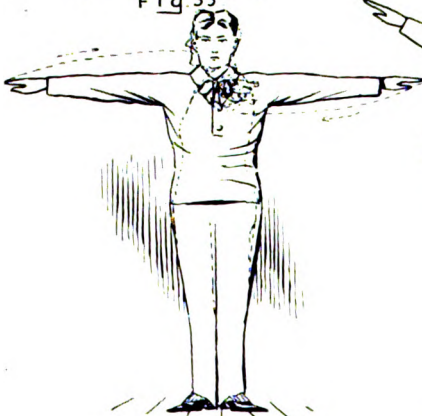


Fig.35.



Fig.36.

Ralston Movement Cure.

FIGURE 31. (*In first set.*) No exercises are so healthful as those that put the waist muscles to a vigorous test. In the present movement, a straight line must be preserved from waist to feet; bend to the right on count *one*, and to the left on count *two*. Repeat thirty-two times.

FIGURE 32. (*In second set.*) We have seen expert pupils and even teachers performing the present series of exercise, all from the hips, and announcing them as easy to do. Ninety per cent of all teachers and scholars bend from the hips in whole or in part, and do not know it. Place the hands at the front abdomen; crush in the front as you bend forward at the waist only, on count *one*; erect position on count *two*. Repeat for thirty-two counts.

FIGURE 33. (*In third set.*) Place the hands at the small of the back in a hard position and press in the soft sides. On count *one*, bend back as far as possible, and be careful not to bend at the knees or the hip. On count *two* come to an erect position. Repeat for thirty-two counts. This is an old exercise; but we will guarantee that nine out of ten of those who pretend they can do it easily, cannot do it at all.

FIGURE 34. (*In fourth set.*) The only way of understanding this exercise is to compare it with Figure 29. They seem alike when carelessly performed; but are opposite of each other. In Figure 34 the head does not remain over the feet. On count *one* throw the head and shoulders very far to the left; on count *two*, to the front; on count *three*, to the right and on count *four*, to the rear. Repeat for thirty-two counts.

FIGURE 35. (*In fifth set.*) Extend both arms to lateral positions on a height with the shoulders. Keeping them thus in position, swing them, like one great beam, to a front and back direction, the face looking to the right; count *one*. Swing to the opposite side, face to the left, on count *two*. Repeat for thirty-two counts. This is a twisting or spiral movement, and only the waist muscles should be employed.

FIGURE 36. (*In sixth set.*) Take same position as in Figure 35. On count *one* bend at the waist to the left, and keep the arms in a straight line like one long beam. On count *two* raise the left end of this beam, lower the right and bend at the waist. Repeat for thirty-two counts. This is called the walking-beam exercise. It is one of a large number of the Ralston System of exercises that are very beautiful in class drill.

Chest Exercise.

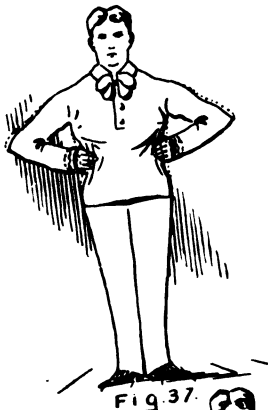


Fig. 37.



Fig. 38.

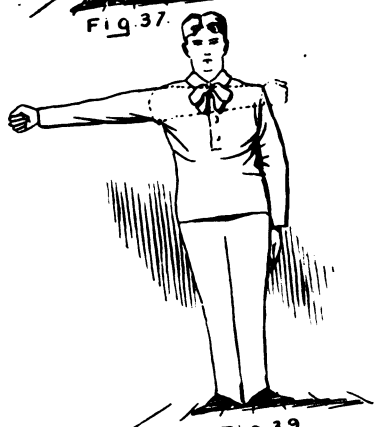


Fig. 39.

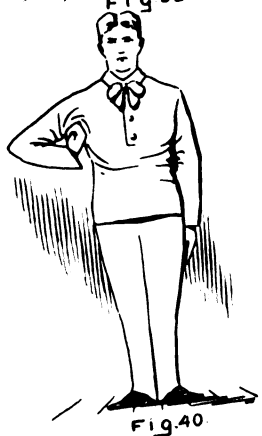


Fig. 40.



Fig. 41.



Fig. 42.

Ralston Movement Cure.

FIGURE 37. (*In first set.*) The first exercise here given applies to the lower chest, and is very slight in its action, but powerful in its benefits. Place the palms of the hands at the sides, on the lower side-ribs. On count *one*, inhale and expand as much as possible at this place on either side. On count *two*, exhale and contract at the side-ribs. Repeat for thirty-two counts.

FIGURE 38. (*In second set.*) This, like the preceding, is a slight but powerful action of the chest. They may be practiced daily at all times to advantage. Place both hands on the upper front chest; inhale on count *one* and expand the chest only at the place of the hands; exhale on count *two* and contract the chest at this place. Repeat for thirty-two counts.

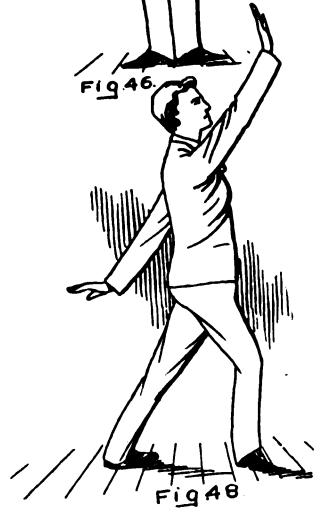
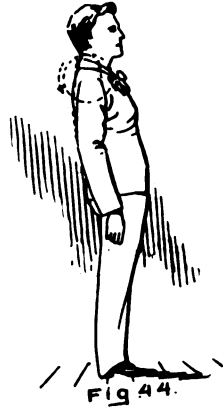
FIGURE 39. (*In third set.*) Stand; left arm at side; raise right arm, to an outward position on a line with the shoulder. On count *one*, move the arm, with fist strongly clinched, across the front of the chest, without bending the elbow. On count *two*, move outward to a horizontal position; and so on for thirty-two counts.

FIGURE 40. (*In fourth set.*) All the exercises of this series, and the majority of all the others, are new and peculiarly adapted to the Ralston system. The present movement is called the perpendicular drill. It must be correctly performed or it will be useless. Place left hand at the side, hanging down at full length. Clinch the fist of the other hand; on count *one*, bring it up with great energy, directly under the armpit, so as to hit the under part of the arm. On count *two*, still clinching the fist very hard, bring it down with force enough to shake the whole body. You can easily shake the floor of a frame building, if you are strong. Sixteen counts with each arm.

FIGURE 41. (*In fifth set.*) Place the palm of one hand on the chest; strike it with the palm of the other. Give thirty-two blows in all, one on each count; and move the under hand to various parts of the chest.

FIGURE 42. (*In sixth set.*) This movement taxes almost every muscle of the body, but reaches more muscles in and around the chest than any other known exercise. Advance on count *one* and throw the body forward with the advanced knee slightly bent, fists both clinched and crossed down in front. On count *two*, step back with a large stride, carrying the forward limb to the rear, and bending the knee, with the whole weight upon it; spread the arms with the fists clinched. Repeat thirty-two times.

Shoulder Exercise.



Ralston Movement Cure.

FIGURE 43. (*In first set.*) The purpose of the present series of movements is to call into play the muscles in and about the shoulders. In Figure 43 one shoulder must be moved thirty-two times, and then the other must be likewise exercised. There is no advantage in the see-saw alternate movement. Stand; let both arms hang at the sides. Raise the right shoulder as high as possible; almost to the ear. Lower it firmly, and repeat.

FIGURE 44. (*In second set.*) Stand with the arms at the sides. Raise the right shoulder as high as possible, almost touching the ear; then bring the shoulder forward as far as you can without moving any other part of the body; now lower it very energetically, but do not allow the opposite shoulder to rise; then move the shoulder as far back as possible; thus completing the circuit. All this must be done on the count *one*. Count thirty-two with the right shoulder; and the same number with the left.

FIGURE 45. (*In third set.*) The exercise in the preceding figure requires but one shoulder to move at a time; in this figure both are to move, one forward while the other moves backward. It is a sort of see-saw back and forward action. Avoid twisting the body at the ankles and the torso at the waist. Thirty-two counts will complete the movement.

FIGURE 46. (*In fourth set.*) This is a partial combination of all the preceding movements of this series; but it has some variations. Raise one shoulder almost to the ear, while lowering the other, holding the fists clinched as hard as ever you can. Your mistake will be to move at the waist; be careful to move only the shoulders.

FIGURE 47. (*In fifth set.*) Commence in a standing position; rise on the toes of one foot; extend the hand forward and upward as high as possible, even to a very long stretch; the other hand swinging down and behind the body. While in this position take a very long, deep breath and clutch at an imaginary bunch of grapes by an extra effort to rise; all this on count *one*. On count *two* resume an ordinary standing position as in Figure 1, of Iron Legs. Repeat for sixteen counts with the right side of the body advanced; then sixteen with the left side.

FIGURE 48. (*In sixth set.*) In this the body is supported with the weight on both feet; the right hand is raised and pushed forward, the left hand is lowered behind and pushes down; all this on count *one*. Count *two* is a regular position. Repeat for sixteen counts; then reverse for sixteen more.

Arm Exercise

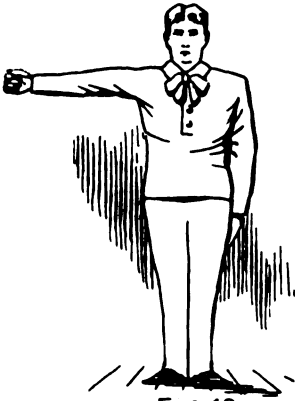


Fig 49.

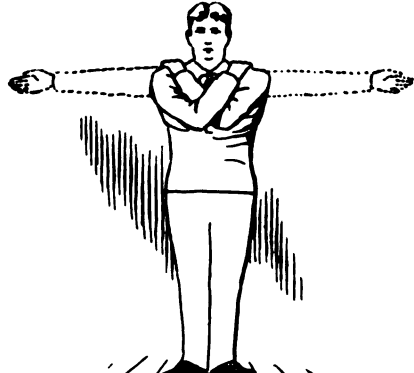


Fig. 50

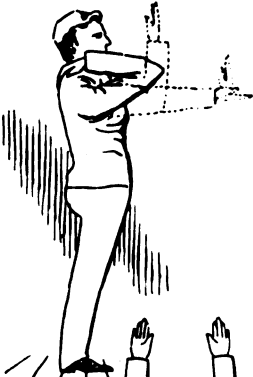


Fig 51.

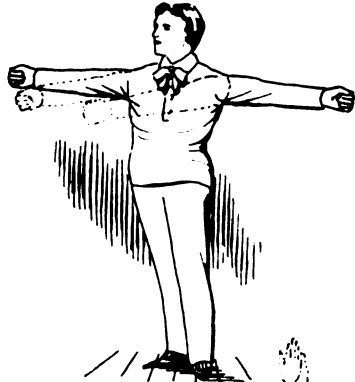


Fig 52

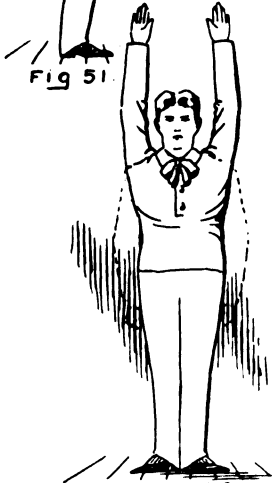


Fig. 53.



Fig. 54.

Ralston Movement Cure

FIGURE 49. (*In first set.*) By that process of change, variation and relief that always gives muscular pleasure, we come now to the specific movements of the arm and its direct and supporting muscles. The chief fault with all systems of physical culture is that they consist of only two classes of movements, those of the arm and general body; and the laws of tension, relaxation and relief are then impossible. In the present figure, extend one arm to a lateral position; on count *one* rotate the fist but not in a circle; on count *two*, rotate back again as far as possible. Repeat for thirty-two counts.

FIGURE 50. (*In second set.*) On count *one* extend the arms at full length from the shoulders and on a level with them, but as far back as possible; then, on count *two*, bring them forward, crossing each other, and place the hands on opposite shoulders. The movements must be full, large and vigorous.

FIGURE 51. (*In third set.*) Put both hands over the shoulders, each over the shoulder of its own arm; the palms of the hands touching the back at the shoulder blades. This is the starting position. On count *one*, lower the elbows; on count *two*, lower the wrists; on count *three*, extend the fully open hands in front; on count *four*, go back to position. Repeat for sixty-four counts. The exercise is not only new, but is the best arm drill ever yet invented as its rise will prove.

FIGURE 52. (*In fourth set.*) This exercise taxes the muscle of the upper arm. Clinch the fists; raise arms on a height with the shoulders in a lateral extension; from this swing the stiff arms to the front of the body on the count *one*; then to the extended lateral position on count *two*; and continue for thirty-two counts, never bending the elbows.

FIGURE 53. (*In fifth set.*) This is a very invigorating exercise. Raise the arms high over the head in an outward swing and then bring the hands straight down past the shoulders to the sides, gradually clinching the fists as they descend. Count *one* on raising them, and *two* on the descent. Repeat for thirty-two counts.

FIGURE 54. (*In sixth set.*) Raise the arms quickly high up in front, striking the palms together on the count *one*; then swing them down and strike the palms quickly together behind the body on the count *two*. Repeat for thirty-two counts. This exercise is exhilarating and pleasant if the movements are made quickly.

Hand Exercise

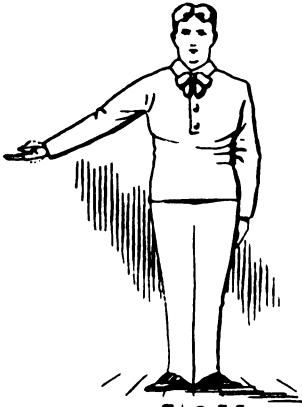


Fig. 55.

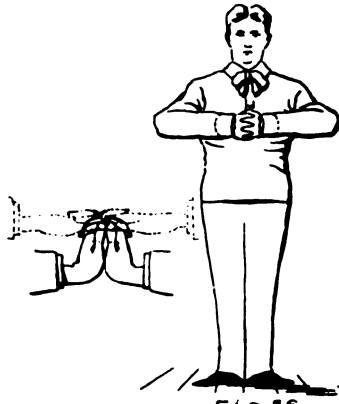


Fig. 56.

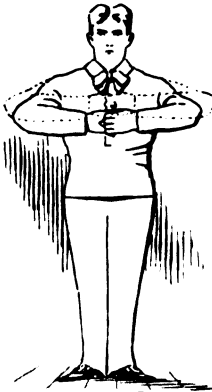


Fig. 57.



Fig. 58.

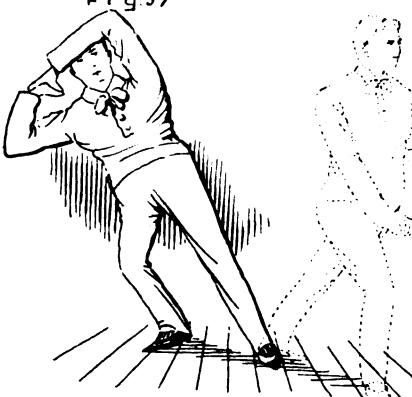


Fig. 59.

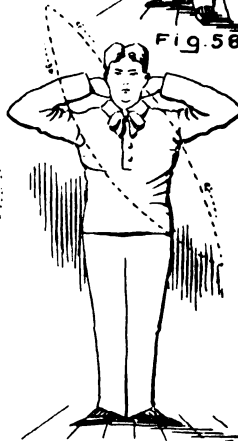


Fig. 60.

Ralston Movement Cure

FIGURE 55. (*In first set.*) The present series deals with the muscles of the hand, involving the general body more or less. It is well known that the hand-muscles are dependent upon the arm-muscles, and that the latter are related to the chest-muscles. In this exercise, stand; one hand at the side; extend the other to arm's length; on the count *one*, open the fingers as widely apart as possible; on count *two*, close them as tightly as possible. Repeat with the right hand for thirty-two counts; then the same with the left.

FIGURE 56. (*In second set.*) Clasp the hands in front of the body by interlacing the fingers, the palms being together; the hands being as far to the front and away from the body as possible. On the count *one*, open the palms, using the fingers as hinges; on the count *two*, bring the palms together. Repeat for thirty-two counts.

FIGURE 57. (*In third set.*) Hook the fingers together. This is not like interlacing. Extend the hooked hands as far to the front as possible. On count *one*, bring the hooked hands in toward the chest, while pulling hard, as though trying to get them apart. This pulling must be by a lateral action of the elbows. On the count *two*, extend them to the first position in front. Repeat for thirty-two counts.

FIGURE 58. (*In fourth set.*) Bring the hands together so that the palms and fingers touch; extend them thus as far as possible. On the count *one*, bring the wrists hard against the right shoulder; on the count *two*, out in front; on the count *three*, against the left shoulder; on the count *four*, out in front; and so on for thirty-two counts.

FIGURE 59. (*In fifth set.*) Put the hands in the hand-shaking clasp; that is palms together, hands at right angles. Raise the hands high over the right shoulder, fingers downward, on count *one*; weight on the right limb retired. On the count *two*, advance the right foot by a large stride, and bring the clasped hands down to the left side. On *three*, raise over the left shoulder; on *four*, down to the right; and so on for thirty-two counts.

FIGURE 60. (*In sixth set.*) Interlace the fingers behind the neck. With the interlaced hands describe a circle in parts as follows: on count *one*, up to the right; on count *two*, down in front; on count *three*, up to the left; on count *four*, behind the neck. Repeat for thirty-two counts.

Neck Exercise.

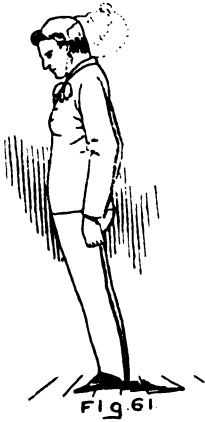


Fig. 61

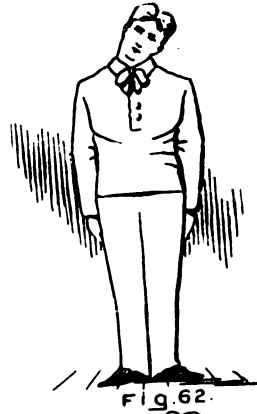


Fig. 62

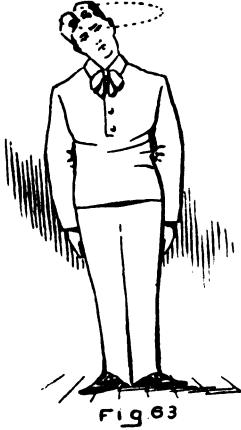


Fig. 63

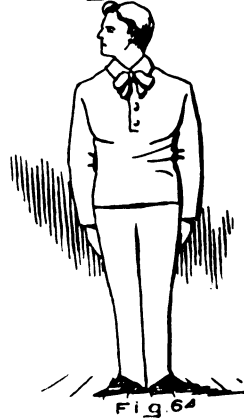


Fig. 64

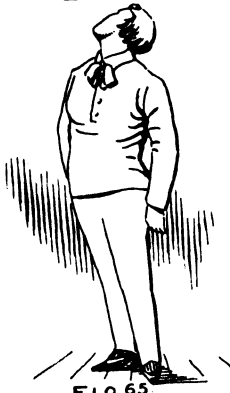


Fig. 65

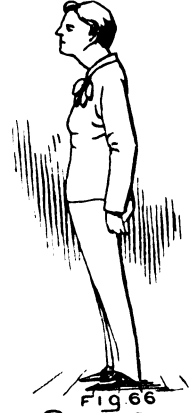


Fig. 66

Ralston Movement Cure.

FIGURE 61. (*In first set.*) In each series we present the most valuable special movements applicable to the division of the body to which it applies; and we come now to the neck division. In the present figure, the movement is confined to the neck muscles alone. Let the arms hang at full length at the sides; drop the head forward until the chin rests on the chest; count *one*. Now raise the head until the chin points toward the ceiling, or the back of the head almost touches the back; count *two*. Repeat for thirty-two counts.

FIGURE 62. (*In second set.*) Take the usual standing position with the hands at the sides; incline the head to the left on count *one*; until the ear almost touches the left shoulder. On count *two* incline the head to the right until the ear almost touches the right shoulder. The face must be kept to the front while the head is being inclined right and left, so as not to involve a different muscular action of the neck. Repeat for sixty-four counts.

FIGURE 63. (*In third set.*) On count *one*, incline the head to the right; on count *two*, incline the head backward until the chin points toward the ceiling; on count *three*, incline the head to the left; on count *four*, drop the chin upon the chest. The top of the head must be made to pass in the line of a perfect circle. Continue for sixty-four counts.

FIGURE 64. (*In fourth set.*) In the preceding exercises the face has turned neither right nor left. The present movement requires a very hard and full turn to the right on count *one*; to the left on count *two*; and so on for sixty-four counts. A slight turning of the head will not suffice, for no advantage would accrue therefrom. In order to properly exercise the muscles the head should turn without moving the shoulders so that you can see the floor at your heels.

FIGURE 65. (*In fifth set.*) Take the usual standing position with the hands at the sides; incline the head at first as far back as possible, and hold it in this position of readiness. On count *one*, roll the head until the face turns squarely to the right; on count *two*, roll the head in the opposite direction, facing to the left; and continue this for thirty-two counts.

FIGURE 66. (*In sixth set.*) On count *one*, reach forward with the chin, and give the muscles of the neck a good stretching, at the same time throwing the shoulders back. On count *two*, throw the shoulders forward and bring the chin in. Continue this for sixty-four counts.

Whole Body Exercise.



Fig. 67.



Fig. 68.

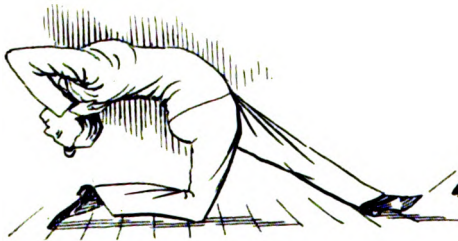


Fig. 69.



Fig. 70.

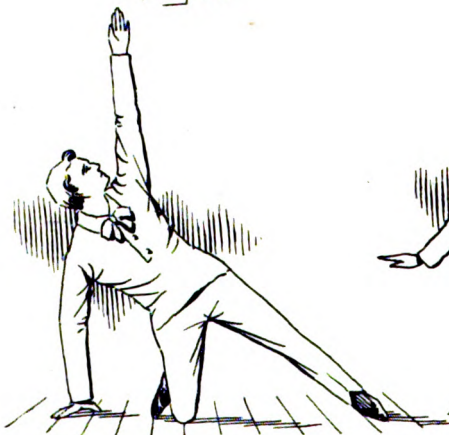


Fig. 71.



Fig. 72.

Ralston Movement Cure

FIGURE 67. (*In first set.*) Take a standing position; raise the arms straight over the head as high as possible; keep the head between the arms and lean back as far as possible on four counts. On count *one*, lean back about one-fourth the way; on count *two*, lean back half the way; on count *three*, three-fourths the way; on count *four*, lean back as far as possible. On count *five*, come up one-fourth the way from your backward position and so on until count *eight* brings you back. Repeat.

FIGURE 68. (*In second set.*) Stand, arms akimbo; lower the body half way to the floor by bending the knees, standing on the toes, and leaning back. On count *one*, incline the head while in this position until the face looks straight up; on count *two*, continue inclining the head backward; on count *three*, still continue inclining the head backward; on count *four*, incline the head so that the eyes may see the floor behind the body. Return the head on four more counts to the first position. Repeat.

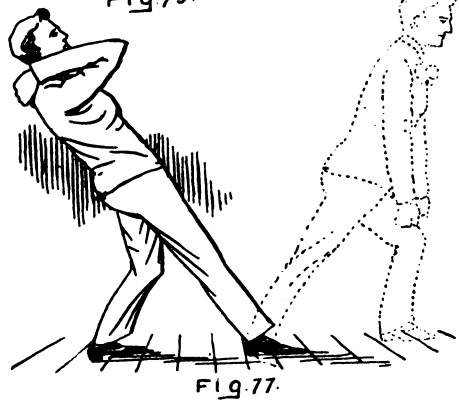
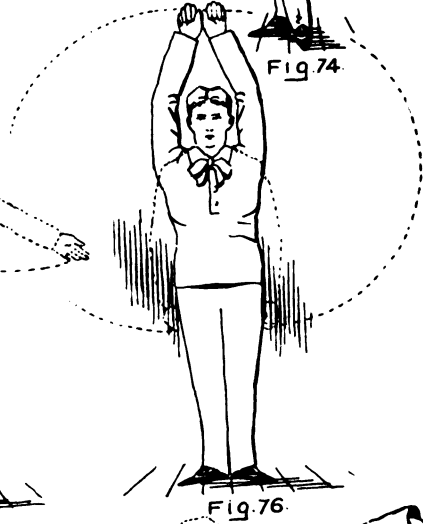
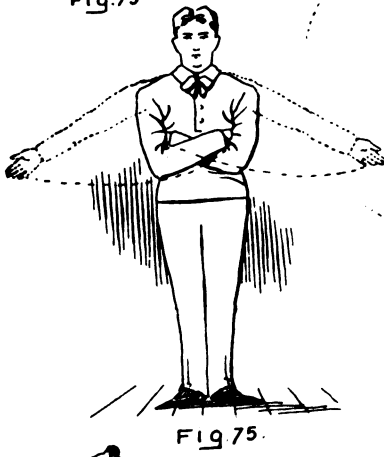
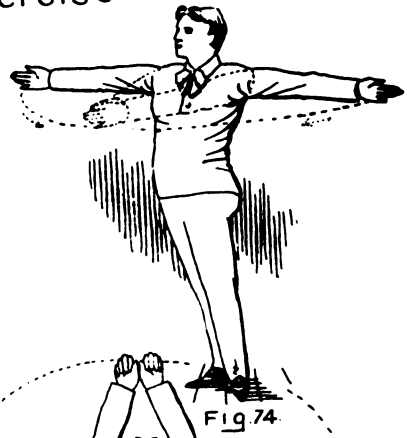
FIGURE 69. (*In third set.*) Stand with the weight upon the retired limb and let the body down to the floor until it rests upon the knee. Throw both arms over the shoulders, one over each; keep the forward limb straight at the knee. Then follow the directions as to inclining the head as they are given in Figure 68 and continue for thirty-two counts.

FIGURE 70. (*In fourth set.*) Kneel. On count *one*, lean far forward while the hands are thrown backward, the palms being down; on count *two*, lean far back while the hands are thrown forward in opposition. Continue this for thirty-two counts.

FIGURE 71. (*In fifth set.*) On count *one* kneel laterally upon the right knee; on count *two*, support the entire weight of the upper part of the body upon the right hand resting upon the floor, the left raised; on count *three*, rise to the kneeling position; on count *four*, rise to the feet; on count *five*, down on the left knee; on count *six*, support on the left hand; on count *seven*, rise to the kneeling position; on count *eight*, rise to the feet.

FIGURE 72. (*In sixth set.*) Turkish salute. Cross the legs at the knees, let the body rest upon the toes; extend the hands to the right and left with the palms down. On count *one*, lower the body slightly by bending at the neck, waist, hip and knees all at the same time; on count *two*, lower the body still more; on count *three*, lower it further; on count *four*, bring it to its lowest possible position; bring it back to the standing position by four counts. Repeat.

Rapid Exercise



Ralston Movement Cure.

FIGURE 73. (*In first set.*) Clinch the fists as tightly as possible; hold the left arm perfectly still and rotate the fist around it with the utmost speed; then reverse the process by holding the right arm still and rotating the left fist around it. Endeavor to make the speed as great as possible. Now rotate both fists around each other; then reverse the direction, in order to give the same muscles a different action.

FIGURE 74. (*In second set.*) Have the palms touch each other in front of the body; on count *one*, separate the hands about a foot; on count *two*, separate another foot; on count *three*, another; on count *four*, another; on count *five*, another; on count *six*, another; on count *seven*, another; on count *eight*, bring the hands forward with a large, long, full sweep and with lightning rapidity striking the palms heartily against each other in front. Repeat for thirty-two counts.

FIGURE 75. (*In third set.*) On count *one*, throw both arms around the front of the body, allowing them to cross at the lower front chest; on count *two*, extend them and bring them to the front again all in one swift action. This is something like the movements of a New England farmer who attempts to warm himself on a cool day.

FIGURE 76. (*In fourth set.*) Clinch the fists and raise them at full arm's length above the head until they strike together. On count *one*, bring the fists swiftly down to the sides, each taking a large outward movement in the form of a semi-circle. On count *two*, raise the arms by the same outward curves and bring the fists together with energy high over the head. Continue this for thirty-two counts.

FIGURE 77. (*In fifth set.*) Rest the fists on the shoulders. On count *one*, bring the retired limb forward to an advanced position, the weight upon it with the knee slightly bent; at the same time bringing the clinched fists down and forward. On count *two*, step back with fists on the shoulders. Repeat these movements for sixteen counts.

FIGURE 78. (*In sixth set.*) Raise the right arm and throw it so far over the head that the fingers touch the left ear; and while doing this lower the body by reaching with the left hand downward toward the floor. The foregoing combination constitutes count *one*. For count *two*, raise the left arm over the head and reach down with the right arm. Thirty-two counts.

Light Step Exercise



FIG. 79.



FIG. 80.



FIG. 81



FIG. 82.



FIG. 83.

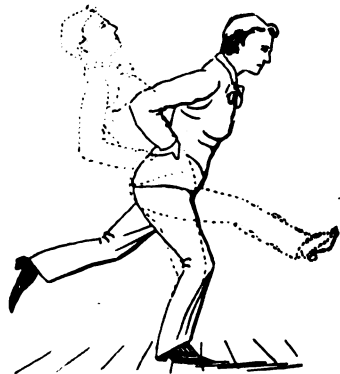


FIG. 84.

Ralston Movement Cure.

FIGURE 79. (*In first set.*) Repeat the words *one, two, three; one, two, three; one, two, three; etc.* The *one* should be specially emphasized. After repeating aloud several times and being in a standing attitude on the ball of the left foot with the arms akimbo jump about ten inches in the air at the same time throwing the right foot forward. The jump on the left foot and the forward action of the right foot both occur simultaneously on the count *one*; and the remaining numbers serve as the preparation for the next jump which will be given with the right foot while the left is thrown forward. Repeat for thirty-two jumps.

FIGURE 80. (*In second set.*) Give a very light, high jump on the left foot and throw the other foot out as far as possible to the right. This combination occurs on number *one* in the count of *one, two, three*. The second jump is given on the right foot with the other thrown out as far as possible to the left side. Thirty-two jumps.

FIGURE 81. (*In third set.*) Raise the hands to the chest and run as hard and fast as you can, without moving forward. The action may be given with any degree of speed. Raise the heels high in the act of running.

FIGURE 82. (*In fourth set.*) Lower the body by bending both knees, and with the arms akimbo. Without raising the body an inch take a long striding step forward as lightly as you can. This will constitute *one* count. On count *two*, take another step forward without raising the body from its lowered position. Repeat for thirty-two steps, either forward or in a circle.

FIGURE 83. (*In fifth set.*) Stand with the heels together in military position and the arms at the lower chest. On count *one*, jump with both feet about six inches from the floor; on count *two*, jump about seven inches; on count *three*, about eight inches; on count *four*, nine inches; on count *five*, ten inches; on count *six*, eleven inches; on count *seven*, twelve inches; and on count *eight* jump as high as possible. Repeat this series of jumps for thirty-two counts. Give the body a direct upward action.

FIGURE 84. (*In sixth set.*) Support the body on the right foot; on the count *one, two*, give two jumps on the right foot throwing the upper part of the body far forward, and the left leg as far back as possible. On the counts *three, four*, give two jumps with the right foot thrown as far forward as possible and the upper part of the body back. Repeat for thirty-two counts.

Devitalizing Exercise.



Fig. 85



Fig. 86



Fig. 87



Fig. 88



Fig. 89

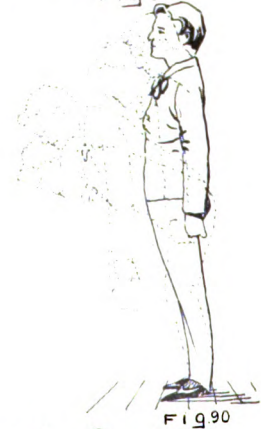


Fig. 90

Ralston Movement Cure.

FIGURE 85. (*In first set.*) This series presents a new practice in the art of distributing the nutrition through the body by the only known natural method, exercise. It was only a few years ago that relaxation was thought of; and the earliest method even at this late date was rest. But, after a hard effort, the muscles harden and become very sore if they suddenly rest. A change of exercise is one method of relaxation, but careless movements are more effective if made scientifically. Place the elbows at the sides; hold the lower arms firm; shake the fingers as if they were so many limp strings.

FIGURE 86. (*In second set.*) Stand in perfect poise on one foot; place the arms akimbo; lift the other foot and shake it without muscular energy in the foot. These are called devitalizing exercises, and are intended to take all the stiffness and soreness out of the muscles. They are the opposite of energizing movements.

FIGURE 87. (*In third set.*) Of recent years the value of relaxing the muscles by *using* them, but in the opposite of energy, has come to be fully recognized in all parts of this country. There are really three ways in which a muscle may be moved; one, with energy, for health by the distribution of nutrition; two, normally, that is without energy; three, by devitalizing, for relaxation. Yet all three are actual movements. In the present exercise, hold the arms at the sides, lift the forearms, and let them fall of their own weight. Repeat thirty-two times.

FIGURE 88. (*In fourth set.*) Raise the arm to its full height; relax its muscles, and let it fall of its own weight. In order to test the difference between energy, lassitude and devitalization, make three trials: first, bring the arm down with great force; second, bring it down languidly; third, let it fall of its own weight.

FIGURE 89. (*In fifth set.*) Stand with the heels together. Twist the body at the ankles and waist; at the same time allowing the muscles to so relax that the arms will be as limp as ropes and swing about aimlessly.

FIGURE 90. (*In sixth set.*) This is a very interesting exercise if done properly, especially to music. When a person is sleepy the head falls, because the muscles at the neck relax; when dizzy, the chest collapses; when exhausted, the waist muscles give way; when faint, the knees sink. Count *one* is used for the neck's relaxation; count *two* for the chest fall; count *three* for the waist; count *four* for the *knees*; come back by four counts; and repeat.

Imitation Exercise.

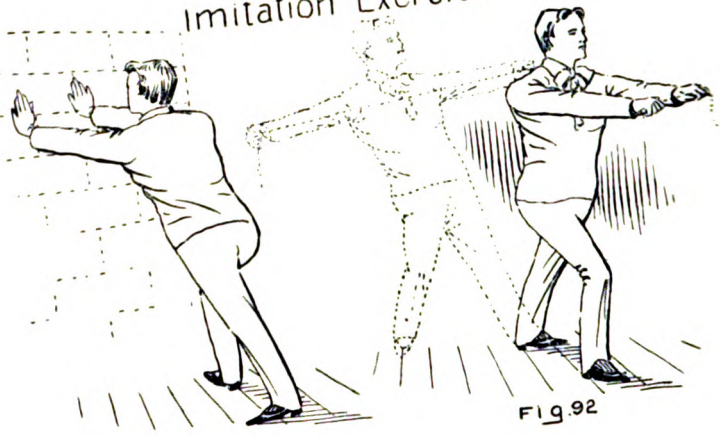


Fig. 91.

Fig. 92

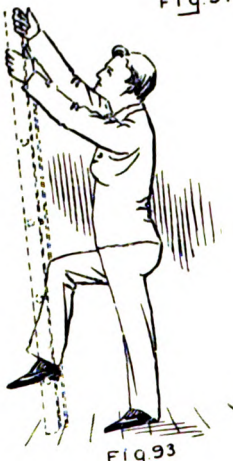


Fig. 93



Fig. 94

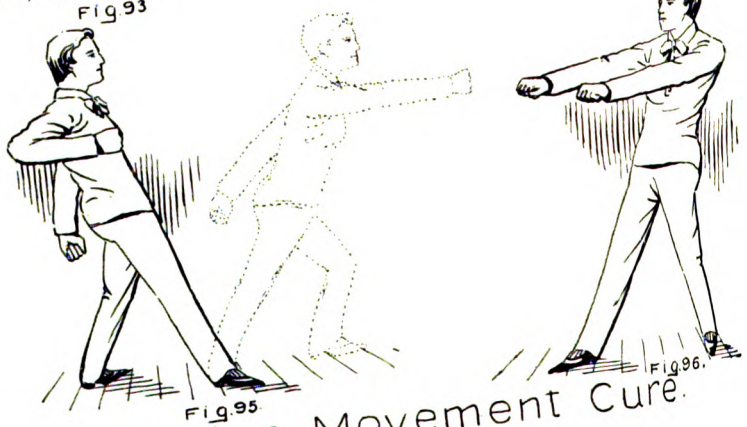


Fig. 95

Fig. 96.

Ralston Movement Cure.

FIGURE 91. (*In first set.*) The remaining ten figures embrace merely drill exercises, designed to introduce the spirit of play into our work, with corresponding benefits. With the inspiration of good music, or of ensemble counting aloud, they are very enjoyable. The first of this series is an imitation of pushing. The wall in the picture is purely imaginary. On count *one*, endeavor with all your strength to push something from you; on count *two* relax. Continue for thirty-two counts.

FIGURE 92. (*In second set.*) This is an imitation of stretching. On count *one*, lean forward and grasp an imaginary rubber or elastic band; on count *two*, transfer the weight from the advanced position to a retired one and at the same time open the arms with all the pretended vigor possible, as though actually stretching a rubber band of considerable strength. The imitation must be natural and vigorous.

FIGURE 93. (*In third set.*) This is an imitation of climbing a ladder. The picture shows an imaginary one in dotted lines. You remain standing on the floor, but lift one foot after the other and one hand after the other so as to complete the illusion. Now add a strong muscular effort of foot and hand, as though your weight were entirely supported in this way. Count thirty-two climbing steps.

FIGURE 94. (*In fourth set.*) This is an imitation of mowing. Imagine that you have a large and heavy scythe handle in the hands; and swing the scythe to the right on count *one*, reaching out as far as possible. On count *two*, mow down a great area of imaginary grass; swinging far to the left; on count *three* to the right again; and so on for thirty-two counts.

FIGURE 95. (*In fifth set.*) This an imitation of striking a blow. Make yourself believe that you are striking a very vigorous blow, and advance the body to do it. It is proper to advance either the right or left foot on the blow of either hand. Count one for preparation; two for the blow; and so on, making thirty-two counts, of which sixteen will be with each hand.

FIGURE 96. (*In sixth set.*) This is an imitation of pulling. It is the opposite of Figure 91, and quite different from Figure 92, the latter being a lateral action of stretching. Stand; brace the legs hard; pull as energetically as possible without moving from your position. On the pull count *one*; relax for count *two*; and continue for thirty-two counts.

The Artisans

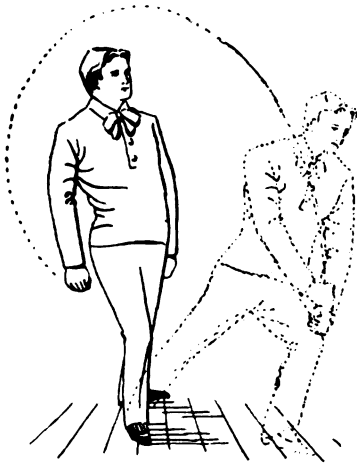


Fig.97.

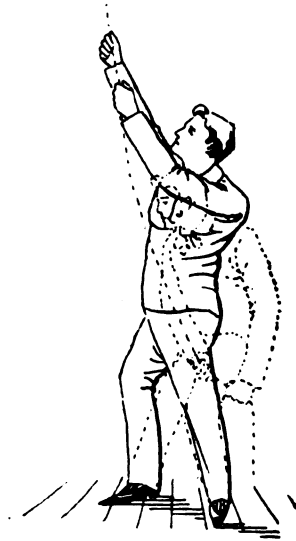


Fig.98

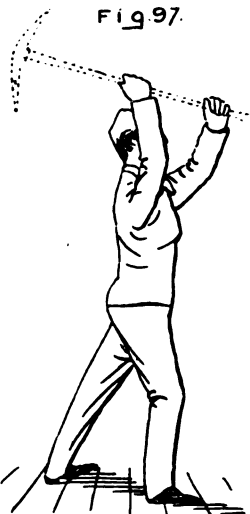


Fig.99.

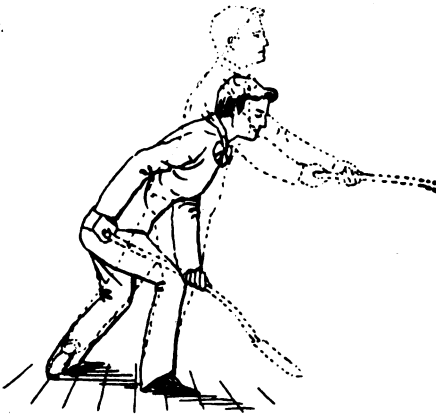


Fig.100

Ralston Movement Cure.

FIGURE 97. (*In third set.*) The remaining exercises are imitations of labor; but follow in the same line as the six of the last series. They are four in number, to complete the even hundred. In this action, the anvil is imitated. The exercise should employ the right arm first, and then change to the left. The knee is the anvil, and the left fist upon the left knee is to receive the blow of the right fist, for sixteen counts, one for each blow; then the sides are reversed. The preparation is a slight step backward; the blow is accompanied by a long step forward.

FIGURE 98. (*In fourth set.*) The bell-ringer is herein imitated. At first the body should take an ordinary standing position; then both hands should grasp an imaginary rope as the right foot takes a step right oblique forward. This is the preparation. On count *one*, pull down with both hands on the supposed rope; letting the hands pass down to the left side near to the floor. The weight is forward for the preparation; but shifts to the left foot on the count.

FIGURE 99. (*In fifth set.*) This is the profession of the pick-axe. One of the most graceful exhibitions of strength is seen in the uplifted attitude of the arms, ready to swing the pick. A critic of grace once declared the toiler in the mines to be the acme of graceful strength. It will be noticed that this movement is specially valuable in that it requires a forward tension of all the muscles of the body, held under restraint by no one set of muscles, all acting together. The result is a co-ordination of support at right angles with the standing attitude. With an imaginary pick it is most difficult to do. The counts are *one* for the uplifting of the arms, and *two* for the stroke; total to be thirty-two.

FIGURE 100. (*In sixth set.*) This is the profession of the shovel. The earth and shovel are to be imaginary, but the effort must be the height of the realistic. On the count *one*, stoop and take up a large quantity of heavy earth; on the count *two*, rise and throw it at least five feet away; stoop again on the count *three*; and so continue for thirty-two counts. It is well, in this as in all the exercises wherever possible, to exchange positions when the counts are half through, so as to use the other half of the body.

END OF FIRST DEPARTMENT.

SECOND DEPARTMENT.

RALSTON SCHOOL OF PHYSICAL CULTURE.

ORGANIZED AND CONDUCTED AS A BRANCH OF THE MARTYN COLLEGE,
WASHINGTON, D. C., 1223 TO 1231 G STREET.

Notice.—MARTYN COLLEGE is incorporated under United States laws; and, by the provisions of its charter, is divided into departments, of which the School of Physical Culture is one. It is duly authorized by law to confer Diplomas and Titles and issue Teachers' Licenses.

Pupils may enter the School of Physical Culture, and graduate therefrom, without entering MARTYN COLLEGE.



THE Ralston School of Physical Culture aims to reach by mail as many persons as possible; and, therefore, publishes in the present work the full course of training, with every exercise and movement stated and explained in the fullest detail.

These constitute a complete course of Physical Education, designed for the perfection of the human body in its health, strength and beauty. The exercises are aimed directly at physical defects, such as stiffness, angularity, stooping shoulders, flat chest, hollows, weak lungs, deficient physique, bad shape, flabby flesh and sickly muscles.

In overcoming these defects the teacher should use the greatest care; for only a certain class of exercises are beneficial, while general or hap-hazard training will fail. The use of certain muscles increases the supply of vitality; the use of other muscles is constantly wasting the supply. Gymnasium exercises as well as unsystematic methods of calisthenics in school and at home tend to awkwardness, nervousness and exhaustion. Muscular growth, rapidly acquired, exhausts the vitality of the brain and nerves.

If a number of persons practice together a large room should be obtained, and at the back a row of chairs should be placed at the longest wall. Directly in front of the chairs a painted line should be drawn the entire length of the hall. This is the Standing Line, and when the pupils are to form one line the call is

"Line Position."

Of course if there are more persons than can be placed on one line, another line about two feet in front of the first should be drawn, on which the pupils may stand. Certain exercises are to be performed on or from the *Line Position*. Others must be done on the full space of the floor, where the pupils are to stand at such distances that if the arms are extended front, back, or at the sides, the pupils will not touch each other. The call for this is

“*Floor Position.*”

In schools where desks interfere, or the room is limited in size, any position may be taken.

After learning the *Line Position* and the *Floor Position*, the next thing to learn is the “*Bells.*”

One Bell: Attention; conversation must cease.

Two Bells: Go to Line Position.

Three Bells: Go to Floor Position.

Four Bells: Sit down; conversation permitted.

As the pupils on first entering the class may be tired from walking, the lesson should open with the following explanation:

One Bell.—“Light physical exercises many times repeated are more valuable producers of strength than heavy movements with apparatus. Repetition is the great principle of progress; but this repetition must be accompanied by energy. This energy is called muscular strength. Physical Culture should consist of exercises that balance each other; and these should be divided into two classes: 1, those that waste vitality; and 2, those that supply vitality. This constant recurrence of supply and waste is life itself. We will state in a general way that the exercises which *supply* vitality are those of respiration, magnetic movements, and the holding of the vitals in position; those that supply more vitality than they waste are rotary movements and curves; and those that waste vitality are all other exercises. Be careful to balance these in all physical culture.

THE FOREGOING PLAN

Is suggested for the drill-practice of Local Ralston Clubs, either with or without a teacher. You, as a Complete Member, have a right to organize a Local Club; the charter is in the last part of this book.

For individual and private practice you are advised to pursue the following arrangement:

THE RALSTON MOVEMENT CURE.

EXPLANATION.

There are one hundred movements; of these there are seven-teen series.

Each series is devoted to a particular part of the body.

In practicing the exercises, the first of each series should be taken, and continued through the entire set.

The easiest exercise is the first of each series; the most difficult is the last. In any series, each succeeding exercise is harder than the preceding; but one series is no harder than another.

FOR A BEGINNER.

To one who is not used to muscular practice, any new movement will cause lameness. If, therefore, you do not become lame, the muscular movement is not new to you and will produce no special development. The lameness is sometimes severe, and may lead to a slight feeling of sickness.

THE FIRST SET—FOR BEGINNERS.

Figures 1, 7, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 91. These sixteen exercises are the first of their series, and the easiest. It will be noticed that they employ every part of the body, every muscle in turn, and every set of muscles, one after the other. The first set, therefore, would be a complete school of physical training in itself.

Commit to memory the brief description given of each one; and spend time enough to absorb every part of each movement. Do not hurry! A glance at each description, or a hasty attempt to understand an exercise, will result only in flat failure. It is well to spend a week trying to learn one movement. After all, it becomes a matter of memory.

WHY COMMIT THEM TO MEMORY.

The Physical Culture Exercises, known as the Ralston Movement Cure, are new in every respect, although they contain the essential points of the most valuable of the pre-existing systems of physical culture. They are the result of many years of careful study, preparation and experiment. Not one exercise is now given that has not been tested and watched in all its results under varying circumstances and with different individuals. The move-

ments are of standard value, and must sooner or later be so recognized.

In view of these facts, and after consultation with persons who are in a position to judge, we are justified in saying that the Ralston System of Physical Culture will be universally taught.

THE SECOND SET—FOR PROGRESSIVE BEGINNERS.

Figures 2, 8, 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86, 92.

It will be noticed that in the first and in the second sets, there are but sixteen movements or distant exercises; while in each of the remaining four sets there are seventeen exercises.

It is both foolish and useless to attempt to perform the exercises in this or any subsequent set, before those preceding are committed to memory, and thoroughly performed. *Good results can be obtained in no other way!* If you desire to see how great the benefit may be, resolve to master one exercise perfectly before proceeding to the next.

THE THIRD SET—FOR ADVANCED BEGINNERS.

Figures 3, 9, 15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81, 87, 93, 97.

Do not attempt these out of mere curiosity. They are not beneficial until every exercise in the preceding sets can be skillfully performed.

THE FOURTH SET—FOR ENDURERS.

Figures 4, 10, 16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 88, 94, 98.

THE FIFTH SET—FOR THE STRONG.

Figures 5, 11, 17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83, 89, 95, 99.

THE SIXTH SET—FOR GRADUATES.

Figures 6, 12, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72, 78, 84, 90, 96, 100.

HOW TO GRADUATE.

First, acquire a good memory. Learn the movements of each exercise; and be as familiar with each and all, as if there were but one, and you had mastered it. Know them by numbers. If some person should ask you how to perform 61, or 72, or 16, or 8, or 29, or any number, be so familiar with them by sets, series and figures, as well as by the analysis of movements, that you can both explain and perform them in the most thorough manner. This is the first suggestion.

Second, perfect one exercise before you even try the next; and so continue through the series and sets. To spend a few minutes or even an hour or two on one, and then try *at* the next is pure waste of time.

USES OF THE MOVEMENTS.

1. They will distribute the nutrition throughout the body more evenly and more perfectly than any system of physical culture ever invented.

2. They do not tire even in the slightest degree, if performed in sets, and according to directions.

3. The waste they cause results in a temporary weariness that invites a re-action so exhilarating that it seems like a tonic. This proves the theory that nutrition is carried to every organ, muscle and nerve of the body by the attraction of exhaustion; and this new supply of nutrition produces the exhilaration in the form of the greater strength that follows.

4. As specific cures of disease certain movements will be referred to in the subsequent departments of this book.

5. For training in the now growing profession of physical culture, the exercises may be performed in any one of the following ways:

a. Alone at home.

b. With one or more Ralstonites at home.

c. In a Local Club of Ralstonites organized by you in your locality, as directed in the last pages of this volume.

d. As a teacher's course, in which you adopt the art as a profession.

e. At the college in Washington, where you may be trained to become a teacher, and licensed for that purpose.

A COLLEGE TRAINING.

There are probably more than five hundred thousand schools in America. In each school the Ralston Method of Physical Culture should be taught; and in many thousands it undoubtedly will be taught in the near future; for school after school is now adopting it. The Ralston method wins friends, for it produces in each pupil the reality of health, good form, grace and strength. We are so often requested to recommend some good teacher of physical culture and expression, that we believe any lady or gentleman who can teach both would command a much higher

salary than a regular school-teacher. In fact, we know this to be true, from the offers made by schools who are seeking teachers.

Any person who will take the trouble to inquire will find, in those places where the law makes the teaching of physical culture compulsory in the public schools, that a teacher who is prepared to instruct both in expression and physical culture will be preferred. It is to meet such a demand that Martyn College of Washington, D. C., presents, at a reasonably low rate of tuition, the most complete theoretical and practical course in these two arts to be obtained in any part of America. If, therefore, you contemplate becoming a teacher or would like to adopt this as a profession, it would be well to send to the college for their annual catalogue. The course in physical culture in classes, accompanied by music, lasts but three months; that in expression six months; the latter commences the last week in October every year; and, to enable both classes to graduate at one and the same time, the physical culture term begins the first of February and closes the first of May. These three months at Martyn College are known as the Ralston Term. Arrangements must be made in advance in order to enter the classes, as they may be full. The tuition fees are as follows: Three month's course in Physical Culture, February, March and April, any year, ten dollars; Certificate of Graduation, five dollars; Teacher's Course, forty dollars; License to Teach, ten dollars. An entrance fee of ten dollars is required in advance; but this is accepted in lieu of tuition. The total cost of all the fees is sixty-five dollars; but the least expense is ten dollars, and if this is paid as an entrance fee, no further sum is required. A Ralstonite of the tenth degree may save the forty dollars (but no other fees) charged for the teacher's course, by answering the one hundred questions at the end of this department. See the special notice at the beginning of the questions.

SUGGESTIONS FOR MUSIC.

It is true that the rythmical action of music compels the muscles to move, when otherwise the exertion is too great for most people. For this reason every exercise, great and small, in the Ralston Term (February, March and April) at Martyn College, is set to music; and, with their variations, more than one hundred airs are used in as many drill-movements.

Owing to the fact that most of the best tunes are copyrighted,

we are not permitted to print them; although any person may use them for drill purposes.

Every movement may be performed to a march time; some very slow, and some very fast. A waltz time played fast suits most of them, as it corresponds to the march. In others the slow waltz is more suitable. But for general drill the march is always applicable.

ONE HUNDRED EXAMINATION QUESTIONS.

The following interrogatories are intended to develop and fix a clear understanding of the theory and purposes of physical culture. Any person who can answer them correctly, or reasonably so, will save the forty dollars charged for the private course of physical culture, at Martyn College, as previously stated. The answers should be in writing; and should be forwarded to Martyn College by mail, and in no other way, accompanied by the fee of ten dollars as entrance fee to the Ralston Term. Before such saving can be allowed, the applicant must be a tenth degree Ralstonite, as the course of training, *Cultivation of the Chest*, is essential to a teacher of this art.

1. What is physical culture?
2. What are its benefits?
3. How does it differ from exercise?
4. How does it differ from work?
5. How does work differ from play?
6. By what process may a person who is tired from work, be refreshed by physical culture?
7. What is the result of non-exercise?
8. What injury is done by constant work without muscular exercise?
9. What effect has exercise on the muscles?
10. What effect has exercise on the flesh?
11. What relation has exercise to health?
12. What relation has food to exercise?
13. What is digestion?
14. What is the first law of digestion?
15. What is food-assimilation?
16. May the stomach dispose of food without digesting it?
17. How is it that some people get much nutriment and strength from the same food-values that furnish but little nutriment to others?

18. What kinds of food should be eaten by a person who is practicing physical culture?

19. Supposing a person who daily eats a large quantity of carbonaceous food, should not have strength enough to perform these exercises, what is the remedy?

20. How many bones are there in the body?

21. How many muscles?

22. What are the bones composed of?

23. What are the muscles composed of?

24. What are nerves?

25. What relation has exercise to the nerves?

26. How do bones grow?

27. How do they heal when broken?

28. What is the difference between the bones of youth and of age?

29. What is the difference between the bones of an inactive person and those of an athlete?

30. What relation has the condition of the skin to health?

31. What relation has exercise to the skin?

32. How is skin-disease affected by exercise?

33. What is scurf-skin?

34. What is scurvy and its cause?

35. What is the true skin?

36. What relation has exercise to perspiration?

37. What relation has perspiration to health?

38. What is the effect of a sudden checking of perspiration, or a sudden closing of the pores of the skin after exercise?

39. If you are teaching a class in physical culture for an hour, with frequent intervals of rest, and the usual overheating occurs, in what way will you protect the health of your pupils from colds and sudden checking of perspiration?

40. What is done by free perspiration?

41. What is exhaled by the lungs?

42. What is exhaled by the pores of the skin?

43. When is air impure?

44. When is pure air lacking in vitality?

45. How many cubic feet of pure air does each person require per hour, when not exercising?

46. How many more cubic feet when exercising?

47. Suppose a person while exercising consumes more air and

exhales more impurities than usual, and cannot get this extra amount, what will be the effect of exercising?

48. What is muscular-sense?

49. How are the muscles related?

50. How are they distinguished?

51. What are tendons?

52. How do the muscles act?

53. What is meant by being muscle-bound?

54. If your pupils are muscle-bound from incorrect methods of exercise, acquired before they come to you, what method will you pursue to discover and remedy it?

55. What do you say of teachers and others who claim that anything that is exercise, or even work, is proper physical culture?

56. What do you say of teachers who pretend to teach physical culture, who themselves are not examples of health and strength?

57. What do you say of teachers who have learned but one method; and, being ignorant of any other, defend their own even to the injury of pupils?

58. What is muscular tissue?

59. How is muscular tissue destroyed by excess of exercise with apparatus?

60. In what way is gymnasium practice the prolific cause of consumption?

61. Why is it that athletes, as a rule, break down or die, under forty years of age?

62. Why is it that athletes who indulge in excess of practice with apparatus, are troubled with skin diseases, and especially boils and carbuncles?

63. What law determines that non-exercise produces disease?

64. What law determines that excess of exercise produces disease?

65. What is muscular heat?

66. What is bodily heat?

67. What are the uses of heat in the body?

68. How does the body grow?

69. How is blood made?

70. How does it die?

71. Of what is it composed?

72. What is blood vitality?

73. How is blood distributed throughout the body?
74. What excites the blood to assimilate nutrition from the food?
75. What excites the blood to give up its nutrition to parts of the body?
76. What relation has a weak stomach to lack of exercise?
77. What is the liver, and what are its functions?
78. What is heart failure?
79. What effect has exercise in case of heart trouble?
80. What effect has violent exercise upon the blood vessels of the brain?
81. What are the functions of respiration?
82. How many respirations are there to the minute in sleep?
83. How many during the ordinary movements of the waking hours?
84. How many during healthful exercise?
85. How many during violent exercise?
86. What is "second breath"?
87. When does a person hold the breath at the healthful dictation of Nature?
88. When does respiration almost cease?
89. How is an air cell formed?
90. What is atrophy of muscles?
91. What is the result of rest?
92. What is relaxation?
93. What is devitalization?
94. What is co-ordination?
95. At what time should a person exercise?
96. How soon before eating?
97. How soon after eating?
98. How long at a time?
99. Why is it that some exercise gives an appetite and some does not?
100. Why does music inspire the muscles to throw off their lethargy?

The answers to these questions are exceedingly important. If given here seriatim they would take no root in the minds of those who studied them. They are all stated in this, or the preceding books of the Club; and, as every person should know them by heart, it is only a means of education to search and find the answers.

A GLANCE AT PHYSIOLOGY.

There are about two hundred bones in the body. The number varies with age, as some of them grow together.



FIG. 101.
Bones of the hand.

In Figure 101, we see the structure of the hand, showing how loosely the bones are held together. Were it not for the flesh they would fall apart. At each joint, special contrivances are furnished for moving the bones. A muscle acts upon a bone, and for this reason the latter must be strong, pliable and flexible. In early youth the bones are mere gelatine; but, as the body grows, the composition is both mineral and animal.



FIG. 102.
The bones of the arm.



FIG. 103.
Bones in the position of the arm when turned.

The bones have three uses, first, to furnish a frame or skeleton in and around which the body is constructed; second, to act with

the muscles in producing motion; third, to guard the organs of life from danger.

For speed and lightness in walking with the legs and in throwing with the arms, the bones are hollow and long; some, for great strength, are short and thick; for protection of the organs they are flat; for special uses others are of special shapes.

In Figure 102 are seen the bones that are used more than all the others of the body. They do but little, if any, good toward the general health of the body.

When proper exercise is taken, every bone in the body undergoes a constant change, owing to the presence of marrow, full of blood-vessels through which the blood circulates freely, taking out the old matter and putting in the new.

It is doubtful if even fairly good health is possible unless every bone is given some hard exercise to do each and every day of the year. If you have two hundred of these bones, you should compel them to perform daily, the most vigorous movements, for their own good as well as yours.

Figure 104 presents a valuable study of the manner in which the muscle of the arm lifts it; the amount of contraction being readily seen.

There are four hundred muscles, two for each bone; one to move it and the other to restore its former position.

Like ropes, the muscles are composed of very small fibres, in layers and bundles; there being nearly eleven thousand of these fibres to an inch. They act by flexion and extension. Flexion bends the joints, and extension straightens them. They are in pairs; one muscle or set being opposite to another. When a joint is bent by one, the other is used in straightening it. They act together if rigidity is sought, and alternately at other times. They are voluntary and involuntary. The former are controlled by the will; the latter are active independently of the will: as the heart,

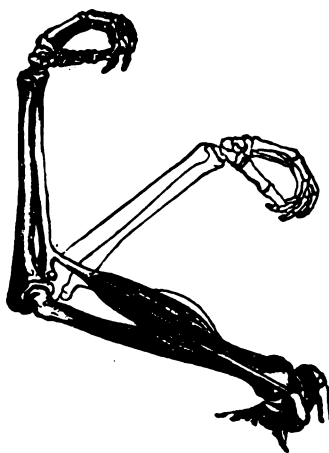


FIG. 104.
How the muscles act on the bones.

stomach, diaphragm and eye-lids. The tendons are strong, inelastic cords that connect the muscles with the bones; thereby giving delicacy and beauty to the shape of each part of the body.

In Figure 105, the muscular clothing of the bones of the arm is clearly seen. It will be noticed that the muscles are very large at the upper part of the figure; and, by branching, extend to every bone in the most interesting manner. From this we get an understanding of the complex clothing of the entire body.

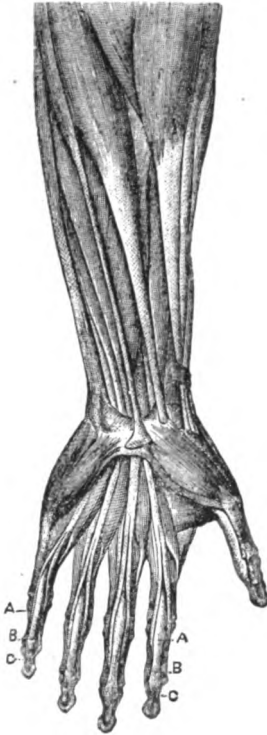


FIG. 105.

The skin is an active organ, which envelops the entire body; acting as a thin and tough covering, to protect the tender flesh. It is elastic and changes its shape with every movement of the body; it supplies itself with an oily moisture to give smoothness and fineness; it constantly throws off its own surface, or outer skin, in the form of scales, scurf, dandruff or "scarf-skin," and replaces this waste by new particles taken from the blood.

It is made in two layers; the outer covering, called the *cuticle* or *epidermis*, being nerveless and incapable of feeling pain, serves as a shield to the *cutis*, or true skin, which is very sensitive.

The cuticle is developed by exercise; as is seen in the thickness of the soles of the feet and palms of the hands when much used. The cutis, or true skin, lies under the cuticle, and is much thicker.

The cutis contains millions of sweat glands, through which the moisture of the body passes, carrying off the impurities; and serving to regulate the temperature of the body. The health of the skin is preserved by exercise, massage, proper proportions of food, and pure water taken internally and externally. Narcotics deaden the skin; and alcohol inflames it.

END OF SECOND DEPARTMENT.

THIRD DEPARTMENT.

PUBLIC SCHOOL EXERCISES.



ETWEEN work and play there is as much difference as between night and day. Some tell us that work is a task, a duty, and, therefore, not pleasant; but this is not true.

Play is a relief to the working muscles, by using them in a different way, or by relaxing them in associate use with other muscles. The letter carrier would not deem walking a species of play; but the boy who sawed wood as work would deem white-washing a fence the height of sport. It is change that pleases. The spirit of anticipation adds zest, and as long as it continues the muscles will respond to the demands made on them.

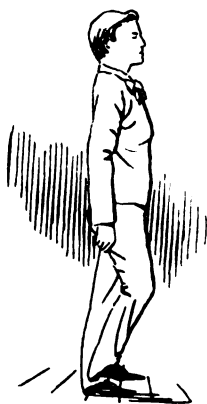


FIG. 106.
Treading exercise.

Recognizing the fact that two things are essential to healthful results in physical culture, zest and change, the following short system has been prepared for use in such schools as are not desirous of adopting the complete method contained in the preceding department of this volume.

There are six exercises, and they are called the short course in physical culture. They employ every muscle of the body in alternate use, by tax and relief.

FIRST MOVEMENT. In Figure 106 the treading exercise is given. It is a spirited and interesting action; being the foundation of the Indian war dance. It must be accompanied with music, or counting, or the clapping of hands to keep time. It is in three parts:

Part one: very quiet treading. The feet should not be lifted more than four or five inches, and the music, counting or clapping should be quiet.

Part two: loud treading. The feet must be lifted no higher than in part one; but the energy must be very much increased; the music, counting or clapping should be suddenly made louder. The change is quite spirited.

Part three: At a given signal from the teacher, if the floor space permits it, the treading should be turned into a walk; eight steps forward and eight backward without turning. The music should not stop, and the treading should go on, as soon as the pupils get back; allowing no break in the continuous rhythm of movement.

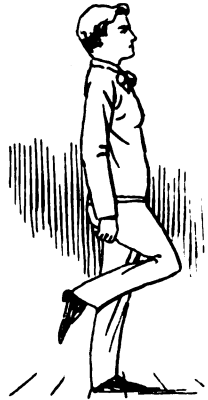


FIG. 107.
Stationary walking.

SECOND MOVEMENT. In Figure 107 the special exercise of walking in a stationary position is presented. This should be performed with the body in an erect and graceful attitude. It is not in any sense like the treading movement; for there the whole body is rigid; but in the stationary walking the feet are lifted high, and the entire weight comes down on the ball of each foot

in succession. This is to be accompanied in the same way as the treading action. On a given signal, the stationary walk becomes a stationary run; the music, counting or clapping being doubled in speed, the arms raised and the fists clinched.

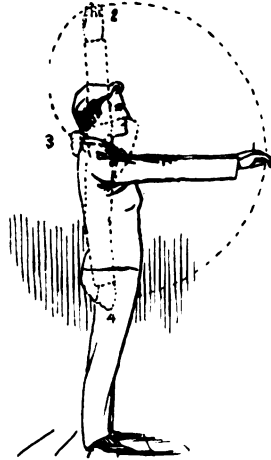


FIG. 108.
The semi-circle drill.

THIRD MOVEMENT. Figure 108 involves the hips, waist, chest and arms in a peculiar series of movements, ending in the law of speed. The strain on the waist is gentle, yet decided. There are four counts as follows: *one*, the full-extended arms are raised to a firm position in front of the body on a height with the shoulders; *two*, they are raised directly over the head as high as possible; *three*, they come down behind the neck to a solid rest; *four*, they traverse the entire distance back again in a large semi-circle; keeping them at full length all the way from two to four, and using the utmost speed. It is this rapidity that will enliven the nerves, muscles, lungs and blood; and great care should be taken to make the largest curve possible in the shortest time.

FOURTH MOVEMENT. Figure 109 shows only the beginning of a series of excellent muscle-exercises, calculated to employ the hands, arms, shoulders and upper chest. If you will carefully note the effect upon the shoulders and chest by the mere turning of the wrist, you will see that every outward turn opens the general chest, and every inward turn compacts it. The move-

ment is supposed to employ the arm in any altitude and in any direction. We will commence with a simple action.

For a preparatory position let the arms hang at the sides. On count *one*, raise the clinched fists to the shoulders; on count *two*, extend the clinched fists in front of the body, arms length, with palm side of fist upward; on count *three*, turn the fists completely over with an energetic action of the arm; on count *four*, turn them back again; on count *five*, return to chest, and repeat the direction for thirty-two counts. To change direction, let the counts be in series of four each, every first coming to the chest, and every second determining the direction to be taken. The following directions

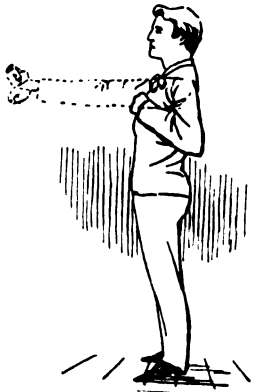


FIG. 109.
The spiral drill.

are possible: front, sides out, sides down, over head, oblique spread, sides parallel, obliques parallel. Another variation is to turn the arm or fist in the arm movement, instead of after, thus necessitating twice as many movements to the chest.

FIFTH MOVEMENT. In Figure 110 is seen the new clasp drill. It begins with the hands at the sides. On notice of the exercise, the hands are brought together, clasped in front at the chest. On the count *one*, the clasped hands are thrust energetically forward; on *two*, they are brought to the chest; on *three*, forward; on *four*, to the chest; and so on for thirty-two counts.

The movement is capable of every variation; some of which are as follows: out front and in to right shoulder, thirty-two times; out front, and in to left shoulder, thirty-two times; down front,

and to chest, thirty-two times ; up overhead, and to chest, thirty-two times ; out right, and to chest, thirty-two times ; out left, and to chest, thirty-two times ; up overhead and to down front, thirty-two times ; out left to out right, thirty-two times ; and many others.



FIG. 110.
The clasp drill.

The next variation is to change the weight with a slight step to suit the action of the arms. The clasp drill, accompanied by music, and performed by pupils in unison, is a very pretty sight.

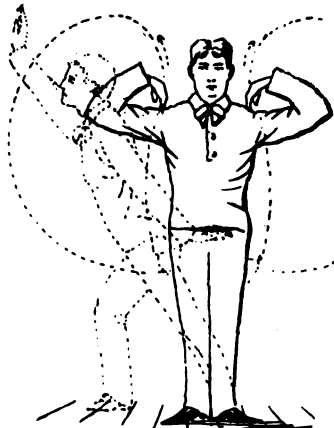


FIG. 111.
Display drill.

SIXTH MOVEMENT. In Figure 111 is presented the display drill, involving the whole body, and capable of many beautiful

variations. It is particularly pretty when given in costume. The preparatory position is taken with the hand at the side. On call the hands are raised, and the tips of the fingers rest lightly on the shoulders. The entire body is employed in the movement. The counts are one, two; *one* standing for an attitude, *two* for the position described above. An attitude consists of a large step and spread arms; a position consists of finger tips on the shoulders, and heels together.

Variation 1. Turn to right, take large step, right hand raised with palm perpendicular, and left hand lowered with palm horizontal; all on count *one*. On count *two*, come to position. Repeat sixteen times.

Variation 2. Reverse hands.

Variation 3. Attitude to right, both arms full length from the shoulder laterally, palms facing up.

Variation 4. Same to left.

THE ERECT POSITION.

Stand in a military position, heels together and toes pointing outward. Place the flat of the hands upon an imaginary low table in front of the body, so that the arms are straight and at an angle of about forty-five degrees with the body. Support all the weight upon the balls of the feet, and push down and upon this imaginary table, at the time pushing the top of the head upward and backward. Holding the general position of the body thus acquired, take all weight out of the arms, so that they will fall naturally at the side; then turn the body to the right, to the left, and to the front, without losing this position. The exercise should be performed as slowly as possible; haste will prevent the complicated adjustment of the many muscles which are brought into play in this position. Perform the exercise twice at the beginning of each lesson.

HOLDING THE BREATH.

Nearly every new-fledged teacher of breathing, voice-culture and exercises of the muscles, sees something radically wrong in the theory of *holding the breath*. During the last two years this method of stimulating the lungs and heart has been attacked and ridiculed by ignorant teachers; and the most scientific assault is the one referred to above. It would require too much time to set the statements right. Let us, therefore, examine the human body, as it is in *fact*, not what it seems to be in *theory*.

CROWDING THE AIR-CELLS.

It was an old exercise, in use for generations, to fill the lungs with air, hold the breath and pound the chest with the fists. The result of this was to overinflate the lungs, distend the air-cells and prevent their contraction. It was taught many years ago; and, while no case is on record of any physical injury being caused, it gave a false size to the chest and destroyed the full strength of the voice.

Air carries oxygen to the blood; the tiny veins which crowd around the air-cells absorb oxygen. The air does not in fact enter these cells on an ordinary inflation; it goes no farther than the bronchial tubes and passages; the most perfect breathing being unable to reach the air cells themselves. This fact is well known to all lung-specialists. The oxygen, by the law of diffusion of gases, leaves the air and, spreading in all directions wherever it can, *diffuses* or voluntarily enters the air-cells. The oxygen is absorbed by the blood through the walls of its veins, as blotting paper absorbs water. By the same process in exchange the blood gives up carbon dioxide; a gas fatal to life and fire, a heavy air, which is capable of being reduced to liquid and even solid form by intense cold. Breathing, therefore, is a medium for conveying oxygen into the lungs and carbon-dioxide out of the lungs. The exchange takes place *in* the cells, but the air itself does not enter the cells nor go to them in ordinary breathing.

We believe in holding the breath a few seconds only at a time—say long enough to count five or ten—a few times every hour; and our reasons are as follows:

1. It does not stop the heart's action, nor fill the heart with blood as often stated; nor fill the lungs with blood; nor does it impede or hinder the circulation. It does nothing in fact unusual. It simply holds in readiness for this exchange of gases a fixed amount of air.

2. If the breath is held for forty-five seconds all the oxygen would not be taken from it. Divers have often held the breath for four minutes. We do not approve of any practice that teaches the holding of the breath longer than forty-five seconds; and even then not more often than once a day, and only in gaining breath-control for voice culture.

3. Holding the breath for five seconds once every five minutes achieves three very ordinary benefits: it strengthens the valves

and vessels of the heart; it forces the air closer to the blood, aiding in its exchange of gases; it brings an active pressure to bear on all diseased, weak, unused or inflamed portions of the lungs and air passages.

4. All scientists know that oxygen carbonizes the tissues; and that, whenever and wherever carbon and oxygen meet in the lungs, a fire ensues, as real as in the open grate or furnace. This heat keeps the blood at its even temperature, much hotter than an average hot summer day, simply because the surplus heat is removed by the perspiration at the pores, and the outgoing air. A dog does not perspire, and, when overheated, pants or respires rapidly to get rid of this surplus heat. The disease germs, or bacilli of consumption, are quickly destroyed by this carbonizing in the lungs. In other words, whenever oxygen (from the air) and carbon (from the blood) meet in the lungs, a fire ensues which is fatal to disease germs. The tubercles of the lungs are burnt off or destroyed by the act of carbonizing, where carbon and oxygen meet.

5. But ordinary inhalation does not reach the lungs, and scarcely enters the upper third at all; whereas, holding the breath forces the oxygen to the remotest parts. Still the ignorant teachers say it is foolish and silly to hold the breath.

WHAT DOES NATURE SAY?

1. All agree that exercise is good and necessary for the health, particularly for the lungs and heart; yet too much or too hard exercise will cause heart disease and destroy the lungs. It is *excess* that injures and *moderation* that helps.

2. Let us observe what Nature does in regard to holding the breath. The following facts are universal among all people.

a. In running a short distance the breath is unconsciously held.

b. In lifting, striking, jumping, pulling, pushing, or making any exertion, it is not only natural to hold the breath, but no human being is exempt from the habit. Yet all these exercises are conducive to health, if not overdone. I doubt if any person is able to exert the strength of the body and breathe at the same time, except when the effort is continuous and prolonged.

c. All animals, as well as human beings, yawn and stretch, and the habit is a good one; but, in doing so, it is necessary to

inhale and hold the breath for five or ten seconds. So gaping is a demand of Nature for more air in the extremities of the lungs, and is accompanied by holding the breath to force the air along.

d. Let a child's attention be absorbed and it will sit with held breath for half a minute. The same is true during an address or entertainment; all sit "with bated breath." In the awful intensity of a great crisis at a play, I have observed that every man and woman within range of my observation has held the breath more than a minute—some three minutes—and when the suspense was over there came the "sigh of relief." Every sigh is the sudden escape of air that has been held.

e. In writing an address on an envelope, everybody holds the breath until it is finished; so in writing a letter, the breath is held for long periods, ten or twenty, or even forty seconds, until the lungs demand air. All acts that absorb the attention hold the breath. Even hard thinkers hold the breath often a minute at a time. Indeed I doubt if any living being exists, except in sound sleep, that does not hold the breath a hundred times a day.

We do not believe in it as an exercise, except with due precautions and supplementary movements; but there must be somewhere in Nature a cure for every ailment of the body, without the use of drugs, and here is the law of life.

END OF THIRD DEPARTMENT.

FOURTH DEPARTMENT.

THE NINE GREAT LAWS OF NATURE

DESIGNED BY THE CREATOR FOR THE CURE OF DISEASE: AND AS
SAFEGUARDS AGAINST ILLNESS, AND, UNDER CERTAIN
CONDITIONS, POSSIBLY DEATH.

The exercises which carry these laws into effect are given under the following heads:

1. The First Law: OXYGEN.
2. The Second Law: GLAME.
3. The Third Law: MAGNETISM.
4. The Fourth Law: HEAT.
5. The Fifth Law: COLD.
6. The Sixth Law: GRAVITY.
7. The Seventh Law: MOTION.
8. The Eighth Law: ENERGY.
9. The Ninth Law: SPEED.

That the importance of these laws has never before been recognized is due chiefly to a lack of investigation into the first great causes of life. Physicians and scientists devote all their time to the discovery of disease and its origin, and then seek to destroy the disease by chemical agencies. That their success has been limited is seen in the fact that life and health are in more peril to-day from the attacks of disease than two thousand years ago. The intelligent man or woman knows more of health than the scientific doctor, and outlives him. Intelligence discerns between the profound microscopical discoveries of great physicians and their *practical application to the cure of disease*. While the knowledge of germs and tubercles, and bacilli is profounder than ever before, people are dying just as fast, and quacks are thriving as much as ever on the sale of patent drugs which break down the battlements of the body.

If medicines ever offer temporary relief (and they never cure permanently) such relief must come through the agency of one or more of the Nine Natural Laws. We assert and are prepared to prove that no disease can be cured or checked except under these laws. They are Nature's first, last, and only laws of life and health. Through the operation of these laws we obtain life, by their aid

we increase life; and it would be absurd to suppose that disease could be cured by any agency foreign to the sources of health.

There are three stages in the life of every experienced physician: first, the anticipation of a successful practice, when hope is bright in proportion to the distance of that practice; second, when in his early career some human life is staked upon the ignorance or knowledge that he can impart to his diagnosis; third, after many years, when his long list of patients are slumbering in the fat graveyard whose population is largely indebted to him.

The best of physicians honestly admit the difficulties that stand as barriers to their science of cure; and no men criticize the medical profession more earnestly and severely than the doctors themselves. We reproduce from a magazine published in a distant state, the following opinions of able physicians of high standing:

John Mason Good, M.D., F. R. S., says: "The science of medicine is a barbarous jargon."

Prof. Valentine Mott, the great surgeon says: "Of all sciences, medicine is the most uncertain."

Dr. Marshall Hall, F. R. S., says: "Thousands are annually slaughtered in the quiet sick room."

Sir Astley Cooper, the famous English surgeon, says: "The science of medicine is founded on conjecture, and improved by murder."

Dr. Hufeland, a great German physician, says: "The greatest mortality of any of the professions is that of the doctors themselves."

Dr. Abercrombie, Fellow of the Royal College of Physicians, of Edinburgh, says: "Medicine has been called by philosophers the art of conjecturing, the science of guessing."

Dr. Benj. Rush says: "The art of medicine is like an unroofed temple—uncovered at the top and cracked at the foundation."

Dr. Abernethy, of London, says: "There has been a great increase of medical men of late, but upon my life, diseases have increased in proportion."

Dr. Jacob Bigelow, formerly president of the Massachusetts Medical Society, says: "The premature death of medical men brings with it the humiliating conclusion, that medicine is still an ineffectual speculation."

Dr. Evans, Fellow of the Royal College, London, says: "The

popular medical system is a most uncertain and unsatisfactory system. It has neither philosophy nor common-sense to recommend it to confidence."

Dr. Marshall Hall, the distinguished English physiologist, says: "Let us no longer wonder at the lamentable want of success which marks our practice, when there is scarcely a sound physiological principle among us."

Prof. Gregory, of the Edinburgh Medical College, to his medical class, said: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Mason Good says: "My experience with *materia medica* has proved it the baseless fabric of a dream, its theory pernicious, and the way out of it the only interesting passage it contains."

Dr. Coggswell, Boston, says: "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."

Dr. Alex. M. Ross, F. R. S. L., England, says: "The medical practice of to-day has no more foundation in science, in philosophy, or common sense, than it had one hundred years ago. It is based on conjecture and improved by sad blunders, often hidden by death."

Dr. Majendie says: "Gentlemen, medicine is a great humbug. I know it is called science. Science indeed! it is nothing like science. Doctors are merely empirics when they are not charlatans. We are as ignorant as man can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honor to attend my lectures, and I must tell you now frankly in the beginning that I know nothing in the world about medicine, and I don't know anybody who does know anything about it.

. . . You tell me doctors cure people. I grant you people are cured, but how are they cured? Nature does a great deal; imagination does a great deal; doctors—little when they don't do any harm. Let me tell you what I did when I was a physician at Hotel Dieu. Some three or four thousand patients passed through my hands every year. I divided the patients into two classes; with one I followed the dispensary and gave the usual medicines without having the least idea why or wherefore; to the others I gave bread pills and colored waters, without, of course, letting them

know anything about it, and occasionally I would create a third division, to whom I gave nothing whatever. These last would fret a good deal; they would feel they were neglected; (sick people always feel they are neglected unless they are well drugged) and they would irritate themselves until they got really sick, but Nature invariably came to the rescue, and *all the third class got well*. There was but little mortality among those who received the bread pills and colored water, but the mortality was greatest among those who were carefully drugged according to the dispensary."

The famous Dr. John C. Gunn, in his great treatise (page 34), says: "And I now give you my opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, chemist, or druggist on the face of the earth, there would be less sickness and less mortality than now takes place."

The foregoing opinions are of doctors, and all admittedly great physicians. They are not attacks on the medical profession nor criticisms of prejudiced minds, but open, frank, honest opinions concurred in by the experienced portion of all physicians of to-day.

We pity you if you are not well, and are counting on health solely through medicines. We congratulate you if you live in a community whose ablest physician believes in medicine only in a crisis as a last resort, and who practices by the Ralston Books. There are hundreds upon hundreds who do this. The skillful and experienced physicians are friends of Ralstonism. We permit no Ralstonites to buy patent medicines; and we insist upon their calling physicians when seriously ill; but we show the way to avoid such illness by following Nature's Nine Laws.

THE FIRST LAW: OXYGEN.

Without oxygen fire cannot burn, and life dies. It is obtained from food, air and water. A person who follows the general directions given in the chapters on food in the first volume of the Health Club, will obtain sufficient oxygen from that source.

Water is essential to daily life; but few persons understand its importance. By its movements on the earth all the great processes of larger Nature are possible. Heat causes the water in the form of vapors to rise from the ocean; the winds waft the vapors landward; cold condenses them into clouds and raindrops; gravity

brings the raindrops down upon the mountains, plains and valleys, and onward in rivers to the ocean, whence they rise again; and all the while the land and all its life have used the ever moving fluid and given it upward to the clouds. Moving water is the mechanism of life. It cleanses the body in and out; gives opportunity for the operation of all its functions; and carries off waste matter and impurities, while carrying on life.

We do not drink water enough; pure, clean, cold water. For instance, a man who had skin eruptions and had tried in every way to cure them, even to the proper reduction of carbonaceous food, was found to have no thirst for water except while eating. Under the Ralston directions he cured the skin disease. These are as follows:

Every person should drink a glass or half glass of water immediately on arising in the morning, and on waking up from any sleep during the day. Hot water, as hot as can be taken without burning, is best for sluggish livers. A few drops of lemon juice will be beneficial if relished. The first drink of the morning, or after any sleep, should be unmixed; except as just stated. Tea, coffee, milk, beer or other liquor, will not only fail to accomplish the good desired, but will also do considerable harm.

Just before retiring for the night, or taking a sleep during the day, a glass of cold water is highly beneficial.

A heavy dinner should commence with hot soup. People may drink all they please while eating, if the stomach is not crowded. The old theory is the reverse of this.

Oxygen from food is best taken in four or more light meals daily than in two or three heavy meals. A stomach long empty becomes weak and incapable of digestion; and makes the body a prey to contagious diseases, as well as to the dreaded neuralgia. Exercising on an empty stomach in a pure atmosphere may be all right for a short time; but a bite of crackers and cheese is safer. No person should go out in the early morning or in the night air without food in the stomach. The old theory that the stomach should have rest is not borne out by experience. Of course no person should eat after a sufficient supply has been taken; but it is clearly established that the stomach can work twenty-four hours daily for an indefinite time, if no more than the proper amount of food is consumed. The action of the stomach is automatic, or involuntary, like that of the heart and diaphragm, and conse-

quently never grows fatigued from constant use. Rest weakens the stomach as it does the body. Use strengthens it.

Good health may be preserved in the following habits of eating and drinking, subject to the Four Cardinal Points of Health:

On arising take the "Morning Exercise," as given in the Book of Inside Membership. If breakfast will not be ready for an hour or more take a glass of milk and one cracker; or a bit of cheese, two crackers and some fruit. If hungry between meals take some lunch, or a slice of graham bread and butter and a very small piece of cheese. Take three regular meals daily and as many lunches as you crave, but never take cake, pastry or confectionery on an empty stomach. Just before retiring, take a slight lunch followed by a glass of water. If coffee, tea, beer, liquor, or other *poisons* are to be taken into the system, always delay this folly until eating a full meal in which mashed potatoes are first heartily eaten.

Air contains oxygen of such ease of acquirement that the effect of full breathing is readily seen in every part of the body. Stagnant air is devoid of good GLAME. Moving air upon which the sun has shone in the summer,—or is shining in the winter,—is full of GLAME. However, if such air is not available, obtain the oxygen wherever you are. Full; deep, inaudible respiration while exercising, will bring good results. For this purpose, the course of training in Physical Culture, which appears in the present book, is especially valuable. The most important work on the subject of acquiring health through oxygen is *Cultivation of the Chest*, the tenth degree book of this Club.

Whatever else you do, never take artificial oxygen. Physicians who are honest often recommend it; and have it on tap, stored away in large tanks, from which it is breathed. It is deorganized oxygen and lacks GLAME; its use develops weak lungs. Nature keeps her oxygen, in a proper mixture with nitrogen, ready for use in a natural way. The trouble is, people do not breathe enough pure air. Surprising as it may seem, the majority of humanity require fully *five times as much air as they breathe daily*. What are you going to do? Do you want health? Get air. Get it pure. Get it by exercise. Get it with GLAME. Devote a part of Ralston Day to out-door pleasures, and get the benefits of pure air.

THE SECOND LAW: GLAME.

So much has been written on this subject in the General Membership Book of the Ralston Health Club, that we need advance but two special methods of acquiring GLAME; although the many uses of this agent in cure of special diseases, will be found in the present volume. Experiments show that pure red pepper, known as cayenne pepper, contains a large abundance of concentrated GLAME. Its use in destroying the germs of La Grippe, Malaria, Cholera, and other contagious diseases, shows its wonderful power. Much will be said of this in subsequent pages.

RAIN.

There is sun above the clouds. The rolling vapors draw the purest GLAME from the highest atmosphere,—from the pure sunlight itself,—and bring it to earth. Vapor that rises from the salt ocean or the filthy sewerage is pure water. Nature's distillery operates to raise the pure only to the sky. Every particle of vapor that floats upward is a tiny drop of water carried by the heat and warmth of sunlight, and, even if it falls at night, it has sailed in the sky by day, where sunlight has charged it with GLAME.

Walking or exercising during a gentle shower of rain or fall of snow, if the wind is not too strong or cold, is sure to redden the cheeks, soften the skin, and invigorate the lungs and general system. Great precautions should be taken not to get the body wet. The Ralston wet weather dress is any water-proof covering for the feet, head and body; and the method of getting GLAME from the air during a rain has already been stated. Let us avoid disputing this claim of health, until it is tried. Persons who have caught cold, or whose friends have died from exposure to dampness, will persuade themselves that it is foolish to seek health in the rain. *The facts are too plain and the benefits too decided to be a question of dispute.* Try it, and keep the feet, limbs and body dry. The air is never so pure, and the ozone and GLAME never so abundant, as during falling rain.

THE THIRD LAW: MAGNETISM.

From oxygen to GLAME, and from GLAME to Magnetism is a natural order of progress. Nerve power may be made so decided that all the functions of the body will be in such a harmony of

strength that disease can no longer retain a foothold. We have seen persons of feeble constitution, whom medicines only made worse, take a new lease of life by practicing the exercises of natural magnetism, which are found in the twentieth degree book, called *Cultivation of Personal Magnetism*.

There is no doubt that Natural Magnetism may be acquired. By simple chemicals, by friction or mechanism, men get electricity from the air and objects about them. Why cannot the body generate electricity in itself by similar laws? It has been proved not only possible, but also a matter of every day occurrence. Magnetism is but the *use* of electricity.

We warn all Ralstonites and all other persons to avoid taking mechanical or chemical electricity from apparatus. It is injurious to the acids of the body. All magnetism must be *natural*, and this can only be generated *in* the body, and by the processes of the body. Thousands of people have purchased so-called electrical apparatus to wear in belts, or to apply in other ways; not knowing that such electricity, if ever developed, travels on the surface of the body. Any benefits so received are due to the imagination, which some people call faith-curing. Such faith is short-lived. Never take artificial magnetism or electricity. As soon as you reach the Twentieth Ralston Degree you will be entitled to the Four Dollar Book on Magnetism, free.

Magnetism is so closely connected with glame, and consequently with vitality and health, that our health is always dependent upon our electrical condition. The sooner we realize that the human body is but a complicated electrical battery, the more speedily will we acquire a secure hold on health. The difference between human electricity and human magnetism is one of relationship; the former is the subtle fluid or power, the latter is a species of its activity. There are hundreds and even thousands of facts known and experiments made concerning human electricity and magnetism; so many indeed that large works are published on these subjects exclusively. If you wish to take up the matter for deep investigation you will find the books in the Ralston degrees devoted especially to every phase of it. The most practical work on human electricity is the twentieth degree book, *Cultivation of Personal Magnetism*; but even this is dependent upon the new tenth degree book, *Cultivation of the Chest*, for it is in the chest that we find the seat of life.

Health, vitality and human electricity are co-related, if not in part identical. To test this, wet the feet, and keep them damp for an hour after. Moisture of the skin, when surrounded by moist clothing and a damp atmosphere, will furnish a complete conductor of electricity; and the nerves, deprived of their vital force, will soon be crying for life. Thus neuralgia is induced; and thus all colds begin. Three things are required: damp air, damp clothing and a damp skin. If any object that is a non-conductor of electricity can be placed between the body and the damp clothing and air, the vitality is said to be insulated.

Much is said in the new seventh edition of *Inside Membership* on the subject of insulating the body; and you should read and study all the propositions there laid down. The promise was made to show by pictures what is meant by ralstonettes, as insulators; and this promise is now redeemed. The degree of insulation is also discussed in the book of *Inside Membership*; silk being preferred, silk and wool mixed being next, and wool the third choice.

All ralstonettes should be made at home, or at least in your locality. A very fair paying industry could be started in the home manufacture of this most needed of all articles of clothing.



FIG. 112.

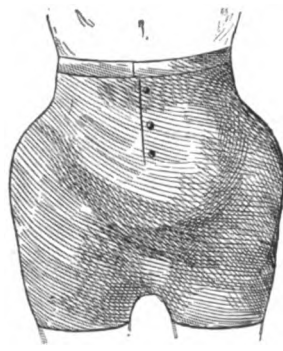


FIG. 113.

In Figures 112 and 113 are seen two shapes of the hip-ralstonettes. They protect the body in the part that always needs the heavier or the finer grades of clothing. In fact a person who was protected by wool even would never be in danger of taking cold either in the kidneys or lower abdomen. This locality is the seat of loss of electricity; but is only one of the vital exposures.

A cold is most easily caught through damp feet; for by their connection with the ground, which is almost always moist, a perfect conductor of loss is established. The red disks of the blood change their condition and the plasma floods the system in the form of impure mucus.

In Figure 114 is seen a foot-ralstonette. It may or may not be supplemented by a band around the ankle. From clear results of experiments it is established beyond a doubt that vitality and health are preserved in such simple ways as these. The vital exposures of the body, the hip, feet, chest and wrists, should be specially protected; and it would be both foolish and expensive to load the entire body with clothing that could apply only to the vital parts. The fact really is that modern dress does not protect these vital exposures; there is not sufficient

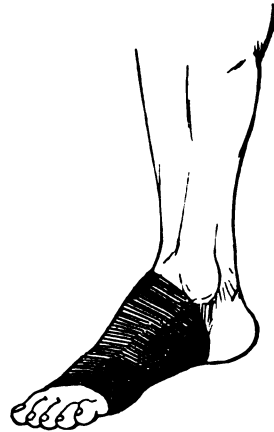


FIG. 114.

relative clothing about the shoulders, even when the body is over-clothed; and the same is generally true as to the abdomen and kidneys, the wrists and feet. Thin shoes are the rule, and colds, consumption and fatal pneumonia

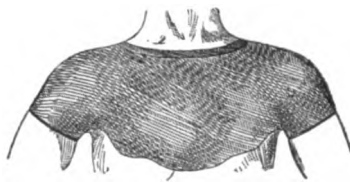


FIG. 115.

are easily traceable to these indiscretions. In Figure 115 the best of all protectors is shown. Being of silk, it is equal to a thousand galvanic or electrical appliances, for it holds in and saves the real native vitality.

In Figure 116 the wrist-ralstonette is shown. The wrists are always exposed and are sources of vital loss. To show how closely they are connected with the heat of the blood, pour cold

water over them in summer, and you will find that the body will soon cool off. So, if the clothing of the day or night is fully

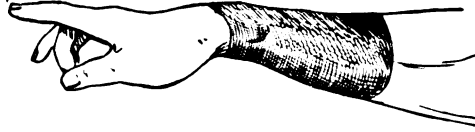


FIG. 116.

heavy enough for protection and the top of the spinal column or the upper front chest is not covered the whole body will shiver very soon.

THE FOURTH LAW: HEAT.

It is difficult to say why so many essentials of life are required by Nature; yet the withdrawal of any one means disease and death. Water to move and heat to make it move — this is the story of the world. The tendency of heat is upward. Every particle of vegetation that rises to find its place in the plant or tree is carried upward in a drop of water; but this drop would never start if heat were not in it.

The human body is a furnace of heat chemically burning. The blood's temperature is placed at 98° when normal. How hot this is can be realized when the atmosphere in the room, or on a shady street, registers 98° or even less. The rise of a single degree of temperature in the body is exceedingly uncomfortable; while a few degrees rise will bring death.

Warmth always moves toward cold.

This law is inevitable.

The body generates its heat in its centre; but in order to draw this heat to the surface the latter must be colder than the body. This is so. If the air at the surface is as warm as at the centre there can be no outward movement of heat from the centre to the surface; hence life must be retarded. This is true not only in theory but in practice. That life is the most vigorous where the contrast between the temperature of the body and its surrounding atmosphere is the greatest.

To seek this contrast is the duty of every Ralstonite.

The application of heat to the surface of the body is injurious, except in the case of a crisis in disease; or unless the skin needs

cleaning. Hot rooms in winter, the hot sun in summer, toasting the feet, and other ways of surface heating are in direct violation of this great law of Nature. With a proper balance of food, with an intelligent code of Physical Culture, with a cold, crisp atmosphere in which to exercise—these are the means of filling a Ralstonite's heart with joy. A body whose surface has been weakened by long exposure to warmth will catch cold if inactive while in a cold atmosphere; therefore, care should be taken to avoid danger, until the health has become vigorous. A person who catches a cough by being in the cold air, or who takes a rain bath with unpleasant results, will discard both forever, and advocate hot rooms and dry, consumptive atmosphere. The denser the ignorance of people the more decidedly they reject the best things in Nature; especially if something has happened to impress them unfavorably.

THE FIFTH LAW: COLD.

This has been principally stated in the preceding Law; but its application will appear in the cure of special diseases.

Cultivate cold weather, cold water and warm centres. The cold should be outward and the warmth inward. Ice water and ice cream are good when there is a fever within; and cracked ice when the stomach is out of order. Thus in cases of sea-sickness, nausea and biliousness the swallowing of small bits of cracked ice will give relief. Sudden application of cold water or chilling air may produce death. Shocks must be avoided; yet a valuable principle is found here.

To place the hand, or foot, or any portion of the warm surface of the person, in contact with a very cold substance, as a piece of ice, instantaneously causes an expansion of the ribs and a depression of the diaphragm, and consequently an *unusually profound inspiration, which is involuntarily continued till the heat that is thus lost is fully restored.* The heat of the body, or of any part, may for a short period be depressed without injury, because it requires *time* for the physiological changes now described to complete their effects upon the economy. No artificial supply of heat is required in order healthfully to maintain the bodily temperature; and when, by our fine civilized modes of life we depress the heat-producing operations of the body, we must remember that at the same time we are impairing the respiratory acts, and are doing our-

selves more or less harm in proportion to the extent of our misbehavior in this respect. The respiratory stimulus being less, respiration is consequently diminished, and then results a retention of the materials that should be excluded from the system through this agency. Such materials are not completely reduced to carbonic acid water and urea, but the process is arrested at an intermediate point, and the state popularly termed *biliousness*, which implies the presence in the blood of the proximate elements of bile, inevitably succeeds, unless the person so exposed becomes very cautious as to his diet. The symptom or the form of disease styled "a cold" can never occur except in the condition of the system above described. But it further requires that the body shall give up its heat under conditions which do not produce a corresponding increase of respiration. In this case, the blood, loaded with the materials to be discharged from the system, fills the capillaries of the respiratory membranes, and not meeting with the requisite oxygen, is necessarily retained, causing congestion of the membranes in question, and those other very unpleasant and annoying consequences familiar to every one. A prolonged exposure to a cold atmosphere would, in all of these cases, render the respiratory effect more profound and efficient, complete the physico-chemical change designed and commenced, but now incomplete, and would effectually prevent the occurrence of the symptom in question. The disease is called *a cold*, from the popular fancy that low temperature is the cause of it, while the truth is, no means are so effectual as this for its cure; for by cold, just those physiological effects are secured which are required to relieve the system of the injurious cause.

THE SIXTH LAW: GRAVITY.

If the air had no weight, heat could not rise, the winds would not blow, the rain would not fall and life could not exist. Take away this law and no plant would rise out of the ground. That the heavier falls make it possible for the lighter to rise. This re-adjustment of matter is the motion of life. Life is a constant effort against gravity, and that vitality is the best which employs this law. The body should not be recumbent, nor any of its organs. Gravity constantly draws the chest frame down to a recumbent position. The present law requires an unceasing effort to hold the chest up against the tendency of gravity.

This is a most beneficial practice. It is effort and activity. The vital organs, the heart, liver and stomach are carried far too low by all persons. For the remedy for this see the School of Physical Culture in the present book. Gravity causes us to sit too much, to lie around in lazy positions, to half lounge when at home, and to avoid walking and standing. These lead to inactivity and ill-health. To keep in health it is necessary to constantly counteract the tendency of gravity.

THE SEVENTH LAW: MOTION.

Too much sleep, and too much inactivity produce disease. Rest should follow effort at short intervals. The best sleep is one hour in the day and seven hours at night. Old persons and invalids may take more. Two periods of sleep in the twenty-four hours are better than one. During exercise or work a brief rest of a minute at a time should be taken every now and then, the frequency depending on the vigor of the exercise.

With these exceptions there should be a constant activity either mental or physical.

This involves outward activity.

Inward motion is equally necessary. This wonderful method of curing disease is one of the most remarkable health systems ever put into practical operation. It will be found elaborately described in the Book of Inside Membership of this Club; but its uses will appear in the present book, whenever applicable in the cure of disease.

The whole systems of Massage and Physical Culture, although included in this law, will be found stated in separate departments, as great importance is attached to them.

Nature intends to make us active. Insects by day and by night, the brightness of the sun, the noise of storms, and the beauties and dangers of surrounding life all tend to keep us active. We live only in proportion as we keep in motion. Repose is decay. Inactive people are out of life, and may be counted as mental and physical drones. They are useless to themselves, to their friends, to the world at large and to their God. The man or woman who can at night sum up the greatest day's activity of mind and body, with the least wear and tear upon the nervous system or moral character, has lived the most that day. Sitting still and any

means of rest are good and necessary ; but carried beyond the line of rest, they grow rapidly into languor. Laziness grows on people as rapidly as a falling body accumulates speed. Ennui is a disease.

THE EIGHTH LAW: ENERGY.

Once when watching the class drill of a high school during the physical culture session, we were impressed with the ease and delicacy of each movement. There was no life, no energy, nothing but ease and delicacy of motion. Tired they came to their places ; tired they sat down again after the "invigorating" drill was over. One movement charged with energy would have made a vast difference ; and had the whole drill been imbued with a firm grasp of the hand upon itself and a determination in the exercises to fire them with life, the result would have been a surprise. Instead of being tired out by empty and senseless efforts, the pupils would have been refreshed and rested. Energy is both refreshing and recuperating. Why is it so?

There are great batteries of vitality stored away in the ganglionic cells ; their contents are not let loose in the body until aroused by *energy*. The languid motion does not affect them. But once let the spirit of the man be touched and the whole being is charged with a new power,—a life that drives weariness away, and imparts refreshing vitality. The languid walk tires ; the energetic walk rests. Work is wearying if the energy that enthusiasm inspires be lacking. Languid play is equally dull and tiresome.

THE NINTH LAW: SPEED.

Energy may and should be trained to accompany slow movements.

The present law of Speed is intended only as a cure ; and not as an exercise. There are some diseases that yield to no other treatment. How the law of Speed was discovered and what it implies cannot be discussed here. Such mysterious purposes of Nature are explained fully in "*Our Existences*."

Yet Nature exhibits to us the terrific speed in the lightning and the light that traverses immense distances with inconceivable rapidity.

You are required to learn the speed of movements, not as an

exercise, but as an acquisition. Do not use speed in the physical culture practice. *Energy* is there required.

Speed must be very great or its value is lost. A fast or even rapid movement is not enough. The speed should be excessive. It is hard to acquire, and comes only after months of practice. It is best performed by clinching the fists, filling the lungs, holding the breath, and moving the fists toward the shoulders from every possible direction with a degree of speed so great that the eye can hardly follow. Sleight-of-hand performers have a speed of movement in the hands faster than the eye of others can detect. Combined with energy, this exercise impels the blood throughout the body in even circulation, and scatters the blood that stagnates in the brain. It fact, a headache that it will not cure, must be due to a lack of the proper proportions of food in the body.

THE NINE GREAT LAWS OF NATURE

herein described, will play an important part in the special cure of diseases in the departments of this book; but that the foremost of these laws is GLAME, may be seen from the following remarks:

Hubert Kingsley says:

"The far-reaching results of so quiet and yet so tremendous a force as GLAME, may be seen in the lives of the men and women who have the mental acumen to understand what is meant by it. The Ralston theory is that every person may acquire it; but, if so much be true, it is yet a fact that all do not acquire it who may. In every ten who seek to know the power, one fails in the experiments. I very much doubt if a person who is mentally nervous may obtain GLAME, at least, not until his mind is settled."

In the magnificent science of *Higher Magnetism* we analyze glame, and show conclusively the origin of the power; even going so far as to trace its movements in Atomic life, until it reaches the brain of man. In order to encourage our Ralston Members who are striving to reach the *Twentieth Degree*, and thereby obtain free the great emolument, "*The Cultivation of Personal Magnetism*," we will state that, during the past ten years, thousands of the most influential persons in America have studied its pages, tried its many peculiarly fascinating experiments, and put its rules into practice.

We are not speaking of hypnotism or mesmerism, as it is sometimes called. That is the power to put to sleep, to deaden the normal senses, to throw into a trance; while magnetism is the exact opposite, it is the power to awaken yourself and others, to throw off the trance state, to impart life to those around you, to enliven, to thrill, to be strong, and to rise to a plane of equality with the greatneses of life.

WHY ALL PERSONS SHOULD CULTIVATE MAGNETISM.

There are some clearly defined reasons why every boy and girl, and every man and woman should cultivate the energies that are latent in their bodies; and these reasons we will briefly state:

1. There is an influence unconsciously exerted in every association of life; and some person is its victim, in large or small degree. The meaning of this is fully understood by everybody.

2. Without knowing it, some rights or advantages are daily sacrificed to others, and the sum total is an unsuccessful life. This could not occur if the energies of the body were marshalled under proper control.

3. The strongest of all reasons is the fact that from ninety-three to ninety-seven per cent of all people possess more or less of that hypnotizing power which, while it rarely ever steals our faculties, nevertheless deadens our full powers of self-assertion. This will be easily proved by the citation of familiar instances noted in the books. To be left unarmed against any influence is unsafe, especially in this age.

4. Temptation comes to all, and all yield sooner or later to it.

5. The power of defeating all hypnotic attempts to control you, is in itself worthy of acquisition.

6. The ability not only to defend self against the influence of others, but also to exert an affirmative control over others, is the most important acquisition in life.

HUMANITY'S PLACE IN NATURE.

A human being is a mass of intelligent matter with two natures: first, controllant; second, controlled. Whatever may have been the mental condition of that primitive perfect race represented by Adam, the man of to-day lives in his second nature. It is well to consider the two in their relations to each other.

Second Nature.—A human being is controlled by all the circumstances of life. The following are instances of this fact :

1. Good news makes him happy ; bad news, unhappy.
2. If his friends desert him, he is gloomy.
3. Gossip, scandal and libel depress him.
4. Losses and gains affect him.
5. Victory and defeat are strong factors in his life.
6. All the occurrences of the week affect his health.
7. He worships a hero, applauds genius, stands in awe of the great, is proud of being addressed kindly by his superior, and is led by the solicitations of others.
8. His body is a prey to disease.

In these and many other respects man is a controlled being. If he denies their influences, or defies them recklessly, he the sooner succumbs to them : as the hero of a State who drank the purest of American beers, and died of Bright's disease while bravely arguing that the drink was advantageous to his health.

First Nature.—The controllant power is, as an almost universal rule, dormant in humanity. It is perfectly possible for a man to shape any circumstance that he pleases ; and it is perfectly improbable that he will.

What this *first nature* is would require a book to describe ; and, in *Higher Magnetism*, we have tried in a humble way to make it clear. For the purposes of the present book on health, we will state a few principles that may throw some light on the drift of life.

1. Take life as it comes until you are able to control some of its circumstances. Do not worry, fret, or become irritable. Against that most common and greatest disease-breeding, and worst of all nervous disorders—irritability—steel every act of your daily life ; for an irritable person is devoid of all GLAME, is subject to all weathers, is made unhappy by all misfortunes, and is vexed to excess by every petty trifle.

2. Open the face. This reacts on the inner life of a person. It requires a new nature to open the face. Unfold its muscles by calmness of thought and feeling ; by sweetness ; by purity. When you can carry an open face at all times, in joy and sorrow, you are in a condition to develop the wonderful power called GLAME.

3. GLAME, of its own motion, comes into the arteries of the heart when a person is sublimely calm, and is a deep breather of

pure air, and an eater of wholesome food. A mental observation is always a help in attaining this calmness; that is, something should be said within the mind. The best thought is: "I am happy," or "If I am not happy I *will* be." To a person who has not studied carefully the subject of GLAME, these remarks may seem empty. The old philosophers forced themselves to be cheerful under all circumstances; they knew the effect of perfect calmness upon the mind and health; they know that disease rarely ever remained in the body where the mind was free from worry and irritability; and, acting upon this knowledge, they attained to some of the essentials of *first nature*.

GLAME now grows rapidly, until the nervous system, the brain and the whole body are permeated with a new life. The test of this is in the power of everybody; and proof is superabundant. The controlled being is sooner or later the controllant. This is much more easily said than done; yet we know that those of our friends who have studied and adopted the lessons of *Higher Magnetism* have accomplished this greatest of all great triumphs of life. "Many a soul that drifted on the track of a wrecked life has mounted the supreme rung of earth's ladder through the influence of those sublime lessons," is the language of one of America's ablest men.

To graduate from the one hundred degrees of Ralstonism should be the great ambition of your life, the university of your schooling.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstonites.*"

END OF FOURTH DEPARTMENT.

FIFTH DEPARTMENT.

RALSTON MESSAGE.



IN this work will be found the curative process of Massage, arranged for the first time in practical form, and adapted to the needs of all classes of people.

These movements often cost large sums of money when taken from a *massageur*; but Ralstonites may save such expenditure.

DEFINITION OF MESSAGE.

Massage is motion with or without pressure applied to the surface of the body or any part thereof; and affects from surface to centre the fleshy masses constituting the living body.

The secret of the wonderful cures which are now being effected by massage, lies in the fact that movement (which invites nutrition), when applied to the surface of the body according to certain limited rules, affects each and every particle of the body from surface to centre.

If experience did not demonstrate this fact to be true, it would seem incredible; yet it is now well known that massage imparts to the body a wave-like motion which moves onward, affecting flesh, bone and muscle, and drawing life, nutrition and vitality into all the parts affected: as, when applied to the palm of the hand, it reaches the fingers, wrists, and even back of the hand; and when applied to one side of the body, vibrates through the trunk to the opposite side.

The reason of this is seen in the fleshy masses which constitute the body. They are spongy, elastic, half liquid, and very movable. They contain an elaborate system or net-work of conduits of blood; also intervascular fluid; also a net-work of muscles which constitute by far the greatest portion of the flesh; and finally the nerves pass and re-pass in every possible direction, which alone would account for the sympathy existing between the surfaces and centres of the body.

We will now proceed to lay down for practical use the massage movements; and the reader should bear in mind that no book has ever yet attempted to do this, as the treatises on massage, like the explanations of practicing physicians, have been too

BOOK OF COMPLETE MEMBERSHIP.

cumbersome and verbose to be full of value; the purpose being to keep this wonderful cure always wrapt in mystery.

We claim that every person can perform self-massage and apply it to any part of the body with better results than if aided by an attendant or physician: the self-effort being conducive to health.

Rubbing the skin, or surface friction, is not massage, and does not contain any principle thereof.

RULES.

Rule 1.—In case of bruises, soreness, lameness, or physical exhaustion the physician or some attendant should perform the massage.

Rule 2.—Except as stated in Rule 1 the massage should be performed by the person receiving it, as the results are much more beneficial.

Rule 3.—The slower the massage movement, generally speaking, the greater the benefit.

Rule 4.—The terms “up and down,” “right and left” apply to sliding movements at right angles with each other.

Rule 5.—All massage should be in a perfect rhythm of movement.

Rule 6.—The surface of the body should never be rubbed during massage.

Rule 7.—Short periods of rest should intervene during the operation, which itself should not occupy more than five minutes.

Rule 8.—Massage is designed for certain parts of the body and should not extend over the whole body.

Rule 9.—The term *natural* applies to the natural position of the flesh before being moved.

Rule 10.—Massage may be performed with the hand on the outside of the clothing, in which case the clothes must adhere to the skin and to the hand. The application of the hand to the bare skin is always better.

Rule 11.—Massage should be performed at times without any pressure whatever of the hand, at other times with a gentle pressure, and occasionally with a very firm pressure. The respirations should be very full and deep, and occasionally the breath should be held for five seconds with the chest extended to its fullest capacity.

MASSAGE MOVEMENTS.

The following movements should be committed to memory by their numbers as they are referred to by these numbers in the various special treatments for disease in this book of Complete Membership. In applying the foregoing rules to these movements it should be borne in mind that they are the result of the latest experiments which prove their validity; and our Health Club Members should not be influenced by persons who may have a desire to obtain moneyed patients:

1st Massage Movement: or the up and down sliding movement.—Place the palms of one or both hands flat upon the surface of the part of the body which is to be operated upon; and slide the flesh up and down.

2nd Massage Movement: or the right and left sliding movement.—This is a repetition of the first movement excepting that the hand moves right and left or at right angles to that last described.

3d Massage Movement: or circular sliding movement.—Place the flat of the hand upon the body and, without allowing it to slip, slide the flesh very slowly around in as large a circle as can be made, which at the best will be very small.

4th Massage Movement: or the large grasping movement.—Place the thumb upon one part of the body, with the points of the fingers as far away as possible upon another part; and try to bring the thumb and fingers toward each other without slipping. This will lift a large mass of flesh. Turn the hand about and move it from place to place until it has reached every inch of that portion of the body which is being operated upon.

5th Massage Movement: or the small grasping movement.—Place the thumb and fingers as near together as possible and pick up a mass of flesh which is to be held with strong pressure: while holding this flesh move it from and towards the part over which it lies, shake it up and down, and in a small circle. This movement cannot be performed on some parts of the body owing to the tightness of the skin.

6th Massage Movement: or knuckle movement.—Clinch the fist and, using the back of the hand, press the knuckles deep into the flesh and move it in every possible direction without slipping.

7th Massage Movement: or kneading creeping movement.—Perform the last movement by causing the hand to creep over the body, gathering flesh as it proceeds in its course.

8th Massage Movement: called percussion.—Using the flat of the hand, or placing it upon edge, strike any portion of the body a number of very quick blows. This is generally included in massage but does not follow any of its rules.

We have herein furnished our members with a complete system of massage treatments, which are now for the first time presented in a form so that they may be self-applied by the patient and thereby do away with the services of specialists. They are referred to and applied in other parts of this book for the cure of special diseases.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstonites.*"

END OF FIFTH DEPARTMENT.

SIXTH DEPARTMENT.

MAN AS AN INVALID.



BY Nature man is more prone to disease than woman.

In sickness he is harder to manage because he more easily despairs.

The same drain upon his vital powers that a woman has to undergo, would prostrate him. His test of brute strength is greater than a woman's, as the animal's is greater than his; but strength is not endurance. Woman endures through sickness and distress, with a power equal to that of ten men.

When a man who is not accustomed to illness, feels himself coming under the control of an agency out of which his reasoning faculties cannot lead him, he collapses. Being acquainted with the processes of life through his power of mind, he is helpless where he cannot think.

The doctor who deals with a sick man must always seek to reach results through his mind, until that gives way. Most physicians know this; those who do not are less successful in the treatment of the invalid. In this respect woman is almost invariably a better patient. Of the two sexes her body is in the closer relationship to the ideal of Nature.

Because man is a thinking being and woman is the child of intuition, it does not follow that the former is the superior of the latter; and, as we shall see, the process of reasoning when done at the expense of good common sense, is often disastrous.

More than ninety per cent of all victims to disease die of *fear*. This is especially the case in epidemics. Doctors have come to know this. Any great *fear* is sure to deplete the blood of its red disks. These disks are carriers of vitality. There are three very interesting times when it is worth one's while to examine the blood under a microscope:

First, through the first stages of a heavy cold.

Second, during sunstroke when severe enough to produce disorders.

Third, when the mind is laboring under a shock of great fear.

In the case of cold the red disks of the blood will be less plentiful, the plasma will be in greater relative proportion, and the

glands, membranes and minute avenues of the body will be flooded with this plasma. We find it in the nose, larynx, trachea, bronchial passages and lungs. As soon as the red disks can be restored, the cold disappears; and this requires days.

In the case of sunstroke the red disks are smashed, and skin eruption may follow; to cure which will often require weeks. There is no help for that, except the Ralston principle of exhaustion and supply, or waste and supply, spoken of in *Inside Membership*, and again in this volume.

In the case of fright, if the fear is in the reasoning faculties, the red disks are paralyzed, and the blood loses much of its vitalizing power.



FIG. 117.



FIG. 118.

In Figures 117, 118, are presented groups of these disks, or corpuscles as they are often termed. The first are in piles like corn; the second scattered as in a cold. The blood has been called "liquid flesh;" but it is more than that, since it contains the materials for making every organ. The plasma is rich in mineral matter for the bones, and in albumen for the muscles. The red disks are the air-cells of the blood. They contain the oxygen so essential to every operation of life. Wherever there is work to be done or repairs to be made, there the oxygen is needed. It stimulates to action, and tears down all that is worn out. In this process, it combines with and actually burns out parts of the muscles and other tissues, as wood is burned in the stove. The blood, now foul with the burned matter, the refuse of this fire, is caught up by the circulation, and whirled back to the lungs, where it is purified, and again sent bounding on its way.

In order to understand the structure of the blood, it is necessary to keep in mind that it is a river of flowing plasma, and in this plasma the red and white corpuscles or disks are floating.

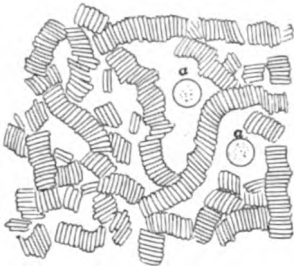


FIG. 119.

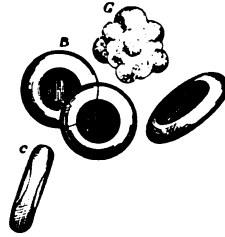


FIG. 120.

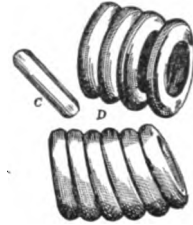


FIG. 121.

RED AND WHITE CORPUSCLES OR DISKS OF THE BLOOD MAGNIFIED.

In Figure 119, the red corpuscles are seen lying in rouleaux; at *a* and *a* are seen two white corpuscles.

In Figure 120, red corpuscles much more highly magnified, seen in face; *C*, ditto, seen in profile; *G*., a white star-corpuscle.

In Figure 121, red-corpuscles, in rouleaux, rather more highly magnified.

The average quantity of blood in each person is about eighteen pounds, though of this there is no certainty. The best authorities say that the blood is from one-eighth to one-thirteenth of the weight of the body.

It is composed of a thin, colorless liquid, the *plasma*, filled with red disks or cells, so small that about 3500 placed side by side would measure only an inch, and it would take 16,000 laid flatwise upon one another to make a column of that height. Under the microscope, they are found to be rounded at the edge and concave on both sides. They have a tendency to collect in piles like rolls of coin. The size and shape vary in the blood of different animals. Disks are continually forming in the blood, and as constantly dying—20,000,000 at every breath.



FIG. 122.

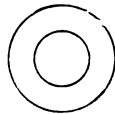


FIG. 123.



FIG. 124.



FIG. 125.



FIG. 126.



FIG. 127.

These disks are of various shapes; but are either red or white. The latter are larger than the red, as may be seen by a comparative view, seen in Figures 122, 123. The white corpuscles build the entire body, and assume different shapes, as in Figures 124 to 127.

In Figure 122 are seen two red corpuscles. We call them disks, as the word is shorter, and is often used in place of the longer term. One of these red disks is highly magnified, and partly behind it is another of equal size, inflated to the shape of a sphere by having absorbed water or liquid. A man usually drinks fifteen times as much water or liquid in a day as does a woman. The blood should have all it can use, but not more.

In Figure 123 is seen a white corpuscle or disk. It has been magnified as much in proportion to its size as those in the figure preceding, but is larger. The figure is outlined to show size of nucleus.

In Figure 124 is seen a white disk as it appears to the microscope, the surface above being shown.

The foregoing figures are actual pictures of the varying shapes and conditions of the blood. Our claim is very simple: what the blood is, determines the health of the body. A fluid whose disks are dying and forming at the rate of 20,000,000 in every breath, can easily and quickly become disturbed. Take away these disks, and death would follow in the act.

Man is a far different creature, physically, from woman. The latter has a better hold on the steady character of her health, whatever it may be, than man. The mentally superior sex is the naturally inferior physical being, all things considered. In spite of her disadvantages and the customs that keep her ill, she is capable of a far more perfect physiological life than man.

He smokes, and thus damages the blood disks of his system; and when sickness comes, death is more apt to follow. The same prostration that would kill a man would rarely prove fatal to a woman.

He drinks, dissipates, and otherwise depletes his blood, and death makes him an easier prey.

The author can name five hundred men, personally known, who have died in their first or second illness, of attacks that should never have proved fatal.

Man is a reasoning, thinking being. Fear is born of the mind. The animal is less mental, fears less, and is more apt to survive an attack of sickness. Woman is a creature of that order of intelligence which is higher than the reasoning faculties of man, and she rarely succumbs to disease until she is actually worn out. Of all the families where the health of the husband has been about the

same as that of the wife, and disease has carried off either, the accumulation of reported cases proves that nine men die to one woman.

In large cities the strain on the mind is so great that widows are to the widowers in the proportion of ten to one. You may prove this by personal investigation. The mind of man is the gateway of his death.

In fevers you will find that twenty men have derangement of the brain to one case of a woman losing her mind.

The superior mental faculty of man not only makes him afraid, but also turns him into a coward, for cowardice is born only of the thinking powers. Cowards are bold in speaking of danger, and the first to shrink in horror at its approach. Not all men are cowards; possibly not half; but mental cowardice is not known among women, and originates only in man. Whenever you hear some bombastic scoffing at hygiene, and the idea expressed that "health will take care of itself; it is time enough to worry about sickness when it comes," you may rest assured that the individual, when taken sick, as he will be sooner or later, will stand more chance of dying through fear, than of surviving through hope.

Physicians have often asked themselves the question: "Is it right to deceive a patient?" By this is meant, is it right to say aloud in his hearing: "He is much better," even if he is not. Women are almost invariably aided by such expressions; but man's superior mental faculty, almost foxy in its cunning, tells him that perhaps the doctor is talking to encourage him, and, whether the doctor spoke hopefully in earnest or not, the acuteness of man's mind thwarts the desired end. So all through life, man's mental ability is getting him into trouble.

A woman, under one class of circumstances, commits suicide. Out of a list of two hundred and nineteen in one year, twenty only were women; and the percentage was unusually large, among them being sixteen who were insane. Man reasons out the hopelessness of his future, and kills himself as a logical deduction; little dreaming that any man, however wretched in poverty, may, by intelligent activity, make himself well-to-do. But the superior mind of man reasons him to his death. All men are not thus affected. Some cultivate the heart, the impulses of the blood, the human nature that is within them, and thus mount higher than mere mental superiority can draw them.

We plead for a race of men who shall respect health and human nature, and shall cultivate the highest faculties of the life they represent; and certainly the mind is not one of these. The most hopeless man in this world is he who is mentally equipped for intellectual conquest. The head is the seat of judgment, not of occupation. See how obnoxious a female bookworm is to her friends and family! What would you say of a nation whose every citizen was an occupant in the governing department; that made and construed laws and executed none?

We are not pleading for woman in a public or political sense; nor are we underestimating man in all he has done or is capable of. We are merely discussing what man is by Nature, and what woman should be and would be, if she were willing to give her life that scope which Nature intended for her. We have nothing to do with the social and political questions. The work here is with mother Nature, and the aim is to get at the Truth. Many comparative facts will be discussed in the next department.

Our present conclusion is this: Man, in order to hope for health in the most complete degree, must cultivate more of his heart and more of Nature. He must prepare himself for illness, by ceasing to squander the vitality of his blood.

DISORDERS PECULIAR TO MAN.

In a general way nearly every disease that may attack one sex may also attack the other. Of these common diseases the male sex is more liable to some than to others; owing to the habits of life. Fermentation of the blood, congestion of the organs, and kidney troubles are the legitimate results of alcohol, whether in large or small quantities. Smoking is a fruitful cause of atrophy, or the refusal of the blood to re-build tissues; leaving the body helpless when disease finally comes.

But man's highest plane in the species is as a reproductive agent. Woman is the great world of humanity: creating, building and giving birth to every being that comes into existence. Let us look at the facts. Chemistry, physiology, biology and Nature all teach with one accord that man's real place in the human race is not different from the flying dust that impregnates the blossoms. Nor is the most valuable male member of the family any more necessary to the welfare, growth, progress, achievements and greatness of the species than the male in any species, comparatively speaking.

Man has overestimated himself, and his mere physical supremacy in barbaric days is the only base on which that overestimation rests at the present time. He is today the outlet through which is carried from generation to generation all the vices of life—smoking, chewing, spitting, swearing, drinking, gambling, thieving, lying, sensationalism, debauchery, murder, and the thousand offences of the criminal code. The exceptions are men who have imbibed the spirit of womanhood in the kinship of home.

The special masculine disorders are in three classes: vices, losses and penalties. The prevention of vices is in abstinence from meat. Out of hundreds of reported cases, we have yet to find an exception to the statement that youthful indiscretions may be prevented by avoiding meat tissues. The losses are due to vices sometimes, but not always. They can be cured in one way only; and all manner of treatment, with or without medicines and apparatus, will always be, as it always has been, waste of time and money; for Nature declares that the cause is loss of magnetic vitality, and the cure must be in the regaining of that magnetism. For many years, we have referred men to the self-study of the work called "Cultivation of Magnetism," and now that course of training is in the emolument series, the new sixth edition being the twentieth degree award. Wherever the exercises have been faithfully practiced, a new vitality has been acquired, and the losses have been invariably checked. For the penalties specialists should be consulted; but the underlying principle of final cure is the same,—magnetism.

See the last section of the next department, "*To Men and Women.*" Your attention is also called to the last pages of this volume "*A Talk with Fifth Degree Ralstonites.*"

END OF SIXTH DEPARTMENT.

SEVENTH DEPARTMENT.

WOMAN AS AN INVALID.

BY habit and customs, woman is more prone to disease than man.

Wherever she has adopted the mode of living prescribed for her by Nature, she is not only superior to man in her general health, but the illnesses due to her sex are lessened to such an extent that they do not appear to exist.

Woman has no right to be an invalid; and for the proof of this we must look to the laws of her being, the nature of her physical construction, and the uses originally intended for her in the plane of life she occupies.

The views we are about to express are founded upon the motives that led to the School of Philosophy, or "*Our Existences*," and many of the natural principles therein stated are foreshadowed here.

It is well to read carefully the preceding department for our apology for discussing the sexes in a comparative manner. Woman in Nature and in sickness is quite another being from man in either. To understand how to deal with her as an invalid we should first ascertain what she is in Nature and what her physiology intended her to be. Thus our rather exalted opinion (not of the woman of today but of her possibilities should she make herself the child of her true life) is founded upon neither social nor political theories, but upon the facts that are stamped upon every page of her physical history.

No matter how heavily the pains of her sex may afflict her, how sad may be the wreck of her organic structure, we ask each and every woman to find a way to come back to the heritage of health. Let us see what reasons there are for this hope.

Admitting that the woman of today is prostrated in her nerves, and is wrecked in her bodily health, we yet say that these are not of her heritage. The animals are types of our physical life. We use them, live from them, and live on them. Our clothing is largely animal; seal, fur, wool, silk, leather, are from the animal kingdom. Our food, meat, milk, eggs, honey, butter, lard, cheese,

fish, oysters, fowl, birds, are from the animal kingdom. The human child is originated as is the young animal, and grows, is born and fed in the same way. What will nourish one will nourish the other.



FIG. 128.
Human egg.



FIG. 129.
Dog egg.

In Figure 128 is seen the ovum of the child, and in Figure 129, that of the dog. So near alike are they that they cannot be told apart. We are in some way akin to animals, and it is our kingdom in science. Woman should learn a few facts from the lives of other animal species. They are these :

1. The female is the most active.
2. The female is the most enduring in health, flexile strength and persistency of will.
3. The female takes the brunt of the management of domestic affairs, if they can be so termed.
4. The female is the best fighter; and, if her young are in peril, she never skulks from danger.
5. The female bears and rears her young without physical pain or any inconvenience.
6. With organs the same as those of the human female, she knows nothing and experiences nothing of the illnesses that befall and enslave the lives of our modern women.
7. The females of animals, like the women of our species, are guided more by instinct and intuition than are the males, and prove to be the safest guides and counsellors in matters wherein the mind has no control.

Let us come up into the realm of humanity. We find the following facts to be true :

1. Woman in out-door life is the physical superior of man in health and endurance.
2. She does the hard work, the patient work, the useful work, wherever her condition is "degraded." By "degraded" is meant the compulsory slave of a lazy man. This condition is seen in all tribal existence.

3. Woman in out door life, in her so called slave state, knows absolutely nothing of the pains of her sex. She is hardly conscious of inconvenience in her usual illness, never heard of the trouble we call prolapsus, and gives birth to a child so easily that, in a few hours, she is able to resume her work. The lesson for modern women tells her plainly that she must become possessed of her fullness of physical life, *without* the toil, the drudgery and the slavery of the less favored tribal wife. Let women everywhere enter upon reasonable courses of physical training and bring their daughters into new methods of living, and the venders of drugs for certain complaints will soon be bankrupt. For all our women the Ralston Movement Cures are intended. They should be practiced systematically in small societies, or private Local Clubs as outlined in the latter part of the present volume.

In sickness woman has a decided advantage over man, in that she is not the prey of her reasoning faculties. In her ignorance or in her intellectual capacity she has all degrees of experience and knowledge that man has in his reasoning faculties; that is, man may be liberally or scantily endowed, and so may woman; but she reaches no conclusions through the process of demonstrative proof. She is, therefore, never liable to die of fear in disease. As an invalid she will do more than half toward recovery; while man as a rule will do nothing.

Intuition is actual knowledge of a thing or fact, without the production of proof. It is seen in so slight a matter as temperature. Woman cannot read the thermometer so readily as man; but she *knows* heat or cold, and regulates the fire accordingly; while a man must get a thermometer and satisfy his *mind* before he acts. So in cooking, man is superior, and the *chef* of every hotel is a man; for he cooks by rule. But a dainty woman, when familiar with the article to be cooked, would prepare it to better taste almost with her eyes closed. Knowledge by intuition is the highest intelligence of our race, and is capable of the most exact training. Thus we know all colors, forces, tones, materials, and a thousand things for general use by the law of intuition. In matching colors, even by memory, woman shows how far this faculty may be cultivated. Not all women are equally endowed; for, as we said, there are all grades of experience and knowledge.

Her health is almost universally bad, because of her customs, her early training, her false ideas of life. If the statement were to

be made that not one woman in the freedom of modern life is well today, no one would deny it. Because the customs of her sex enthrall her, she needs a new inspiration to attain a change of condition in which she can reach her intended level. If she is entitled to a rank superior to that now her fate; if Nature has designed her for a higher pedestal; if her physiology bears the indelible impress of a far different being from the sickly, pain-tortured creature of foolish whims; why should she not consider a proposition that must bring her into health by bringing her up to her natural rank? It is in view of this revolution of her sex, that the following propositions are stated. They do not apply to the present condition of things:

FIRST PROPOSITION.

Woman, not as she is, but as she was intended to be, is the physical superior of man, not in brute strength but in flexible power.

Of course the physical woman of today is a flat failure; but had she evolved her social and intellectual prowess (not mere mental power) from her tribal rank, she would have carried with it the native physical force she once possessed. But while woman was at work with the duties of her home the husband roamed and hunted and made war. His fitness for bearing arms and his practice in killing have made him the dictator of government. Brute force and mental readiness in devising means and methods of cruelty in killing have united his body and mind and placed him on the seat of government. The women of today are not yet qualified to rule; but, had they developed along the lines intended for them by mother Nature, they would be at the helm of state, and the world would be the better for it.

SECOND PROPOSITION.

Woman, not as she is but as she was intended to be, possesses the ultimate power, through her temperament and native character, of laying the foundation of a new race. To her, and not to man, the world must look for every moral advance, for every ethical achievement, and for the development of that sentiment which executes wholesome edicts. Through the lines of history woman's hand can be traced in every moral revolution. Men have always admitted this. Man sits today upon the throne of

physical prowess, but the power behind the throne is the heart of true womanhood.

Here are some facts, so well known that no one disputes them :

1. Man's reasoning faculty makes him a creature of policy. As a lawmaker he deals in compromise and policy. Herein his reasoning faculty makes him a failure. As a maker of laws he does not know the value of justice.

2. Women, as a sex, do not compromise on questions of right and wrong; men, as a sex, do. Women, as a sex, do not tamper with policy; men do.

3. Women, as a sex, do not smoke; men, as a sex, do. As a consequence there are no laws forbidding the thrusting of a filthy habit into all places and under almost all circumstances.

4. Women, as a sex, do not chew tobacco; men do. As a consequence there are no laws forbidding the voluminous expectorations of dirty saliva on the sidewalks, floors, steps, corridors and other available places, where decent people have to travel or desire to go.

5. Women, as a sex, do not get drunk; men, as a sex, do. There are exceptions in both cases, and in all cases. But the supremacy of man's reasoning faculties, expressed in private, in public, and almost generally in the press, tell the world that those women who uphold the cleanly doctrine of temperance are cranks, visionary and thin-brained. Women, as a sex, are overwhelmingly in favor of purity on this question; but man's habits, endorsed by his reasoning faculties, place the stamp of ridicule on purity and cleanliness of body, and openly uphold the sensualism of the bar-room and the status of the hog. In consequence, there are few executed laws on this subject.

6. Women, as a sex, do not gamble; men, as a sex, do. There is more gambling going on in the United States than the public dream of. The husbands who are "above suspicion" are devotees of the vice in some sort. The spirit of gambling, now firmly planted through inheritance, is breaking out openly in the horse racing all over the country; and is fostered by the concentrated reasoning faculties of journalists, reporters and editors who see to it that this epidemic of vice is encouraged in the daily, weekly and Sunday press. In consequence, there are no laws to protect the young men and boys now growing up.

7. Women, as a sex, do not use profane language; men, as a

sex, do. In consequence the laws, which are framed and executed by man's great reasoning faculties, do not give protection to decent people. Seated one Sunday morning at an open window in a large well-governed city, a party of ladies and gentlemen, including the author, were compelled to listen to the filthy and profane language of big boot-blacks, and Sunday newspaper carriers, of whom there were six in possession of the square for more than three hours.

8. Women, as a sex, are not publishers of criminal literature; men, as a sex, are. Not only is the press, the sensational, criminal press, in charge of men; but there are millions of criminal books sent out all over the land every year by men. In spite of laws in abundance, man's reasoning faculties are so keen that policy forbids his execution of those laws.

9. Women, as a sex, are not sarcastic and acid-minded on the noble themes of the age; men are. For every good motive or movement, the majority of men have only sarcasm, scoffs and ridicule. This is clearly the working of their mental faculties; for that higher knowledge, known as intuition, never thinks sarcasm, never invents ridicule, and cannot scoff at a good motive.

10. Women, as a sex, are incapable of disrespect. The time was, when the rulers and great men of a nation were looked upon as worthy of at least decent consideration; but, to-day, the thinking faculties of man have lowered every great personage into the filth of the most vulgar and indecent newspaper attacks, and in comic pictures. Even the president of the United States is paraded from one end of the world to the other (to foreign countries by the American press alone), as a buffoon, a black-guard, a prison-bird in stripes with hair shaved, a monkey with human face, and so on through every grade of indecency that the reasoning faculties of men can invent. This has been going on for years, and all American citizens of prominence of all parties, have been so cartooned. The nations of the world shudder at a people who permit this, and form their estimate of us as a whole. The people of other nations refrain as much as possible from buying American products and goods, because of this degraded custom in the universal press. To test the nature of woman in this matter we have collected reports, and also have made personal efforts to learn what are their feelings when the great men and

women of the age, the rulers, magistrates, leaders, thinkers, preachers, authors, poets and reformers are cartooned in the press in every grade of ridicule, from the beast to the devil; and no woman has ever yet been found who is not pained at such display of disrespect; while all men, except the true men, laugh at the buffoonery and honestly believe it comical.

11. A high status of the race is not possible, as long as man honestly believes that gross and vicious licentiousness is freedom, and that reformers are cranks. The only conclusion is, that a new race must be moulded by the heart of woman, cultured by the mind of woman and trained at the knee of woman. Man ridicules all reform; invents epithets for reformers; and proves to all history that the chief power of his acute mental faculties is an ability to twist words and phrases out of their true meaning, draw false conclusions, and cast a veil of suspicion over every good deed.

THIRD PROPOSITION.

Woman, not as she is but as she was intended to be, is a possibility of the near future.

We believe that the road to her destiny lies in the attainment of perfect health. She, more than man, needs the strength, symmetry and physique that are obtainable only in some method of physical training. Give her these, let her be so healthy as to be ignorant of the bodily weakness of her sex, and develop a spirit of energy and activity that shall make the phrase "weaker sex" obsolete; and her nature will soon be restored to its equilibrium.

DISORDERS PECULIAR TO WOMAN.

Muscles unused relax; muscles overstrained relax. In the first case the tissues die; in the second they are destroyed. The death of the muscles is more dangerous to the health than their destruction; although both may lead to disease.

Relaxed muscles become soft and flabby. The organs that should be held in position become displaced. The dead tissues are soon collected into a soil for disease; and disorders follow. The best remedy for such weakness is in the use of the movement cure as stated in this volume, accompanied by the treatment given in the Book of Inside Membership; and followed by the methods stated in the twelfth department, Special Organs.

To Men and Women.

The remarks made in this and the preceding departments are based upon natural laws, applicable to the two sexes of the human race. So certain are we of the absolute truth of these laws that we will go further and assert that every true man is the direct product of a woman's heart, and every false woman is the direct product of a man's abnormal humanity.

There are thousands and hundreds of thousands of true men in the world, and as many or more false women; but native womanhood, blossoming under the culture of her own sunny skies and nurtured in the garden of peaceful home life, tends to the highest plane of human purity by that law of attraction which is inherent in her sex; while man, born among men, and reared under equal conditions, obeys the law of gravity and sinks in the current. From time immemorial these two influences have pulled hard against each other. As will be seen in the Talk to Fifth Degree Ralstonites at the end of this volume, we hope to exert a power that shall induce many of our best members to apply themselves, little by little, to a re-adjustment of present conditions. The steps to be taken are easy. First, full health should be restored. Second, men and women should be taught the natural laws that govern their individual natures. Third, the suggestions made in the Talk to Fifth Degree Ralstonites at the end of this volume, should be carried into force.

For the convenience of understanding these matters, as well as for encouragement, the special divisions of the Local Clubs, explained in the seventeenth department, should be established.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstonites.*"

END OF SEVENTH DEPARTMENT.

EIGHTH DEPARTMENT.

COLDS AND THEIR DANGERS.

1. WHAT A COLD IS.
 2. ORIGIN OF A COLD.
 3. WHAT IT LEADS TO.
-

OF all the theories regarding the nature of a cold there is none that does not seem mere guess work. To be sure, we learn the general effect of a cold by observing the changed conditions in the flesh. These changed conditions are large results immediately following a cold; and, until the physician knows the inward cause, he can only guess at the treatment required.

So many attempts have been made to break up a cold, so many medicines have been prescribed, so many advices given, so many favorite treatments advocated, that their very numbers indicate the uncertainty of these efforts. If a cold, no matter in how many ways it may be caught, is always one and the same disorder, the thing to be done in attempting a cure must always be one and the same; and the thousand attempts at guess work are generally accompanied by dangers. The experienced doctor knows that a cold has stages; that it is so long in getting under way and so long in subsiding. In fact, a cold has its cause, its inception, its progress, its height, and its convalescence. In spite of old and new remedies, it runs so long; and that individual is fortunate who comes out of its embrace unscathed.

Let us see what is its cause. Several things occur during the cold: the pores are said to be closed or stuffed; an unusual quantity of mucus is present; a slight fever seizes upon the body; and more or less inflammation is noticeable. The old theory was plausible, that the cold contracts the pores, and the poisonous fluids were locked in and did all the damage. Even if this were true, the re-opening of the pores did not restore the health.

Another theory is that the body is a mass of molecules, all vibrating or dancing in a rhythmical motion, and this is health. When the molecular oscillation loses its rhythm, it is disease. Many physicians are working upon the lines of this theory to-day; and they find that some medicines restore the rhythm, and there-

fore cure the malady. But, no matter what the theory may be or how the disorder is treated, the cold keeps right on and has its run.

Our efforts in this investigation, and the experiments made in our behalf or at our suggestion, have proved one fact to be universally true; and that is this: a cold is always preceded by a weakened condition of the general system. If you wish to prove this you may find sufficient evidence all about you; for the facts are open. The general system is weakened in many ways: the omission of a regular meal produces temporary blood and nerve hunger; the loss of an hour or two of what should be the regular period of sleep; exhaustion from eating food that is not nourishing, as pastry, ice cream, and dainties that destroy even the appetite for one meal; the weariness that follows any excessive physical exertion; the nervous or vital depression that follows excitement, or great irritability: all these are types of weakness, and any one of them may lead to a cold, while the fact is, that some such condition *must precede the cold*.

It being true that the system must be weak before it can catch cold, the only sensible means of prevention is to guard against weakness, for it is more easily prevented than the cold itself. Some people believe that a draft is the *cause* of the cold; and it is, in the sense that a match is the cause of the explosion of gunpowder. The match only lights the dangerous compound; so the draft only brings on a condition, the necessary elements of which have been waiting for its agency. A strong system never takes cold in a draft; while a weak system would catch cold, even if locked up in a room of regulated temperature into which a draft never blew. Those who fear a cold the most, catch it the easiest, for they are the most sensitive. Precautions against drafts and exposure are fruitless if the system is weak.

Therefore, the first pre-requisite of a cold is weakness of the physical vitality of the body, without which weakness a cold is absolutely impossible.

In a uniform number of cases, and altogether without exception, we find that there is always a second pre-requisite; and this is a loss of electrical insulation, or whatever it may be properly termed. We do not insist upon terms, but upon facts. So uniform are the incidents in thousands of observed cases, and so easy is it for you or anybody to prove it by attention to the instances arising

in your own life and the lives of others, that there is no possibility of doubt as to the fact that the loss of insulation is the immediate cause of a cold, and that this cause must find a weakened vitality to operate upon.

In order to understand what is meant by insulation, so as to prevent the loss of electricity from the body, your attention is called to the explanation in the book of *Inside Membership*, which you own as of right with this if you have taken degrees. It is only necessary to say in this place that a dry skin and dry clothing are almost perfect insulators of the body; but that a damp air, a damp skin and damp clothing, will sap the electricity or vitality, especially from a weakened system. It is impossible for a healthful, dry skin to give up the electricity on which your vitality feeds; but such a condition must be maintained over every part of the body, but more especially at the points of vital exposure, the feet, ankles, waist, chest, wrists, and upper spinal column.

Having found two universal facts, we came to the inquiring, what is a cold? The answer is, a loss of electricity caused by non-insulation in dampness, however slight, and originating in a weakened condition of the general system. But this explanation is not satisfactory, although it is true. You wish to know what specific changes occur, and wherein they occur. Cannot weakness be immediately overcome, and so the cold prevented? Yes, if you can do this before the condition of non-insulation occurs. But if the latter finds you weak, then the cold is started and must have its run of a few days or a week.

We now enter upon a minute explanation of just what occurs when the cold is "caught." Why it is called a cold is hard to say; it is no more a cold than any fever is, and nearly all fatal maladies have more symptoms of chill than what is popularly termed a "cold."

It is necessary to know, in a general way, that the body consists, among other things, of flesh-tissue, blood elements, and glands, all related in their dependence. The blood elements are: (1) plasma, (2) white corpuscles, (3) red disks. The flesh-tissue is the builded life of the real body; the white corpuscles build this life in every minute we live; the red disks carry the oxygen, glame, vitality, or electricity for the sustenance of the white corpuscles and the builded flesh-tissue; and the plasma is the river in which the corpuscles and disks float.

Now against this process there is a most vigorous influence at work to sap the blood ; and this influence is called the glandular system. The body supports many kinds of glands, and every gland draws something from the blood. If the vitality of the latter is disturbed, the glands are the first to show it. The blood is constantly being robbed of its substance by the perspiratory glands, the oil glands, the sweat glands, the salivary glands, the lymphatic glands, the tear glands, and the gastric glands. When we consider the fact that the salivary glands, on an average, draw about three pounds of mucus daily from the blood, that scientists state that the gastric glands draw from five to thirty pounds daily from the blood for the use of the stomach, and that a cold is a disorder of the blood and its plasma or mucus, we can account for the dangers that follow.

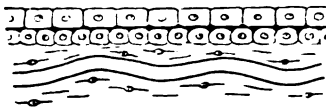


FIG. 130.

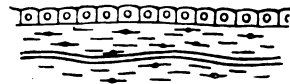


FIG. 131.

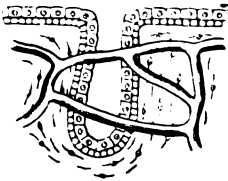


FIG. 132.

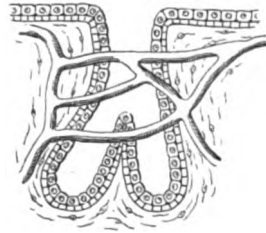


FIG. 133.

Beneath the skin and throughout the body is a peculiar lining, known as the mucous membrane. In Figure 130 the structure of this is seen ; there being two layers of cells, with the blood-vessel beneath. In Figure 131 the thinner membrane with but one layer is shown. These mucous membranes have the power to draw moisture from the blood ; and, by the disturbance of their functions during a cold, to cause conditions that may lead to death.

The glands are a part of the structure of the mucous mem-

brane, and seem to unite with it to draw the mucus from the blood. They are of various kinds.

A gland of the simplest form is a cavity lined with cells, opening by a longer or shorter passage through the outer surface of the mucous membrane, or the outer skin, which lies above it. The cavity may be hemispherical, flask-shaped, or tubular. In the latter case the tube is often very long, and is either wound

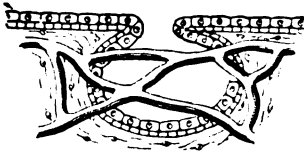


FIG. 134.

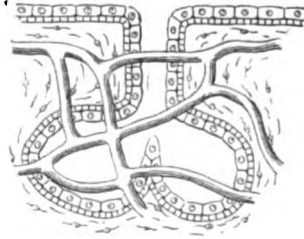


FIG. 135.

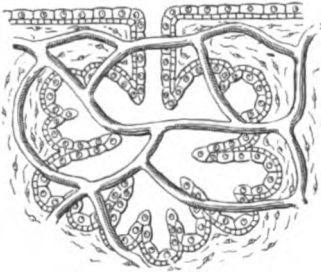


FIG. 136.

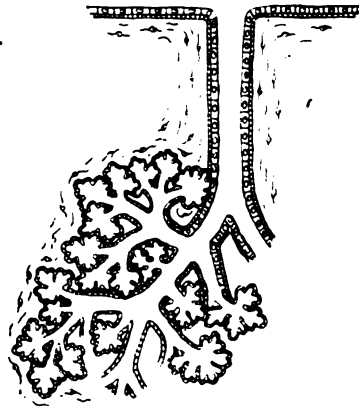


FIG. 137.

like a thread, or is coiled, and is sometimes expanded at its closed end in the form of a knob. These are all *simple glands*. *Compound glands* are found when several tubular or knob-shaped glands open with a common mouth. Substances, often of a very peculiar character, are found within the glands, and are secreted on the outer surface through the mouth. These are the sweat and fat of the skin, which are prepared in the sweat or fat glands

of the skin, the saliva and the gastric juice, which, owing to their power of fermentation, play an important part in digestion, the gall, which is formed within the liver, and other substances.

Figure 132 represents a simple tubular gland; and Figure 133 represents a double tubular gland. Figure 134 shows quite a different shape, known as the sac gland; and Figure 135 represents a double sac gland. In Figure 136 is seen a still more divided kind of gland, and Figure 137 shows what is called a racemose or cluster gland. We present pictures of all these to give you an idea of the wonderful complication and variety of physical machinery which quickly gets out of order when a cold takes possession of the body.

Let us look at the facts thus far stated; and in doing so we will review them on a new basis.

1. The blood contains three things: (a) plasma; (b) white corpuscles; (c) red disks.

2. The plasma is a nearly white or colorless fluid.

3. The glands collect their mucus from the blood-plasma.

4. The mucous membrane draws its mucus from the blood-plasma.

5. Every organ and tissue and all parts of the body are dependent upon the mucus, and upon the healthful condition of the blood, and each of its constituents.

6. A cold is a violent disorder of the glands, mucous membrane and blood.

7. A cold cannot originate in the mucus.

8. A cold is always preceded by weakness, either local, or in the general system. Therefore, any part of the body that has been weakened will attract a cold.

9. Assuming that a weakened condition exists, one other thing must concur, and this is the direct cause of a cold. We will call it an electrical state of non-insulation.

10. A person whose body is well insulated will not catch cold, even if the system is weakened; for the retention of the natural vitality will restore the general health as against ordinary weakness.

11. Three things are necessary to establish a condition of non-insulation; and by this we mean escape of vitality; first, damp air; second, damp clothing; third, damp skin. Some persons have the vigor to keep the skin in a pleasant glow even

when the clothing is damp; but, when all precautions have been taken to keep the skin and clothing dry, the least dampness about the feet, as when the soles of the shoes are thin, will outweigh all the power of care and lead to a cold.

If the blood is vigorous, dampness and exposure to drafts will not bring on a cold; but very high or very low temperature will often deplete the system of its vigor and so produce weakness. A cold dry air will generate vitality, if the body is well clothed, so as to retain the natural heat.

What takes place when a cold is started?

We know the outside symptoms, and the large results; but the cause is revealed only by the microscope. The blood is life; it builds us, day by day and hour by hour. What our bodies are, is determined by what the blood is; what the blood is, is determined not so much by what we eat, as by what it assimilates; and what it assimilates is determined by what we eat as well as by the vigor of the blood's vitality. In other words, good food will not of itself make good blood; but good food is absolutely necessary to good blood. The secret of health is, first, in the blood's power of assimilation, and this is glame; and, second, in the blood's power of distribution, which is dependent upon exercise or physical culture. Glame is inspired by cheerfulness, through deep breathing; the pure food then, and then only, makes good blood; and physical culture distributes the food valves of the blood to all parts of the body. Here is Nature's cure of a cold.

THE RIVER OF LIFE.

Flowing through the body is a river of innumerable branches; so many indeed that the attempt to estimate them would be useless. Like all systems of river courses, there is a large and mighty current that bears the main flood of life from part to part; but this divides into smaller streams; and they into others; and so on until only the microscope can tell us the day history of the tiniest. In this river as well as in its branches, are the plasma, the white corpuscles and the red disks. To state all this in a purely scientific way would destroy its meaning to the general public. We speak in a general way when we say that the white corpuscles are food assimilated from the stomach; the red disks are plasmic forms of oxygen taken from or originated by the air through the lungs; and the plasma is protoplasm or the fluid basis of life. All this is seen under a microscope.

In perfect health, with rich blood filling every vein, the river of life is seen as in Figure 138.

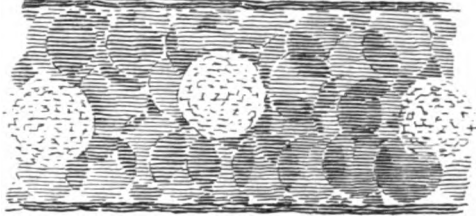


FIG. 138.
Full river of life.

The plasma will be found to be an almost colorless fluid, in which are suspended the white corpuscles, so-called because they are colorless. Scientists differ as to the origin of these, some claiming that they are derived from the structure of the body, being detached cells. This is not the fact, as the microscope will prove. The red disk is said by some to be the nucleus of the colorless corpuscle. The absurdity of scientific reasoning, when based on theoretical speculation, is seen in the following sentence from a leading authority: "The origin of the red and white corpuscles is not known to a certainty; but it is pretty sure that the former are nuclei of the latter; and that the latter are detached portions of the solid substance of the body."

In later years the authorities have learned the other way; and the microscope shows that the corpuscles cannot be derived from the substance of the body, but that the substance of the body is derived from the corpuscles; as both kinds are increased immediately after eating and the breathing of fresh air; although the latter acts merely on the plasma which must be the result of food even to supply the red as well as the white. The latter are directly nourished from the food through the plasma; and the red are developed from the food through the plasma by oxygen from the lungs. In the body the white corpuscles are fuel; and the red are oxygen by which the fuel burns; old tissues are destroyed, and new ones form in the chemical changes of the burning.

In Figure 139 is seen the blood in a weakened condition, through any one of several causes; generally in all types of disease. The red disks are less numerous, and the face shows a pallid hue.

The proportion of these corpuscles has a great importance since they serve to carry oxygen, which is necessary for the performance of its functions, all over the body. *Anæmia* is a diseased condition characterized by pallor due to deficiency of red blood corpuscles, and accompanied by languor and listless-

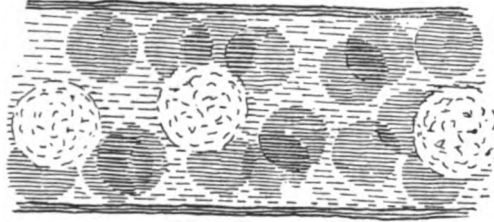


FIG. 139.
A river of poor blood.

ness. It is not unfrequent in young girls on the verge of womanhood, and in persons overworked and confined within doors. In such cases the best remedies are open-air exercise and good food.

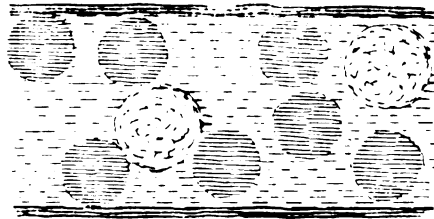


FIG. 140.
The blood in a severe cold.

In Figure 140 the red disks have been demoralized and destroyed by the electrical insulation due to a severe cold. The plasma is then set free and floods every tissue of the body.

HOW TO STUDY THE BLOOD.

The first thing is a microscope magnifying about four hundred diameters; a hand lens, and some thin glass. Tie a string around the middle of the last joint of the middle or ring finger of the left hand. As soon as the end of the finger swells a little

and becomes darker colored, prick it with a clean needle. Immediately deposit the drop of blood between two pieces of glass; place the drop on a piece of ordinary thickness, and over it a thin slip of glass. The blood will thus be spread out, and the examination of its contents will be easy to conduct.

The condition changes in health and sickness; in hunger and supply; in thirst and afterward; in times of headache and freedom from this malady. Before a meal, the corpuscles are not as numerous as after; but after eating, the white corpuscles make an immense gain on the red. In a period of hunger, there are 1000 red corpuscles to every white one; but, after taking food, there are four times as many white corpuscles as there were before, or 1 to 250 or 300, showing that they are increased directly from the food. The blood dies in about two or three minutes; that is, it loses its characteristics as living blood.

The nearer we can get to the changes of the blood, the more accurate will be our knowledge of the laws of health. The following facts are easily learned through the aid of a microscope:

1. The nutrition of the body consists in the white corpuscles.
2. The vitality of the body consists in the red disks; these are red corpuscles.
3. If food is being assimilated the microscope will show a decided increase of white corpuscles after a meal.
4. If, after eating pure food, the fresh air of out-doors is breathed, the blood will show a large increase of red disks.
5. After losing sleep, the red disks are lessened, and the face becomes paler.
6. After a sound sleep, the red disks increase rapidly, and the complexion becomes beautiful.
7. After eating fried fat, pastry, and rich food, and after drinking coffee, tea, or stimulants, the red disks are decreased in serious proportions.
8. After an hour of healthful physical culture, followed by a bath and a half-hour's rest or sleep, the blood is then in its ideal health, and the physical condition is in a state of profound bliss; provided proper food has been previously eaten.
9. Before a cold can be caught, the white corpuscles must be diminished by weakness, preventing the blood from assimilating the food.
10. The loss of vital-electricity by dampness (non-insulation), is seen in the lessening of the red disks.

11. Our conclusion is this, as proved by observation : weakness lessens the white corpuscles, and non-insulation lessens the red. The cold is then on, and will run until the blood regains its corpuscles. The plasma floods the glands, mucous membranes, and tissues; leading to catarrh of the nose, throat, bronchial passages, lungs and stomach.

The cure of a cold is quite opposite that generally applied. The only reason for "opening the pores," is to let the plasma out, and thus save its doing damage inside; as in the case of pneumonia, when it fills the lungs and packs them solid.

NATURE'S CURE OF A COLD.

A cold is never cured by any other agency except Nature. If medicine ever assists Nature, and it is doubtful, it must urge her on to her own laws. There are three things to be done :

1. Restore the white corpuscles.
2. Restore the red disks.
3. Look carefully to the damages done by the cold; for it may be the first step in a fatal malady; whose ravages may be hidden for months and years.

THE WHITE CORPUSCLES are restored only by the purest food, without coffee, tea, or stimulants. Five good meals a day should be eaten; consisting largely of whole wheat-mush, yellow corn-mush, and always with plenty of fresh milk on either. To assimilate this and to distribute it, the physical culture exercises of this book are necessary.

THE RED CORPUSCLES are restored only by deep-breathing (see Tenth Degree Book, "*Cultivation of the Chest*"); and by glame-exercises in the open air.

Colds lead to innumerable dangers; and often start the well man or woman toward the grave.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstonites.*"

END OF EIGHTH DEPARTMENT.

NINTH DEPARTMENT.

CATARRH AND WHAT IT IS.

NEARLY every person is afflicted more or less with this disorder. It cannot originate of itself. There is a fault somewhere. We do not believe that medicines can cure it; nor have we ever known of permanent relief coming from any source except that which an all-wise Nature has afforded. Of the thousands of attempts made in the last few years to cure catarrh by the aid of washes, douches, sprays and treatment, we do not believe one has been successful. On the other hand, if any person is honestly desirous of testing the great value and never-failing power of the simplest method in Nature, let the Ralston cure of this most common trouble be tried. There is no expense and no apparatus in this or any other Ralston treatment; yet we have had no failure in the thousands of cases among Ralstonites where the Natural method has been applied.

It is not in the nature of the disease itself to be cured by local washes or by blood medicines. Regular physicians are generally helpless in cases of catarrh, not being able to cure themselves, though being often troubled with the disease. As a result the practice turns to specialists who reap a large income without effecting a single cure. Next comes the patent medicine advertisement, and the patient ruins his stomach or his blood, by taking drugs internally, or applying local washes.

Nearly everybody has catarrh. It ranges from a slight running cold in the head to a stoppage of the nasal chamber, and attendant discharges in the throat. It should be cured at once, no matter how slight it may seem. Catarrh affects the blood; by poisoning and reducing it, as well as absorbing the elements that expel such diseases as rheumatism and neuralgia. It becomes offensive in odor to others, although the patient is rarely ever aware of it. The nasal cavity is the resonant chamber of the voice, and when affected by catarrh, the voice is nasal and of a dead timbre, destroying the beautiful effects of good singing, reading and speaking.

ORIGIN OF THE MALADY.

There are three steps in the origin of this most common and most disagreeable of disorders.

1. There must be a bad state of the blood from lack of nutrition or the accumulation of soil, known as soil disease.

2. Some neglect, bad food, or breach of the laws of health must lead to a condition of depression or weakness, general or local.

3. Non-insulation, or a cold and damp exposure, must destroy the blood disks.

The two last steps are fully described in the Eighth Department in the consideration of colds and their causes.

There is no case of catarrh which cannot be cured. This statement is not made to induce you to procure this work; that you have already done. It is not prompted by any motive. Thousands upon thousands of sufferers have read the assertion and in no instance has the treatment failed to cure, where the directions have been faithfully followed. We will also say that the Ralston treatment has absolutely cured in the last four years more cases of catarrh of every stage of development, than the medicines and physicians have cured in the last fifty years.

Nothing can be more healthful than the present treatment.

DIRECTIONS.

1. Start a full and active circulation of the blood of the entire body. This may be accomplished by the Iron-legs exercise in the preceding department of physical culture (this draws the blood to the feet), and by the general exercises which create perfect circulation. The new blood coursing through the vessels of the head not only furnishes a better medicine than is put up at drug stores, but also absorbs and carries away the poison of catarrh. Spend two minutes only in each hour for eight hours a day.

2. After three days add the following exercise, and continue those in the preceding direction: Perform the head movements two minutes in each hour for eight hours daily. Any eight hours will do. These exercises make the neck lame at first. Avoid this as much as possible.

3. The next step is to practice a few minutes each hour for eight hours daily the following exercises; in the meantime reducing those just mentioned one-half.

FIRST DIVISION.

1. Exhale completely while standing still.
 2. Walk four steps while inhaling. Rest.
 3. Exhale completely while standing still.
 4. Walk eight steps while inhaling. Rest.
 5. Exhale completely while standing still.
 6. Walk twelve steps while inhaling. Rest.
 7. Exhale completely while standing still.
 8. Walk sixteen steps while inhaling. Rest.
 9. Exhale completely while standing still.
 10. Walk twenty steps while inhaling. Rest.
 11. Exhale completely while standing still.
 12. Walk twenty-four steps while inhaling. Rest.
 13. Exhale completely while standing still.
 14. Walk twenty-eight steps while inhaling. Rest.
- Always inhale through the nostrils silently.

SECOND DIVISION.

The object of this exercise is to inhale very slowly and smoothly while walking. The steadiness of the exhalation must not be interrupted until the walk ceases.

1. Inhale completely while standing still.
2. Walk four steps while exhaling. Rest.
3. Inhale completely while standing still.
4. Walk eight steps while exhaling. Rest.
5. Inhale completely while standing still.
6. Walk twelve steps while exhaling. Rest.
7. Inhale completely while standing still.
8. Walk sixteen steps while exhaling. Rest.
9. Inhale completely while standing still.
10. Walk twenty steps while exhaling. Rest.
11. Inhale completely while standing still.
12. Walk twenty-four steps while exhaling. Rest.

When you begin the last exercises, practice *Nostril Breathing*. This is the great cure for catarrh. It should be performed one minute in each waking hour, day or night, as long as the catarrh is present. If any friction or air, or the slightest sound of passing air is heard, there can be no cure. Respiration through the nostrils should be silent. Full deep respirations oxygenize the blood, and the GLAME exercises added to this build up a vitality that never fails to expel disease.

NOSTRIL BREATHING.

The exercise of nostril breathing should be performed with the respiration perfectly silent, as the slightest noise indicates friction of the air which produces irritation. The movements are as follows: Place the thumb and first finger at the openings of the nostrils, so as to hold the air in the nose without pressing the sides.

1. Release the openings and inhale four seconds.
2. Close the openings and hold the breath four seconds.
3. Release the right opening and exhale four seconds.
4. Inhale through the right opening four seconds.
5. Close the openings and hold the breath four seconds.
6. Release the left opening and exhale four seconds.
7. Inhale through the left opening four seconds.
8. Close the openings and hold the breath four seconds.

Rest and repeat. This exercise, if performed without any air friction, is an absolute cure for catarrh.

Remarks.—The mucous deposits of catarrh are carried away as fast as they are made, if long, full respirations occur; and soon the putrid matter disappears entirely. It is a good plan, when performing the exercise, to make the mucus of the nasal chamber active and thin. This may be done by taking hold of the nose with the thumb and forefinger, gently pinching and rubbing that organ until it is red. Continue it until a thin fluid is felt within the head, and always follow it with the exercise of Nostril Breathing.

The theory on which this cure is effected is very simple. Before undertaking to understand it, you should read very carefully all that is said in the department on colds. Then you will learn that, when the blood is deprived of its disks by exposure, the plasma floods the body. So if any mucous membrane is weak, the plasma in the form of mucus floods the membrane and the flesh beyond. Catarrh, as ordinarily understood, belongs to the nose, head or throat. The nose is lined with the mucous membrane; so is the throat, and other parts of the body. In a diseased state, the plasma from the blood comes through the membrane; and retaining some of the coagulating powers of the blood in an indirect way, it thickens and forms in lumps or cakes. Thus catarrh may stop the entire nasal chamber. In this condition it is full of bacteria, which represent decay and a bad odor.

A breath of air is a powerful agent of destruction. Every inhalation dislodges millions of particles of corrupt phlegm ; and every exhalation sweeps them into space. This, continued rapidly, soon clears the mucous membrane, dries it, and imparts the opportunity of acquiring health in the diseased spot.

Catarrh of the throat, or of the bronchial passages, is cured in exactly the same way.

Catarrh of the stomach and other organs, is cured by this method which also oxygenizes the blood ; aided by the law of distribution, as stated in the department of physical culture in this volume.

Your attention is respectfully called to the last pages of this volume: "*A Talk With Fifth Degree Ralstonites.*"

END OF NINTH DEPARTMENT.

TENTH DEPARTMENT.

THE THROAT AND LUNGS.

UNDER THIS HEAD WE SHALL CONSIDER :

- | | |
|-----------------|-------------------------|
| 1. SORE THROAT. | 7. WEAK LUNGS. |
| 2. DIPHTHERIA. | 8. FLAT CHESTS. |
| 3. BRONCHITIS. | 9. DIFFICULT BREATHING. |
| 4. CONSUMPTION. | 10. GAPIING. |
| 5. PNEUMONIA. | 11. HICCOUGHS. |
| 6. PLEURISY. | 12. LA GRIPPE. |

1. SORE THROAT.

IT is claimed by some scientists that no person ever had a sore throat who did not at some time inhale through the mouth.

It is probable that this statement is founded on fact, but a conclusive demonstration of it is possible.

As far as our experience goes, we have proved to our own satisfaction, at least, that sore throat cannot be acquired if air is never drawn in through the mouth. Many of our members testify to the same fact in their own experience.

Look at any disease you please, there is a natural cause for it, a natural means of prevention, and generally a natural cure. We will examine each in turn.

The cause. Three things must concur to produce sore throat: first, a weakened vitality; second, irritation; third, bacteria. Weakened vitality has been discussed under the department of colds. Irritation is always produced by a current of air, or its contents. Air of itself is strong enough to wear away the surface of the throat-membrane, thus leading to soreness and inflammation. This occurs in three classes of cases: first, when a person inhales vigorously through the open mouth; second, when the voice is aspirated with force, as in excited conversation; third, when a strong voice is used and the air is improperly impinged against the throat, as in the case of speakers or others who have occasion to use the voice, and use it ignorantly. It is thus that the air becomes an irritant. A strong vitality will overcome these exciting causes, as a rule; but in many cases the throat gives way locally.

Another form of irritation is in the contents of the air; for they consist of dusty particles of every kind of matter, some having sharp edges, and cutting into the membrane. The latter then becomes red and in the minute openings of the flesh, bacteria obtain a foothold, and quickly develops a sore throat. No air is free from bacteria, except in the rarest cases; and these germs find no difficulty in getting into the mouth and throat. The latter is more sensitive and becomes the first prey to the malady. Despite the uncertainty that some physicians believe to exist on the subject, it is quite well established that every case of sore throat, however mild, is due to the presence of bacteria (disease germs), feeding upon opened flesh that has been inflamed by the air or its contents, and lodged only in some system that has become weakened. The growth of this malady tends toward diphtheria, when a more poisonous germ takes possession.

The prevention. Sore throat may be prevented by removing the cause, as just stated. The simplest and safest course is to avoid inhaling through the mouth.

The cure. Ordinarily, the physician, or the good house-wife seeks to allay or mollify the inflammation in mild cases; and to destroy the bacteria in severe cases. The disease germs are known as pathogenic bacteria; and are called septic or poisonous. Any medicine that destroys these is called anti-septic. But anti-septic medicines also destroy the good germs, or cells of the tissues of the body, and lead to atrophy. To many disease germs, oxygen is a most deadly anti-septic; but never destroys good tissue-cells, except to rebuild them. Red pepper is a natural anti-septic; and, if held in the throat or gargled frequently, it will destroy the germs. Very hot water is a good anti-septic in many cases. The more air one inhales the greater is the effect of its double purpose; it increases the vitality and adds oxygen as a direct anti-septic. Always inhale through the nostrils. If the nose is closed, or catarrh has control of it, the suggestions hereinafter made will prove beneficial in relieving these difficulties. When the nostrils have become cleared, the only thing to do is to form a habit of constant nasal inhalation. This may be done in one or all of the following ways: 1. Assign the first five minutes of each hour during the day and evening to the task of closely observing the action of breathing, and watch very carefully to see that every breath is taken in through the nose, especially when conversing. 2. Ask

some friend to watch you occasionally, and remind you of your manner of breathing when not conversing. 3. Ask some friend to observe you and speak to you every time you inhale through the mouth. 4. All upper-chest movement in breathing, is tiresome for the entire body, and such breathing is sure to weary the neck and throat. Therefore, use the lower chest respiration as much as possible. 5. Saliva is the most beneficial of all natural remedies. All animals cure their wounds by its use. Human beings often move the hurt finger to the mouth. A sore throat may be helped very much by swallowing the saliva and holding it in the throat. This, combined with nasal breathing, will always help a physician in curing the worst cases. Mild cases will never need a physician and should quickly cure themselves, if the above suggestions are strictly followed. The habit of scraping the throat, or making the sound commonly called "hem" will counteract any attempt to cure a sore throat.

Never clear the throat.

2. DIPHTHERIA.

This dread disease, which annually slays one hundred and fifty thousand young people in this country, may always be *prevented*. In many families, one, two, three, four, and even five children are taken out of the freshness of perfect health and swept to their graves, almost without notice. No greater evidence of the cruelty of ignorance can be found. Every parent whose child attends school, should see to it that the Ralston principles of health and care of the body, as stated under "Ralston Day in School," in the seventh edition Book of General Membership, are regularly taught to the children. No education is more valuable. The teaching of health in the public schools, even to the youngest, as well as to the oldest scholars, is no longer a matter of sentiment, but of sense. You can do your community a substantial good by arousing your neighbors, and calling upon the school officers.

The bearing of recent researches on the prevention of the spread of an outbreak of diphtheria, can only be fully understood when some of the facts that they brought to light are enumerated. It was found, for instance, that the presence of the diphtheria germs in the mouth is not necessarily followed at once by the appearance of the diphtheritic membrane, and it appears that these germs

can exert little or no injurious effect where the mucous lining of the throat, larynx, &c., remains sound and unaffected by minor diseases. When once, however, we have such conditions as inflamed tonsils or inflammation and ulceration of the mucous membrane, the diphtheria bacilli find a soil ready prepared for their reception, and typical diphtheritic symptoms are the result. That such ulcerated sore throats, inflammation of the tonsils, and similar conditions usually precede outbreaks of diphtheria, has for long been a well recognized clinical fact; these experiments give the explanation of it, whilst they also afford indications as to the mode of treatment. Anti-septic throat washes, not merely gargles, plenty of fresh air, and good nourishing food, are what are required. Kill the germs as far as possible by means of the anti-septics, and strengthen the tissue cells by plenty of oxygen, and by promoting the excretion of effete products, by food and exercise, so that the cells shall be able to form protective products and shall also be able to play their part when called upon to do so.

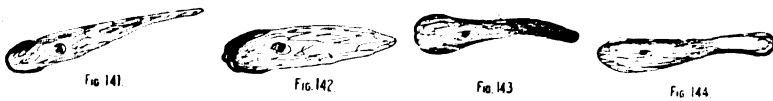
The foregoing statement represents the science of today, showing how closely the medical profession are approaching the Ralston doctrine. We could not better state the matter in pure Ralston parlance.

In 1875 Klebs, using a powerful microscope, found in the false membranes, which develop in diphtheria, a small germ with rounded ends, and with, here and there, small clear spaces in its substance, a bacillus that was not readily stained, that grew luxuriantly in broth, and which, inoculated into animals, gave rise to a peculiar dirty fibrinous-looking slough at the seat of inoculation. He found, however, that in certain cases this germ was absent, the predominating organism then seeming to be arranged in masses or in short chains. This, when cultivated in broth, gave rise to the formation of chains of considerable length. As a result of these observations he described diphtheria as occurring in two forms, one form resulting from the action of one organism, the second being caused by the other.

These researches were continued by other workers, and Formad, in America, came to the conclusion that the rod-shaped germ had little to do with the disease, but that the chain-forming germ was the real exciting cause. Matters remained at this stage for some time—in fact, until Löffler took up the subject. After examining a number of cases of diphtheria, he found that, although

there are numerous organisms in the false membranes or diphtheritic patches, these were mostly near the surface, and many of them were simply the organisms that were usually found in the mouth now growing under more favorable conditions of nutrition. He found, however, that in the deeper layers, or at the inner margin of the layer of exudation, the Klebs germ might almost invariably be found. It was more deeply situated than any of the others, and was always most numerous in the oldest part of the membrane. This was in cases of pure diphtheria. In the so called diphtheritic sore throats met with in other diseases, especially in scarlet fever, the chain appeared to be the predominant and characteristic organism.

These rods described by Klebs and Löffler vary much in length; they are straight or slightly bent, one end or both sometimes being a little swollen.



In Figure 141 is seen a long almost straight diphtheria germ, differing from 142 which is shorter and fatter. Figure 143 shows one slightly curved. It will be noticed that each has a swollen end; and that 144 has both ends swollen. This is the characteristic feature of these germs, and it is worth while to compare them with those of consumption or other diseases. They differ among themselves as dogs differ from each other; but the swollen end is the distinguishing feature. They are nothing but vegetable cells of peculiar virulence. They kill, not as other germs by destroying tissue matter, but by emitting a poison which brings on heart failure. It is the poison that kills, and not the trouble at the throat.

If sufficient time be allowed to the bacteria to form a large dose of the poison, it is useless to remove the false membranes, as, though the bacilli may be then destroyed, sufficient poison may have passed into the system to cause the death of the patient, "for in diphtheria, contrary to what occurs in most other infective maladies, the infection is not produced by the invasion of the tissues by a microbe, but by the diffusion through the organism of a toxic substance prepared on the surface of a mucous membrane altogether outside the body, so to speak."

It is to attack this poison that many experiments have been made with the so-called anti-toxine; about the efficacy of which the medical profession is divided.

3. BRONCHITIS.

Bronchitis is less understood today by physicians than most other ills. The stupid attempts to cure the diseased passages to the lungs by medicines merit only failure.

If the bronchial tubes are weak it is due to the lack of their development. Unused arms and limbs grow very weak by non-use. Exercise draws a healthful sap into them, thickens and strengthens their structure, and protects them against attack.

Bronchial troubles may be traced to one of three causes:

1. Non-development of the tubes.
2. Wrong breathing.
3. A depleted blood.

The last named cause may be remedied by following the directions of the Book of Inside Membership.

The 2nd cause—wrong breathing—may be remedied by the following treatment:

In the first place let us understand that the tendency of Nature is to heal. The wound on the arm heals; the sore in the throat gets well; the lame muscle, weak nerve, broken tissues all get well. But they must be surrounded by proper conditions. The blood must not be too bad; the nerves must not be exhausted; and the parts must have been reasonably developed.

In nine persons out of every ten the bronchial tubes have never been developed. They are there, it is true, but thin, sickly, weak and irritable. One large, full, deep breath would surprise them. They are not used to it; but need it. Bad breathers never empty the lungs. They do not know how. Try to breathe out as long as possible. Occupy a half minute in exhaling. You will commence to choke and stifle. It will cause a violent fit of coughing. Avoid that. Make the exercise very light at first. To empty the lungs completely is more valuable than to fill them; for a complete exhalation is always followed by a lively breath. Another necessary exercise is to fill the lungs full, and instantly dash a dipper of water, of about 80 degrees temperature upon the upper chest and neck. The water should be cold enough to

make you gasp; but not cold enough to shock the nerves too severely. On each subsequent trial take water a little cooler.

Every day, at morning and night, rub the neck and chest vigorously with the bare hands, without a towel. In the course of two years you should be able to endure a temperature of 50° in the water treatment just described. The more times the lungs are completely emptied and then completely filled, the sooner will the bronchial tubes be well.

Always inhale through the nose.

You say you do, but you do not.

The last time you were out of doors you were interested in a conversation with a friend, and as you talked you caught every breath unconsciously through the mouth; notwithstanding the fact that the air was dusty, dry, cold and full of animal life; all of which entered the bronchial tubes. Had you inhaled through the nose, none of these could have entered.

Practice every variety of breathing. There are fifty-two exercises in *Cultivation of the Chest*, the Tenth Degree Book.

Read what is said on Magnetism in *Inside Membership*.

As soon as a reasonable development of the tubes has been attained, use the following

EXERCISES.

Always hold the breath for the first five seconds, while performing each one of these:

1. Throw the head back and forward 20 times.
2. Throw the head right and left 20 times.
3. Turn the head right and left 20 times.

Every person who practices the exercises of this treatment, and follows all the directions conscientiously, will surely cure all bronchial troubles. The practice should be pursued many weeks and months. While taking the present treatment, continue in all the exercises of the courses of Physical Culture as far as they relate to the chest and neck.

4. CONSUMPTION.

When we consider the fact, now commonly known, that consumption is but the presence of small germ-life in and about the lungs, feeding upon them and in time consuming them for food, it seems strange that any human being should ever fall a victim to

this terrible disease. Our position, taken firmly years ago and maintained all along the line of experiment even to this hour, has been constantly proved true in the lives of our members: *consumption is a curable disease.*

We are not speaking for effect, nor to impress a doubtful claim upon the public; for in doing so we would have nothing to gain and everything to lose if our position were a false one. Nothing could more effectually injure Ralstonism in the minds of the people, and especially among its faithful members and loyal followers than to put forth so strong a claim upon insufficient proof. We have saved many consumptives from the grave; and many others are improving under this system, which is simply the method of Nature.

The rule of recovery is this: if the patient is not too far gone to exert will power and make some effort to assist Nature, the life can be saved; otherwise all attempts are hopeless. The degree of recovery may be stated as follows:

1. Lungs that have been consumed are gone forever. Those that have not yet fallen prey to the germs may be saved.

2. If a whole lung is gone, the patient must depend on the other lobe. There are thousands of persons now living who have had consumption without knowing it; and, by some accident, the disease has been arrested. The post-mortem examinations in the past have shown clearly and frequently that cavities found amid healthy portions of lungs had healed in some mysterious manner during life; probably due to the return of vitality to the general system. It is certain that physical vitality develops an electrical energy in the tissues of the lungs that the germs cannot withstand.

3. If the lungs are partially destroyed the remainder, being healthy, are capable of expanding and, to some extent, filling out the cavities made by consumption. Nature allows a great reserve in all her works; and there are lungs that are packed closely together from not having been used, awaiting the time when demands shall be made upon them.

If you look at the bronchial tubes, branches and sub-branches, you will be surprised to find the whole structure much like a tree, the air cells being the leaves. In Figure 145 we present the trachea or windpipe, and its right and left branches, from which many smaller divisions and twigs proceed.

Figure 145. The two lobes of the lungs and the bronchial tubes and branches. The book may be turned upside down, and you will see the appearance of a tree without leaves. The leaves are the air-cells; but suppose they are destroyed, how can the tree live?

It is sometimes a problem to the gardener to know how to protect the trees of his orchard from worms and caterpillars. In a short time they may strip the branches of their leaves.

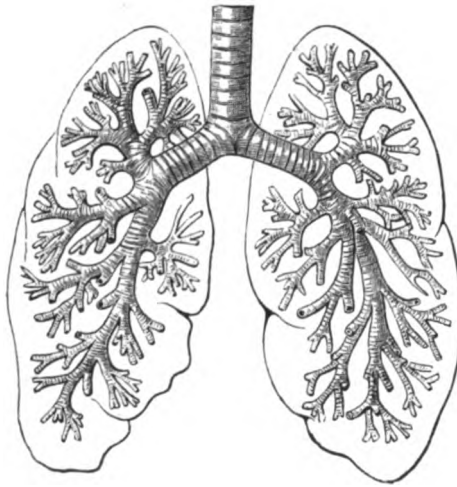


FIG. 145.

If we could adequately represent the lungs or leaves upon the little branches and twigs, we would see a most beautiful tree in full leaf. In Figure 146, we obtain a general idea of the lungs with their cells attached.

Figure 146. The lungs in reverse position with air cells appearing, to represent their likeness to a tree in full leaf.

In a general way, we get a fair idea of the appearance of the lungs. But they are, in fact, nearer to the real tree than we would suppose. Their air-cells are used to breathe with, and so are the leaves of the tree.

In Figure 147 we see these leaves or air-cells, magnified twenty diameters, and the little twig or final stem of the bronchial passage leading to them. We said these air-cells in Figure 147 are

magnified twenty diameters; and if you were to reduce this figure down to one-twentieth, the exact size of the cells would appear.

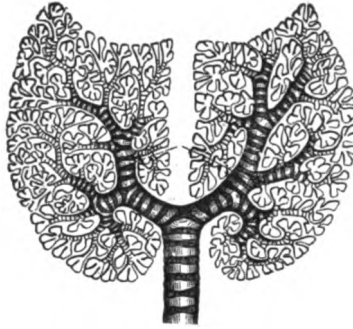


FIG. 146.

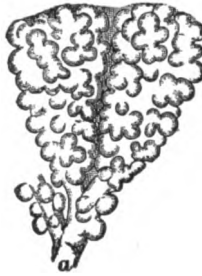


FIG. 147.

Figure 147. The end of a bronchial tube leading into two clusters of cells, sometimes called two air-cells; magnified twenty diameters; *a* being the bronchial opening.

It is at these cells that the interchange of oxygen occurs with the carbonic acid gas from the lungs. The oxygen inhaled does not go into the air-cells by the act of breathing; it is left in the bronchial tubes, and, by the law of diffusion of gases, it becomes mixed with the impure gas from the blood. It goes in as oxygen and comes out as impure oxygen, called in chemistry *carbon dioxide*, or carbonic acid gas commonly, as oxygen was once supposed to be the source of acids. The ever ready blood, if it is healthy, seizes upon the oxygen, and the red disks carry it dancing to every tissue of the body to keep it in health.

All this is technical to a sick man, who is hunting for relief;

and, as so many medical works fail because they are hard to understand, we shall keep our original promise and depart from the dry terminology by coming into a popular vein.

We believe that, in the department of health, all classes of people would show an intense interest if the subjects of most vital importance were presented in popular language, so that they could be understood. Surely nothing is so important as a knowledge of the mysterious operations of life within the body; yet nothing is so hard to understand as ordinarily written and published.

MYSTERIES.



FIG. 148.
Animal life in water.

The old saying that a drop of water contains a great variety of small animal life is certainly true at the present day. It is the childhood of science, and simple at that. There is no connection between *that* water and disease; the trouble lies deeper. The person who has been told but little concerning microscopic life would be amazed at the foregoing picture showing animal life in water. But such specimens do not help science or the physician; for they are not disease-germs.

There is a deeper and far more important life; so small that it has been hidden all these centuries, and is so very tiny that, even now, it can scarcely be discovered with the strongest microscope. Today, at the very moment of our writing, thousands of physicians are awaiting the latest reports from the scores of men who are working in the fields of this new world of investigation.

Among the medical profession of Europe and America, a certain excitement prevails, pending the possibility of greater knowledge concerning the smallest forms of life known to exist in the universe. The writer has made a thorough study of the most recent of these discoveries, both in the United States and Europe; and, having recently returned from the latter country, is prepared to state accurately what is being done in this line.

In the first place, very few of the real facts are yet published; and the newspaper reports are sensational and untrue. People are often misled by the latter, and erroneous ideas become a part of their education. We hope the time will come when the masses may be educated in the great subjects which are not taught in schools; and that the knowledge may be brought home to them, without the cost of going to college. With this end in view, as far as our present department is concerned, we shall aim to be both accurate and interesting. We call these forms the

SMALLEST PEOPLE IN THE WORLD.

How large are they? A drop of water is very small compared with the size of a man; and its microscopic inhabitants are quite small compared with the drop itself; but, when a lens is powerful enough to discover the disease-germ, or the tiny life that is hidden in the particles of the water, the object is so much smaller than the "wiggler" in the drop that it would be as a man to a mountain.

The scientific names are, of course, necessary to the medical profession; but they are too cumbersome to the popular mind. We shall, in this article, drop such words as bacterium, bacteria, bacillus, bacilli, amoeba, amoebæ, etc., and use the simple language of "*Our Existences*," taking therefrom the more potent terms, DEVS and ANGS. These are coined for that book as most scientific words are coined. When we speak of DEVS and ANGS, we refer to the smallest people in the universe, and not to the larger forms of microscopic life that abound in water.

WHAT EXPERIMENTS HAVE DONE.

The first investigator detected germs on the teeth. His name was Leeuwenhoek, and he was a native of Delft in Holland. He scraped material from teeth that had rarely been cleaned, and found an inconceivable number of living animalculæ darting

about very quickly. There were all sizes of them. Since that time the microscopists have made great progress in discovering the nature of these germs.

DEVS AND ANGS ARE EVERYWHERE.

They have two very dangerous habits which all persons should know: they float about in dry air, and they cling to moist surfaces. To test this, let the light fall into a room from the window in such a way that the particles of dust may be seen floating about. If we examine these particles they will not seem at all harmful.



FIG. 149.
Particles of dust slightly enlarged.

Every time you inhale through the mouth, you take in these dust particles; whereas, if you breathe in through the nose, they will be caught by the spongy filters in the nasal chamber and be expelled. Mouth-breathers run great risks.

Now let us follow the history of these particles of dust. They settle by their own weight on anything they happen to touch; but, as they have an affinity for moist surfaces they are blown off from all dry surfaces. Bread, meat, milk, fruit and the human lips are moist, and the fact shows that they cling to all food, and to the lips, mouth, tongue and teeth, but only when the air is dry, or damp and malarious, for malaria is now proved to be caused by DEVS in the air, arising from decaying weeds, vegetation and protoplasm. Here we see

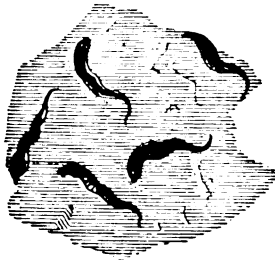


FIG. 150.
A particle of dust highly magnified.

Five DEVS, or diphtheria germs, are seen clinging to this dust. It is but one of hundreds of floating particles that are to be found in every dry atmosphere, and that are sure to be breathed into the mouth, throat, lungs and general body of any person. Unless you are a faithful member of the RALSTON HEALTH CLUB, the chances are that you will find it impossible to breathe correctly, and to protect your own health and that of those you love from the diseases that so easily destroy life. How quickly diphtheria takes away the loved ones of a family! How easy it is to contract throat and lung diseases that may end in pneumonia or consumption. Is not a little knowledge and a little precaution better than indifference? These contagious and fatal diseases may be avoided. Many of those now in their graves might be sitting at the fireside to cheer the winter evenings, had these simple things been known.

WATCHING THE DEVS.

The ANGS are builders; they construct the tissues of the body. The DEVS are the destroyers; they make war on the tissues. If they succeed in their attempts at increase; and, if the ANGS are unable to drive them out, the body becomes over-run by them, and that condition called disease follows. But the ANGS are good fighters. As soon as the DEVS get a foothold in any part of the body the ANGS assemble by millions, and a pitched battle ensues.

HOW A HEALTHY PERSON MAY CATCH CONSUMPTION.

A loved wife is sitting in a railway station. Some minutes before she entered, a pale-faced man, with stooping shoulders and flat chest, had come into the room. He had a cough, which caused him to expectorate on the floor, or in a receptacle for the purpose. In a short time the edges dry, and on the dust rise the DEVS which had left his lungs. If he were to die at this minute the autopsy would show that his lungs are covered with mounds, called tubers; or, tubercles, which means little mounds. For this reason consumption is called tuberculosis. These mounds are built up of the tissues of the lungs by DEVS; they *consume* the lungs in building tubercles, and thus tuberculosis is called *consumption*. When the pale-faced man expectorates he coughs up phlegm impregnated with the germs and pus or cheesy substance of the tubercles.

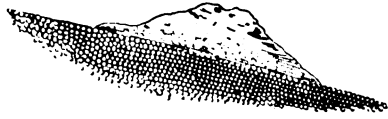


FIG. 151.

A tubercle, or cheesy mound, on the lungs containing millions of living germs.

Each tubercle is smaller than the head of a pin, but is the seat of great activity. Thousands of consumptives daily walk the streets who cough up portions of the matter from these tubercles, and any person who happens to inhale through the mouth, is sure to breathe in the flakes or dry particles which arise from these expectorations. Just think of it! More than one-seventh of all people who die are carried off prematurely by this disease, and nine-tenths of all who catch this terrible malady get it from inhaling the particles that float in the air from the expectorations of consumptives. If you live in the house with one who is thus diseased, be sure to provide a receptacle containing carbolic acid, into which all matter coughed up should be instantly put. That is your only safety.



FIG. 152.

A consumptive dev.

This represents a single germ, from which arises the most common and terrible of all maladies. The germ is generally attached to another of its kind, and, under the microscope, they appear in semi-circles, as follows:



FIG 153.

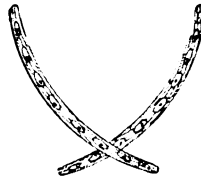


FIG 154.

They are described by observers as "delicate rods or threads, slightly curved, two being arranged end to end." Some microscopists have claimed that they are chains of cells, spores or *cocci*, but the most recent discoveries prove this to be incorrect. They are long, hollow appearing rods, containing spores within. Millions of them might be contained in a particle of water so small that it could not cover the point of the finest needle.

These DEVS are peculiar to the disease called consumption; they will not cause any other disease. They seem to be in the world for the only purpose of causing death by consumption? Why are they created?

HOW FAST WILL THEY INCREASE?

They have a very peculiar way of multiplying, and somewhat different from ordinary cells or germs. A full grown consumptive DEV is a curved thread containing spores, or little cells, and it is in the multiplying of these cells that the family increases. A DEV just born is a cell, which is round. It grows by elongating into a thread. Then it forms a spore or cell in itself thus:



FIG. 155.
A cell.



FIG. 156.
A cell elongated.



FIG. 157.
A dev with a spore.

Now let us look at the growth of the spore within the DEV. The latter contains protoplasm or life fluid, common to all life in the animal and vegetable kingdoms. The spore floats in protoplasm. It feeds on it by reaching out its shape and encircling a mass of fluid.

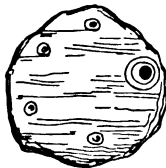


FIG. 158.
A spore cell enlarged.

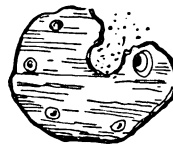


FIG. 159.
A spore cell changing its shape to encircle its food.

It surrounds its food and grows larger, and then becomes a parent by dividing itself into two parts.

It is by this division that disease increases and spreads rapidly in the body. Supposing each cell becomes two in an hour, which is a long time to wait for such small life, in one hour

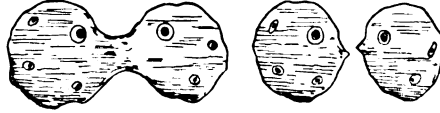


FIG. 160.

FIG. 161.

A spore cell ready to break in two. A spore cell divided.

there would be two cells, each becomes two more, and there would be four in two hours. How long would it take for a single germ to fill a person with disease? We simply double each cell every hour, and have the following :

In	1 hour	we have	2 germs.
"	2 hours	" "	4 "
"	3 "	" "	8 "
"	4 "	" "	16 "
"	5 "	" "	32 "
"	6 "	" "	64 "
"	7 "	" "	128 "
"	8 "	" "	256 "
"	9 "	" "	512 "
"	10 "	" "	1,024 "
"	11 "	" "	2,048 "
"	12 "	" "	4,096 "
"	13 "	" "	8,192 "
"	14 "	" "	16,384 "
"	15 "	" "	32,768 "
"	16 "	" "	65,536 "
"	17 "	" "	131,072 "
"	18 "	" "	262,144 "
"	19 "	" "	524,288 "
"	20 "	" "	1,048,576 "

Each one of these million or more germs becomes the parent of a million more, and so on without end. In such diseases as diphtheria, cholera, typhoid fever, blood poisoning, hydrophobia,

lock jaw and the like, the germs make very quick or slow work depending upon their nature. We show their habits in popular pictures, easily understood, so that all human beings may be able to protect themselves and their loved ones from these terrible enemies. The consumptive DEV is quite different from other DEVS; and it is highly important to know how it increases, how it battles with the ANGS, how it may be prevented, how it may be destroyed, and just what hope a consumptive may have in each stage of the dread disease. As we have nothing to sell, and no medicines or drugs to recommend, we are in a position to tell all persons, sick and well, the exact truth,—the full extent of hope or fear, and all should know it.

The consumptive DEV is so small that it has baffled investigators, until very recently. Its increase being due to the growth of spores in its own body, and their division as we have shown, it is more insidious and more difficult to destroy. Cold and ice will not kill them; their spores will live through the longest winter, locked up in solid ice. They seem to know that severe cold and dampness will destroy the ANGS or tissue-builders and defenders of the human body; and that a person who is exposed to chilling atmospheres and cold, damp weather, will not be in a condition to defend against their attacks. Hence arise so many fatal cases of consumption. The well man or woman of today may be in the grave in a few months. Mrs. President Harrison was apparently in perfect health; she caught cold at a reception; in a few months the DEVS were swarming in millions times millions in her lungs; the tissues were *consumed* as food by the DEVS; one lung gave way, then the other, and nothing was left but death. Cold weather seems favorable to these germs. They cannot be destroyed by freezing, and heat cannot be applied to them. There is but one way to overcome them after they have taken possession of the lungs. Let us imagine, what is sure to be the fact, that consumptive DEVS are in the air all about you, and only one has lodged in your mouth or on your lip. It is carried into the wind-pipe and lodges in one of the bronchial passages near the lung-cells. It is a young DEV, whose shape we show. It contains no spores. After arriving safely in your lungs, through a perilous journey in the air for hours, it begins to look about, to see if its new quarters are satisfactory and pleasing to its tastes. This being settled in its favor, it at once feeds. It likes protoplasm, such as makes blood

corpuscles, and so it eats heartily. Soon a spore or inner cell is formed, thus:



FIG. 162. FIG. 163. FIG. 164.
Young consumptive devils beginning to feed and grow.

It now has one spore. After a while it has from two to six, and possibly as dozen spores, as is seen below:



FIG. 165. FIG. 166.
A full-grown consumptive Dev.

Scientists differ as to the number of spores in one of these germs; some claiming only from two to six; others that there are chains of smaller germs making the curved larger form. If a careful watch of these germs during development be made, it will be seen that they begin with an enlarging cell, grow long and thread-like, then form spores within, which break apart and make new germs. Then the full-grown DEV will break up as described.

These spores are really cells, which increase by cell division as shown in Figure 161. One makes many, and each becomes a long curved thread and gives birth to a lot of spores. They live on the tissues of the lungs, and their excreted food makes that cheesy substance found in tubercles.

As soon as they begin to build up colonies, the ANGS assemble and attack them. A pitched battle ensues, on the result of which hangs the fate of a human being's life.

SPECIAL TREATMENT FOR CONSUMPTION.

Except in cases where the patient is bordering upon the grave, we believe that consumption may be absolutely cured, and that even extreme cases may be delayed several years.

The autopsy of a person who has died from consumption shows that many of the air-cells of the lungs have not been developed during life. The full activity of the lungs should in every instance be acquired. The tendency everywhere is to *heal*. Chronic diseases overcome this tendency solely by possessing a greater degree of vitality than that which is found in the average body. A little greater exertion than one is accustomed to, will soon cause the vitality of the body to preponderate over the activity of a chronic disease.

A person who comes in contact with moving air, upon which the sun has shone, will increase the vitality of the blood, and the health of the lungs quite rapidly, by drawing GLAME from the air.

It makes no difference how pure the air may be, it will not be as beneficial as if it were moving. Now if a person living in moving air should exercise a little very gently, this exercise will cause more rapid respiration, thereby bringing more oxygen into the body. Activity will cause the body to absorb oxygen; whereas a person standing still might inhale great draughts of oxygen and yet the lungs will only absorb enough to carry on their ordinary functions. Therefore, if you desire to increase the vitality of the body to its utmost, take gentle exercise and the fullest possible respirations in moving air, whether indoors or out; and draw GLAME. This increased vitality will cause a tendency in consumptive persons to become better, but it will be necessary to do more before a *cure* can be effected.

We must open up all the air cells of the lungs; and those which are diseased may be discarded. They will be found to be in a minority. We must learn to breathe with those cells of the lungs which have never yet been used.

We can open them by taking the pipe-stem exercise. Take a piece of the stem of a pipe and put it in the mouth; hold the nostrils closed and breathe out one second through the pipe-stem with gentle force. This restriction of the aperture of the mouth to the small dimensions of the hole in the pipe-stem will cause the compressed air of the lungs to find other means of escape, and in so doing the air is for a while forced into the unopened air cells. The next step must be to blow a little harder through the pipe-stem, occupying two seconds in the exhalation. It is better for a few days to do this only once or twice an hour, as too much

practice is apt to force the weakened lungs too rapidly. After the first week the patient may blow for five seconds through the pipe-stem, not oftener than twice an hour. This seems very little time to practice, but a good work has been commenced, which, if performed faithfully, according to these directions will result in re-creating the lungs. This method has been employed both in Europe and America with great success. After a few weeks, the patient may change the exercise by filling the lungs as full as possible through the nostrils and then, putting the pipe-stem into the mouth, suck in more air if possible. Later on another breath may be blown out through the pipe-stem and another inhalation taken.

If the patient ever finds it difficult to get a good breath or feels a suffocating sensation he should rapidly breathe out all the air possible, pressing in the lower rib bones from the front and sides while breathing out; and when this exhalation is continued until there is no air left in the lungs apparently, he may take a quick, full, deep inspiration. This forces all the dead air from the lungs.

Never breathe in through the *mouth* under any circumstances, as *mouth* inhalations carry dust into the bronchial tubes.

We believe that the vitality of the body may be increased by the Inward-bath which removes the ashes, causes natural hunger and consequent activity on the part of all the organs. But the pelvis exercise mentioned in the seventh edition of *Inside Membership*, is even more valuable.

Another aid to the system is the waste and supply principle, which draws off old bad material and furnishes good in the shape of the new. This is well outlined in the *Book of Inside Membership*, seventh edition. Any exercise or process that wastes the material of the body and gives new tissues in its place, is beneficial to the patient. In paying special attention to the art of breathing, some such specific method as that which occupies the chief portion of the Tenth Degree Book, *Cultivation of the Chest*, is most desirable.

There is absolutely no hope for the consumptive who can do nothing for self. We have one member to whom the doctors said: "You have but one-half of one lung left; three-fourths of your breathing apparatus is gone. You cannot live." The patient was able to make an effort, and is still alive, full of more activity

than one of so limited a lung capacity would be expected to be. On the the other hand, a great, vigorous man became completely prostrated under the ravages of consumption. He was able to smoke at times ; but, if the the idea of breathing even slightly more than his normal limit, were broached to him, his only reply was, "oh, get away! what do you expect a sick man can do!" He died from lack of will ; although he had more ground for hope than hundreds who saved themselves.

The secret of the cure is in *very* slight efforts, not strong ones ; and a constant resolve to be persistent. In a short time the vitality will generate electricity ; the latter will burn out the lives of the germs of disease ; and the progress of the malady will be arrested.

5. PNEUMONIA.

So many persons die of pneumonia who ought to have lived, that some organized movement to aid physicians should be inaugurated in every city and town. Have you ever followed the course of treatment of your best physicians when some loved one is stricken by the fell disease? What can be more helpless than the learned doctor of many years' experience, standing in the presence of the sick, experimenting upon the patient ; having a splendid scientific knowledge of every feature of the case, and yet unable to check it. We have in mind many of the ablest physicians who can count their pneumonia victims by the score peacefully laid away in the graveyard ; physicians who do not care for assistance from Nature or from Nature's methods, but who scratch their heads and wonder why, in the light of the latest *science*, so many people die of pneumonia.

To the honor of the profession be it said that our best physicians use the Ralston method, and recognize in it the hand of Nature. It is common knowledge that the smaller the town the larger-headed the Mayor ; and so the smaller the practice or less the skill of a physician, the farther away he will be from Nature and consequently from the Ralston Health Club.

We claim only Nature, pure, simple and powerful. We also claim that a thousand cures of pneumonia are better than the most profound scientific knowledge of the disease attended by a rapidly growing graveyard.

Pneumonia never should be fatal! Death from this cause is a crime ! It lacks the element of moral turpitude ; but only in

the sense that a negligent engineer is not morally guilty of the crime of a frightful railroad wreck.

The patient must aid the physician; and in advance of the disease. Alcohol and wine drinking congest the chest and lungs as well as the skin and blood vessels. This makes the system an easy prey to the disease. The Special Treatment for the prevention and cure of colds applies equally to the prevention of pneumonia. Without this previous foundation a cure cannot be guaranteed, especially when the disease has advanced several days. However a cure should always be attempted.

The first great fact that escapes the observation of the physician is the reduced desire of the patient to breathe. Any physician, who can reach the patient in the early stages of pneumonia, will have no difficulty in effecting a cure on the following basis :

The patient should be told that discouragement, pain and difficulty in breathing always reduce the desire to breathe to the barest minimum on which life can be supported. This result is merely mechanical and is overcome by holding a full breath, while clinching the fists. The patient should also be told that air dislodges phlegm in the lungs and bronchial tubes, rendering the progress of pneumonia impossible. It is a curious fact that, while inhaling, the air tends downward and only toward the middle or lower half of the lungs; but while exhaling it fills the upper cones of the lungs. Indeed it is only during exhalation that the upper lungs are reached at all. Therefore to fill the lungs full, close the nostrils with the thumb and finger, put a pipe-stem in the mouth and blow hard while exhaling. This will not only drive air to the upper lungs, but will also expel phlegm. The result of oxygenation to the lungs from additional air gives new vitality, and this tends to cure any disease.

Red pepper destroys the germs, and should be taken three times a day during the illness. If the lungs are filling or growing hard the patient can do but little. Cracked ice should be swallowed in very small pieces, and hot plates wrapped in cloth applied to the chest; and the red pepper should follow a few minutes after the ice. Touching the body on the back and front with a cloth wet in ice water, followed by a warm cloth has caused the dislodgement of phlegm and led to a cure. The breath comes quickly if the body is chilled suddenly in a single spot.

The foregoing treatment is the only known method of successfully fighting this disease. As it is harmless in its effects nothing is risked. It will eventually be used universally, as success is sure to succeed.

The apparently well person falls as easy a prey to pneumonia as the invalid. The strong man or woman of today may be in the grave a week hence. It is hard to lose those who are in the full flush of health; much harder than to part with the long suffering sick. We expect the invalid to die before the healthy man or woman; but this sudden disease falls so quickly that no one is sure of life. For this reason every person should seek the certainty of safety in the Ralston Health Club. Here alone is perfect protection from these terrible visitations of death.

There are three stages in pneumonia; the first is congestion, or overfullness of the blood vessels or capillaries. It begins at some one spot, usually in the lower part of the lungs, and spreads rapidly. The second stage is solidification. The lungs are filling up and gradually hardening, as shown in Figure 167. One lobe

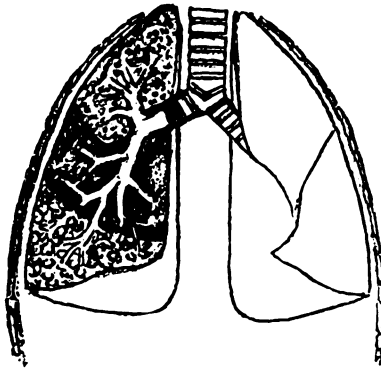


FIG. 167.
The filling up of the lungs.

is shown, and the process of the disease is manifest. While this is solidifying the other lobe is gradually succumbing; and breathing finally is impossible.

The third stage is the breaking up of the solidifying mass if the life is saved; otherwise, death. The progress of this disease and the gradual filling up of the lungs may be detected by placing the ear upon the chest of the patient.

6. PLEURISY.

This is an inflammation of the sac or membrane which envelops the lungs. Its chief danger is in the exudation of plasma, or fluid from the blood.

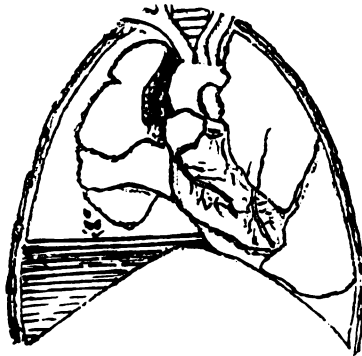


FIG. 168.

In Figure 168 is seen the right pleural cavity partly filled with air and fluid, with the lungs in a diseased condition.

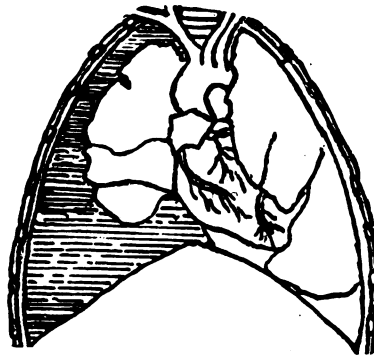


FIG. 169.

In Figure 169, the pleural cavity is now entirely filled with plasma or fluid. The blood is robbed of its red disks or vitality; and, in the cases of those who are easily subject to colds, this disease exists in greater or less degree; and often without being suspected of being present. The only natural cure is found in the exercises of magnetism (Twentieth Degree Book); for, by these means, the vitality of the blood is restored. Full directions are given in the book referred to.

THE THROAT AND LUNGS.

7. WEAK LUNGS.

In this trouble, the duty of training the lungs develops clearly upon the person affected. It is not yet a disease; but a pair of weak lungs will surely invite sickness, and it is only a question of time when they will be attacked and destroyed.

A weak-lunged person has every hope of perfect recovery. We do not believe that, out of sixty millions of people, one ever need die of lung trouble, if the disease at this moment has progressed no further than weak lungs.

No specific treatment can be offered; and, above all, medicines should never be taken. If your lungs are weak you require a whole course of training; and this is set apart in a large and very valuable volume, known as the Tenth Degree Book, or "*Cultivation of the Chest.*"

8. FLAT CHESTS.

Cured only in the way suggested in the preceding treatment for weak lungs.

9. DIFFICULT BREATHING.

This is cured only by a long course of training, involving not less than a good sized book to make it clear. If you cannot breathe easily, the whole art of respiration must be understood, and this would make two volumes of the present one. However, the quickest cure is in long exhalations followed by natural inhalations.

10. GAPIING.

This is an evidence of Nature informing you that the lower lungs are not employed in breathing. The cure is effected by a new, permanent habit of deep inhalations, followed by unusually long exhalations.

11. HICCUGHS.

This is a "caught" condition of the diaphragm, or floor of the lungs. It rises to its highest range, and there becomes fixed. It is overcome by a deep, hard pull at inhaling, and by holding the diaphragm down in place, until it comes under control.

12. LA GRIPPE.

The experiments in the search for the true cause of the epidemic, which recently appeared as a new form of disease, have determined the fact that what is known as La Grippe, is a comparatively new species of germ life. The power that created

heavenly bodies so *vast* that the mind of man cannot conceive their measurements; that at the same time filled all space with active life, composed of particles so minute that each perfected being is smaller than a ray of light, and consequently invisible under the strongest microscope; that has permitted man to analyze the elements of Nature, but not one of her forces; must have a design in placing humanity between the vicissitudes of these extremes.* Sickness is a warning to acquire knowledge and through knowledge to come nearer to its source. An epidemic is a blessing to the world; and as long as man fails to study the cause, the scourge will follow him. Not only old germs are renewed, but new ones appear; and the latest science seems to indicate that space may be peopled with germ life. One thing is certain: that many lesser worlds, such as planetoids and meteoroids, are wandering in space, some of them disrupted, whose fragments are waiting to come within the attraction of other heavenly bodies. The earth circles within a given portion of some new area every season. In such area an old atmosphere laden with germ life is found; probably once the seat of an active existence. By such means new epidemics are possible.

Whatever the nature of the disease there is always one rule that governs:

The human body, when in vigorous health, is proof against any contagious disease.

Vigor, vitality and GLAME are one and the same thing. The germs of disease can obtain no hold upon the tissues of a strong and healthy body.

La Grippe seizes upon the weak in every instance; or upon the strong who have become temporarily weakened by some dissipation. Very late hours will invite a cold. The omission of a single meal, or the abuse of the stomach by eating improper food between meals and thereby destroying the normal appetite, is nearly always followed by a cold. But above all causes of weakness and consequent colds, is the lack of *exercise*. Few people take sufficient exercise. Work is usually a strain upon one or two sets of muscles and therefore should be followed by the practice of physical culture in order to balance the muscular system.

Exercise, if health is desired, should be attended by pleasure

* See "*Our Existence*," or the Shaftesbury School of Philosophy.

or cheerfulness; be supported by proper proportions of food; and should be systematic and progressive, as prepared in the Ralston School of Physical Culture in Part I of this book.

In order to prevent La Grippe the only precautions necessary are the following:

1. Eat regularly of proper food.
2. Practice the Heroic and Hygienic Exercises.
3. Increase the GLAME and Magnetism of the system.
4. Avoid any exhaustion or dissipation.

When once attacked with La Grippe recourse should be had to red pepper. This destroys the germ life. A dose consists of a small quantity of pure red pepper, equal in size to a pea, floated upon a large spoonful of soup or milk. Drink water immediately after. If the pepper does not burn the throat it is impure. It is better to drink iced-milk afterward if convenient. Massage of the head, neck and chest should follow. The patient should take a hot water bath, rinse in luke-warm water, wiping very dry, and go to bed. Sleep in the afternoon, and early at night is necessary. The restoration of vitality, sleep, red pepper and GLAME are the essentials of cure.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstonites.*"

END OF TENTH DEPARTMENT.

ELEVENTH DEPARTMENT.

THE STOMACH.

IN THIS DEPARTMENT ARE TREATED :

1. LOSS OF APPETITE.
2. WEAK STOMACH.
3. SOUR STOMACH.
4. SICK STOMACH.
5. DYSPEPSIA.

1. LOSS OF APPETITE.

NOTHING is so keen as the appetite in health ; and no surer indication of ill health can be found than the loss of appetite, or its keenness even.

Appetite is both normal and abnormal. It is normal only when growth has been attained ; and is abnormal during growth, as also when a morbid taste has been acquired.

Natural appetite is no more an infallible guide than is natural relish. While it is also true that health can only come from obeying the laws of instinctive sense. It is wrong to hold animals up as examples of the true laws of living ; for they succumb more frequently to the ills brought on by their foolhardy methods of eating, than do human beings left to instinct ; and it is true that animals are short-lived simply because they are continually abusing the stomach and blood. A dog or cat will eat a bone, even in ordinary hunger, if it can be chewed ; yet every bone does injury to the stomach, deranges the system and shortens the animal life. It is said that animals have too much sense to drink tea, coffee, or liquor, or to eat tobacco ; but none of these furnish food ; and a creature in search for food does not care for other material. The superiority of brute instinct is a false deduction.

So in relish, the animal example is often held up to us ; but it follows nothing more nor less than the mere law of taste. Take wood-shavings and dip them in blood ; the animal will eat them. Cover poisonous pills with sugar ; the child will eat them. Fry potatoes until no food particles are left in them, then serve them in fat with salt ; the grown person will eat them with avidity, unless a lesson has been already learned. All three obey the law

of relish ; yet one relishes blood and gets shavings ; the other relishes sugar and gets poison ; the third relishes fat and gets burnt clay. The man or woman who devours potatoes fried to a brown is as much a clay-eater as the crackers of Georgia and Florida, for clay is the earthy basis of all potatoes.

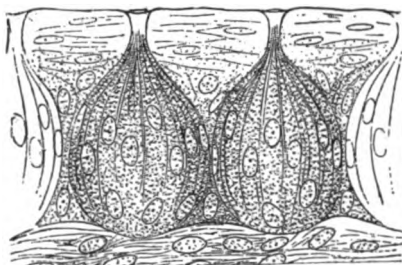


FIG. 170.
Taste-buds.

Taste is the direct guide to the stomach ; and the taste-buds are connected by the nerves with the stomach itself, so that they represent its health or disorder. If the stomach or its juices are out of tone, the blood is permeated by a change in the alkaline or acid conditions, and these reach the mouth both directly and indirectly. The taste-buds are in the tongue, and are mounted by hair-like projections called papillæ. These cover the surface of the tongue. They rise up when you taste. Drop some vinegar on another person's tongue or your own, and you will see the papillæ stand erect. When you taste, these buds absorb the liquid, and inform the nerves ; the nerves inform the stomach ; the stomach telegraphs back its condition ; and the food is not acceptable or is relished, exactly as the stomach feels. Food that has no liquid is tasteless, until it excites the saliva and dissolves in it ; therefore insoluble substances remain tasteless. The back of the tongue is most sensitive to salt and bitter substances, and, as this part is supplied by the ninth pair of nerves in sympathy with the stomach, such flavors, by sympathy, often produce vomiting. The edges of the tongue are most sensitive to sweet and sour substances, and as this part is supplied by the fifth pair of nerves, which also goes to the face, an acid, by sympathy, distorts the countenance.

2. WEAK STOMACH.

The loss of appetite is so directly connected with a weak stomach that the cure of one is always the cure of the other.

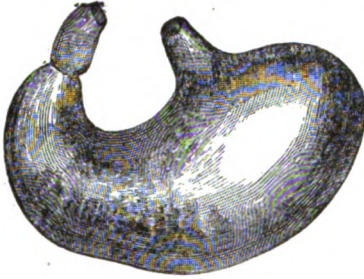


FIG. 171.
Outward view of the stomach.

The stomach is shaped somewhat like a bagpipe. At rest it holds about three pints; when distended it seems capable of an enormous increase of size. In Figure 171 is seen the general shape of the human stomach; and in Figure 172 an inside view is shown; also the outlet of the stomach into the canal. The

food comes down into the upper opening on the right; and, when properly prepared, it passes out into the canal. This little opening at the left is called the gate; and it opens only when the food is properly digested by this large stomach. It is at this gate that cherry-stones and hard substances, when swallowed, become sometimes fast and cause death. In cases of overloading the stomach, or of weak stomach, the food is often allowed to pass undigested; and thus it goes through

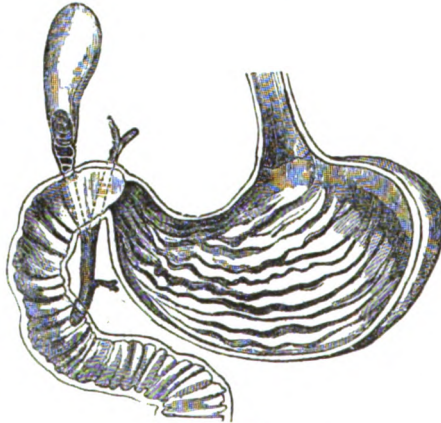


FIG. 172.
Inside view of the stomach.

without doing any good. This stomach will not digest starchy foods, nor any forms of sugar. As some animals have a stomach devoted exclusively to salivating the food, so the human mouth is the first stomach. All bread contains starch, so do all the grains, potatoes, and like food; and the mouth should chew and salivate and dissolve them thoroughly. In the sheep this purpose of nature is very clearly seen; and, for this reason, Figure 173 is especially valuable.

In the case of this animal, the food which is cropped or swallowed hastily passes unchewed into the large first stomach or paunch. Here it is moistened with a fluid admixture, and

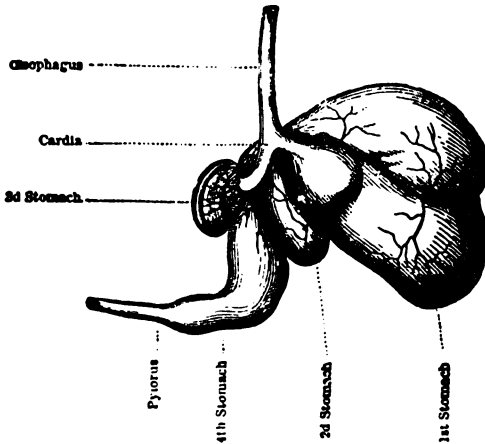


FIG. 173.
The four stomachs of the sheep.

when required, is passed on to the second stomach, and thence back to the mouth to be masticated. When chewed it is swallowed again, and proceeds at once to the third stomach, and thence forward to the fourth stomach or reed, where the true gastric juice is mixed with it. From this latter it passes, as in man, through

the gate into the intestines, which are twenty-eight times longer than its body. In the ox, the stomach is not only complex, as in the sheep, but the intestines are forty-eight times the length of the body.

The saliva of the mouth corresponds with the gastric juice of the stomach, the latter being a more powerful solvent. The gastric juice, in the case of a strong stomach, passes directly to the food, being excited by the lining of the stomach itself. From seven to thirty-five pounds are secreted every day from the blood to the stomach; and, in good digestion, it goes back again to the blood. In bad digestion it is partly lost, and the blood made poor. Good digestion must commence with

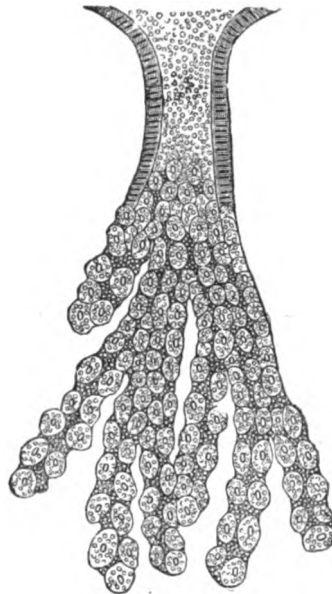


FIG. 174.
One of the glands that secrete the gastric juice, magnified 150 diameters.

good blood in order to secrete good gastric juice; and must end by giving back to the blood a greater quantity of nutrition than it took from it.

The gastric juice is thin, colorless and acid; if it were alkaline, it would digest the stomach itself; and this result is partly obtained by the use of medicines.

The question is often asked why the stomach itself is not digested by the gastric juice, since it belongs to the albuminous substances. Some assign as the reason, that life protects that organ, and that living tissues cannot be digested. The fallacy of this has been clearly shown by introducing the legs of live frogs and the ears of rabbits through an opening made in a dog's stomach, where they were readily digested. The latest opinion is, that the blood which circulates so freely through the vessels of the lining of the stomach, being alkaline, protects the tissue against the acidity of the gastric juice.

The preservation of the acidity of the gastric juice, so long as that acidity remains normal, is one of the laws of health; and is the first flesh law of the chemical generation of electricity in the body. The normal acidity is due to lactic acid, a natural digestive change in milk, occurring in the body, not out of it. Milk is not only a partial food for mature people, but even a little of it gives life and strength to the gastric juice. In eating breakfast food, such as prepared whole wheat, a little milk makes a wonderful difference, even to the saliva of the mouth. But in tea and coffee, the milk and cream are made indigestible by the strong poisons in both.

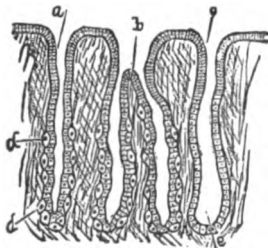


FIG. 175.

A thin section through the gastric mucous membrane, perpendicular to its surface, magnified about 25 diameters. *a*, a simple peptic gland; *b*, a compound peptic gland; *c*, a mucous gland; *d*, oval, chief, or so-called *peptic* cells.

The flow of gastric juice is influenced by various circumstances. Cold water checks it for a time, and ice for a longer period. Anger, fatigue, and anxiety delay and even suspend the secretion. The gastric juice has no effect on the fats or sugars of the food; its influence being mainly confined to the albuminous bodies, which it so changes that they become soluble in water.

The first step in the cure of a weak stomach is to follow the general

rules of health as laid down in the Book of General Membership. The second step is found in the treatments in the Book of Inside Membership. The third step is developed in the final sections of this department.

3. SOUR STOMACH.

The natural acidity of the gastric juice is not the acid of a sour stomach. The latter is due to soil disease, and is cured only by the removal of the dead animal soil from the body. Physical culture, as prescribed in the early part of this book, and the constant drinking of distilled water are the two natural cures.

4. SICK STOMACH.

This condition is either due to dyspepsia, in which case it will be considered in the next section; or it is due to improper food and drink.

In undertaking to effect a cure, it is necessary to let coffee, tea and chocolate alone until the stomach is strong enough to receive and assimilate them. The worst thing that can be taken into a weak or partly filled stomach, is tea or coffee, and chocolate is a grease like butter in its effect. Tea acts on a very full meal, and helps to relieve a crowded stomach; while coffee makes a large part of any food indigestible. A temporary feeling of strength follows the use of either; but after awhile a soreness is developed.

Cake, pastry, fried grease, and all kinds of pork are conducive to a sick stomach. Ham, bacon, boiled, or fried pork, should be avoided until the stomach is well again.

5. DYSPEPSIA.

The nervous organism of the stomach depends much on the general nervous system for its healthful action. A tired person cannot eat readily. The old maxims "Get hungry by exercise," and "Take plenty of exercise on an empty stomach," are good when used temperately; but if a person becomes too tired the nervous system is exhausted and the appetite flies; or, even if it remains, the power of the stomach to digest food is weakened.

Some stomachs, which never suffer from dyspepsia, are weak from lack of development. The best treatment for them is the use of food in large quantities, containing but little nutrition, and easily digested, as mashed potatoes, cabbage without grease, and above all things, ripe fruit. Pears, not too acid, may be eaten, a

dozen at a time ; even to over-crowding the stomach. As meats never impart much strength to the body, and tax a weak stomach to its utmost, it is generally well to avoid them, until the stomach is sound. In the development of hunger, or in seeking to cure the loss of appetite, the one great principle of the Ralston method is intimately involved.

If we watch the progress of the child in its growth we will be struck by the energy of its appetite. This is due to the fact that while growing the added portions of the body consume and dispose of much of the refuse from the abdomen. During all this period in the healthy child, the Life-Principle is of a super-energetic character. This is caused no doubt by the fact that the appetite is very keen ; and the appetite is made keen by the simple fact that the refuse does not clog the system, as it does when growth ceases. Notice the keen appetite of the person who has emptied the contents of the stomach and surrounding parts into the sea, while laboring from an attack of sea-sickness ! The clearing out makes way for the enjoyable appetite. All appetites should be eager, sharp. Not that every eager appetite is healthy, but there can be no healthy appetite that is not eager. Yet we assert that every appetite that is founded on the clearing out of the contents that clog the system is surely healthy. Right here lies the secret of the most powerful life energy. We have a way for disposing of this refuse without medicine as will be seen by following the directions of the Book of Inside Membership.

Dyspepsia may be developed by a neglect of the two maladies just mentioned. The stomach has not the power to digest the food that enters it. There are two forms of disintegration :

1. Digestion.
2. Decay.

If the latter occurs in the stomach, it is disastrous. The souring of milk is an illustration of this form of disintegration.

One of the best methods of sweetening the stomach is by swallowing saliva. This should never be done when a person is irritated or in an angry frame of mind. Anger or any form of irritability turns the saliva into a poisonous acid, which in cases of rage amounting almost to mania would be likely to cause hydrophobia, so-called. When love is predominant the saliva has no equal as a healing medicine.

The directions of the Book of Inside Membership should be

strictly followed, and once every three hours, regularly, the patient should gently bathe the stomach, chest and abdomen by rubbing cold water on with the hands, wiping with a dry, hot towel, then gently chafing the skin with the palms.

The foregoing treatment, if persisted in, is a sure cure for the disease named. It requires many months to establish a permanent cure.

Avoid drugs and medicines. They do injury to the coating of the stomach, and some have been known to eat away two-thirds of the lining of the stomach before death ensued.

Some stomachs are so weak that the slightest trouble throws them into disorder. The cause may be traced to many sources: the general system may be weak from lack of exercise; the liver may be torpid or over-active; the blood may be vitiated; improper food or medicines may have been forced upon the stomach.

The prevention of stomach troubles is always an easy matter; and no person would be troubled with them who followed the rules of directions laid down in the Book of General Membership.

To cure a stomach already weak is quite another matter. Take the Anti-Death Treatment prescribed in the Book of Inside Membership twice a week just before retiring at night. Study carefully the proportions of food required to furnish the fourteen elements, as stated in the first volume. It will be seen that the use of easily digested foods, such as rice, render it impossible to digest the ordinary kinds.

A weak stomach should be trained to do stronger work by a system of exercises in the nature of eating, commencing with the simplest foods and adding little by little the stronger kinds until the stomach has increased its power.

The following diet for weak stomachs may be used as the foundation of a progressive treatment:

Perfect potatoes, free from any decay, should be boiled and mealy mashed fine; pour over them a little milk or cream and salt to suit the taste; cream is better if the stomach is not too weak. Take a slice of whole-wheat bread, trim off all the crust and toast to a delicate brown; cut this into the smallest squares possible and pour over it a little sweetened cream; avoid tea, coffee, chocolate, or alcoholic drinks, but in their place take a glass of hot water and add a little sugar and milk in the same proportions you would in tea.

The above diet contains all the fourteen elements of food and will prolong life indefinitely. It may be eaten in any quantity desired. In order to train the stomach to digest stronger food the following variation should be adopted: take a slice of fresh whole-wheat bread as before, sprinkle some fresh, mild cheese in very small quantity by grating it over the bread when the toasting is about two-thirds finished; after which cut into tiny squares and eat without the cream unless the latter is agreeable to the taste.

The foregoing diets may be accompanied by the full courses in Physical Culture, and by daily massage in and about the locality

of the stomach. For weak stomachs six meals a day are better than three: the first within fifteen minutes after rising in the morning, and very light; then at the regular breakfast hour; the third at twelve o'clock; the fourth at three o'clock; the fifth at six o'clock; and the sixth at nine o'clock and very light. Allow the stomach to take all the mashed potatoes it relishes, even to crowding it. Do not take lime to correct the soreness of the stomach.

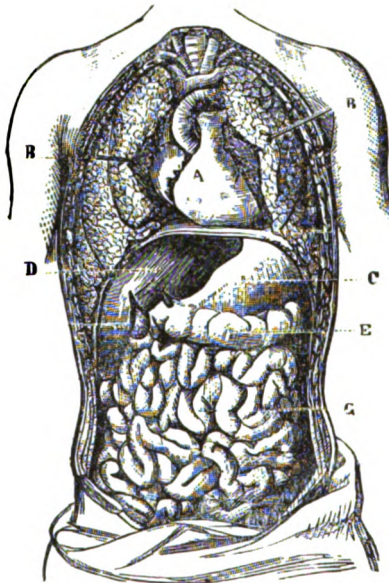


FIG. 176.

Situation of the stomach and its surroundings.
 A, Heart. D, The Liver.
 B, The Lungs. E, Large Intestine.
 C, Stomach. G, Small Intestine.

and disinfecant properties. In stomach troubles they are passive and stagnant. A species of soreness, inflammation and congestion will be found to extend over the area of the stomach, even to the surface of the body, and the flesh is often sensitive to the touch.

Not only in theory, but in fact, is the application of massage most efficacious; and, as the test is quickly made and the bene-

MASSAGE IN THE CURE OF DYSPEPSIA.

The natural juices and fluids of the stomach and its surroundings have, when in a state of health, both cura-

ficial results ascertained, no person should neglect to use this means of remedy. We will describe the movements, and state their processes afterward. It is well to read carefully all that is said of general massage in an earlier department of this volume. The present movements are based upon the laws there given.

Figure 177. The hands are placed upon the pit of the stomach over the clothing, and the fingers press in and out, or rise and fall with the flesh.

Figure 178. The hands are in the same position as before, but the wrists move toward each other, causing the flesh to rise in a mound; then they separate and the flesh falls to its place again.

Figure 179. The palm of one hand is placed flat over the stomach, and over the back of this hand is placed the palm of the other hand. With great pressure, the two hands roll back and forth over the flesh.










Figure 180. The thumbs are placed near to each other on the stomach, the fingers pointing downward toward the feet. This spreads the hands over a great area of the abdomen. The massage consists of moving the whole abdomen up toward the chest, then down toward the feet, as firmly and slowly as possible, without allowing the hands to slip from their position.

Figure 181. This form of massage consists of kneading the abdomen with the second joints. Commence at the extreme sides and press the sharp joints of the hand into the flesh, gradually working toward the centre. Then start at the sides once more and come to the centre inch by inch. Repeat for two or three minutes, this, as well as each of the others.

Figure 182. This is the opposite of the preceding Figure. Commence at the centre of the front wall of the abdomen, and pull the flesh away by a gradual kneading movement of the ends of the fingers, pressing hard down in the flesh.

Figure 183. In this movement the thick skin of the abdomen is picked between the thumb and fingers; and this is continued over the whole area of the stomach. If done correctly for a few minutes, it is one of the very best of the massage movements for the cure of dyspepsia; especially if the stomach at the time contains wholesome food. The clothing must be removed so as to get directly at the flesh.

Figure 184. In this movement the flesh is caught up in large

 <p>FIGURE 177</p>	 <p>FIGURE 178</p>	 <p>FIGURE 179</p>
 <p>FIGURE 180</p>	 <p>FIGURE 181</p>	 <p>FIGURE 182</p>
 <p>FIGURE 183</p>	 <p>FIGURE 184</p>	 <p>FIGURE 185</p>

masses between the wrist and fingers. It is even more beneficial than the preceding movement if performed as directed in the foregoing paragraph.

Figure 185. This is percussion. The hands lightly at first strike the flesh around and over the stomach. The force may be increased gradually.

RULES

FOR MASSAGE IN THE CURE OF DYSPEPSIA.

Rule 1. Do not try these on an empty stomach.

Rule 2. It is better that there be no meat in the stomach at the time.

Rule 3. Wholesome foods, as from the preferred grains, are best; taken with a little milk.

Rule 4. Any time is suitable from ten minutes to two hours after eating.

Rule 5. The movements may be kept up for five or ten minutes at a time; then repeated after a rest of ten minutes.

Rule 6. Massage for the cure of dyspepsia, or sore stomach, should be performed by the person; as self exercise is necessary.

Rule 7. Fresh air should be obtained for one hour before eating.

HOW MASSAGE WORKS.

In Figure 186 is seen a section through the pericardium, magnified about 200 diameters. At the lower part is an infiltration due to soil disease, and capable of producing pain. Massage, by a trembling action of the flesh alone, would also set in motion the upper layer; this would vibrate the second layer; this would reach the fat cells of the third layer; and the latter would vibrate the lower or inner layer; and so on. Thus massage is the only action that can reach the innermost flesh. Here, under the influences of good food and pure air, the erratic collections of tissue matter and disease are scattered.

It is like the trembling of a mass of gelatine; if you had a block of the same size as any of the organs of the body, and should place your hand on the top and shake it gently the whole mass would tremble.

Disease is almost always accompanied by dead soil, and this generally occupies the place of live tissues leaving them dead and their places vacant when removed. In Figure 187 evidences of this

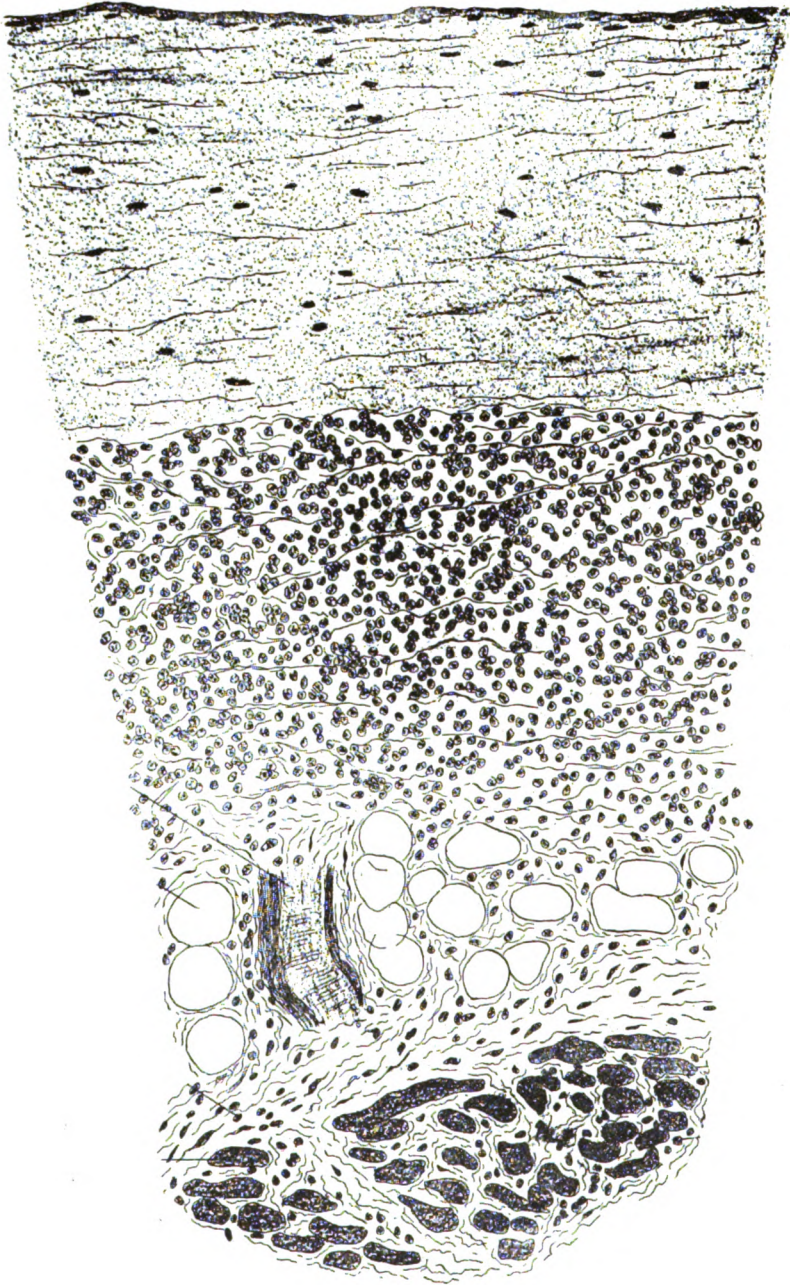


FIG. 186.

are clearly seen in a mass of flesh enormously magnified. It would hardly seem possible that massage could deal with so complicated a condition ; but its vibrations keep the flesh active and call new blood and new tissues to the diseased mass.

It is necessary to show the tissue structure under a very high magnifying power, in order to make clear the advantages of massage and the method by which it reaches disease.

In Figure 188 are seen the lesions and large openings made by the progress of disease. Even these are healed and cured by massage under the influences of fresh air and wholesome food. Massage distributes the blood and its nutrition in a small way ; but exercise does this in a larger and more energetic way. While both are essential, the former performs a duty that exercise cannot reach ; and the latter aids in results that massage cannot accomplish alone.

A man, suffering from dyspepsia, called upon a well-known physician who told him to get a horse and take good care of it ; thinking thereby to induce the man to exercise. The patient bought the horse and hired a servant to take care of it ; but his dyspepsia was not cured.

Every wise physician knows that exercise, especially in pure air, is a great remedy for this malady, for it distributes the blood and its nutrition through the weakened parts and heals them ; besides creating a new appetite. The most powerful agent in the exercise of the body is the diaphragm.

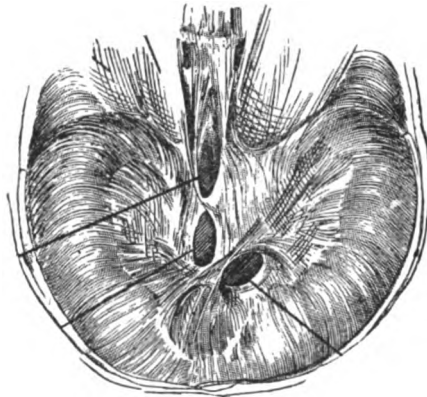


FIG. 189.

The diaphragm, one fourth natural size.

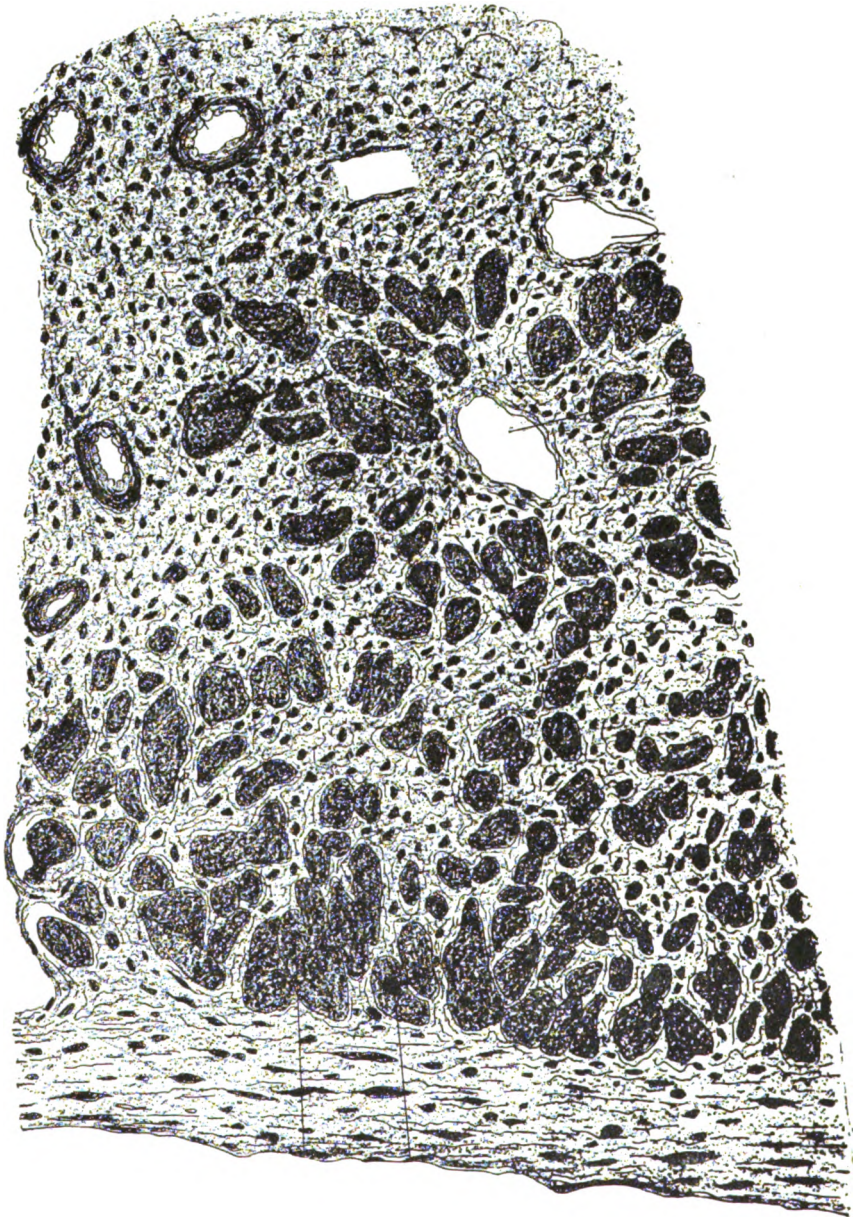


FIG. 187.

In Figure 189 this great muscle is seen in reduced form. It is the roof of the stomach, and the floor of the lungs. The

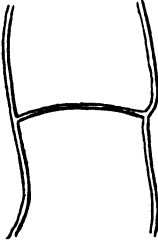


FIG. 190.
Average position.



FIG. 191.
Raised position.

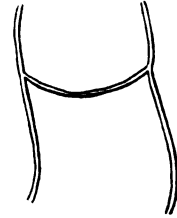


FIG. 192.
Lowered position,

diaphragm not only controls the acts of breathing, laughing, crying, sneezing, coughing, hiccoughing, gaping and many secondary movements, but its freedom and readiness to change its position affect the general health of the body. The relaxation of this great muscle causes a false carriage of the vital organs and a displacement of every part of the internal arrangement; and to this, more than to any other thing, is due the chief ill health of woman.

RAISING THE VITAL ORGANS.

The vital organs in the upper half of the torso (the stomach, heart and liver), are carried below their normal position in all persons who are not in absolutely perfect health. This is due to the relaxation of the muscles which surround and hold them in place. In the present exercise two results are obtained: first, the carriage of the vital organs in their proper positions; second, the nutrition of these organs through the exercise of adjacent muscles. This exercise which is hard to understand and harder to perform is productive of more benefit to the health, and is capable of curing more organic diseases, than any other treatment known. It draws nutrition in the form of the best blood to the stomach, liver and heart; in fact so beneficial is it to the liver that the author has never seen any case of liver complaint which could not be cured by it. The active lifting of the vital organs should precede every exercise in the Physical Culture Courses. As the lowering of the vital organs is the most serious defect in the body, and as it injures these organs to perform any exercise while they are below their normal position, we find here an explanation of

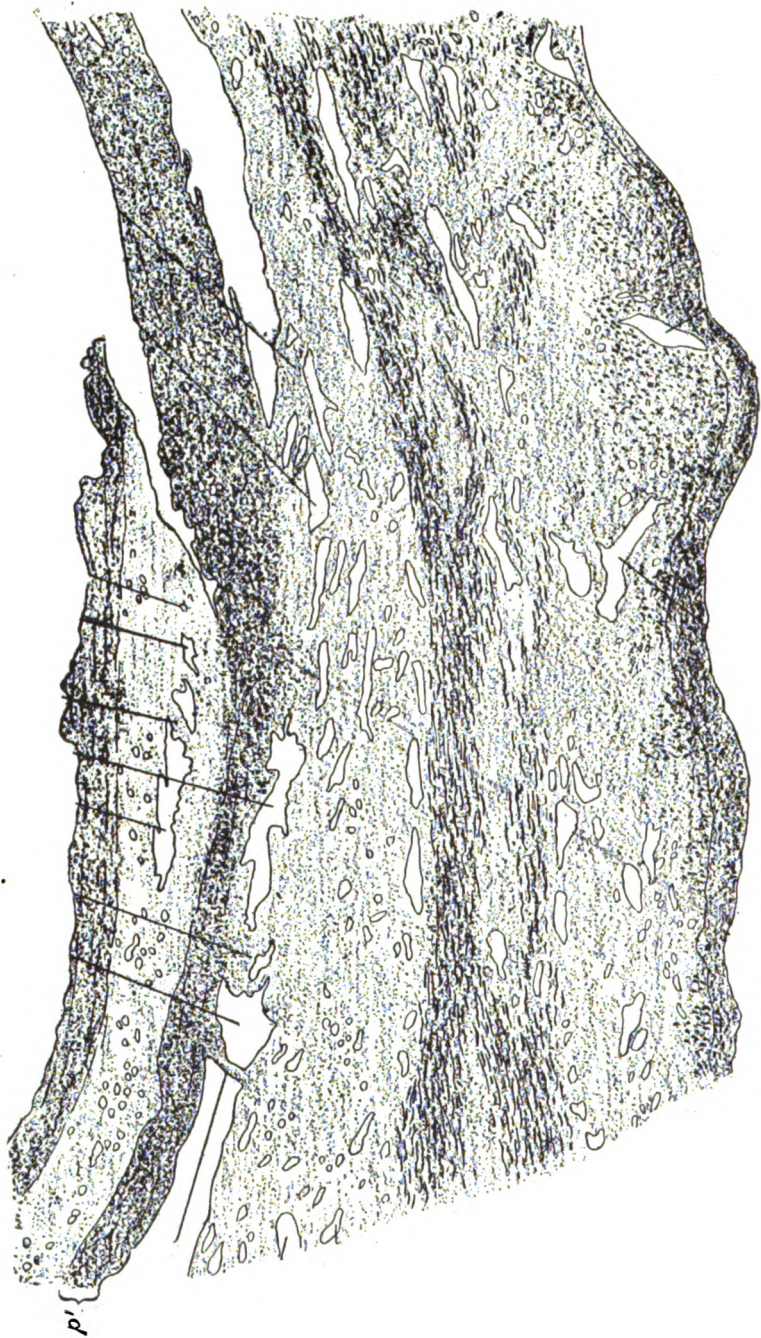


FIG. 188.

the ill effects which generally overbalance the good derived from most systems of Physical Culture, and especially in gymnastic training. Enthusiasm as a rule elevates the vital organs, and for this reason play is often better than work; for play refreshes the body while half of the same exertion in work would exhaust it. Eminent physicians assert that dyspepsia, heart disease and liver troubles cannot possibly exist if the organs are held in their proper position; while experience proves that these organs are carried several inches below their normal height. In the present exercise an easy standing position may be taken and a mental attempt made to recognize the movements of the muscles which surround and support the vital organs. It is not necessary to connect the act of respiration with these movements, but let the breathing go as it will. If the abdominal muscles are rigid they will have to be made flexible first; but do not hurry the progress. The exercise does not consist merely of extending the chest and drawing in the abdomen, although these movements are necessary aids and should be first acquired. After a few weeks' practice the mind will recognize the action of the inner muscles and their contraction will then become a matter of easy performance. The habit of carrying the vital organs at their proper height should be made perpetual; and this exercise, therefore, can be performed at any minute of the waking hours when the mind recurs to it, no matter what other duties may be occupying the attention. The person who is really desirous of attaining good health will keep this exercise constantly in mind. It consists in brief of extending the chest, drawing in the abdomen and raising the vital organs in the upper half of the chest as high as possible and holding them there permanently. Persons of excessive corpulence may decrease the size of the abdomen by this exercise accompanied by massage.

THE PELVIC EXERCISE.

This is referred to in various parts of the present volume, and was suggested in *Inside Membership*. In Figure 190 the diaphragm is represented as level, and the abdominal wall neither in nor out. In Figure 192 the diaphragm is represented as low and the abdominal wall as out. This is the false position; but is rarely noticed as such, unless a person is stout, for the fall of the abdomen does not show so much in thin people. In Figure 191 the diaphragm is represented as raised, and the wall of the abdomen

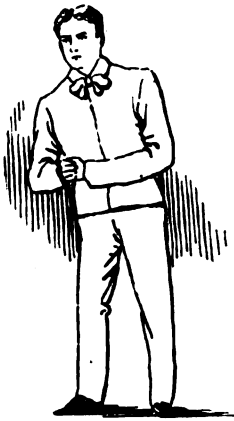


FIGURE 193

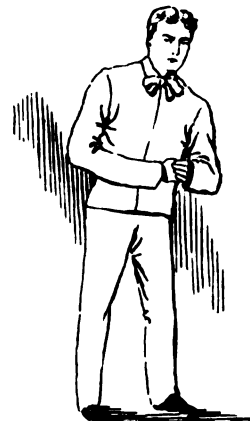


FIGURE 194



FIGURE 195



FIGURE 196.

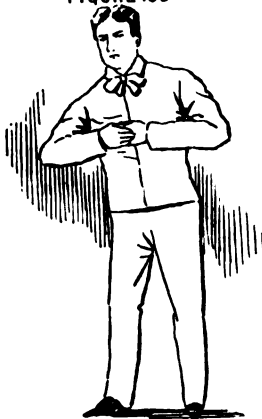


FIGURE 197.

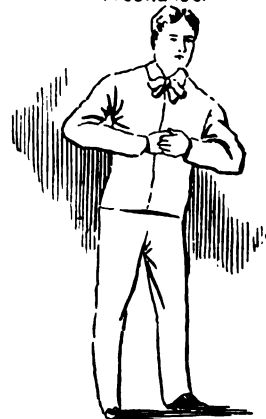


FIGURE 198.

is in. This position is the highest in exhalation, but no inhalation of air should cause it to fall lower than that of Figure 190. The pelvic exercise is performed by raising the diaphragm and drawing in the abdominal wall as the first movement; then resuming the position shown in Figure 190, as the second movement; then repeat the first and second thirty-two times; always avoiding the position shown in Figure 192. The action hinges on the pelvis and is therefore called the pelvic exercise.

PHYSICAL MOVEMENTS AS A CURE FOR DYSPEPSIA.

It will be seen that Ralstonism believes in exercise as a cure of disease. The exercise must be founded on good food and fresh air as bases; and then may be performed in all of three ways:

1. Massage.
2. The pelvic exercise.
3. Physical movements.

The reasons in Nature are so clear and appear so vividly illustrated in such photographic views of tissue construction as appear in Figures 187 and 188, that we could not expect any results other than those actually and uniformly obtained from these three divisions of cure. It may all be summed up in a nutshell; distribution of nutrition to repair waste, heal disease and build new body-matter. Idleness kills; activity distributes.

We present now a series of physical movements, designed, in a larger degree than either massage or the pelvic exercise, to distribute nutrition, repair waste and build new flesh, in the present disease; and, in fact, in all disorders of the stomach and liver. A great importance is attached to the movements at this place, owing to the fact that they are used in many other cures, and are referred to from time to time in other places.

Figure 193. Take a standing position. Place the hands on the lower ribs at the right side; the left hand being under the palm of the right. Bend the body slightly to the right, and crush in the lower ribs very decidedly at the same time. The two motions must be made as one action. Repeat thirty-two times.

Figure 194. Take a standing position. Place the hands on the lower ribs at the left side; the right hand being under the palm of the left. Bend the body slightly to the left, and crush in the lower ribs very decidedly at the same time. Repeat thirty-two times. It is important that the hands be at the extreme sides in both these exercises.

Figure 195. Take a standing position. Place the hands on the ribs somewhat higher than in Figure 193, on the right side, and about three inches forward. Then repeat the movements of Figure 193.

Figure 196. Take a standing position. Place the hands on the ribs at the left side, somewhat higher than in Figure 194, and about three inches forward. Then repeat the movements of Figure 194.

Figure 197. Take a standing position. Place the hands up to the right side of the stomach; the left hand being under the palm of the right. This will bring the hands to a position a little right of front and directly at the stomach, on its right. It will be noticed that the line of position has changed, coming diagonally up from the side toward the stomach. Bend the body forward, and at the same time very slightly toward the right front, crushing in the upper abdominal wall with the hands. Repeat thirty-two times.

Figure 198. Take a standing position. Place the hands up to the left side of the stomach, the right hand being under the palm of the left. Repeat thirty-two times the movement described in Figure 197, except that the body must lean forward a little to the left.

FIBER AND TISSUE STRETCHING.

Every muscle of the body, when in full health, expands and contracts. Every part of the body is more or less muscular. Every cube of flesh is a mass of small muscles and muscular fibers. There is no inner and no outer portion of the body that is not a network of muscular composition.

It seems strange that, amid all the pretended advance of physiological and medical knowledge, no person has yet caught from Nature her most wonderful instinctive movement for reaching the fibers and tissues that center in every part of the body. All humanity learned centuries ago that exercise meant health and vigor; and that work is not exercise when it is drudgery. Even the perfected models of Greek and Roman physique were built upon exercise. But exercise does not go far enough; although it is always an essential to health; and we see it giving way to certain hygienic movements called massage. When the latter came into use its value in effecting cures that neither medicine nor exercise could reach, placed it at once as a great advance toward

Nature. For instance, in soreness, inflammation, and especially in bruises, medicines are slow; but massage scatters the injured matter to the blood to be carried off, and at the same time distributes new nutrition so gently and evenly throughout the affected flesh that it speedily heals.

If we examine massage we will see that it is entirely artificial as an exercise, but that it employs a natural principle, laughter. When we laugh, if the whole body is involved, as it should be, the flesh-masses tremble all over; and here is seen the hand of Nature in her curative process, for laughter never invites disease.

Yet Nature, in animals always and in humanity sometimes, goes a step further; and it is a large step. She does for the body what neither massage nor exercise can do. She reaches all the inner muscles, fibers, and even the veins far within, in one grand system of exercise whose network leaves untold no hidden organ and no thread of flesh however far remote from the surface. This is the stretching of the body or its parts.

It would take pages to describe fully the changes and benefits produced in the tissues, fibers and blood-vessels by the natural act of stretching.

Figure 199. Take a standing position. Raise the arms at full length over the head, fists clinched, palms facing front; stretch the chest and arms, at the same time turning the palms outward, with the fists still clinched. Stretch as naturally as you would do when yawning. Repeat four times.

Figure 200. Take a standing position. Face front. Extend the arms out at full length from the sides, about a foot from the body on either side. Clinch the fists, palms down. Stretch the arms, shoulders and body, at the same time turning the fists over, so that the palms face front. This is done by a rolling action of the arms while stretching. Repeat four times.

Figure 201. This is performed exactly in the same way as Figure 200, except that the arms are at the right and left oblique positions. Repeat four times.

Figure 202. In this movement the hands are thrown out at the sides from the shoulders, in a horizontal position. In the act of stretching, the clinched fists are rolled over so as to allow the palms to face up.

Figure 203. In this movement the arms are placed in forward oblique positions of the elbows, the fists almost touching in front

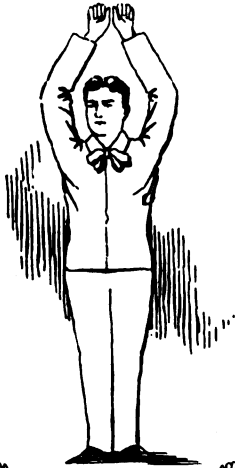


FIGURE 199

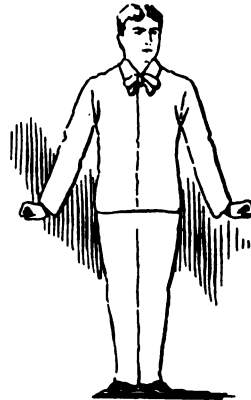


FIGURE 200.

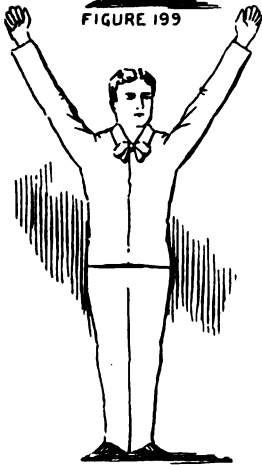


FIGURE 201.

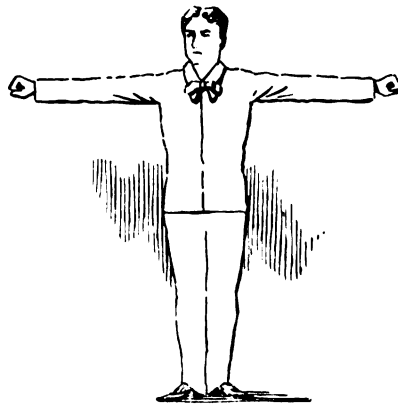


FIGURE 202

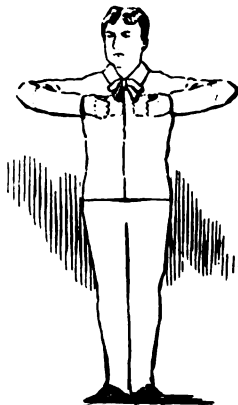


FIGURE 203.

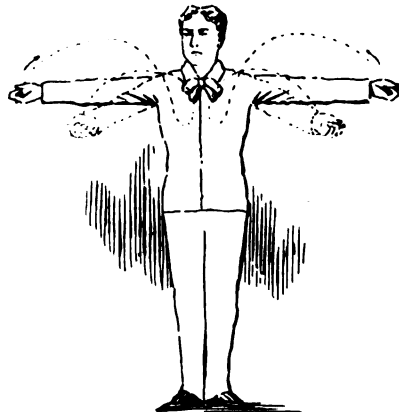


FIGURE 204.

of the body, on a height with the shoulders, and about a foot from the chest. In the act of stretching, the elbows are to be moved from each other laterally, while the body and arms are being vigorously stretched. The knees must bend if the movement excites a yawn or gape of the mouth; so as to lower the body a few inches.

Figure 204. This is an interesting exercise and somewhat complicated. It becomes easy to perform if you understand that the arms are to roll while stretching, and at the same time are to move through a spiral movement. We will try to explain it. Stand. Extend the arms out from the shoulders right and left horizontally; fists clinched so that the palms are facing up. Commence to stretch, at the same time swinging the fists around in front of the body, in toward the shoulders, turning a complete small circle, and out to oblique front positions. The palms are down as the fists are coming toward the shoulders, but roll over and up again as they come to the obliques.

Suggestions. The chest and stomach rise in every stretching action when Nature performs it. It is well to attempt to imitate this.

The stretching must be slow and free from jerks, although made with energy.

For a few times it is well to let the gape or yawn accompany each movement, but this should only be encouraged to enable you to learn how to stretch naturally; after which you should exercise your will power to suppress the yawning and gaping tendencies.

We come to a series of pulling and stretching movements, in which every muscle and fiber of the body should take part.

Figure 205. Stand. Hold the fists over the head, palms facing front. Turn the palms toward each other, while stretching by pulling the body down, bending the knees at the same time. It is a downward stretch, as if the arms were resisting it.

Figure 206. Stand. Let the arms be at the side on a height with the shoulders; fists clinched, palms down. Stretch by pulling the body back with the arms rolling over so as to bring the palms up; at the same time leaning with the entire body as far front as possible, the fists going back and rolling over.

Figure 207. Stand. Reverse the process of Figure 206. Lean back with the body, the arms somewhat lowered in front; clinch

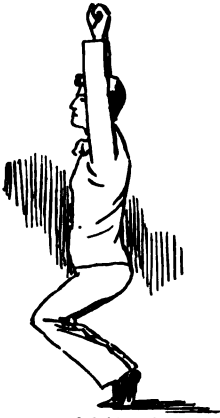


FIGURE 205.

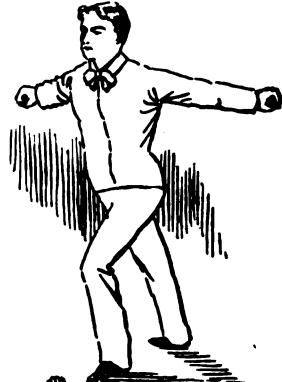


FIGURE 206.

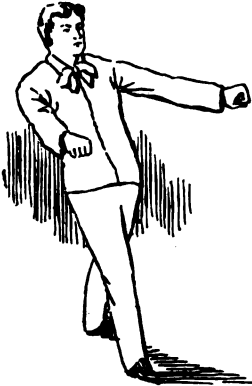


FIGURE 207.

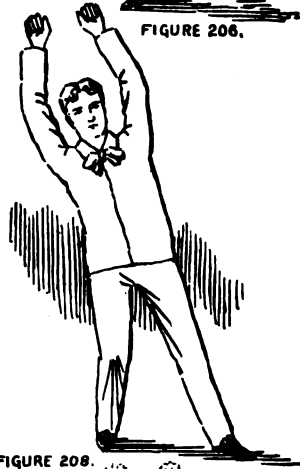


FIGURE 208.



FIGURE 209.

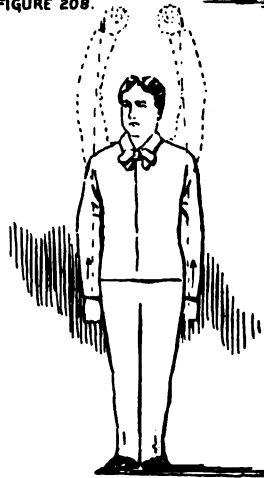


FIGURE 210.

the fists, palms down ; pull forward with the arms, while the body pulls back, at the same time rolling the fists over till the palms face up.

Figure 208. Lean back to the right oblique backward position ; pulling hard on the stomach muscles by elevating the chest frame ; and throwing the hands over each shoulder toward the right backward position with the clinched fists.

Figure 209. Lean back to the left oblique backward position ; pulling hard on the stomach muscles by elevating the chest frame ; and throwing the hands over each shoulder toward the left backward position, with the fists clinched.

Figure 210. Stand. Commence with the fists at the sides, low down, the palms facing backward ; spread the elbows while stretching the chest and arms, so as to bring the fists to the shoulders ; and raise them up past the shoulders and as high as possible, until the palms of the fists face upward.

The best time to perform the stretching exercises is any time that you can stretch. The most natural period is when just arising from a sleep, and then they add to the benefits of sleep a hundred per cent in the value received from a fine distribution of the blood's nutrition throughout the body.

REMARKS.

It must be borne in mind that the many movements given in this department for the cure of dyspepsia and stomach troubles, are valuable to all the other organs, and will be referred to in other places. They are placed here because they are specially beneficial in the cure of the great maladies that affect the organ of digestion. As is the stomach so is the general health.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstonites.*"

END OF ELEVENTH DEPARTMENT.

TWELFTH DEPARTMENT.

SPECIAL ORGANS.

1. HEART DISEASE.
2. HEART FAILURE.
3. LIVER COMPLAINT.
4. MALARIA.
5. CHILLS.
6. BILIOUSNESS.
7. KIDNEY DISEASE.
8. BRIGHT'S DISEASE.
9. DIABETES.
10. STONE.
11. LOCAL TROUBLES.

1. HEART DISEASE.



HE heart is to be regarded as an engine, consisting of valves and pumping energies, known as contractions, by which the blood is pumped to all parts of the body.

As the blood carries all the nutrition by which the wonderful complications of the system are fed and kept in health and life, day by day, and hour by hour, it follows that this blood must be pumped by an engine of great power; and such is the heart, for its giant strokes, by which the entire mass of the blood is driven to every part of the body in a very short time, are feats of greater strength than any machinery of equal size can perform. The heart is seen in Figure 211. It is a large mass of flesh, divided into sections, which are shown in Figure 212. We believe that every person will appreciate the need of caring for the health of the heart, if its construction is seen and understood; for, although it is a mass of flesh in a general way, it is so made that each division performs an important duty.

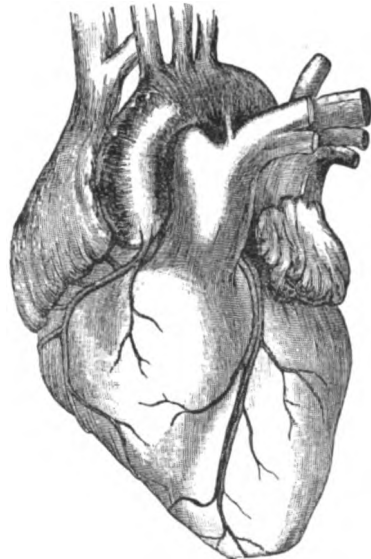


FIG. 211.
The Heart.

This marvellous little engine throbs on continually at the rate of 100,000 beats per day, 40,000,000 per year, often 3,000,000,000 without a single stop. It is the most powerful of machines. "Its daily work is equal to one-third that of all the muscles. If it should expend its entire force in lifting its own weight vertically, it would rise 20,000 feet in an hour." Its vitality is amazing. Lay upon a table the heart from a living sturgeon, all palpitating with life, and it will beat for days as if itself a living creature. The most tireless of organs while life exists, it is one of the last to yield when life expires. So long as a flutter lingers at the heart, we

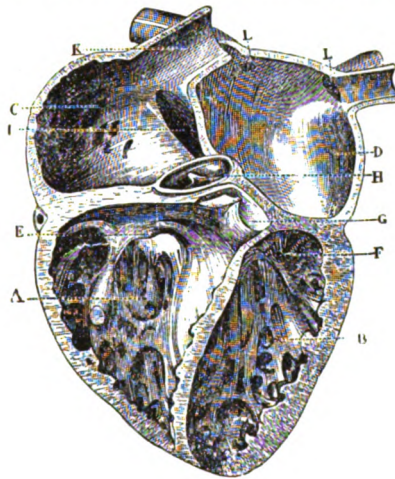


FIG. 212.

Interior of the heart, showing sections.

know the spark of being is not quite extinguished, and there is hope of restoration. During a life such as we sometimes see, it has propelled half a million tons of blood, yet repaired itself as it has wasted, during its patient, unfaltering labor. The play of its valves and the rhythm of its throb have never failed until at the command of the great Master-Workman the "wheels of life have stood still."

Oliver Wendell Holmes wrote: "Our brains are seventy-five year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection. Tic-tac! tic-tac! go the wheels of thought; our will cannot stop them, they cannot stop themselves; sleep cannot stop

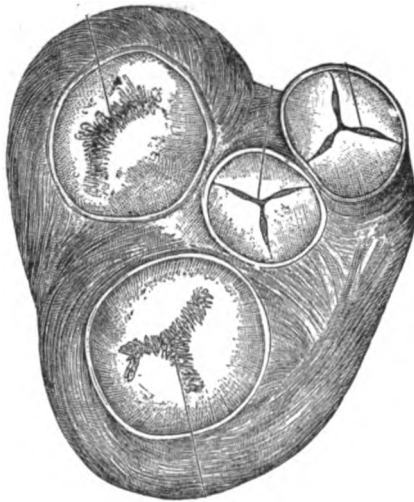


FIG. 213.
Valves of the heart.

them ; madness only makes them go faster ; death alone can break into the case, and, seizing the ever-swinging pendulum which we call the heart, silence at last the clicking of the terrible escapement we have carried so long beneath our wrinkled foreheads."

In Figure 213 are seen the exact appearance of the valves of the heart. They open to let the blood through, and close on each palpitation or heart-beat. If there were no valves, the blood in rushing through

would be forced both ways, forward and back ; and to prevent this, Nature has very kindly and wisely fixed the valves so that they open to let the blood come in and close so that it cannot go back again. Thus it keeps on in its course, going around through the circuit of the entire body many times a day.

We may assert as a general proposition that no heart is in perfect health. If the clean, clear appearance shown in Figure 211 could be found as a matter of fact in each human body, it would furnish cause of pride ; but, while some are thus blessed, the average heart is in some degree of disease ranging from that to the deplorable condition seen in Figure 214. The latter is an actual photographic view of the heart, natural size ; showing vegetations growing to it, also deposits of fibrine. It is from a photograph taken immediately after death. A piece of white paper has been placed under the vegetable mass. This condition of the body is present, in greater or less degree, in nearly every person ; and is due to a wrong selection of food in eating.

The heart more than any other organ is affected by lack of oxygen ; for this lack, coupled with the collection of soil vegetations due to bad food, weakens the tissues of the heart itself. As the cause of heart trouble is the lack of vitalized oxygen, so the natural cure is to supply the lungs with such sustenance and thus aid the heart. A few facts may be of interest :

1. The heart pumps the blood through the entire body.
2. The heart itself is washed continually by good and bad blood, generally the latter, and is affected by it.
3. The bad blood is purified, if at all, by the lungs before it comes into the heart.

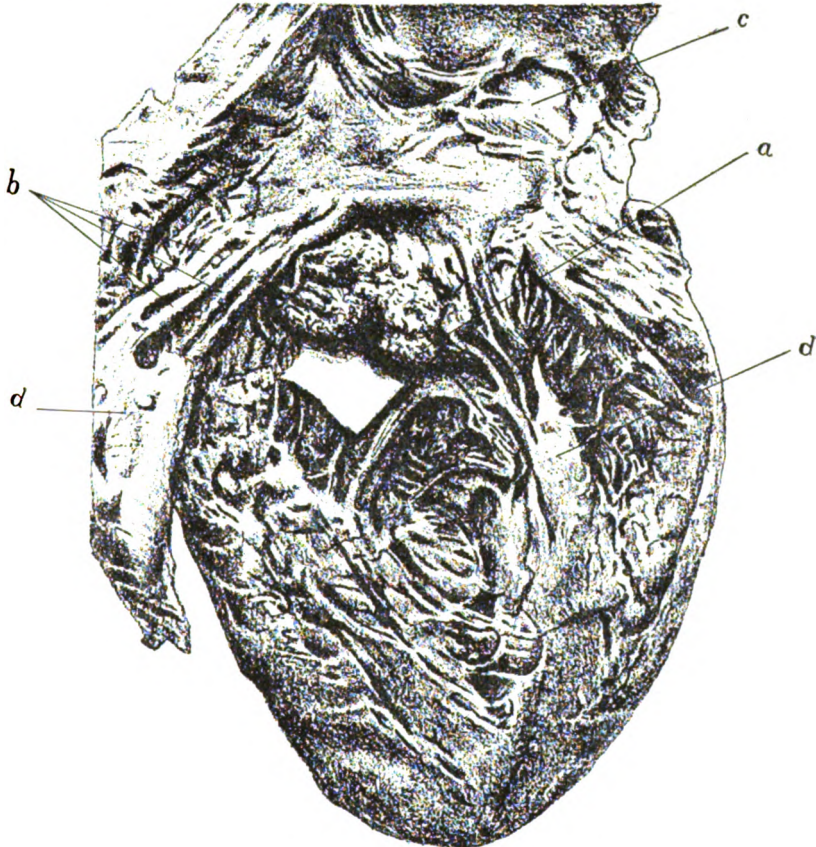


FIG. 214.
Heart disease.

4. The lungs can only purify the blood by a liberal supply of vitalized oxygen.
5. Listless, inactive people do not breathe deeply, and they continually starve the lungs of its oxygen.
6. Discouraged and ambitionless people are not deep breathers, and do not give the lungs their proper share of oxygen.

7. Excitement quickens and shortens the health, depriving the lungs of oxygen.

8. When the heart is continually washed by impure blood, which is soil-laden blood, the soil is left to clog the tissues and veins, and eventually to destroy some part of the structure of that organ.

In Figure 215 we see a mass of this flesh highly magnified, in which there is an uneven growth of the cell-structure, caused by the clogging of the tissues and their subsequent disease. As these various figures are taken from actual observations of the flesh of the heart, very highly magnified, they become interesting to those who desire to see what ravages are made in a quiet way by disease during supposed periods of health. This condition is seen in a different form in Figure 216.



FIG. 215.

In Figure 217 a false cellular growth appears under the microscope. It must be borne in mind that these veils are of very small masses of flesh, any one of which would appear too slight to receive attention. If we cut out a mere speck of flesh from the heart, it would seem like an enormous mass when viewed under a powerful microscope. A drop of water is a world in itself, and as

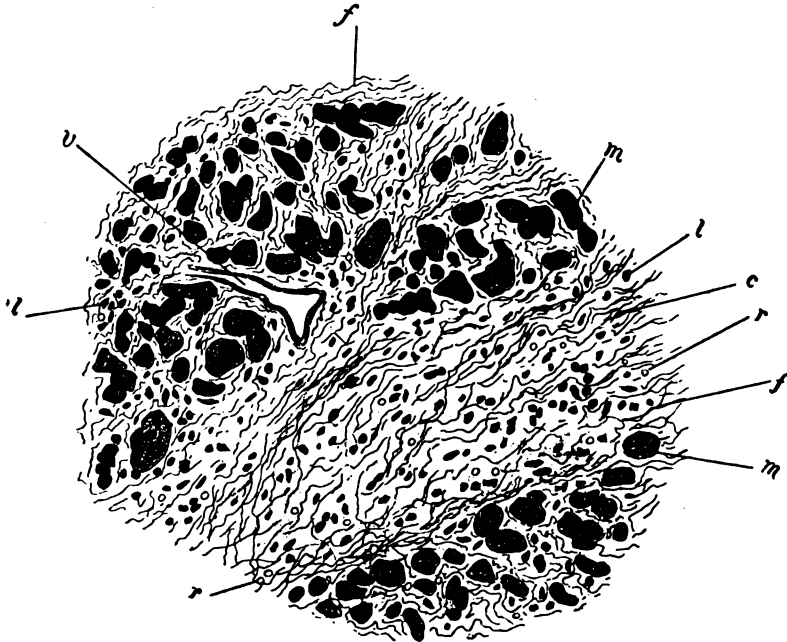


FIG. 216.

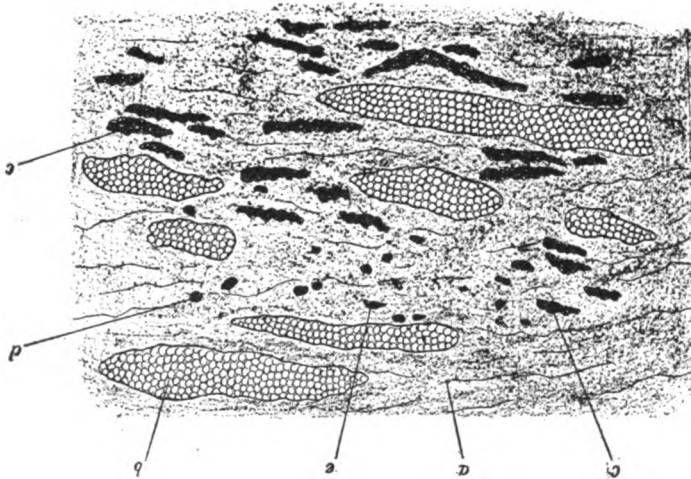


FIG. 217.

full of life in its way as our planet. Using the microscope to still better advantage, the false cellular growth of Figure 217 may be traced to its dangers through Figure 218 to Figure 219.

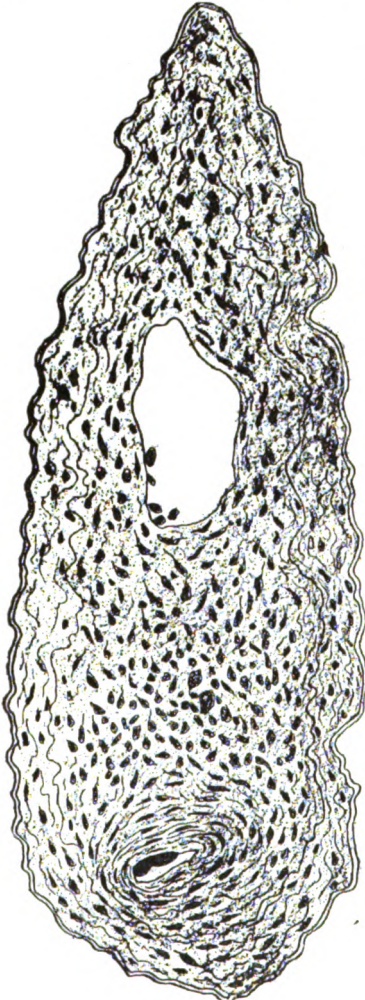


FIG. 218.

of which your loved one died ; but Ralstonism seeks to shut the flood gate of *cause* and open the way to *cure*.

The last of these views we will show in Figure 220. Here the microscope has magnified the diseased flesh 250 diam-

All these views are actual conditions of the heart-flesh under varying forms of disease. We deem it useless to discuss the names as they have meaning only to the skilled surgeon ; but the *cause* and *cure* are strictly within our province. The physician may acquire such skill as to tell you *what* disease and what technical name expresses the malady

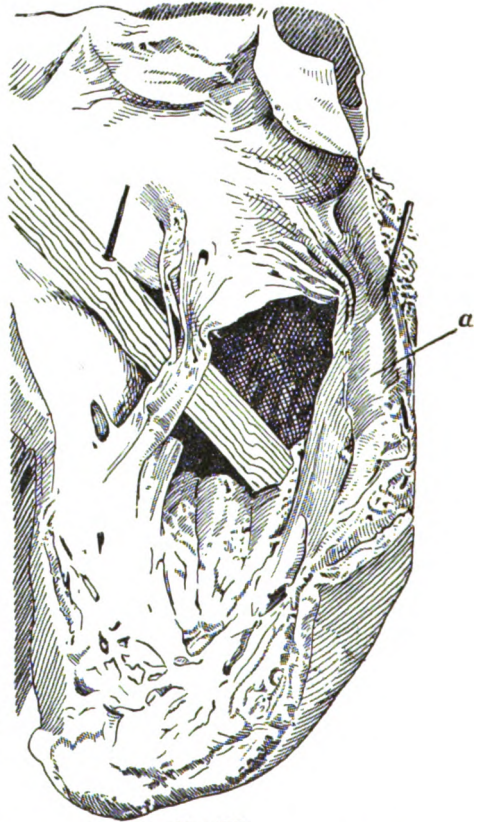


FIG. 219.

Fibroid degeneration of the heart, showing a wasting of one of the muscles. (Natural size.) A piece of whalebone has been placed beneath the wasted muscle. The opposite muscle (a) is healthy.

eters. A comparative idea may be obtained when we say that Figure 215 is magnified but 50 diameters.

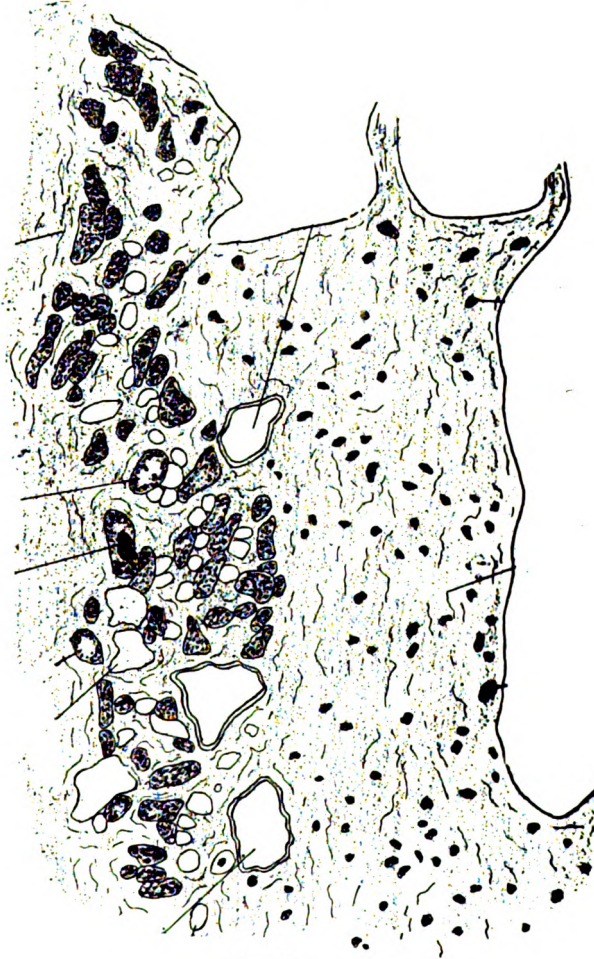


FIG. 220.
The cause of heart disease.

In order to effect a cure of this most prevalent malady, the only appeal is to Nature. By this we do not mean that you are to avoid the services of a physician. In cases of immediate danger his aid is necessary. A crisis must be met by the skilled training of an honest doctor.

But Nature, after all, is the only agent of cure; all else is temporary relief. The first demand is for more oxygen. This is acquired by more breathing, not of air merely, but of vitalized air referred to so often in the Book of General Membership; and that blows freely out of doors in healthful places vitalized by the sunlight.

The second demand is for relief. When a person has an attack of heart disease the tendency is to cramp the shoulders and double up the body. This is one of the surest ways of bringing about a fatal result. The first thing, therefore, to be done is to lay the patient out in a position where the shoulders can be thrown as far apart as possible and the chest made free. This simple precaution has saved many a life. A young lady, playing at the piano, was attacked by this disease and doubled up with its pain. The doctor arrived after some delay and his first remark was: "This young lady's life might easily have been saved had some one known enough to throw her shoulders back." These words came from a very eminent physician. The only method of natural relief is to form the habit of correct chest carriage; and this comes only from the exercise of elevating the vital organs as stated in the previous department. The third and last is heart massage. Thus we find three natural cures in regime. In order to eliminate the soil, the practice of drinking distilled water is the best, if oxygen is inhaled continually from vitalized air.

SUMMARY OF NATURAL CURES OF HEART DISEASE.

1. Oxygen to keep the blood pure; and this oxygen must come from vitalized air.
2. Relief to the heart, by lifting the vital organs, as stated in the eleventh department.
3. Heart-massage.
4. Removal of soil accumulations in the tissues of the heart; which can be accomplished only by oxygen and the drinking of distilled water.

Distilled water absorbs old-age matter and soil accumulations. It has a wonderful affinity for these; so much so that the more we experiment with it the more convinced we become that this kind of water is the only drink intended by Nature. Its chief function seems to be to draw poisons and effete matter to itself, and thus become like ordinary drinking water in a day or less.

HEART MASSAGE.

It will be noticed that this action differs in every respect from the massage applied to the stomach; and, as the purposes are quite different, the efforts to achieve success should be directed to an exact performance of these special movements. It is pre-supposed that the stomach is well supplied with *pure food*, and the lungs with pure vitalized air. Bad food makes bad blood, and the impurities are washed into the heart.

Figure 221. In this movement (the hand is placed over the heart and moved in a short circle), first to the right, then to the left, without allowing the hand to slip.

Figure 222. (The two hands are placed over the region of the heart in such a position that the fingers of the right hand point to the left and the fingers of the left hand point to the right.) Then, without allowing the hands to slip, move both hands in opposite directions horizontally, at the same time.

Figure 223. (This is the same exercise as that of Figure 222, except that the hands are placed in a perpendicular position; the fingers of the left hand pointing down, and the fingers of the right hand pointing up.) The movement is then a perpendicular one.

Figure 224. (The wrists are raised from the chest, and the fingers are placed and held in various places over the region of the heart.) Without removing the fingers, each in turn receives energy and imparts pressure to the flesh. Then the hands are moved an inch or so and the massage repeated.

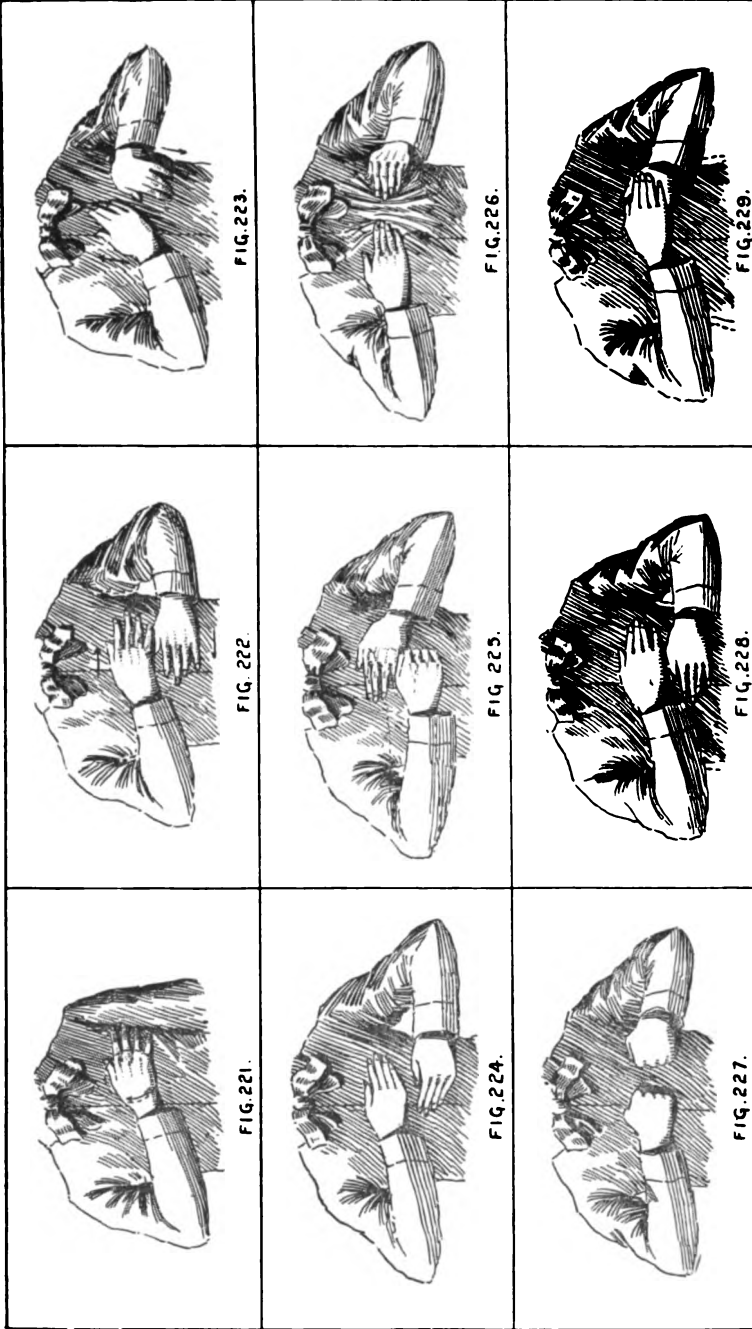
Figure 225. (One hand is laid flat on the chest over the region of the heart and the clinched fist of the other hand gently pounds it.)

Figure 226. (The fingers are made to push the flesh in a large mound toward the center. The hands are carried to the extreme right and left of the heart; then they advance toward each other, raising a mound of flesh between them.)

Figure 227. (The fists are closed, and the second joints of the fingers are made to tap the flesh lightly. Do not use force.)

Figure 228. Exhale to begin with. Then place the hands upon the chest, the fingers being toward each other, and slowly inhale at the same time drawing the hands apart, and fully extending the chest frame forward. This exercise is of unusual value if pure food has been eaten recently.

Figure 229. This is called a movement of springing pressure.



(One hand is placed over the other on the heart, during exhalation.) Then a slight pressure of the hands is brought to bear on the chest frame while inhaling. This makes the chest fight the hands; and it should be allowed to win, by driving the hands forward.

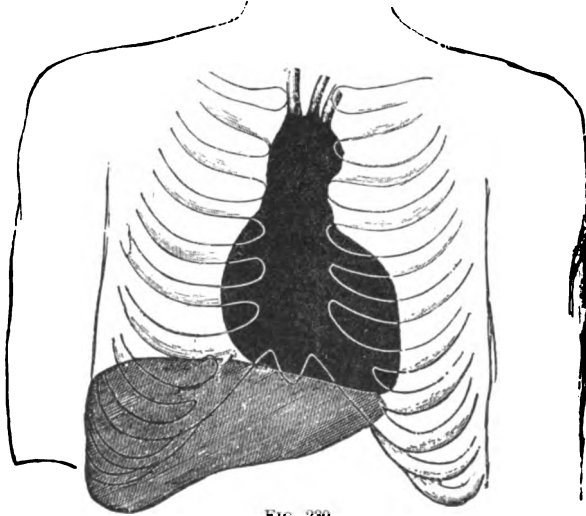


FIG. 230.

The condition of the liver affects the heart. The near proximity of the two organs is seen in Figure 230.

2. HEART FAILURE.

In its true condition this is due to loss of vitality; but it may follow heart disease. It is always preceded by some nervous loss, and generally by excitement. Where the excitement is not physical, it is often a species of irritability. The cure is calmness and plenty of pure food and out-door air. All special efforts are to be avoided, except ordinary exercise.

3. LIVER COMPLAINT.

The liver is the largest gland of the body and weighs from three to four pounds. It is a clear example of the economy of Nature in managing the complicated functions of the body. It secretes *bile* which is needed by the food to aid digestion. This bile is drawn from the dark, venous poisonous blood. If the liver fails to act the blood is at once poisoned by reason of the presence

of this fluid which should be removed as fast as possible. Sometimes the liver acts slowly, and the blood shows a muddy hue; at other times this gland increases in size, secretes too much bile and continuous trouble follows; and again the liver itself becomes diseased, and the general health is attacked. If the action of the liver in secreting bile is totally suppressed, death follows in about ten days, preceded by a condition of sleep. Figure 231 presents a picture of the liver seen from its under side.

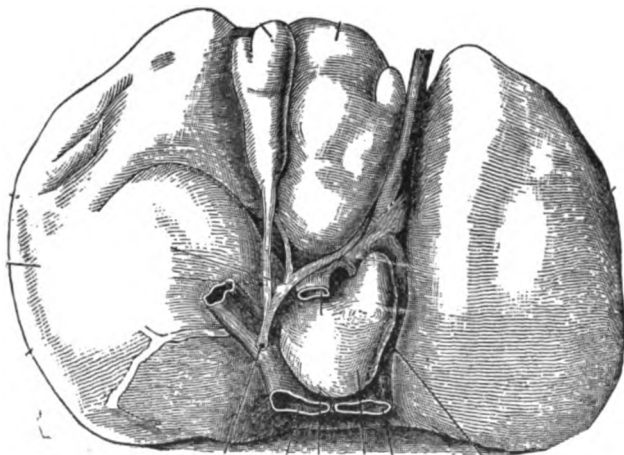


FIG. 231.
The liver.

The most important step to be taken in the cure of this disorder is to keep the liver active. When there is food in the stomach the bile is thrown upon it, and thence proceeds out of the body. This is the most effective means of producing activity of the gland. A person who rises early in the morning and exercises to some extent for an hour or two before eating, will have excited the blood without giving the liver an opportunity of disposing of its bile through the stomach; the result being that what bile goes to the stomach is re-absorbed into the blood, and the latter is unable to part with its venous or poisonous condition. In Figure 232 is seen the cellular construction of the liver.

The old theory that the stomach needs rest was pure guesswork. Every fact in Nature relating to digestion disproves this theory. More liver and bilious troubles are due to long waits between meals than to anything else. No greater sin against

health can be committed in an ordinary way than to eat in the evening and give the stomach no work to do until late the next morning. Two things only in the act of eating may hurt the stomach; one is to overload it, the other is to give it improper food. But eating is a law of health; and, if the food is always wholesome, a person could eat every minute of the day and night so long as the appetite remained keen.

Another absurd notion of long standing is the belief that rest is always a help to the stomach. It is true that the appetite is whetted by the pangs of hunger, but delayed hunger injures the stomach. A person who should go without food for a whole day would be hungry; but the stomach would be too weak to digest as

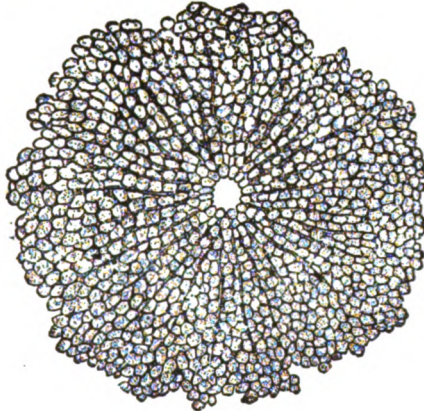


FIG. 232.
Cellular structure of the liver.

large a meal as usual. We know of boys who prepared themselves for a great dinner at Thanksgiving time by eating very little for a few days before; thinking "to hold more" on the day itself; but the semi-fasting developed only hunger, and when this was satisfied the stomach showed its weakness.

The rule is this, and Nature stamps her approval upon it in many very emphatic ways: wholesome food can be eaten at any time of the day or night, and as often as the stomach cares to receive it. Is the mature stomach weaker than the babe's? An infant eats frequently; and, by an examination of a large number of cases, it is easily proved that the babe that feeds most frequently becomes the healthiest child. Mothers make grave mistakes in this direction.

Bilious people should let coffee and tea alone, should not use alcohol or tobacco in any form, and should adopt the following regime :

1. Eat wholesome food within a half hour after arising in the morning ; preceding it by the bran drink and methods set forth in the Book of Inside Membership.

2. Eat at least five or six times a day ; always taking wholesome food and nothing else.

3. Use the massage movements of the eleventh department.

4. Spend all the time possible out of doors, until the trouble passes.

5. Pass through the entire School of Physical Culture as given in the first department.

6. Carry the vital organs elevated, as stated in the eleventh department.

7. Drink distilled water. The latter is a great absorbent of poisons in the body. If left exposed in a bad atmosphere it will absorb the poisons and bacteria ; but rarely gives them up, even when taken into the system.

4. MALARIA.

There can be no doubt that this disorder is due to two things, both of which must exist at the same time : first, an unhealthy state of the liver ; second, malarial bacteria in the air. The cure of the former is that set forth in the preceding section.

Malaria has and always will be dependent upon a foul vegetable condition. This species of germ life is almost too small to be recognized except in effect ; but that it exists is well settled. It may be found in the scum of the river, watercourse, pond, marsh or pool. Take a pail of suspected water, let it run through a cloth in a slow, fine stream ; and, if the germ exists, you will have a very small quantity of greenish scum. This, under a microscope of 500 to 1000 diameters, will show the malarial germ.

The bile is a species of fermentation in malaria, and this germ multiplies rapidly in it. The cure is red pepper, for this natural hot-food is a destroyer of germ life. Oxygen, inhaled from vitalized air, is a partial cure.

Whenever the feeling of malaria is present, lose no time in taking the following treatment, called the red-pepper cure, making use as it does of this natural food, which seems to be a destroyer of disease germs.

TREATMENT:

Have ready a glass of ice-water, or better still, iced-milk. Take a large spoonful of soup or water, and on its surface float some red pepper, the quantity of a small white bean. Swallow. Then wash it down with the milk or water.

Repeat at the next meal, and until the trouble has passed away.

Eat fruits and vegetables between meals, and just before retiring at night take a few drops of lemon juice, unsweetened, and a cup of very hot water the first thing on arising in the morning. Avoid the morning air with an empty stomach.

Procure silk or wool cloth and make a "Ralstonette." This is a band of cloth, made exactly like a pair of tight-fitting trousers, with the legs cut off, excepting about two inches in length. Wear this next to the skin, so as to protect the kidneys, lower spine, and lower abdomen. Take it off on hot nights if disagreeable. Never wear a "ralstonette" more than one day without washing, and never wear in bed the one worn in the day time. After becoming used to them you will be delighted with your "ralstonettes," and never part with them. The British soldiers in all malarial climes are compelled to wear "ralstonettes" in the shape of wide bands; and the regular drill in the morning includes the order to undress and disclose the bandage. This has saved thousands of lives in the English army. In this country ladies and gentlemen of wealth have their "ralstonettes" made to order from a cloth manufactured of silk and wool. This prevents shrinkage.

In malarial countries avoid the hot sun in summer, wet or cold feet, and the morning and night air unless the stomach is well filled. Never use wines or liquors, and especially American beer. Avoid glucose syrups and glucose candy. Always inhale through the nose. Above all things keep the vital organs elevated. Strange as it may seem we have never seen a case of biliousness or malaria where the vital organs were carried in their normal position, which is very high. This is explained in the eleventh department.

5. CHILLS.

The cure of chills is the same as that of malaria; except that, as soon as the chills come on, the body should be vigorously rubbed with glycerine along the lower half of the spinal column, and a hot cloth applied several times to the upper half of the

spinal column and at the back of the neck. The presence of decaying weeds is a fruitful cause of this malady. All weeds should be cut when small, and all mature vegetation should be burned, so that it cannot decay.

6. BILIOUSNESS.

This is the presence of too much bile in the blood and system. The treatment described in the Book of Inside Membership, supplemented by the use of red pepper, is a sure cure, unless the liver is diseased. The remedy then lies in the third section of this department.

7. KIDNEY DISEASE.

The purest blood of the body is that which has just left the kidneys, if they have properly performed their work. All the blood in the system is continually passing through these two organs, the right and left kidneys, and, by the law of absorption, the poisonous urea and uric acid are extracted and sent to the bladder.

The simple duty of drawing this poison out of the blood is the whole story of this part of the human organization; and, so important is it, that there can be no cessation of this function or death will ensue.

A minute representation of the kidneys and the bladder is seen in Figure 233. They are in one sense filters, which hold back the chief values of the blood. The corpuscles, fibrin and albumen; and let all the rest through to the bladder; for the contents of the latter may be said to be all there is in blood except the corpuscles, fibrin and albumen. The latter supply the health of the body, and from them the fluid poisons must be separated.

The interior of one of these organs is shown in Figure 234, in a condition of perfect health. Disease attacks it generally by an overloading of the blood with poisons that do injury to its delicate construction. Of these tea,

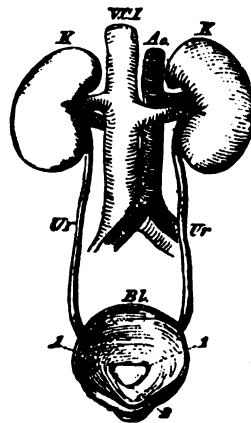


FIG. 233.

coffee and alcohol are the most serious. Tea, however, affects the bladder more than it does any other organ, leading to direct weakness, and the inability to retain its contents.

Alcohol is the enemy of the kidneys, and alcohol drinkers are all, without exception, subject to kidney disease in some form or other. Beer always contains glucose, and this saccharine form of corn seems to lodge in these organs. It does not become thin and fluid; but, on the contrary, lodges in the tissues of the kidneys, attracting soil and filth which cling to the sticky substance of glucose.

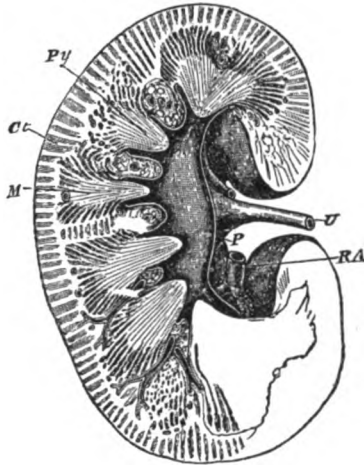


FIG. 24.

The same treatment that cures Bright's Disease will necessarily cure kidney troubles, and the directions given under that treatment should be strictly followed.

The "ralstonette," recommended in the cure of malaria, must be worn at all times and in the manner therein stated.

A person who rides a bicycle, who walks or stands with the weight upon the heels or who drinks beer or alcohol in any form need not expect to cure kidney troubles.

8. BRIGHT'S DISEASE.

This has baffled all doctors. Its complete cure by the Ralston treatment is not a theory, but a *fact*. One of our members wrote us as follows:

CURE OF BRIGHT'S DISEASE.

"Hygienic treatment in all its various forms, especially injections of warm water and soap-suds, two or three times per week, from two to four quarts, at bed-time. Then inject one pint without soap; retain it and go to bed. *Try it and be convinced.*"

This terrible disease is being overthrown in all parts of the country by the Ralston method. The Book of Inside Membership furnishes an almost complete cure if the directions are closely followed.

However a few words may be added.

All syrups, fine sugars, hard well water, and drinks containing sugar, tend to cause this disease. *Glucose* in any form is pretty sure to develop it. Is not glucose made from corn? Yes. Is not corn good to eat? Yes, in proper proportions. We have nothing to say against corn, although if you desire a good assortment of pimples on the face and humor in the blood, corn bread will give them, if eaten in too great quantities, or not accompanied by other foods. But, supposing corn to be the most healthful of all foods, yet it departs from its true nature and undergoes a chemical change when made into glucose. There are three things which, you may depend on it, contain glucose:

1. Candy.
2. Beer.
3. Syrups.

The denial, even under oath, of the men who sell these things, is of no avail. The Ralston chemical analyses have *proved* the presence of glucose in candies, even to a proportion as high as 70 per cent, and 90 per cent in syrups. Beer depends upon glucose. A beer brewer, who happened to be a religious person and of excellent reputation, actually swore and stormed at the suggestions that his beer contained glucose, but analysis proved the fact, and a cart-load of glucose was being delivered at the back entrance. No beer drinker can have healthy kidneys.

Bright's disease is generally dormant until a cold or violent exercise develops it.

Bicycle riding is bad for weak kidneys; so is extreme weariness, straining, lifting, walking too fast, and any tax on the lower spine.

Perform the Anti-Death Treatment as directed. In addition thereto, just before retiring at night (which should never be later than nine o'clock) after the Inward-Bath has been taken, inject a quart of very warm water into which a half pint of pure skimmed milk has been diluted. This should be held in the colon all night, or until it passes through the kidneys into the bladder. This will indicate the success of the treatment.

The second night omit the milk and in place use just three drops of carbolic acid instead, well diffused in a quart of very warm water, with soap-suds from castile soap.

The third night use only a fourth of a teaspoonful of salt in a quart of very warm water.

The fourth night use pure water with soap-suds.

Then repeat as before in the order stated. Avoid tea, coffee, chocolate, cream, sugar, syrups, molasses, pastry, pork, fried meats, fried food and new bread.

In extreme cases take skimmed milk, raw eggs and old bread, avoiding the crust.

Have always a pint or quart of water in your sleeping room. In the morning after washing and wiping the hands and face, then wet with the hands every part of the body. Cold water will not be disagreeable when applied with the bare hands. Wipe immediately; follow by brisk rubbing over the body. The result of this wash is, the blood is brought to the surface of the skin, and made to circulate evenly throughout the body. You have opened the pores of the skin, allowing the impurities of the body to pass off, and have given yourself in the operation a good, vigorous morning exercise. Pursue this habit regularly and you will seldom take cold.

Wear a "ralstonette" in the manner stated in the treatment for malaria.

9. DIABETES.

In effecting this cure the first thing to be done is to avoid the eating of sugar and syrups and intoxicating drinks. Grease should also be avoided for some time. If the person is seriously affected by the inroads of this disease, the directions of the Book of Inside Membership should be followed, together with the following diet, which will have more to do with the success of the cure than anything else.

Get pure milk as fresh as possible, upon which about one-half or two-thirds of the cream has risen; skim the cream off; obtain some bread that is at least two days old; toast this brown, and after toasting cut off all the crust and scrape the surface of both sides. Wheat bread should be used in all cases, and bread made from whole wheat is far preferable. Cut this bread into little squares and eat one square in a tablespoonful of skimmed milk, then wait an hour. If the body is very weak the bread should be omitted for the first two or three days and skimmed milk at the rate of a spoonful an hour taken. This diet should be pursued every hour of the day and night unless the person is sleeping, and no other food of any sort should be taken. On the second day the allowance may be doubled and on the third day tripled.

If this diet is continued for six or eight weeks a complete cure may be effected.

A healthy action of the kidneys may come from following the directions of the Anti-Death Treatment.

10. STONE.

This is an earthy accumulation in some convenient part of the body, generally in the bladder; and consisting almost always of lime. It is frequent in Europe, owing to the condition of the drinking water; and the malady is always associated with water that flows through a lime soil.

Its prevention is not only possible but easy. Its cure is sometimes impossible. The only natural remedy is in the constant use of distilled water. It is known that such water acts as a powerful solvent of calcareous deposits in the body; and a number of cases have been reported to us of complete cures through the use of distilled water for drinking and cooking purposes. Potatoes should be avoided in this disease, as they are a species of clay.

Liberal, but not violent, exercise in the open air is recommended, as well as massage of the lower abdomen, and the pelvic movement. The latter is found amply stated in the Book of Inside Membership.

11. LOCAL TROUBLES.

This volume does not appear under the claim of being a series of treatments for private diseases; and as such it was never intended. In every instance where serious local trouble has developed a reliable physician should be consulted.

We present a few principles of Nature:

Exhaustion is overcome by self-generated magnetism.

Loss of vitality is cured by self-generated magnetism.

Prolapsus is cured by the position of the elevated vital organs described in the eleventh department.

Non-exercise and violent exercise produce local weakness. Massage is the greatest agency of cure in this trouble. It should be applied in all its methods to the lower half of the torso, in front, at the sides, and at the back, at least five times daily; allowing sufficient rest to enable the parts to receive the nutrition which follows, but does not accompany, massage. Twice daily, spend a half hour in the massage of the upper limbs near the hips. The

nutrition and consequent strength must be supplied by plenty of food of due proportions of carbonates, nitrates and phosphates. An appetite for these foods in cases of local weakness may be created by performing the Anti-Death Treatment twice a week. The exercise of Lifting the Vital Organs should be made a habit.

If the sufferer avoids extra exertions, and pursues the above treatment, a cure is certain. Avoid patent-medicines, no matter how well advertised or recommended.

Your attention is respectfully called to the last pages of this volume: "*A Talk With Fifth Degree Ralstonites.*"

END OF TWELFTH DEPARTMENT.

THIRTEENTH DEPARTMENT.

BONES, MUSCLES AND NERVES.

- | | |
|-----------------|-------------------------|
| 1. BONES. | 6. NERVOUS PROSTRATION. |
| 2. RHEUMATISM. | 7. NEURALGIA. |
| 3. MUSCLES. | 8. IRRITABILITY. |
| 4. NERVES. | 9. THE TEETH. |
| 5. NERVOUSNESS. | |

1. BONES.



THE body is upheld by a frame work of bones. Of these there are about two hundred, some growing together as the body matures.

Of all the diseases that attack the bones that of laziness is the worst. The very nature of the health of a bone is action; for it is only by action that the blood is induced to circulate through the living mass. Rest withdraws the blood from the interior, and the bone hardens and becomes diseased. *Dryness* is its chief malady.

In this section we give a series of illustrations showing the shape and character of the various bones of the body. We believe these pictures to be a means of education in the treatment of disease and the maintenance of health; for Nature is never so admirable as when her workmanship in the body is clearly seen.



FIG. 235.
The foot, outer side.

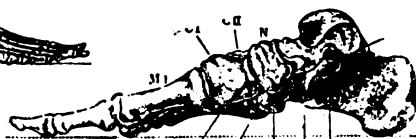


FIG. 236.
The foot, inner side.

Every bone should be liberally exercised every day, and by a systematic course of physical culture; for mere labor or work or random exercise will do but little more than to weary without the refreshing reaction that comes from a hygienic course of training.

In Figure 235 the foot is seen from its outer side, which would be the right side of the right foot. In Figure 236, the inside is shown. This would be the left side of the right foot. The wonderful net work of bones, all acting in harmony and supporting each other, is seen. Here rheumatism and gout have excellent opportunities for development.

In Figure 237 the leg is shown in all its parts, including the knee pan. Figure 238 gives a view of the arm, and the similarity

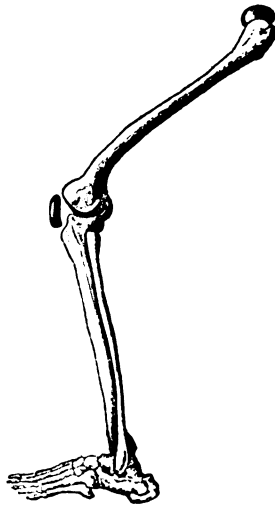


FIG. 237.

Bones of the leg; showing knee pan.



FIG. 238.

Bones of the arm.

between the arm and leg, in shape and in the general structure and number of main bones, is seen. Where the bones join the hands and feet, and at the elbows, knee joints, shoulders and hips, there are opportunities for the lodgment of disease; and it is at these places that great care should be taken of the bones and muscles.

We now pass on and take a view of the ribs in Figure 239, They surround the most important organs of the body, and inactivity on their part means disease to themselves and to all the contents of the great cavity they incase. In the act of inhalation, if it is full and deep, the rib bones rise at the outer ends; and from a position of diagonal direction, they approach a horizontal or level attitude, causing a larger expansion at the lower parts.

This result is most valuable in health ; but is rarely attained in ordinary breathing.

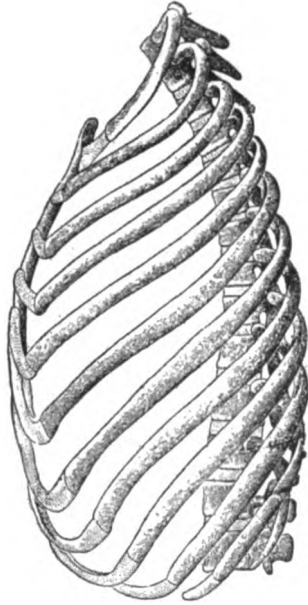


FIG 239.

The Ribs.

In Figure 240 the upper half of the great support of the body, the spinal column, is shown attached to the ribs, of which a good front view is seen. This column is the main beam, as it were, of the trunk or truss. It is divided into sections for the convenience of bending, and to give great flexibility to the frame. Sometimes a strain or wrench will dislodge a section, and death ensues. Persons who walk or jump, or even stand with the weight on the heels, do injury to the nervous forces in the spinal column. A jump from a height of only three feet has been known to produce death, because the body struck upon the heels and the shock wrenched the bones of the spinal column.

In Figure 241 is seen the lower portion of this column, and the interesting union of its sections with the great bones that extend to the hips.

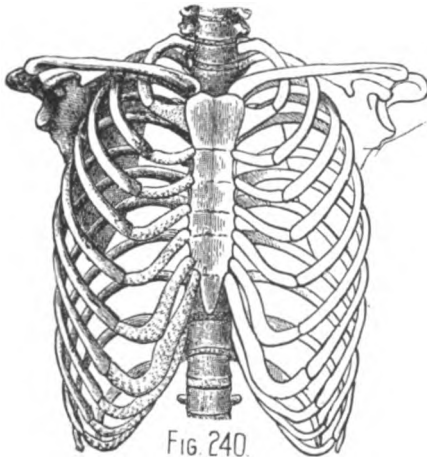


FIG 240.



FIG 241

2. RHEUMATISM.

There have been many theories as to the cause and nature of this very common malady. It matters but little what its cause is, unless people are prepared to take care of themselves. There are several men who are now of mature years, who long ago satisfied themselves what rheumatism really was, and resolved to avoid its ravages. Not one of them has ever felt a single rheumatic pain, and probably never will.

There are, in and among the bones of the body, numerous places for the lodgment of this disease; and some of them are seen in the accompanying pictures.



FIG. 242.



FIG. 243.



FIG. 244

In Figure 242 the ankle joint is seen; in Figure 243 the knee-joint is visible; and the elbow joint is shown in Figure 244. It is at these places that rheumatism loves to take hold and enjoy a life long holiday. The bones alone do not invite or retain the disorder; but the muscular structure around them are in part responsible. Some of these are seen in Figure 245, where an excellent view of the socket of the elbow joint is seen.

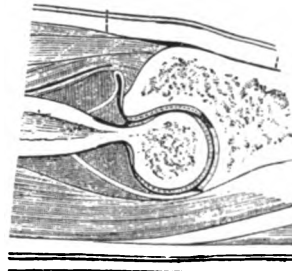


FIG. 245

The elbow joint.

Rheumatism is not caused by one agency acting alone; and many things that resemble it are but pains of diseased bone, or the deposit of calcareous matter, or dead soil in the joints and spaces. All bones are more or less diseased, if exercise has been denied them, or if too great a strain of work has been placed upon them. This disease is also carried on around the bones for years and gradually eats away or corrodes the com-

position itself. A most excellent example of this is seen in Figure 247, where the condition of a part of the spinal column is seen exactly as it would appear to the eye. It is not always possible to obtain direct views of the body or its parts; for in health the body is rarely exposed. Therefore when so good a picture as that of Figure 247 is seen, it is specially valuable. Erroneous eating and lack of exercise probably lead on to this deplorable malady.

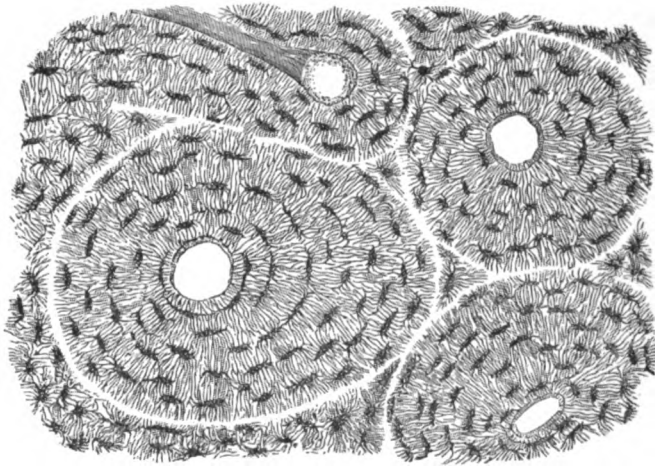


FIG. 246.
View of piece of bone in perfect condition.

The prevention of rheumatism lies in the art of taking care of the general health. The cure is quite another thing. Nature directs the following remedy :

1. Distilled water to absorb and dissolve the deposits in the joints and muscles.
2. Reasonable exercise.
3. Magnetism, and the insulating of the body.

The acquisition of magnetism is of the highest importance, and this is partly accomplished under the directions of the Book of Inside Membership; and principally under the thorough culture of natural electricity as provided in the twentieth degree book.

The insulating of the body is by silk, and may be done in the following manner: after a good meal of wholesome food preceded by a half-day's use of distilled water, say the drinking of about

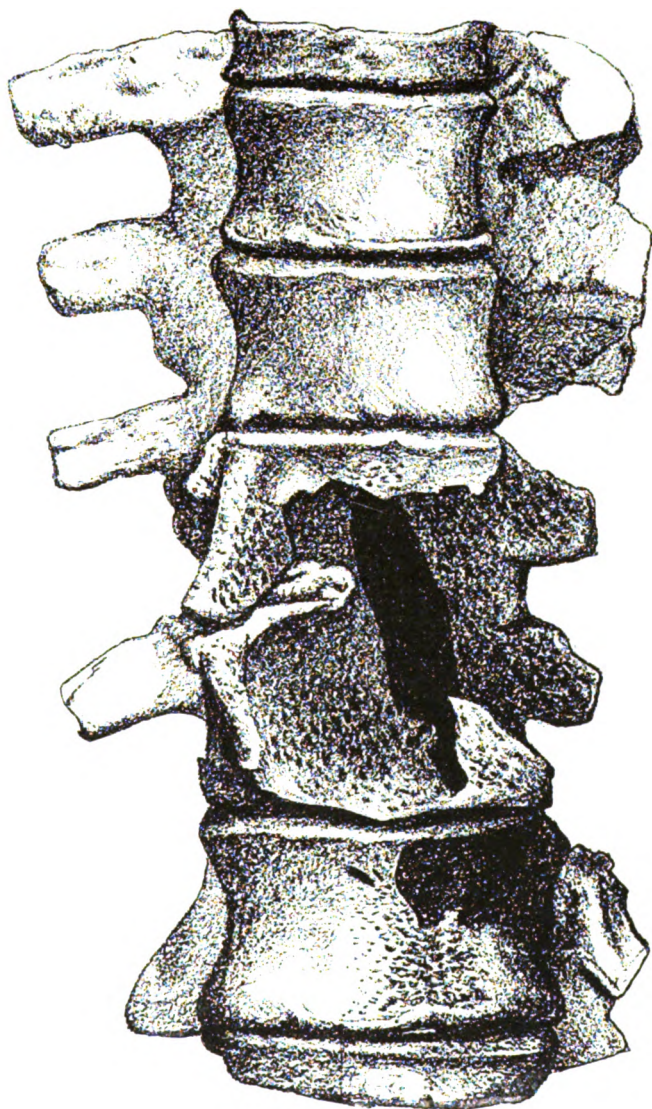


FIG. 247.

Photographic view, actual size, of a portion of the spinal column, showing the loss of a part of the bone by disease. This condition was in progress for years, unknown to the sufferer. The picture is exactly as produced by the photograph.

six glasses, place hot cloths upon the places affected by rheumatism. But for five minutes before, give the parts a good course of massage. The hot cloths should remain on until they become cold and dry ; and to this end they should be wrapped with heavy outside clothing so as to keep in the natural heat. When dry, let the flesh be protected by silk bandages to act as insulators. Repeat this twice a day, until a complete cure is effected.

The wearing of a zinc plate in one shoe and a copper plate in the other, has served to maintain an electrical force in the body, and quite a number of persons have reported to us that cures have been the result.

3. MUSCLES.

The care of the muscles in a general way is most thoroughly taught in the first department of this book.

A muscle is a rope of many fibers large and small, so perfectly woven that tremendous strength is possible.

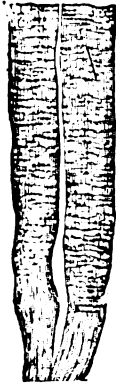


FIG.248.

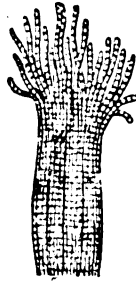


FIG.249.

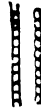


FIG.250.



FIG.251.

In Figure 248 are seen two fibers of muscle cut through in the middle, and extending into tendons.

In Figure 249 a single muscle-fiber is shown, the ends of which have been separated to show how the great, strong cords are woven together.

In Figure 250 two of these ends have been cut off, and appear as single or separated threads.

In Figure 251 is seen the interesting construction of disks in muscle-fibers.

Muscles are elastic structures capable of altering their form—that is, of becoming shorter and thicker. In the bodies of the more highly developed animals they constitute those masses which are commonly called flesh. The flesh, when carefully studied, is found to consist of bundles of fibres, the ends of which are produced into white cords, most of which are attached to bones.



FIG. 252.

When one of these muscles shortens, it exerts a strain, by means of these white cords, on the bones; and these latter, being movable the one against the other, are thus put in motion by the shortening of the muscle. All muscles are not, however, arranged in this way; some ring-shaped muscles form the walls of sacs or pouches, and these, by contracting, decrease the space within these cavities, so that the contents of the latter are thus forced onward. In any case, muscles always serve to produce movement—either of the limbs in opposition to each other, or of the whole animal, or of the substances contained within the cavities.



FIG. 253

Double muscles of the calf and tendon of Achilles.

A piece of muscle cut from the flesh and laid out to dry becomes very hard and stiff. Its nature and texture are closely allied to leather; neglect will cause dryness and stiffness, use will lead to pliability, strength and health. The muscles are also great distributors of the nutrition taken in the body by the blood; and no better means of attaining general health can be found than a systematic course of physical practice every day.

Over use and straining of the muscles cause a large breaking down of the connecting tissues. Exposure to cold winds during inactivity leads to stiffness of the muscles. They should be kept reasonably active and pliable.

4. NERVES.

We shall first consider the nerves as a general system of electrical wires, which in fact they are; and shall then examine their contents or the life fluid. We do not have the space in this

book, nor would it be proper, to go into an extended description of the powers of life residing in the nerves and their electrical battery, the ganglionic cells; all these are included in the great study of the twentieth degree book.

A prominent scientist was once asked, "What is the best idea one can have of the nerves?" and replied, "Look upon them as telegraph wires."

As the muscles consist of four hundred main parts, and endless small tissues; so the nerves are prominent in their larger lines and multitudinous in their finer masses.

The nerves are shining silvery-white threads as we see them from without; but on opening them the gray matter is found within. It is the latter that conveys all intelligence, holds all feeling, and carries the secret of life; for, as is stated in "Our Existences," the consciousness of being and doing resides in the gray matter of the brain and nerves. There the story and purpose of life are unfolded.

The consciousness of every act and thought is stamped upon the whole nervous system, and is felt in the division of the part affected or operating to produce the act or thought. Our body knows more than we think it knows; the very arms, hands and fingers acquire a consciousness of their uses and perform even while the mind is far away; as is seen in piano-playing or in the deft workmanship of artisans. The familiar quotation of Dr. Mitchell in *Lippincott's Magazine* has been many times verified:

Only about five per cent of those who suffer amputation lose the feeling of the part taken away. There is something tragical, almost ghastly, in the idea of a spirit limb haunting a man through his life, and betraying him in unguarded moments into some effort, the failure of which suddenly reminds him of his loss. A gallant fellow, who had left an arm at Shiloh, once, when riding, attempted to use his lost hand to grasp the reins while with the other he struck his horse. A terrible fall was the result of his mistake. When the current of a battery is applied to the nerves of an arm-stump, the irritation is carried to the brain, and referred to all the regions of the lost limb. On one occasion a man's shoulder was thus electrized three inches above the point where the limb was cut off. For two years he had ceased to be conscious of his limb. As the current passed through, the man, ignorant of its possible effects, started up,

crying, "Oh, the hand! the hand!" and tried to seize it with the living grasp of the sound fingers. No resurrection of the dead could have been more startling.

We present a series of illustrations to show what the nerves are, and what they look like. Figure 254 shows the silver fibers



FIG. 254.



FIG. 255



FIG. 256.



FIG. 257.

just as they are taken from the body. Figure 255 shows their unison and branching; 256 their crossing; and 257 gives a view of nerves which cross and branch at the same time; thus explaining many peculiar experiences in daily life.

The spinal column holds a peculiar relation to the entire body. It does not receive impressions, but acts upon them. Thus the brain is telegraphed to by any part of the nervous system, and the impressions are all received there; then the spinal cord puts them into action; or, in other words, the spinal column converts impressions into movements. Let any person in the erect position receive a violent blow on the head, and you know what occurs. On the instant he drops prostrate, in a heap, with his limbs relaxed and powerless. What has happened to him? The blow may have been so inflicted as not to touch a single muscle of the body; it may not cause the loss of a drop of blood: and, indeed, if the "concussion," as it is called, has not been too severe, the sufferer, after a few moments of unconsciousness, will come to himself, and be as well as ever again. Clearly, therefore, no permanent injury has been done to any part of the body, least of all to the muscles, but an influence has been exerted upon a something which governs the muscles. And this influence may be the effect of very subtle



FIG. 258.



FIG. 259.



FIG. 260.



FIG. 261.



FIG. 262.

causes. A strong mental emotion, and even a very bad smell, will, in some people, produce the same effect as a blow.

And yet, though the mind is thus cut off from the lower limbs, a controlling and governing power over them still remains in the body. For, if the soles of the disabled feet be tickled, though no sensation will reach the body, the legs will be jerked up, just as would be the case in an uninjured person. Again, if a series of galvanic shocks be sent along the spinal cord, the legs will perform movements even more powerful than those which they will produce in an uninjured person. And, finally, if the injury is of such a nature that the cord is crushed or profoundly disturbed, the tickling of the soles will produce no sensation whatever.

The exact shape of this spinal column is seen in Figure 258, and in 259 a cross-section of it is shown with the nerves attached on either side. In 260 the double arrangement of the nerves is seen. In 261 an inside view of a piece of the marrow or spinal cord proper is distinctly shown. All these pictures are smaller than the natural size; but in 262 a view of the nervous

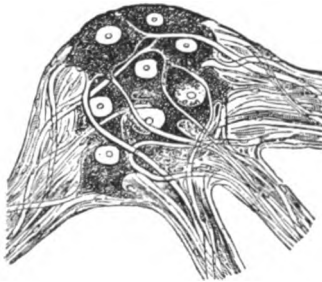


FIG 263.



FIG 264.



FIG. 265.



FIG. 266.



FIG 267.

arrangement in its very fine network is seen, magnified 350 diameters. The most interesting part of this is the appearance of some of the ganglionic cells or electrical batteries of life. In Figure 263 a ganglion is shown magnified to a still greater extent, and in it are the small storage cells. Could we know what consciousness there is in them we would get a glimpse of the real secret of life. In Figure 264 a portion of the nerve-sheath is shown, encasing the bundles of nerves within. Figure 265 is a diagram merely of a

healthy nerve; 266 shows an inflamed nerve, such as would cause excruciating pain; and 267 is a view of a diseased nerve.

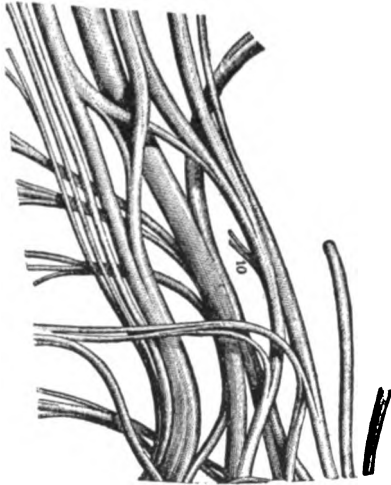


FIG. 268

The Nerves as Human Electric Wires

are common to every person sooner or later in life.

That nervous headache, pains and neuralgia are possible and easy to acquire, is clearly seen when we view the combined intermingling of the nerves, common throughout the body, as seen in Figure 268. Let any one of these nerves become affected, injured or starved by improper food or lack of proper food, and the result is pain. We can never feel soreness or pain unless it is through some nerve. Yet pain is not all there is in the suffering of the body. Nervousness and nervous prostration are

5. NERVOUSNESS.

There is, in every human being, a vast and widely influential power, more or less, locked up in the nervous system. This power is the conscious self-assertion of life and its many-sided purposes. It resides in the electric battery, and wherever there is gray matter. That it may be cultivated, has been amply proved in the many editions of the twentieth degree book.

This human electric battery consists of myriad ganglionic cells, large and small; feeble, weak and strong. They are fed by glame, live in the body's electricity, and constitute its ever varying vitality. These cells are called ganglia in the scientific books. In normal health the small cells are the weakest, and the large ones are correspondingly strong; but they have their variations of health and vitality.

Figure 269 is practically the simplest form of the nerve-cell, or ganglion; 270 shows a slightly higher degree; 271 a more complicated cell; 272 an elongated and very vital form for the size;

273 represents greater size, but chiefly greater electrical strength; and so on through the degrees of increase to such a super-charged cell as that shown in Figure 281. These are all magnified; but Figures 282 and 283 are still more enlarged, in order to enable us to see the structure and contents of the interior.

The nerve-cells are not the nerves. A comparison may be easily made by referring to the previous figures. The loss of food, such as the nerves must have daily in order to thrive, is a frequent cause of nervousness; but the overheating and even fermenting of the blood by reason of eating too much carbonaceous food, exhausts the strength of the nerves. The cause of the disease known as nervousness and its cure, are matters more easily within the control of the individual than almost any other malady. No illness is so foolish as nervousness. It arises from one of three causes: abuse of the stomach; abuse of the general health; or irritability.

The first two are subjects for the wider study of the first volume; irritability is a far different thing. That it grows on us is seen from the fact that when we are alone we give way to it with increasing frequency; that we can control it is known from the fact that when persons are present on whom we desire to make a good impression we never think of being irritable. To be thwarted in ever so slight a thing unstrings the nerves; and if only the members of the family are present the petulance is exhibited; but it is left for the moments of seclusion to witness many excessive spells of irritability. Every such yielding to our lesser selves tends to break down the nervous system. We have traced in many persons the progress of nervous disease, until the earlier stages of prostration were reached; and all from this one source.

A person who is easily irritated will be worried at the slightest trouble, the least disappointment, the faintest sound, or disturbing cause. These should be endured in a philosophic spirit, until the nerves are hardened. Yet there are cases where endurance is impossible. Musical instruments, in the early practice of a novice, are torturing. In one year in the United States four murders were reported, caused by this kind of practice, and in every case the murderer was adjudged insane. The following is a typical case: A man of solid nervous strength moved into a house next door to a young lady of nineteen who practiced continually on the piano. At first he enjoyed the music; but a certain sameness began to jar



FIG. 269



FIG 270



FIG.271.



FIG.272.



FIG.273.



FIG.274.



FIG.275.

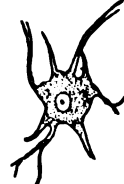


FIG.276.



FIG.277.



FIG.278.



FIG.279.



FIG.280.



FIG.281.

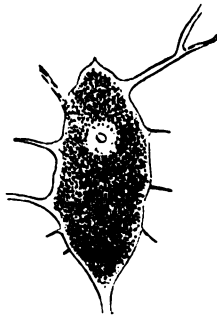


FIG.282.

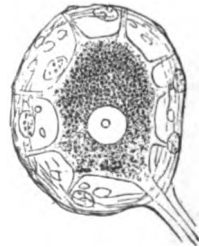


FIG.283.

Electric Battery of the Human Body.

on his nerves, and at length he lost sleep at night by reason of hearing the practice for an hour or two before retiring. One night while the young lady was still pounding an old tune he lost control of himself, entered her house and shot her dead.

One tune, one kind of sound, one kind of food, one manner of life, produces nervous disorders. Change is essential. Change the kinds of food daily. Change the nature of your daily life. Change your room, your clothing, your surroundings continually. Travel not much, but to a different kind of place.

Control the muscles; they are constantly moving. Your leg is in motion; your fingers are never still; you sing empty stuff, or murder good songs by a colorless voice, which always accompanies idle singing; you talk mere chatter, and hardly think what it is. You are nervous, and this is the vent. Stop it. If it irritates another it is pretty sure to wear upon your nerves, by the system of nerve-leakage.

Breathe five times more air every minute of your life than you have heretofore done; get air and sunshine; but, above all things, exercise a little self-control.

6. NERVOUS PROSTRATION.

This is but a collapse, threatening death, of the preceding malady; and the cure, as far as we can state it here, is practically the same as that given already. People who are nervous, either inherit the disease or else have acquired it by their habits of living. In either case it will be found that the vitality of the body is escaping at every turn and in every moment of their existence. This escape of vitality is overcome by practicing the exercises in the work above referred to.

A nervous person should never hurry; never move quickly; should seek open-air exercises solely; never occupy a rocking chair; and never make a movement unless directed by the mind. That is, unintended movements should be studiously avoided. Nervousness shows itself by movements of the fingers chiefly, and the upper eyelids and toes. Closely watching these three parts of the body and seeing that they never move, will tend to prevent a loss of vitality which causes nervousness. A variety of occupations, and of mental activity is necessary, and change of scene and change of regime are very beneficial.

Oxygenizing the nerves is also necessary and that may be done by deep, rapid, full respirations in moving air.

When the loss of vitality has been overcome by the culture of magnetism, the patient is then ready for the absorption of **GLAME**.

Avoid pork, pastry and cake at all times; and confectionery, except directly after eating. Indigestion; like any pain, saps the body of its nerve-force.

Irritable people have erratic nerves.

All dyspeptics are irritable.

Pork, pastry, cake and confectionery are to blame for more dyspeptics than statistics could enumerate.

Pork should never enter the system in any form.

Avoid drinks that stimulate and drinks that chill. Alcoholic liquors and coffee and tea are stimulants.

It cannot be denied that stimulants do generate electricity in a person, but it is a fire that consumes more of the nerve-force than it supplies. The nerves of a stimulated body commence at once to convey the vitality to the surface, where it passes off very rapidly, and when the action is over, the man is weaker than in his normal condition. A series of such processes becomes a downhill affair. Beer is poisonous.

Chilling drinks stop at once the generation of nerve-force; in fever they are the very best antidotes. Fever is a chemical consumption of the elements of the body. It is paralyzed by cold water taken internally. Bits of ice held in the mouth are a necessity in some cases; yet physicians often forbid this.

On the same principle, ice water and ice cream partially paralyze the process of generating nerve-force, and in several cases have actually paralyzed the soft-palate, the larynx, the bronchial tubes and the stomach.

Many a fine speaker has ruined an otherwise magnificent effort by taking ice cream or ice water within a few hours before speaking.

Tea acts in much the same way. It does not chill, but it deadens the vitality.

Coffee is such an excitant to the nerves that very few coffee-drinkers have any coolness of the head, brain or judgment; and they are very awkward in the body.

In South America the natives drink four or five cups of coffee daily. They are so nervous that they are constantly in motion; when sitting as still as they can, their legs and arms have a rapid

movement that suggests some steady employment. Even in sleep the body is not still.

Avoid hot baths. The fibrous nerves terminate at every part of the body. They conduct the vital force off whenever they are excited. Heat and pain draw the nerve-strength away very rapidly. A hot bath is the most weakening thing the body can encounter. Not only is all the magnetism drawn out, but the fibrous ends of the nerves are thrown into a state of excitement that continues for days, throwing off the vitality that is being generated, and subsiding only after a long rest. Thus two kinds of injury are being produced: first, the immediate loss of power; second, a continuing loss. The latter is by far the more serious.

Hot moisture is more debilitating than dry heat. A sailor who is unruly can easily be subdued by a short visit to the "steam-box," whence he will emerge as limp and nerveless as a cloth. This punishment has been inflicted on many sailors, and sometimes in prison on desperate criminals.

The second injury, or continuing loss, is easily overcome by dashing cold water over the body, so as to produce a shock. This at once deadens them, and all outflow of vitality is checked. The Turkish bath, one of the most weakening of all baths, saps all the immediate strength of the nerves; but the continuing loss is checked by terminating the bath with a cold water shower, rapidly graded from the heat to the cold. The cold water plunge sometimes follows, but it is better to shorten the cold water part of any bath as much as possible. A single dash of cold water is sufficient; if prolonged it is apt to produce a chilliness which is dangerous.

The cures of nervousness and nervous prostration are interchangeable and both should be carefully read.

7. NEURALGIA.

This is a temporary or confirmed disease of the nerves caused by too much carbonaceous food and too little of the phosphatic foods; either or both will produce the malady. It is, in reality, nerve starvation.

The Ralston dose of red pepper, pure, is to be taken once or twice a day, only during the period of the disease. To oxygenize the blood without irritation is almost always a cure for this disease.

An impoverished blood, or a weak condition of the nerves,

BOOK OF COMPLETE MEMBERSHIP.

ough excitement, excessive or long-continued pain, grief, or insufficient food, will often produce neuralgia. Reading at twilight excites the nerves of sight, and causes neuralgia. Reading in a lying position may do the same thing by straining the optic nerves.

Therefore, before undertaking to cure neuralgia, let us understand what are some of the means of prevention. The following are *things to be avoided*:

1. Do not excite the nerves by exposure to drafts while in a state of perspiration.
2. Do not allow the facial nerves to be excited by toothache any longer than necessary.
3. Do not read by a dim light, either at twilight or by the flicker of gas.
4. Do not read while lying down.
5. Do not strain the eyes by looking steadily at any object, especially at a distance.
6. Do not read while facing any light, artificial or natural. The light should always fall sidewise on the matter to be read.
7. Do not indulge in excessive emotion, either of anger or sorrow. The nerves are unstrung and become easily subject to neuralgia.
8. Do not retire later than 9.30 or 10, if neuralgia is a frequent assailant.
9. Never eat less than three meals a day, if subject to this trouble. Plenty of good food, plain and coarse, will oxygenize the blood.
10. Avoid too much brain work.

The foregoing suggestions will assist in overcoming these diseases, and will nearly always prevent them. But deep breathing is a most powerful oxygenizer of the blood. The best exercises are the following:

1. Take a full, deep breath and hold it, while walking, if convenient.
2. Take a full breath, hold it, and clench the fists with all the fury possible, while holding it. This excites the nerves very little, but enough to enable them to absorb the oxygen of the breath.
3. Take a full breath, and while holding it, perform the Nervo-Muscular Gymnastics of Personal Magnetism.

4. Rapid breathing, not too fast, with full, deep respiration continued for ten minutes, is very beneficial. But the breathing must not be rapid enough to excite the body, as this produces an opposite effect.

8. IRRITABILITY.

Some people go through life one train late. The common successes keep just ahead of them. They may move with rapidity, but they do not start soon enough. Such persons curse themselves, their Creator and mankind.

Poverty brings one kind of depression ; but to try and fail brings the most depressing irritability.

A life of failure is most harassing to an ambitious soul. No life can be considered a success if money or emoluments are not acquired ; and by this gauge all ambitions are measured. There is an abundance in the world for all persons who have a meritorious desire to obtain it. Ill health is only a temporary barrier. Any person who is firmly resolved to obtain good health may do so. Success in life is a matter of certainty to every human being. Why is this man poor? He is ignorant or lazy. What will cure laziness? The course of training entitled "The One Hundred Points of Character." What will cure ignorance? That which cures laziness.

But if Mr. Smith has worked all day at the mill, is he not entitled to rest at night? No, he cannot rest. He must carouse, drink beer, gossip, find fault with his wife, and read the political lies and scandal-gossip of the daily paper ; for he is too tired to work with his brain, which has never been fully active during the day. Yet a half hour daily, devoted to the acquisition of systematic knowledge, will make a new man of him. It is because men and women *refuse* to take this half hour daily that lives are failures. Cure laziness and ignorance, and all humanity might win success in the world.

The ugly, irritable natures that drag a weary existence through the years of failure, must seek their cure elsewhere ; or, if they would find it here, turn over a new leaf. To such as desire this better life of prosperity we are willing to lend a helping hand. Laziness and ignorance are excusable in no one.

Another class of irritable people are those who use alcohol ; another class are those who use tobacco ; and still another class those who drink tea or coffee. The cure is apparent.

Lack of exercise, and confinement indoors, are causes of irritability ; as is a wrong assortment of food.

This disease must be checked by the dominant will of the person suffering from it. It is inexcusable ; but if left to run it becomes a nuisance to others who are compelled to associate with the sufferer, and a positive danger to the latter ; for it is regarded medically as a form of insanity, often developing into mania.

Cheap reading and cheap talk lead to self-dissatisfaction ; to a hatred and distrust of mankind ; and to a morose condition of the mind, which is the government of the nerves. Pure rest from the conflicts of life is one of the first needs, if you are irritable. The newspapers cannot give you such rest, for they are but the mirrors of human deviltry and moral idiocy. Sensational novels drive you out of the fair garden of true character. Avoid the roughnesses of life in every way. Conflict is kin to savagery. Peace of the mind means peace of the nerves, for mind is but an expression of the nervous system.

9. THE TEETH.

The teeth are always found in the skeleton, but are not regarded as bones. Their condition seriously affects the nervous system. There are thirty-two teeth altogether, there being eight in each half-jaw, similarly shaped and arranged. In each set of eight, the two nearest the middle of the jaw have wide, sharp, chisel-like edges, fit for cutting, and hence are called *incisors*. The next corresponds to the great tearing or holding tooth of the dog, and is styled the *canine*, or eye-tooth. The next two have broader crowns, with two points, or cusps, and are hence termed the *bicuspids*. The remaining three are much broader, and, as they are used to crush the food, are called the *grinders*, or *molars*. The incisors and eye-teeth have one fang, or root, the others have two or three each. These are shown together in Figure 284, and separately in Figures 285 to 288.

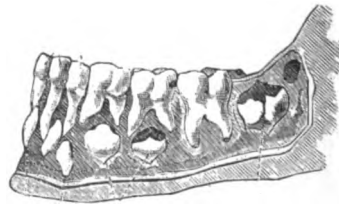


FIG 284

The teeth decay by very slow processes ; the bones decay every minute. But in the case of the bones the decay is mere change, and the losses are continually being repaired. When the teeth decay, there is no renewal ; for Nature has made no pro-

vision for the supply of new material as she has done with the rest of the body. This has been offered as an argument to prove that life is intended to be limited to a few score years; but, under all ordinary circumstances, the teeth outlast the entire skeleton after death; and this shows clearly that decay of the teeth is not a law of Nature.

Weak teeth are inherited, and so are strong. Decay is often begun by the use of the teeth for biting very hard substances, as the attempt to open the shell of a nut. Hard metal tooth-picks are not good for weak teeth.

When teeth decay from other reasons than unreasonable use and lack of daily cleaning, the fault is a sure indication of an unhealthy condition of the system. Science tells us that the



FIG. 285.



FIG. 286.



FIG. 287.



FIG. 288.

saliva is possessed of certain powers of dissolving substances. Huxley says: "The secretion of the salivary glands, mixed with that of the small glands of the mouth, constitutes the *saliva*—a fluid which, though thin and watery, contains a small quantity of animal matter, called *Ptyalin*, which has certain very peculiar properties. It does not act upon proteid food-stuffs, nor upon fats; but, if mixed with starch, and kept at a moderate warm temperature, it turns that starch into grape-sugar. The importance of this operation becomes apparent when one reflects that starch is insoluble, and therefore, as such, useless as nutriment." As the stomach is protected from digesting itself by the counter-balance of alkaline and acid, so the teeth may be digested by the disordered condition of the saliva. And this, in reality, is the fact.

Wholesome food and a wooden tooth-pick will preserve the teeth as long as they are preservable.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstonites.*"

FOURTEENTH DEPARTMENT.

THE BLOOD AND SKIN.

- | | |
|---------------------------------|-------------------------|
| 1. POOR BLOOD. | 5. COLD HANDS AND FEET. |
| 2. TUMORS, ULCERS AND ABSCESES. | 6. SKIN DISEASES. |
| 3. HUMORS AND SCROFULA. | 7. BAD COMPLEXION. |
| 4. WEAK CIRCULATION. | 8. SCALP DISEASES. |

1. POOR BLOOD.



HE blood considered by itself is but an agent. Its quality depends upon the kind of body it builds for us in each day of the year.

The lack of oxygen is the first great cause of poor blood; the lack of iron is the second; the lack of proper food in due proportion to furnish the fourteen elements is the third; the lack of assimilation is the fourth; and the lack of electricity, called magnetism, is the fifth. All these affect each other mutually.

How to get oxygen. Spend six hours a day in the open air, moving about; an hour at a time. If out of doors in the morning or night air, have the stomach well filled with proper food. Food is the source of blood and our books are full of directions as to the proper methods of dealing with the stomach and the preferred foods. A reading of the Inside Membership Book will contain nearly all the information desired.

How to get iron. All wholesome food has more or less iron; but fruit is the natural source of this element. Every person we have ever known who lacked iron in the blood was a non-eater of fruits. Apples may be obtained the year round; grapes, in some form or other, may be had every month; and so may peaches and blackberries. The latter contain iron in the easiest and best form, and should be kept on hand at all times. The large berries with soft cores are the best. Black raspberries are worthless.

Much that is said in subsequent sections of this department will apply to the restoration of good blood.

2. TUMORS, ULCERS AND SORES.

These are, in every instance, the result of germ-life in the blood or skin. Many persons inherit the tendency to such diseases by carrying in their veins the seeds of parental maladies that cannot be easily overcome. Medicines are helpless in eradicating these germs; and the chances are, the more medicine that one takes the more difficult will be the cure.

There can be no sore that is not a colony of germs; from the tiny pimple on the face to the cancer, the law holds true. If the germs could be killed at the sore the blood would again develop others, if the opportunity afforded. Two things, and generally three, are necessary in the starting of these eruptions:

1. Accumulated soil.
2. Germs of the sore.
3. Irritation.

The latter is not always essential in cases of very poor blood. If you are predisposed to tumors, ulcers or abscesses, the probabilities are that you will never know it, provided the health is looked after. If your blood is bad, and you are careless as to your food and general health, the accumulation of soil in the tissues of the flesh will invite the inherited or acquired germ-taint; but, before this is followed by an outbreak, there must nearly always be some irritating cause. For instance, if you should chafe the flesh at some convenient place for an ulcer or abscess, the chafing means the mashing of millions of cells, and the attraction of blood to them, bringing germs and soil; and there the sore is developed. Ninety-nine per cent of such troubles arise in this way.

When a sore is in process of development, the white corpuscles of the blood feed it; and this method of feeding may be said to be the most wonderful act in the living body. The white corpuscles are the real builders of tissues and the whole body in fact. They are quite like the vegetable forms of one-cell creatures, called *amœba*. A single one of these is called *amœba*. In the blood the white corpuscle is an *amœba*. It differs in no way that we can detect from the cells that make up the body of the young human being before birth; nor does it differ from the vegetable cells that are found in good and bad water. This *amœba* is supposed to be the beginning of all kinds of life, small and great, vegetable and animal. Its full history appears in "*Our Existences*."

The white corpuscles have the power of slowly changing their

form spontaneously. At one moment (Figure 289) a pale corpuscle will be seen as a spheroidal mass; a few seconds later processes will be seen radiating from this, and soon after, these processes may be retracted and others thrust out; and so the corpuscle goes on changing its shape. These slow *amoeboid movements* are greatly promoted by keeping the specimen of blood at the temperature of the body. By thrusting out a process on one side, then drawing the rest of its body up to it, and then sending out a process again on the same side, the corpuscle can slowly change its place and creep across the field of the microscope. Inside the blood-vessels, these corpuscles execute quite similar movements; and they sometimes bore right through the capillary walls, and, getting out into the lymph spaces, creep about among



FIG. 289.
First appearance.

FIG. 290.
First change.

FIG. 291.
Second change.

FIG. 292.
Third change.

FIG. 293.
Fourth change.

the other tissues. This *emigration* is especially frequent in inflamed parts, and the *pus* or "*matter*" which collects in abscesses is largely made up of white blood corpuscles which have in this way got out of the blood-vessels.

The presence of this *pus*, which is always abundant in sores, furnishes a supply of food for the germs of the sore; and the first step in affecting a cure is to scatter the corpuscles. We present two methods of cure:

1. Adjacent massage.
2. Waste and supply.

The former method is being adopted by many successful physicians and is warmly recommended by hospitals. It consists of massaging the flesh at a little distance from the sore.

The method of waste and supply is new to the public at large, but has been well tested in many private cases. It is of sufficient value to be fully described at this place.

CURE BY WASTE AND SUPPLY.

The theory is the law of supply and demand. This is the rule of growth and of the maintenance of perfect health. Thus

THE BLOOD AND SKIN.

there can be no appetite if there is no waste or use of the blood already taken.

The local application of the method consists in wasting the tissues and following up the waste by the supply of new blood. The best food to make new blood is whole wheat deprived of its hull, and ground fine, so as to be cooked thoroughly. An examination a half hour after eating a dish of this in fresh milk, will show the blood to be full of nutrition. The microscope shows the change in a very distinct manner. This means that healthful blood is carrying nutrition throughout the body.

The purpose now is to attract this nutrition to the locality in question by causing a waste at that place. This waste used to be caused by leeches and blood-letting; but cupping is the only method now in vogue. We do not think cupping is necessary. Experiment will show that very hot cloths will affect the same end. A very good method is to place a thin piece of soap over the sore; then take a round cloth large enough to just cover the area of inflammation around the sore, and dip the same in hot water. Just after dipping it, some scalding water should be poured on the center of the cloth. This should be placed and held over the sore, until nearly cool; then it should be re-dipped and used for five times; and at the last it should remain until the natural heat dries it thoroughly, the soap having been washed off with very cold water. Care should be taken to avoid getting cold. Any one who wishes to learn something of the forces of Nature in the cure of disease should follow the prescribed method of waste and supply; always remembering that the only good time to use it is about a half-hour after eating a good meal of wholesome food.

One who is predisposed to bad blood should avoid alcohol and meat; excepting beef extract made at home.

3. HUMORS AND SCROFULA.

These are generally due to a bad condition of the red disks. The natural cure is that provided in the Book of Inside Membership.

4. WEAK CIRCULATION.

This is dependent upon the insufficient action of the heart and the poor condition of the blood. The curative method explained in the twelfth department is here recommended; but, above all things, be sure to eat an abundance of wholesome food,

practice glame, and master all the movements in the course of physical culture.

5. COLD HANDS AND FEET.

The blood may be impoverished by colds, catarrh, alcohol, lack of exercise, unbalanced exercise, or a wrong proportion of daily food. Without wasting words we will say that a cure of these may be guaranteed to any person who will eat the foods containing the elements in their due proportions, as stated in the *Book of General Membership*; and at the same time practice the Courses of Physical Culture prescribed in the present volume. The cure of this disease cannot be effected by medicines nor by outward appliances; but the following exercise is, in all cases, an absolute cure where persons are not too weak to stand.

Take a standing position, fill the lungs as full as possible and then breathe out all the air from the lungs, pressing hard with both hands upon the lower ribs; now fill the lungs as full as possible and rise three times on the toes, with sudden movements, catching an additional breath each time and allowing no air to escape. The purpose is to fill the lungs until they are packed full of air and thereby obtain a larger quantity of oxygen than usual. This oxygen imparts great warmth to the blood.

Now breathe in and out as rapidly as can be done; allowing all the air to escape, and refilling the lungs to their utmost capacity until you begin to feel dizzy. As soon as dizziness is felt, rise rapidly up and down on the toes, bringing the body down almost to a sitting position on the floor without allowing the heels to touch, and then straighten the body until it stands upon the extreme tips of the toes. This is not only an absolute cure for cold feet, but is one of the best exercises for the general health ever devised.

It is not successful if the stomach has been too long empty; or if wholesome food has not been regularly eaten. Failure comes in either case.

The alternate hot and cold cloth application has been successful in every case where it has been carefully used. A half-hour after eating a full meal of wholesome food, wrap the feet each in a cold cloth; then cover this cloth up with a heavy shawl, and wait until the natural heat has dried the cold cloth and made it warm. Afterwards apply hot and cold cloths, six in all, alternately; ending with a cold cloth and wipe dry. Wear

heavy soled shoes. If you wear thin shoes always insert cork soles in them.

The hands are generally of the same temperature as the feet.

6. SKIN DISEASES.

In the olden days when skin disease was epidemic, baths were unknown; and in every instance where bathing has been infrequent, some form of skin disease has appeared.

The skin is full of pores or openings through which the poisons of the blood must escape. These pores are about a



FIG. 294.



FIG. 295.



FIG. 296.



FIG. 297.

quarter of an inch deep, and there are more than two thousand to the square inch, or about two and a quarter millions in the whole body.

The skin itself consists of the cutis, or under part; and the cuticle, or surface. The latter is a curious thickening of the former. The skin, as is well known, like other parts of the body is composed of cells. These are seen in the skin formation of Figure 298; and the cells of which it is composed are separately shown in the preceding figures. The curious fact is that use hardens the skin by flattening the cells. Figure 294 shows a deep cell perfectly round; Figure 295 shows a cell not quite so deep and not quite so round; Figure 296 presents a cell near the surface and almost flat; while Figure 297 shows the shape of a skin-cell, when it reaches the surface, to be quite flat. The cells come to the surface little by little, and, when flat, constitute the cuticle, from which they are lost in the wear and tear of daily life and in the waste of the body. On the scalp they are dandruff, and on the skin are called surf. After a bath they are abundant in the water.

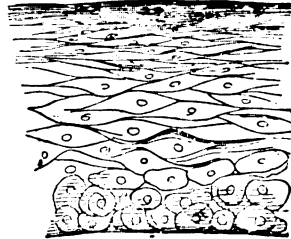


FIG. 298.

Under the microscope, we can see the round cells of the cuti-

cle, and how they are flattened and hardened as they are forced to the surface. The immense number of these cells surpasses comprehension. In one square inch of the cuticle, counting only those in a single layer, there are over a billion horny scales, each complete in itself. These scales are constantly disappearing and constantly being supplied from the cutis beneath. If you stain the skin on the surface only, with an indelible color, you may see how much time is required for it to disappear; for it wears off as the cuticle comes off.

In the palm of the hand, the sole of the foot, and other parts especially liable to injury, the cuticle is very thick. This is a most admirable provision for their protection. By use, it becomes callous and horny. The boy who goes out barefoot for the first time, "treading as if on eggs," can soon run where he pleases among thistles and over stones. The blacksmith handles hot iron without pain, while the mason lays stones and works in lime, without scratching or corroding his flesh.

The health of the skin depends upon the constant change of its cells, the loss of old flat ones, and the supply of new ones. If good food and carefully distributed exercise be taken, the new cells may be made better than the old ones; and so the health of the skin may be constantly improved.

But the poisons of the blood must be allowed to come freely through the pores; after which they should be removed from the skin by frequent bathing. The pores must be kept open at all times. We have seen that there are more than two millions of these in the body. Close half of them by varnish, and death will follow.



FIG. 299.

In Figure 299 a single pore is seen, and in Figure 300, the capillaries which supply it with fluid are also shown. As each pore terminates at the surface of the skin in a mere aperture, it is very easily closed, even by its own exudation; for it gives off matter fully as foul as the kidneys.

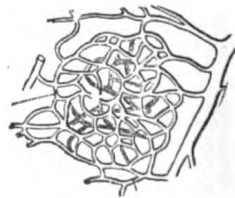


FIG. 300.

The duty of the kidneys is to excrete urea (together with other saline matters), but at the same time they pass away a large

quantity of water and a trifling amount of carbonic acid; while the skin gives off much water, some amount of carbonic acid, and a certain quantity of saline matter, among which urea is, at all events, sometimes present. All these poisons flow out upon the skin and remain there until bathing removes them. No wonder skin disease arises.

The secretion, and the solid residue left by evaporating sweat, constantly form a solid film over the skin, which must tend to choke up the mouths of the sweat glands (the so-called "pores" of the skin), and impede their activity. Hence, the value to health of keeping the skin clean: a daily bath should be taken by every one. Women cannot well wash their hair daily, as it takes so long to dry, but a man should immerse his head when he takes his bath.

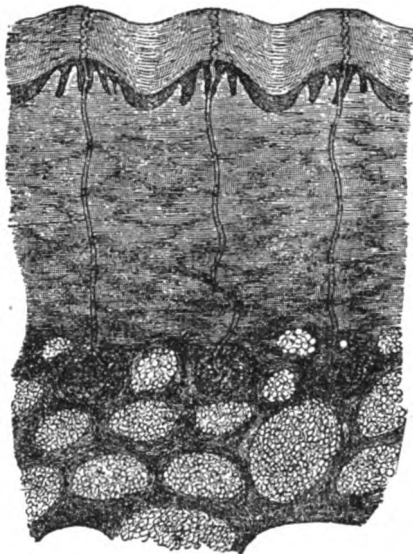


FIG. 301.

As a general rule, soap should only be used occasionally; it is quite unnecessary for cleanliness, except on exposed parts of the body, if frequent bathing is a habit and the skin be well rubbed afterwards until dry. Soap nearly always contains an excess of alkali, which in itself injures some skins, and, besides, is apt to combine chemically with the sebaceous secretion and carry it too freely away. Persons whose skin will not stand soap can find a good substitute, for washing the hands and face, in a little cornmeal. No doubt many folks go about in very good health with very little washing; contact with the clothes and other external objects keeps its excretions from accumulating on the skin to any very great extent. But apart from the duty of personal cleanliness imposed on man as a social animal in daily intercourse with others, the mere fact that the healthy body can manage to get along under unfavorable conditions is no reason for exposing it to them. A clogged skin

throws more work on the lungs and kidneys than their fair share, and the evil consequences may be experienced any day when something else throws another extra strain on them.

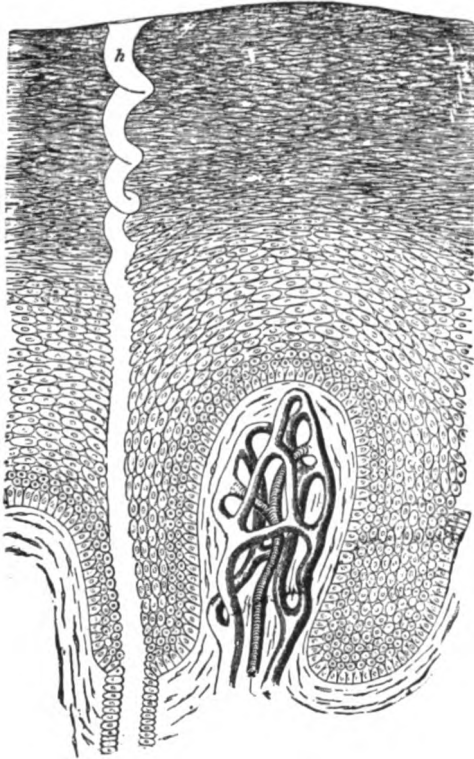


FIG. 302.

A single pore and sweat-gland very highly magnified.

How easily the surface of the skin may be covered with the sticky fluid that is emitted by the pores, is seen in Figure 301, a somewhat elaborate diagram of the skin showing the divisions more exactly than they appear in reality. The larger view of a single pore, very highly magnified, as seen in Figure 302 is more correct.

7. BAD COMPLEXION.

A good complexion depends: first, upon the transparent condition of the skin; second, upon the health of the skin; third, upon the condition of the blood; fourth, upon the food we eat; fifth, upon the condition of the fluids of the body.

The cutis, or under skin, is always of transparent clearness. The bad complexion comes from the cuticle or outer skin, unless the substratum is clouded by bad blood. The first principle is to keep the skin of the face moderately active. The expanding and contracting method will do this.

About a half-hour after eating a hearty meal of wholesome food, try the expanding and contracting method. Use hot water, not hot enough to scald the *skin*, with soap. Rub the entire face

and neck with the tips of the fingers. Dash cold water upon the skin while it is still hot. This will cause the pores to suddenly contract. Now while they are still cold, again dash hot water upon them, using the soap to knead the skin and make it pliable, and while hot dash cold water upon it again. Continue this. It causes a great expansion and contraction of the pores of the skin which may be called "the calisthenic exercise of the skin." This exercise gives health, vigor, vitality and clearness to the skin.

If the blood is in poor condition the complexion will necessarily be bad. To restore the blood to its proper condition the oxygenizing process is the very best. This consists of unusually full respirations which carry great quantities of oxygen into the lungs, thereby enriching the blood. Accompany this by drawing GLAME in the system.

A person suffering from pimples on the face, must give up the eating of every kind of meat, confectionery, cake, and the drinking of tea and coffee, and stimulants of all kinds. Pastry with lard in it should also be discarded.

After the pimples have been removed, these things may be indulged in again without much danger of bringing the pimples back. Fruits of all kinds, if very juicy, especially pears and grapes, are very beneficial. The best pears are the Bartlett's, and the best grapes the Concord's. These tend to purify the blood better than any medicine known and may be eaten in any quantity and as frequently and at any time desired.

If the body contains what is known as ashes, their presence will cause an unhealthy condition of the fluids of the body. These ashes should be removed by the Inward-Bath known as the Anti-Death Treatment. This alone has been known to give the most beautiful complexion.

The skin of the face, like that of the entire body, is nothing but leather in a very pliable condition. The same treatment or conditions that would destroy the smoothness of leather would cause wrinkles in the face; and the same remedy would be applied to overcome them. It is not only possible to prevent wrinkles from coming into the face, but it is also possible to remove them even when they are deepened by age.

The face wrinkles sooner than any other part of the body, except, perhaps, the hands. If you look at the finger joints both inside and out of the hands, and in the palm of the hands, you

will find wrinkles wherever there are movements. The wrinkle is but the result of movement.

Take pure cream, unsalted butter, lard, vaseline or cocoa butter (any one of these will do), although pure cocoa butter is by far the best if it can be obtained, and pure cream next best. Get control of the temple muscles which tend to straighten the forehead and pull out the scowling wrinkles between the eyes just above the nose. This may be aided by the hands. With both thumbs hold the skin of the forehead tight and with the ends of the fingers rub cocoa butter back and forth over these wrinkles, while pulling the skin as tightly as possible. The movement of the fingers in rubbing should be exceedingly rapid. With the softest cloth obtainable, rub off all the cocoa butter, wash the face with hot water and very little soap; then dash cold water upon it after the soap is all off; lay a warm, soft, dry towel upon the face until all the water is absorbed.

Never wash the face with warm water except under the directions just given.

Use the foregoing directions upon every part of the face where any wrinkles appear. Practice from five minutes to one hour daily, according to the blemishes of the skin, and in a few weeks the wrinkles will disappear unless deeply set, in which case it may take several months.

Avoid all advertised methods of obtaining a complexion. If they produce temporary benefits, it is at the expense of future injury. The Ralston method is natural, not artificial.

Avoid too much carbonaceous food, as directed in the three chapters on Food in the Book of General Membership.

Massage the face not only at the place where the pimples appear, but all around.

The use of the physical culture exercises, by distributing nutrition everywhere, will call good new blood to the face.

Never leave the face when there is the slightest moisture upon it. It must be absolutely and perfectly dry.

Never wipe the face until all the soap is removed from it. It is better to be too thorough in this regard, as the leaving of the slightest possible quantity of soap upon the face destroys the texture of the skin. Mild soap of any of the better grades is not hurtful to the face, if not left upon it after being used, that is if immediately and thoroughly removed.

Always carry the face free from any scowl. Never raise the brows too high, and never under any circumstances, allow the eyes to squint.

Do not rub the skin enough to cause friction or tenderness.

Exposure to the sun, cold or strong wind which causes the contraction of the face will soon form wrinkles.

8. SCALP DISEASES.

While the fluids of the body are in an unhealthy condition it is dangerous to excite any one part of the body more than another. For instance the rubbing of the skin at such a time, at any place, as where clothing chafes it, will cause the development of sores, abscesses or boils. These fluids should be let alone and left to pass on through the canal; so the frequent combing of the hair causes the scalp to undergo more activity than other parts of the body and it consequently excites the unhealthy elements of the fluids to the roots of the hair. The first thing, therefore, to be done, is to practice the Inward-Bath for a few weeks until all the bad qualities which permeate the body have passed away. This method of bathing creates a natural hunger and makes new blood as though the person were commencing life over again.

Having done this, the next step is to practice the gymnastics of the skin on the scalp, which is done by rubbing it with the hands with very warm water, and while it is warm, rubbing cold water on it with the hands, causing the immediate contraction of the pores of the scalp; repeat this for a few minutes. This will open and shut the pores of the skin many times and answers the same purpose as tilling the ground around the roots of trees.

A dry, stiff scalp becomes diseased very quickly. The roots of the hair should be treated as the roots of trees or growing vegetation, which is done by working the soil, which is the scalp, until it is fertile; keeping it supplied with moisture and air, which are necessary for the growth of the roots of the hair. The scalp needs pure air as much as vegetation does; plants do not do as well in the house, however clear the air may be, as they do out of doors where the air is constantly in motion. It is not a theory, but a fact, that the hair grows more luxuriantly where the head is uncovered, even in cool weather, than it does under any other circumstances.

Brushing the hair is excellent if the scalp is not irritated. Kneading the scalp with the tips of the fingers while the head is exposed to outdoor air, tends to produce a heavy growth. Strange as it may seem, we know of several cases where heads completely bald have been covered with a fine growth of new hair by this method, and the strangest case of all, which is too clearly verified to be doubted, is that of a man over fifty years of age who was completely bald, who restored his hair by going out bareheaded rain or shine, summer or winter. The exposure to the inclemencies of the weather, by the natural processes caused a heavy growth of hair to protect the scalp. This is in accord with the most scientific theory and is seen in the case of animals in very cold climates, who are provided by Nature with the heaviest furs.

Your attention is respectfully called to the last pages of this volume: "*A Talk with Fifth Degree Ralstomites.*"

END OF FOURTEENTH DEPARTMENT.

FIFTEENTH DEPARTMENT.

MISCELLANEOUS DISEASES.

1. HEADACHES.



HEADACHES are caused by any one of the following conditions:

1. Neuralgia.
2. Sluggish blood.
3. Fermentation of the blood.

Neuralgic headaches may be temporary or permanent. If temporary, they are due to the lack of phosphates in the food, and may be easily cured by the treatment of neuralgia described in the thirteenth department. If neuralgic headache is permanent it is generally due to constitutional tendencies; and these appear in the form of diseased nerves. An examination of the illustrations in the thirteenth department will be profitable.

How to cure diseased nerves is one of the problems of every age; and it has never failed to be recorded that medicines have utterly failed, except when they have destroyed the life of the nerves, and thus brought on far more serious consequences. The Boston papers charged the death of Bishop Phillips Brooks to heart-failure occurring in his sickness; and openly claimed that heart-failure would not have occurred unless nerve-quieting medicines had been given him for years before. So this new disease has come to the front in recent years. The doses that cure neuralgia undermine the health. Thousands die every year of heart-failure. A diseased nerve is not cured because it is killed.

Believing that the law of distribution of the nutritive particles in the blood, and the activity of all the nerves, large and small, of normal and disease conditions, to be the natural and only possible cure, the test has been made many times to prove this; and the results have been uniform, even in cases of constitutional headaches. The cure is as follows:

1. Feed the blood by phosphatic foods.
2. Massage deeply the locality of the pain.
3. Eat five times a day, of wholesome foods only.

4. Exercise lightly in all the movements of the physical culture department of this volume.

When headaches are due to sluggish blood, the cure is to establish the downward progress of the fluids in the abdomen by the method in the Book of Inside Membership; then to practice glame according to volume one. If your power to develop glame is weak, it must be backed by the cultivation of magnetism as taught in the twentieth degree book.

Headaches and fevers are often caused by fermentation of the blood. The gastric juice is always in a state of fermentation or digestion would be impossible; the bile and pancreatic juice are representations of ferment. This process always depends upon sugars or starches. Headaches from fermentation are caused by too great a proportion of carbonaceous food. The best cure is bran water and physical culture; thus disposing of and consuming the trouble.

2. SUNSTROKE.

In this malady the blow or shock of the sun's force shatters the red disks in the blood, as a microscopic examination will show. Restoration is only possible when the stomach has power of assimilation of wholesome food; of which the best is beef extract, and any nutriment that is wholesome. The loss to the blood of its oxygen carrying disks is seen in skin eruptions. Nearly all rash or skin trouble in the summer time is due to this cause, or to over-heat or blood fermentation. Too much carbonaceous food is especially injurious at such times. All pastry, cake and rich food, fried meats, either fat or lean, and coffee, tea and alcohol, must be avoided.

Ralstonism does not protect a person from sunstroke, any more than it would from lightning.

3. SLEEPLESSNESS.

Sleeplessness is caused by the over-activity of the nerves which may result from a variety of things, such as warmth of blood, rapid beating of the heart, flow of blood to the brain, pain, impure atmosphere, hard thinking, anxiety, or nervous weakness.

If too much nitrogenous (muscle-making) food is eaten within a few hours of retiring, the muscles will twitch even in a sound sleep, if the person is weak in muscles; and this is not easily overcome by one whose disposition it is to sleep lightly. So phosphatic

foods keep the nerves and brain very active. To eat rice and milk just before retiring, and even for the evening meal, is sure to induce sleep after a few days, for this diet produces profound drowsiness.

A worried person cannot sleep until the worry wears itself out.

One who is accustomed to self-neglect will find no means of curing sleeplessness until the habits are changed. It is useless to depend upon drugs, or to experiment with suggestions of countless newspapers articles.

Worrying is a habit, well-fixed and self-supporting, which can never be overcome until some system of self-control is adopted like that suggested in the three chapters on "Cheerfulness," in the Book of General Membership.

A hot bath, followed by a dash of cold water, just before retiring, and followed by a light meal after getting into bed, is sure to bring sleep if the conscience is clear and the general habits of the day are good. It is folly to patch up a day of wrong habits, or of questionable dealings, with any recipe for sleep at night.

If continual sleeplessness is caused by any disease, seek the cure in that direction.

A graduate of the courses of Physical Culture never complains of inability to fall asleep, and get a perfect night's rest. Every business man, every woman of nervous temperament, and every child of weak health should graduate from that school, not only for the cure of present ills, but in order to be safely guarded against future disease.

In attempting to get sleep, the first thing to do is to get pure air into the room and lower the temperature as much as possible. Great warmth tends to produce sleepiness but will never cause sleep if perspiration accompanies it, and rarely ever at any time. Many and many a person has been put to sleep by simply lowering the atmosphere of the room where all other remedies have failed. In cold weather there is no reason why any person should lose sleep. Warmth in the room makes the blood and nerves very active; whereas cold causes numbness. It is possible for persons to sleep soundly and healthily in a room where the temperature is far below freezing, providing the entire body, except the head, is well covered with bed clothes. Indeed, the best health comes from sleeping with the head as cold as possible while the body

is sufficiently warm. When the weather is not cold enough, other remedies will have to be tried. If the sleeplessness is caused by nervous diseases or by tendency to nervous prostration there is no better remedy than to pursue the exercises of magnetism. We are perfectly sure that nervous prostration and all tendencies in that direction may be completely overcome by following the doctrines laid down.

If sleeplessness is caused by hard thinking or too much brain activity, worry, anxiety or similar things, the following exercise is sure to remove the trouble:

Whenever you have dreamed of anything that is distinctly seen in the brain, as of trees, persons, buildings, streets, houses or of any object, you should immediately upon awakening write down all the details you can possibly remember. If you wait an hour or more after waking up you will find it impossible to recall these details, for the dream is born of the sleeping function of the brain and quickly becomes an unreal thing when you are awake. Any reference to the details of this dream will excite that function of the brain which created it; and the act of keeping the mind steadily upon these details will soon result in throwing the brain into its sleeping function. This theory is peculiar, but is fully substantiated by experiment. We do not dream while awake. To recall a dream must of necessity excite the sleeping conditions of the brain and at the same time overcome its waking activity.

This plan has been followed by many persons who are hard brain workers and others who labor under mental anxiety, and in no instance has it ever failed to cause sleep.

4. APOPLETIC TENDENCIES.

The same thing that causes apoplexy will strengthen the blood-vessels of the head so as to avert it. By a weak condition of the blood, the veins of the neck and brain become weakened in spots and whenever any excitement causes an undue pressure of the blood on the weak spots they give way and burst. Habits that attract the flow of blood to the brain, such as too much sleep, long continued mental efforts, high living, the use of stimulants and sedentary pursuits should be overcome. No person who has attained the full growth of the body should sleep more than eight hours; as over-sleep produces stupidity, weakens the blood-vessels and destroys the vitality of the blood. To

strengthen the blood-vessels they should be exercised by the following gymnastics:

1. Hold the breath for two seconds, with the lungs packed full of air; and in the first three months' practice, gradually increase the time until the breath can be held for ten seconds. Then accompany this by clinching the fists and moving them with all the energy possible, up and down solidly.

2. While holding the breath turn the head to the right as firmly as possible, hard upon the muscles of the neck; then to the left, striking heavy blows upon the muscles of the neck with the head as it turns.

3. Move the head up and down while holding the breath.

4. Keep the face to the front, but move the top of the head around in a circle while holding the breath.

5. Practice the physical culture exercises of the first department of this volume.

These exercises have all been given in the order of their strength, the lightest one being first. They will very gradually strengthen the blood-vessels of the brain, and give vigor to the circulation of the blood, so that apoplexy will be impossible. But if practiced with too much strength at first, they may be dangerous to one who is apoplectic.

5. WEAK EYES.

The eyesight fails by a change of the shape of the eyeball which is generally a flattening of the front part. A certain activity of the eyeball preserves that degree of roundness which is intended by Nature. This activity is not that which is brought into use by using the eyes by reading, but refers to certain muscular exercises which must be performed as a regular drill.

Never press hard upon the eyeballs if any pain whatever is felt by doing so. Sit in such a way that the light falls over your shoulder, and not directly into the eyes. Sitting back to the light is perhaps better. Face the wall directly in front of you, and, without turning the head the slightest, look as far to the right as you can and then as far to the left without winking. Only do this five times on the first trial or the muscles of the eyes will become very lame as they are unused to the effort. Any part of the body is easily made lame by exercise which it is not accustomed to. Next, without lifting or lowering the head, look up and

down with the eyes. Next look up to the right and down to the left. Next look up to the left and down to the right. These last two are diagonal movements of the eyes. On the second day each one of these movements may be performed ten times. On the third day twenty times. Then rest a few days and see if the muscles have been made lame. Then, on the seventh day, resume again, always gently. Practice not over five minutes a day until the end of the first month, after which time it is well to practice

five minutes six times a day, making half an hour daily. In the course of six months you will find that weak eyes will have been made strong and waning eyesight will have been restored.

Accompanying the foregoing exercise, practice the following: Take hold of the eyeball with the thumb and finger of each hand so as to squeeze the sides of each eyeball very gently indeed.

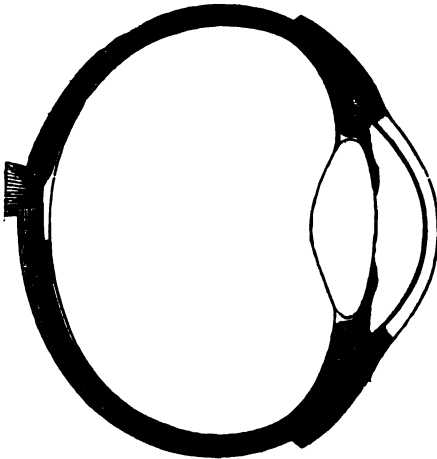


FIG. 303.

In reading never allow

the light to fall in front of the face; never read while lying down; never read in the cars or while riding where the body is being jolted; never read where the stomach has been empty more than three hours; never read unless the light is very bright; never read while rocking in a chair; never read very fine print, and never read with the book too near the eyes.

The eyeball itself is not seen from the view we ordinarily get of it, as it is much larger than the aperture at the eyelids. The general size and shape are shown in Figure 303, and here the eyeball appears flattened somewhat. Old age and failing vision seem to go together, but this is always the result of negligence in the care of the eyes; and, even when the younger person is compelled to wear glasses the cause is at once traceable to a change of shape in the eye-ball.

In Figure 304 we see the muscles of the eye-ball and the gen-

eral rotundity of the ball itself. Let these muscles become strained by one kind of use, by carelessness or neglect, and the result must be a slight change in the rotundity of the eye, and corresponding defect of vision. The theory seems good on its face, but it, in reality, was obtained *after* a series of experiments taken from the eightieth degree course, entitled Higher Magnetism. In that work many years ago, a series of eye-movements were given for the mere purpose of cultivating incidentally the control of the eye. No thought was then had of curing weak-eyes by them. The first report received was from a clergyman who wrote that he could see perfectly with his eyes and had discarded his glasses. He asked

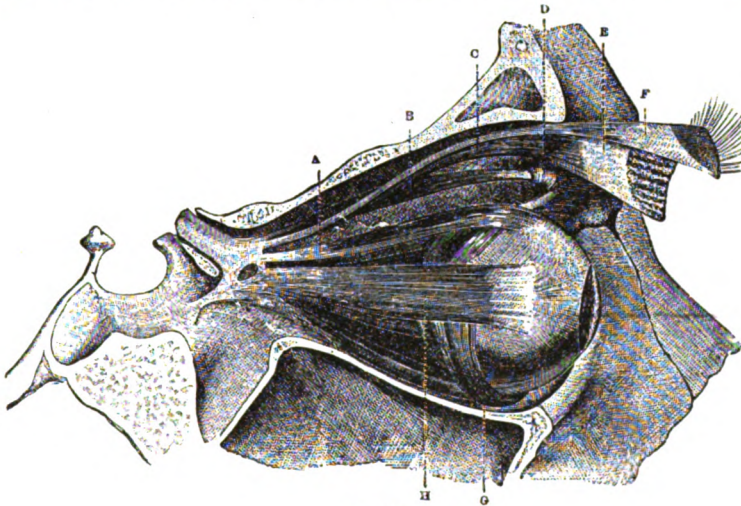


FIG. 304.
Muscles of the eye-ball.

for an explanation. A month later an old lady wrote that her eyesight was completely restored, much to her surprise. She paid twenty-five dollars for another copy of Higher Magnetism and sent it to her son, a University professor who wore glasses and had very weak eyes. In less than two years he discarded his glasses and his eyes were made strong and well. While not intending to copy from Higher Magnetism, we will give some of the eye-movements here; and our reason for doing it is because more than one hundred reports of success have come to us; nor do we know of any instance of failure where the eye-movements have been faithfully performed.

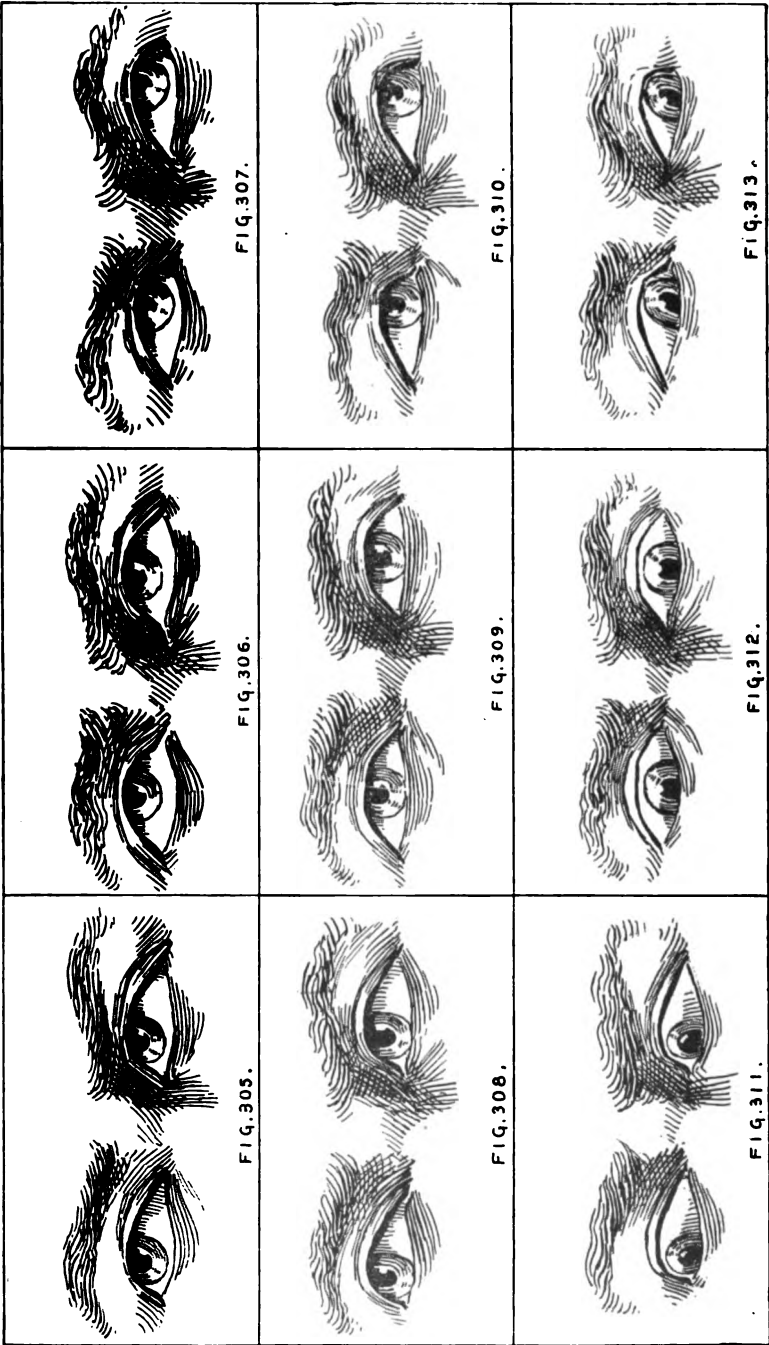


FIG. 307.

FIG. 310.

FIG. 313.

FIG. 306.

FIG. 309.

FIG. 312.

FIG. 305.

FIG. 308.

FIG. 311.

The Figures 305 to 313, present nine positions, the three tiers being of altitude. Thus, in the middle tier, the eyes are level; in the upper tier the eyes are raised; in the bottom tier they are lowered. In the centre row they are front; in the right row they look to the right; in the left row they look to the left.

Figure 309 presents the central eye. The muscles are normal and generally inactive. The continuance of this position results in a flattening of the eye-ball. Look at Figure 304 and study the muscles there.

The first movement is to throw the eye-ball to one side, either right or left. In Figure 308, it is held hard to the right. Examine Figure 304 and study what muscles must contract and what relax in order to thus move the eye-ball.

Figure 310 shows the eye-ball to the left. The head may move, if the eye remains fixed. In Higher Magnetism, one of the rules requires the movement of the eye itself, and the stationary position of the head, in each exercise. Look at Figure 304 to see what muscles are employed.

Figure 306 shows the eye-ball raised in front; 305 raised to the right; 307 raised to the left; 312 lowered in front; 313 lowered to the right; and 313 lowered to the left. When the complex attachment of muscles all around the eye-ball is seen as in Figure 304, it is no wonder that these movements keep the eyes round, thus preventing flatness. But the greater result achieved, is the strengthening of the eye itself. Everybody knows how easy it is to make the eyes weak by not using them; or to remain indoors. The man or woman who remains long in a dark room, or in any place not well lighted, will have trouble with the eyesight. The cave-dwellers are totally blind. Use makes the eyes good, abuse injures them; and non-use debilitates them.

6. ALCOHOLISM.

This treatment is not a temperance lecture. Personally the author has no other interest in the outcome of temperance agitation than to see the great world of humanity made better in whatever ways are conducive to that end. He has not identified himself with any movement except as a student of Nature; and the reasons offered by the great facts of life caused him in youth to declare to himself that three things were useless to the health of the body, detrimental to decency, and injurious to the functions of

life; tobacco, liquor drinking and swearing; and the person does not live who has ever known him to depart from this rule.

But the author has seen young men lose the best uses of brain, heart and body by the temperate habit of beer and wine drinking. As these young men sneer at advice and look down with pity upon those who deem beer and wine drinking injurious to the triple health of life, we have never addressed them on the subject. A few must rise, while the great hordes of mankind fall. The beer and wine drinkers have no upward path in life. The use of these poisons is on the most rapid increase in America; and the surest means of cure is an epidemic of drunkenness.

Any individual who seeks relief from alcoholism, and is in earnest, may easily effect a cure by taking the Anti-Death Treatment; entering the School of Character; and abstaining from all meats of every kind, and all highly seasoned food, as well as tobacco.

If the good people of the world wish to effect a cure there are three courses to be pursued:

First, the mother must train the child to abhor every kind of alcoholic drinking, and to hate drunkenness.

Second, the school must teach the science of alcoholic poisoning.

Third, the purchaser of beer, wine, or alcoholic liquors in every form, must be punished as a *purchaser*, and as a user. At this the prohibitory people will exclaim: "Why not punish the liquor seller?" He is not the primarily guilty party. The man who buys poison with which to murder his wife and children is far more guilty than the person who sells it knowingly for that purpose; although both are guilty. As long as men who *buy* liquor, whether they use it or not, are regarded as innocent tools of the bar tender, so long will the farce of prohibition and legislative license continue. The liquor dealer is the tool of the buyer. The latter must and will have it, regardless of any form of law, while he is permitted to pose as the innocent and injured party. He, only, is the principal in the crime; the seller is *particeps criminis* only, and an accessory before the fact; like one who knowingly furnishes a murderer with his weapon.

Drunkenness is difficult of proof in court; therefore the *purchase* of liquor should be made an offence; and the *use* of it another crime. Both of these should be made infractions of the law, whether the man becomes drunk or not. Such a law is feasible

and constitutional. To sell, or to buy, any poison may be made penal. The law should exclude the use of alcohol for all purposes. Science and experience both prove that it is not needed as a medicine, except to gratify the whim of appetite; to which society physicians and red-nose quacks cater. As a medicine it can be wiped out of existence, and the world will be better for it. There is no illness which requires it. This assertion we make in the face of medical testimony to the contrary; a minority of the profession, however. We speak from a wide and certain experience, while physicians follow the dogmas of practice handed down from an age when professional men, even the clergy, kept themselves in a state of constant stupidity from the fumes of beer and wine. The evidence of this may be had in the biographies of men who lived a century ago.

The possession, purchase and use of any liquor containing alcohol should be punished. How? The punishment should be light; and perhaps but a nominal fine.

A person *under the influence of alcoholic liquor* should stand in a different category. As we said before it is almost impossible to prove drunkenness; but it is an easy matter to substantiate in court a charge of being *under the influence of alcoholic liquor*. The punishment should be caustic and free from any suggestion of leniency. The soft sentimentality, which springs up at the thought of punishing a man, is to blame for much of the increase of crime. Justice should be dealt out to one who imperils the safety of the nation; and it should be honest justice. If cholera threatens us we unite as a nation and show no mercy. Drunkenness brings a thousand-fold more misery in one year than the cholera has in a century; yet it is popular, and is catered to by both the great political parties. "A little wine does no harm." A little cholera does no harm. If every offence would stop at the "little," there could be no harm.

In offences involving moral turpitude, mercy should season justice, and the erring soul should be encouraged to adopt a nobler life. But in fighting alcohol the warfare should be tempered by no mercy, nor yet carried beyond the lines of justice. God struck down the entire human race, saving eight; again burned two great cities; again set Napoleon against the reeking perspiration of diseased Europe; and many a time has He taught the people of filth the justice of epidemic diseases. So man should burn as

with a caustic the habits of the drunkard. We thus preface our remarks, and lead the way to an opinion that may cause many advocates of temperance to hesitate. There is but one punishment for two classes of offenders. The tramp and the drunkard are pleased with the lodgings of the jail. The shelter, food, warmth and clothing are often sought after; and thus the army of tramps increases every year; while the drunkard counts it no social disadvantage to occupy a cell. There is no shame, no humility, no punishment; and hence the law-abiding people are not justly dealt with. We speak advisedly, after fully twenty years of deliberation, and at the risk of being temporarily abused, when we say that the good of society, the strictest justice, and the law of God, require that such offenders be punished by the rod. Spare this in certain cases and wickedness triumphs. *The whipping post should be restored!* It is not a barbarous nor cruel punishment. It had the sanction of our Divine Father when Solomon said "Spare the rod and spoil the child." The whipping post *punishes*; but its pain is not so great as that inflicted by drunken men upon helpless wives and children; and there is none of the brutality of the tramp, who infests the peaceful homes of the land, often murdering for a meal.

Here alone is the remedy: *The whipping post.*

A young man of family, some years ago was drinking moderately, as it was the prevailing custom among all his associates. The proposition was put to him and others—"what effect would the punishment of being publicly whipped for becoming intoxicated have upon drinkers?" "It would stop all drunkenness," was the unanimous response. "I would never touch another drop," said the young man, "if there was the remotest possibility of that kind of punishment. As it is, I drink all that I think is safe, and occasionally get a little over. But if public whipping should be the penalty, everybody would be afraid to drink."

A year later, in a stupefied condition from drink, the same young man killed his wife and two little girls. He got a "little over" before he knew it, and then kept on drinking.

If punishment at the whipping post were *once* enforced, there would be but little occasion to use it afterward. It is a better moral suasion than coddling kindness.

Few persons are brave enough to combat the trickery of political parties, but a few years hence the Ralstonites will be in

the majority, and will purge politics of their worst elements, and when that is done, we shall enact laws for the good of mankind. At the present time both political parties seek the support of the liquor element, and morality is at a discount.

The whipping post is the cure of drunkenness, the salvation of the drunkard, and the promise of the nation. You do not believe it. Yet you should not believe it, until the experiences of life have affected your opinion and changed your belief.

Whenever any circumstances come to your notice which temporarily cause you to think that the whipping post is necessary, record the instance. In a year or two you will be an advocate of this healthful method of punishment.

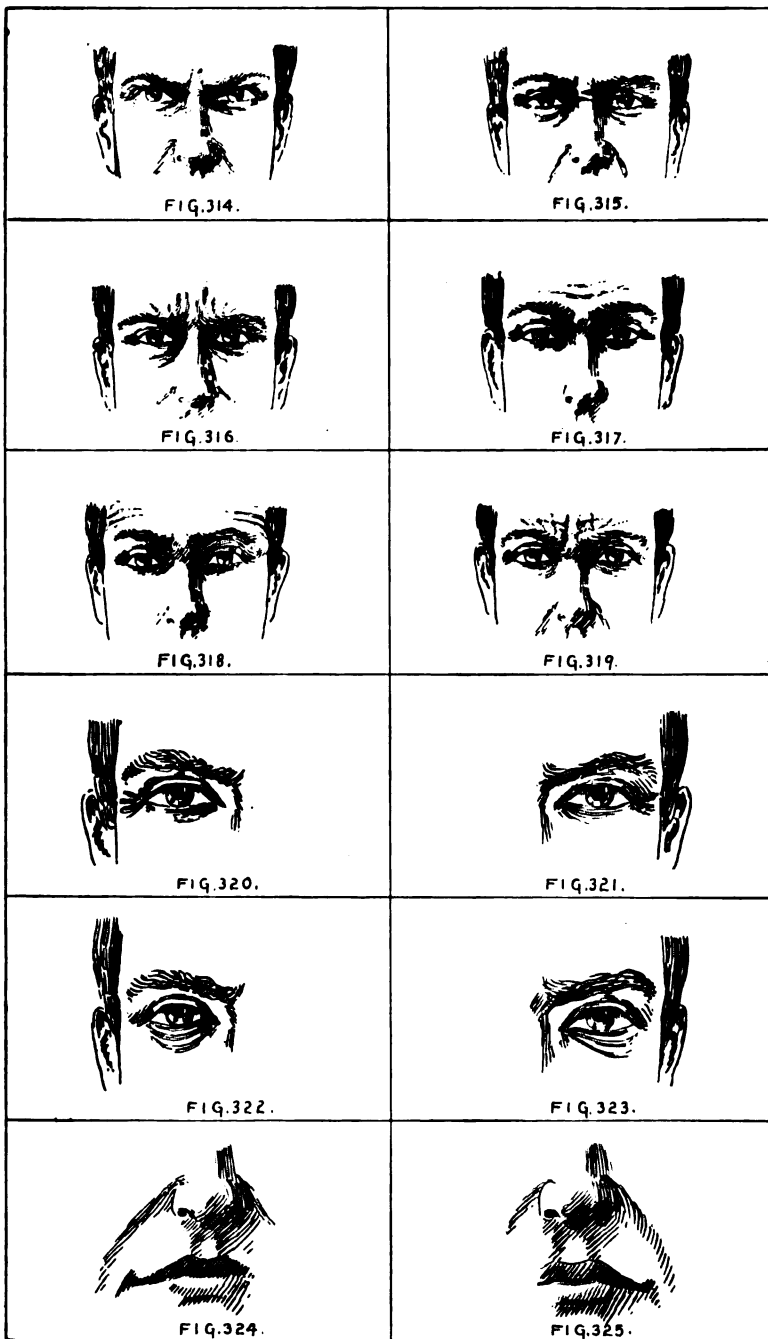
7. FACE WRINKLES.

It is an old saying that the face is the reflection of the soul ; and it may or may not be true. The face, however, is more exposed to wind, weather, sunshine, and changes than any other part of the body. It is the last to be protected in case of severe cold or storms.

It is not only a custom but a duty to preserve the face from wrinkles as late in life as possible. They are not attractive, and certainly not an advantage. They come through a mincing habit, that could easily be avoided. The skin is nothing but live leather ; but it is leather with all the attributes of that article. If you neglect your shoe, the vamp will become hard, harsh and stiff ; if you work it with the fingers it becomes soft and smooth again by reason of its characteristics. All leather is thus constituted.

The face is covered with a fine, flexible, pliant live-leather skin, which adjusts itself to every mood, every act, and every circumstance. If the sun shines full upon the face, the leather wrinkles, because the nerves and muscles are disturbed and shrink or squirm. This action occurs in many persons in every ordinary light ; and, of course, the wrinkles become numerous and deep. It is not weak eyes so much as habit that leads to the squinting face. It is cured and easily curable.

If the cold strikes the face too severely, the muscles and nerves squirm and shrink, causing wrinkles. The wind does the same thing. So surprise, anxiety, worry, nervousness, and a hundred other causes lead to wrinkles. It seems to be the rule



that any nervous impression is a wrinkle-maker. Nervous laughter will wreath the face in a broad smile, hysterical in its dilations, and attended by a multitudinous sea of wrinkles. So ill-natured feelings stamp their lines in deep furrows.

We present a series of illustrations of the face, giving all its tendencies to wrinkle, and the positions of manipulation in

ENAMELLING THE FACE.

It may be asked why we pay so much attention to the subject of beautifying the face. Our reply is this: sickness, care, disappointments and habits often mar the symmetry of an otherwise fair face, and this defect is one for which the sufferer is not generally responsible. To restore the skin to its intended smoothness, many men and nearly all women have spent time and money. It is the right of every self-respecting lady and gentleman to look as well as the methods of Nature will permit; and it is their purpose to do so. In the absence hitherto of any method founded on the operations of a natural remedy, resort has always been made to powders, washes, creams, and artificial enamel; and, in nearly every instance, positive injury has been done.

Thousands of inquiries have been made to the Ralston Club as to what is best to be done; and, in deference to the many requests received, we publish the method in full, holding nothing in reserve. In the first place it is necessary to become familiar with the *places* of manipulation, and these are where the wrinkles are found in clusters. Figure 314 shows the first place to be between the eyes. It is the cluster which makes the scowl; and is the result of ill-nature or hard scrutiny. Figure 315 shows the second place to be at the top of the nose; and the horizontal line there made is caused by the habit of sneering or else of lowering the forehead in squinting.

Figure 316 shows the third place to be above the nose in the forehead; the lines there being representations of pain or suffering. They are not found in a majority of people. Figure 317 shows the fourth place to be the central forehead, where the lines are horizontal; and these are made by worry or disappointment. Figure 318 shows the fifth place to be a double position at the right and left of the centre-forehead; the wrinkles here being marks of age.

Figure 319 shows the sixth place to be at the mixed hori-



FIG. 326.



FIG. 327.



FIG. 328.



FIG. 329.



FIG. 330.



FIG. 331.

zontal and perpendicular lines of the forehead; which are caused by superabundant trouble. Figure 320 shows the seventh place to be at the right side of the right eye; 321, the left side of the left eye; 322, under the right eye; 323, under the left eye; 324, at the right of the mouth; 325, at the left of the mouth. All these last six are mechanical pinching wrinkles, caused by illness, or an ill use of the face.

PROCESS OF ENAMELLING THE FACE.

Our enamel is either cocoa butter, a highly valuable vegetable grease; or glycerine; or pure, fresh cream of milk. Our enamellers are the finger balls. The process is to stretch the skin in a single locality and to manipulate it while being stretched. A different movement is required in each place, as the wrinkles congregate in varying clusters. The lubricant, whether cocoa butter, glycerine, or fresh cream, must be applied lightly and rubbed by the ball of the finger, *in just the direction indicated*, as it makes a great difference how the movement is traced over the skin. Repeat each movement three hundred times daily.

Figure 326. The purpose is to remove the scowl wrinkles. They are deepest and may not disappear for a year under daily treatment. MOVEMENT: *the thumb and finger of the left hand are placed on the forehead above each eye, and the skin is pulled upward in an outward diagonal direction; at the same time the fingers of the right hand follow each other downward over the scowl wrinkles between the eyes.*

Figure 327. The purpose is to remove the sneering wrinkle at the top of the nose, if you have one. A few persons have a fine wrinkle there. MOVEMENT: *the thumb and second finger of the left hand are placed on the eyebrows, and pull the skin up and outward, while the second finger of the right hand moves downward over the top of the nose.*

Figure 328. The purpose is to remove the perpendicular wrinkles in the center of the forehead. MOVEMENT: *place the thumb and second finger of the left hand near the roots of the hair; raise the skin outwardly, at the same time using all four fingers of the right hand to run across the central forehead and back.*

Figure 329. The purpose is to remove the horizontal wrinkles at the center of the forehead. The position is the same as in Figure 328, except the following action of the right hand fingers: *move the balls of the fingers one after the other downward.*

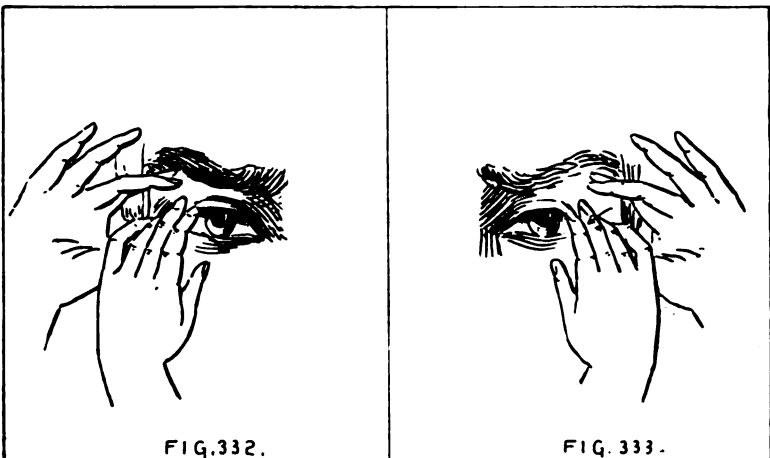


FIG. 332.

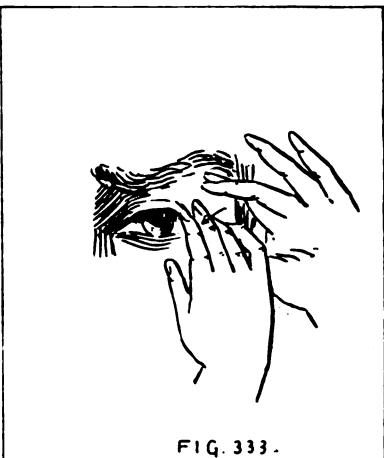


FIG. 333.



FIG. 334.

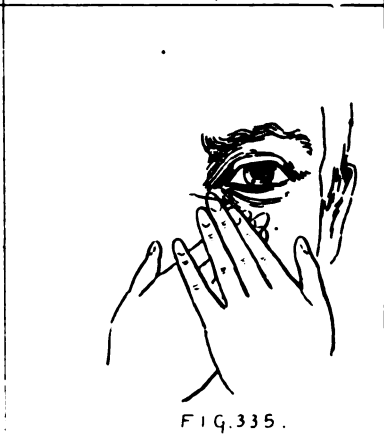


FIG. 335.

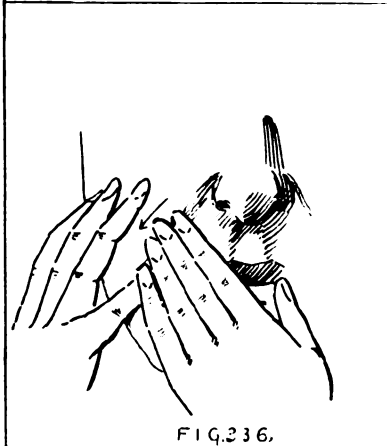


FIG. 336.

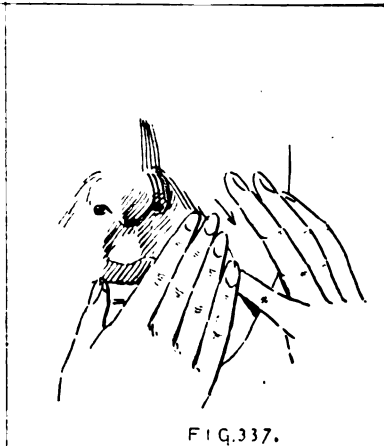


FIG. 337.

Figure 330. The purpose is to remove the aging wrinkles at the right and left of the center of the forehead. **MOVEMENT:** *place the thumb of the left hand on the left center, and the second and third fingers on the right center; then rub outwardly.*

Figure 331. The purpose is to remove the clouded wrinkles. They are not present in many persons. **MOVEMENT:** *place the thumbs, each pointing upward, at the right and left edges of the forehead; and move the fingers one after the other downward diagonally.*

Figure 332. The purpose is to remove the wrinkles at the right side of the right eye. **MOVEMENT:** *place the thumb of the right hand under the wrinkles, and the first and second fingers above them; at the same time stretching the skin apart, and letting the balls of the left hand fingers follow each other over them by a downward and inward motion.*

Figure 333. The purpose is to remove the wrinkles at the left side of the left eye. Reverse the hands and proceed as described in the preceding figure.

Figure 334. The purpose is to remove the wrinkles under the right eye. **MOVEMENT:** *place the finger-tips of the left hand under the cheek-bone of the right cheek; hold the skin down while allowing the balls of the right hand fingers to follow each other under the eye outwardly.*

Figure 335. The purpose is to remove the wrinkles under the left eye. Reverse hands and proceed as described in the preceding figure.

Figure 336. The purpose is to remove the wrinkles at the right side of the mouth. **MOVEMENT:** *spread the fingers of the right hand widely apart on the right cheek; then, while pulling the skin tight, allow the fingers of the left hand to follow each other over the wrinkles, moving toward the mouth.*

Figure 337. The purpose is to remove the wrinkles at the left side of the mouth. Reverse hands and proceed as directed in the preceding figure.

FULL RULES FOR ENAMELLING THE FACE.

1. Always do this not sooner than a half hour after eating a full wholesome meal; and not later than an hour.

2. Apply the cocoa-butter, glycerine or cream always, but lightly.

3. The face, beforehand, should be washed thoroughly so as to be clean; alternating hot and cold water in rinsing; and then it should be wiped until quite dry. If there is the least moisture on it, the enamelling will not succeed so well.

4. In drying the face, do not rub it; but pat a towel on it until it is dry.

5. After the enamelling is over, if the face shows grease, it should be absorbed by patting a very dry towel on it.

6. The best time is in the early evening.

In Paris, the enamelling of the face costs a fabulous sum, as high as ten thousand dollars having been paid for one person. The result of artificial enamel is a false face and skin. The method here presented is natural and healthful. For beauty of skin and clearness of complexion, this is the most satisfactory of all methods. You will be very pleasantly surprised at the results.

8. GOUT.

We have seen that the predisposing cause of inflammations and pains is carbonaceous food, heating, as it does, the blood, the internal organs, and the nerves, as the fire of a steamboat heats the combustible materials around the boiler, and renders them more susceptible to ignition. This illustration is particularly applicable to the gout, which is eminently painful and inflammatory; and it is corroborated by the fact that subjects for the gout are generally fat, and live high, which, according to the English and American acceptation of that term, means that their food is greatly composed of butter, fat, starch and sugar, which are only the heat-producing elements, without either strength-giving principles for the muscles, or food for the brain and nerves. But there are some peculiarities of the gout which distinguish it from all other inflammatory diseases.

One exciting case of gout is violent, exciting, or long-continued mental action—an exciting cause of no other inflammatory disease; at least the effects are peculiar to gout, and the disease is accompanied with peculiar irritability of mind, irascibility of temper, and frequently with deposits of certain effete matter as it passes from the system. Let us see if these peculiarities are not susceptible of explanation.

What physical effect on the system is produced by violent, exciting, or long-continued mental action, such as induces gout?

It has already been shown that one-twelfth of the solid matter of the brain is phosphorus, which is combined with other mineral principles, the most important of which is soda; and that the amount of phosphorus varies in different brains according to

mental capacity, children and idiots having less than half as much as men of common intellect.

It is also shown that this phosphorus is used up in thinking, and in any mental exercise, and thrown from the system as effete matter, just as nitrogen is used up and thrown off in working the muscles—clergymen excreting more phosphorus on Monday than any other day of the week, and lawyers excreting more after court days than at any other time.

THE WANT OF PHOSPHORUS THE CAUSE OF GOUT.

Assuming, then, that the want of phosphorus in the system is the cause of the characteristic symptoms which distinguish gout from other inflammatory disease, we have a rational explanation of all their phenomena, and a theory of prevention and cure, corroborated by the experience and observation of those who are best acquainted with the disease.

Phosphorus not only promotes the action of the brain, and produces mental activity and power, but it promotes the action of the muscles, and is the source of all nervous or vital power and physical health and activity. This is proved by analysis, which shows that the most active animals, birds or fishes have the most phosphorus in the composition of their flesh, and require the most phosphatic food to sustain their activity.

Nursing and expectant mothers who live on carbonaceous food suffer from excruciating neuralgia, toothache, etc., because, not taking phosphorus enough in food to keep the nerves of the mother and child both in a healthy condition, Nature favors the child at the expense of the mother.

And here we have a hint of the cause of the excruciating pain accompanying gout, and the reason why not only gouty people, but all other fat people who eat too much carbonaceous food, suffer toothache and all other painful diseases more severely than those who live on natural food.

9. CONSTIPATION.

This precedes or leads to paralysis, and is at all times a serious condition. If relieved by medicine, the result is an after paralysis of the intestinal canal. The use of the methods set forth in the Book of Inside Membership is a complete cure. In obstinate cases, bran water, strained, for two hours each morning at intervals

of fifteen minutes, before eating breakfast, is sometimes necessary. Tea, coffee, and alcohol should be avoided. A glass of milk just before retiring at night, followed by the bran water the next morning is a very successful method. The pelvic exercise of the eleventh department should be used.

10. PILES.

This trouble is generally caused by constipation. A local physician should be consulted. We have known of cases that seemed to defy all treatment, until the patient learned to carry the vital organs raised. Cold water bathing at the locality every night is beneficial. Cushions and soft seats should be avoided, as they help to bring on this trouble.

11. LOCOMOTOR ATAXIA.

This is a spinal nervous trouble affecting other parts of the body, generally the knees. The only natural cure is the cultivation of magnetism. That deals with the nerves and does for them all that can be done. Meat and all stimulants should be avoided. Whole wheat and distilled water are necessary in the diet.

12. LEANNESS.

To cure leanness, the first and most essential thing is water. Without this, corpulence could not be gained.

Plenty of new milk, iced, should be drunk. The better way is to break ice in a glass, pour milk over it, and instantly drink it. Do not pour out more milk than you intend to drink at that instant; thus, one swallow, or two swallows, or half a glass, as your thirst may dictate. Two glasses of milk, or even one, may suffice at a meal.

The abdominal breathing should be acquired to excess; always enlarging the abdomen on every inhalation, and contracting it on every exhalation.

The eating of caramels as dessert, or immediately after a meal should be indulged in, but not to excess. The caramels should contain no glucose, which hurts the kidneys, and pure chocolate should be used. These may be made at home by following the

RECIPE FOR RALSTON CHOCOLATE CARAMELS.

Three cups of C. C. sugar, or very light brown.
Two-thirds of a cup of dark molasses (not syrup).
One-third of a cup of cold water.

One-third of a cup of new milk.

Quarter of a pound of butter.

Third of a pound of pure chocolate.

Pour in the water, milk and molasses first; then the sugar; and stir until the sugar has melted. Put in the chocolate in a lump, as soon as the boiling commences; and when the chocolate has melted put in the butter. Do not stir after this, as it may turn the candy to sugar.

Grease a long, shallow tin pan with butter, and take two pounds of almonds in the shells, or about three-quarters of a pound of almonds out of the shells; roast them, but not to a brown; chop them into pieces about one-quarter their size; spread these pieces over the bottom of the buttered pan, and over this pour the candy when done.

To test whether the candy is done or not, have a dipper of water in the left hand, put the first finger in the water till it is all wet, calmly put the wet finger into the candy, and at once put in the water. The candy will not burn the most delicate finger. If you splash the candy it may spatter and a drop or two burn the hand. Awkwardness may cause this result.

The candy is ready to take off when it breaks in the water. An experienced eye can tell when it is nearly done.

If you stir the candy when it is done, or nearly so, or if you let it drip in the pan, it turns to sugar. If you can get an ice-cold marble, or can set the pan containing the candy in cold water, it helps it very much.

Chocolate, if pure, is a delicious food for stomach and blood. Almonds have no equal as a food.

Do not use any other nuts. They are very bad, and most of them are poisonous.

Eat the Ralston Chocolate Caramel as a dessert, and not on an empty stomach. Get your honest confectioner to sell them and put out the sign:

RALSTON CHOCOLATE CARAMELS.

All confectioners will make you believe that glucose is necessary; and they will claim to use pure chocolate. They are often deceived by wholesalers. Chocolate in large blocks is not pure. Avoid sweetened chocolate. Eat no other candy.

When persons who eat heartily remain lean, it is due to the fact that the blood does not assimilate the food, or that there is

no exciting cause to distribute the nutrition in the blood. Exercise in scientific balance, like that given in the first department of this volume, is decidedly advantageous. The treatment of waste and supply is also a great help.

13. EXCESSIVE FAT.

Why one person is larger than another through the possession of fat, is due to the collection of fatty globules or cells; which, once in the body, can only be reduced by being collapsed. The collapsing or shrinking of fat-cells is not an easy task.

Figure 338 shows three fat-globules, the nucleus in each being hidden; but is partly visible in one of those shown in Figure 339. It is this nucleus which propagates the life of the cell and keeps its numerous progeny in prospect. Persons who eat but little fat producing food remain as fat as ever; a lessening of the diet being unavailable as a cure. Exercise breaks down or collapses many of these fat-cells, but, as not all can be destroyed, the first rest restores the progeny, and the reaction after an exhausting period of exercise seems to make the flesh even stouter. The fact is this: a person whose body has a disposition to grow fat can not easily reduce the flesh. The whole secret lies in the ability to cause a collapse of the fat-cells in greater proportion than they are produced. Figure 340 shows two collapsed fat-cells.

But after this collapse has been caused, the next question arises, how can the débris be eliminated from the body? The answer is, by distilled water; for there is no absorbent of dead animal tissue so quick to operate as this. Thus Nature, in her fruits, furnishes the same thing. Distilled water alone is not by any means a remover of fat-cells; for, as long as the cells live, the water only adds to the protoplasm that feeds them.

The two processes necessary to remove the fat are the following:

1. Collapse the fat-cells.
2. Remove the débris.

If you study Figure 338 you will see what you have to deal with. The nucleus, or increasing agent, is seen in Figure 339. The collapsed cells are in Figure 340. Even in muscular tissue the fat-cells abound in stout people, and muscular exercise alone can break them down. This condition of the fat muscle-tissue is shown in Figure 341. If it were as easy to break down flesh fat

as that of the muscles, very little would be needed except exercise. But the congregating together of the fat cells in the flesh, as appears in Figure 342, is a self-supporting and self propogating life in itself.

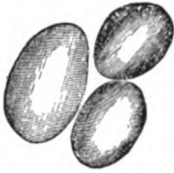


FIG. 338.

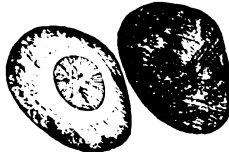


FIG. 339.



FIG. 340.

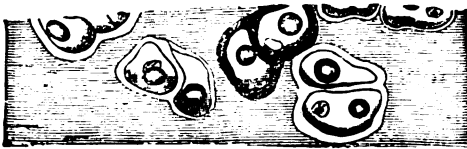


FIG. 341.

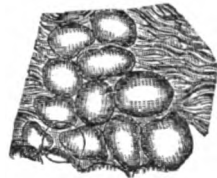


FIG. 342.

SPECIAL MASSAGE.

For some four or five years the use of massage has been applied to the destruction of fat-cells in fleshy portions of the body. So much success has been thus far attained that we publish the movements with illustrations.

Whenever the flesh is too full, the following massage should be applied.

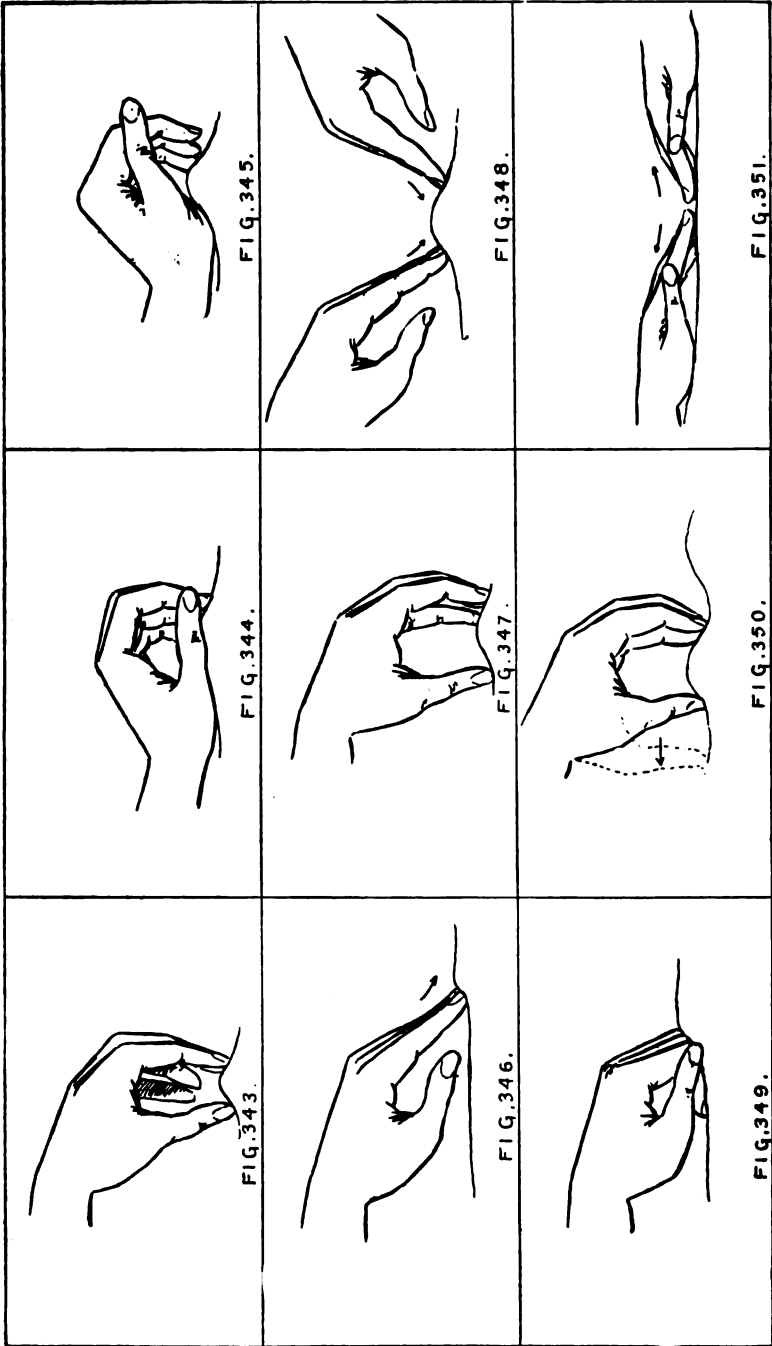
Figure 343 presents the movement of the thumb and two fingers. The flesh should be picked up and rolled sidewise while pinching it.

Figure 344 prevents the movement of the wrist and four fingers. The flesh should be caught in as large a mass as possible, rolled and pinched, but not enough to hurt or bruise it inwardly.

Figure 345 presents the movement of the side of the hand and thumb. Place the little finger side of the hand deep down into the flesh; catch it with the aid of the thumb; and walk the hand along kneading it.

Figure 346 presents the movement of ends of the fingers. They are to be ploughed into the flesh, and to push forward as deeply as possible.

Figure 347 presents the movement of the ends of the fingers



against the thumb. The latter must press the flesh against each finger in turn.

Figure 348 presents the movement of the ends of the fingers against each other; both ploughing into the flesh.

Figure 349 presents the movement of knuckling. This is done by digging the knuckles into the flesh and boring by turning and twisting.

Figure 350 presents the movement of backward hand walking. The thumb and fingers pick up a fold of flesh and pinch it as the hand walks backward.

Figure 351 presents the movement of rubbing away. The fingers only are to touch the flesh, and both hands are to be used. In rubbing, take a direction *away* from that where the flesh most accumulates; that is, do not rub *toward* the part where it is thickest. Press very hard down into the flesh with the insides of the fingers only.

SUGGESTIONS.

This massage should not be performed within an hour before eating, nor within two hours after; as it would then become a distributing agent and would result in building up tissues.

If possible, it is highly advantageous to drink distilled water about fifteen minutes before the massage.

The purpose of the movements is to destroy the fat-cells by pinching; but the force used must not be sufficient to inwardly bruise the flesh.

Some persons are tightly built and cannot catch the flesh in some of the movements; thus necessitating the omission of some of the exercises.

14. EAR TROUBLES.

Hearing is a nervous sensation in the brain caused by the transmission from the drum of the ear of a vibration in the atmosphere. It requires a brain to receive, nerves to convey, a disc or ear-drum to be excited and a sound to excite. The loss of the ear-drum is like the loss of a tooth; it cannot be put back again. The stiffening of the ear-drum in old age is overcome by any massage around the ear itself, and the dissolving effects of distilled water.

Nothing makes the hearing so acute as its constant exercise, especially in trying to catch fine sounds from a distance.

Earache is due to inflammation, bad blood or bacteria; and

is cured by eating wholesome food and attending to the general health. A well-known New York specialist depends on massage to aid in the cure of all ear troubles.

15. GENERAL WEAKNESS.

The ennui of laziness and the weakness of disease are alike; the former always tends toward the latter.

Laziness is cured by the course of training known as the "School of Character," together with the four full courses of Physical Culture. There are many persons frank enough to admit the possession of pure laziness; and they do not attempt to conceal it under the medical term of weakness. For them the above cure will be quickly effective.

There is, however, a large class of people actually debilitated. They have either been ill, have lost the vitality of life, or else have taken the patent medicines advertised for "that tired feeling." All these things will keep the body weak. Many persons suffering only from laziness have taken medicines which were promised to cure weakness, and have brought on cases of impaired health in that way.

A business man who did not attend to the *active* duties of his business, was told by his physician that he must exercise more. He promptly discharged the doctor. The next one was more diplomatic, for he advised the merchant to buy a horse for personal driving, thinking that the care and interest he would take in the animal might furnish sufficient exercise; but the merchant hired a man to take charge of the horse and to drive him, and the patient died of laziness.

For genuine cases of debilitation a perfect cure may be had by eating food in the proper proportions stated in the Book of General Membership, and taking the four full courses of Physical Culture.

Oxygen, GLAME and Magnetism are easily obtained by any true Ralstonite, and the vigor and vitality which they impart, are always speedy cures for the debilitation of an impaired constitution.

16. CHOLERA, YELLOW FEVER, EPIDEMICS, CONTAGIOUS DISEASES.

All diseases are simply concerted attacks of developed germ life. This germ life exists in atomic form ready for heat and food to start its growth; and thereupon a second of our time becomes a

generation to the life of the little germs. The atoms become distinct types of animal or vegetable existence after the first growth, which is a metamorphosis. As atoms they are perfectly harmless, and enter and re-enter the system many times daily. They cannot become transformed to actual living beings until food, heat and conditions peculiar to their life, all combine to start their growth; which, when in operation, becomes disease, preying upon the system and seeking to destroy the human body. [See "*Our Existences.*"] As is well-known this germ life cannot resist the energy of GLAME; and is quickly burned out by electricity, generated by natural magnetic exercises. Experiment in hundreds of cases shows that electricity applied from without does not enter the body, but skims over the surface of the skin, except in a few instances; and therefore cannot destroy the germs of life. But natural electricity, which is developed by the body itself, never fails to burn these germs.

In other words a clean inward condition of the body is a safeguard against contagion. It has been said, and it is probably true, that a person who always inhales through the nose and has wholesome food in the stomach, need never fear catching disease from another. A physician who eats before going among contagion, and who inhales only through the nostrils, will be safe at all times.

What the specific germs of disease are, will be shown at the end of the sixteenth department.

Your attention is respectfully called to the last pages of this volume: "*A Talk With Fifth Degree Ralstonites.*"

END OF FIFTEENTH DEPARTMENT.

SIXTEENTH DEPARTMENT.

THE BRAIN.

- | | |
|------------------------------|-----------------------------------|
| 1. NATURE OF THE BRAIN. | 6. DEVELOPMENT OF THE BRAIN. |
| 2. INFERIOR BRAINS. | 7. STRENGTHENING THE MIND. |
| 3. HOW THE BRAIN THINKS. | 8. INCREASING THE INTELLIGENCE. |
| 4. DESPONDENCY AND INSANITY. | 9. STRENGTHENING THE MEMORY. |
| 5. YOUR BRAIN. | 10. THE HIGHER REALMS OF THOUGHT. |

1. NATURE OF THE BRAIN.



THE brain is undoubtedly the master of the body, and affects and is affected by the general health, its care should be the first duty of every human being. It is better to be blind than to be weak-minded; better to be armless and limbless than to be insane.

To one who wishes to strengthen the brain and enhance the power of the memory, as well as to control the operations of the mind, the automatic direction of the nerves and muscles, and the health of brain functions of the involuntary organs, this department is peculiarly valuable. Man has three brains: the thinking, the acting and the functional; if the first is out of order, the mind is insane; the second holds the key to the muscles; the third to the respiration, the circulation and the digestion. Such diseases

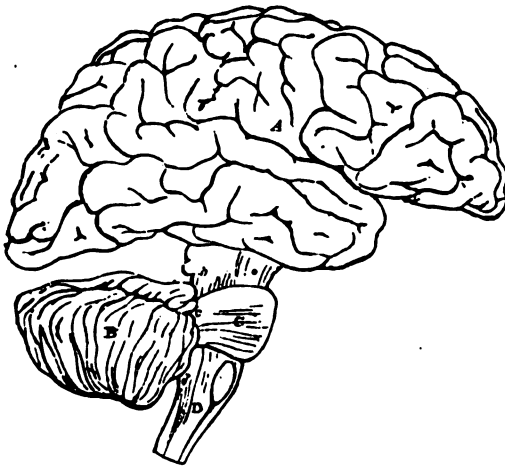


FIG. 352.

Outline of the three brains.

as affect the nervous and muscular health, as for instance, St. Vitus' dance, stammering, hysterics, hiccoughs, etc., are all located in the brain.

Figure 351 presents an outline of the three brains. A is the cerebrum or forward brain; the seat of intelligence; B is the cerebellum, or second brain, which

directs all the muscular movements; D is the medulla, a very interesting organ, called the third brain. It controls breathing, digestion, circulation of the blood, sneezing, coughing, laughing, crying, gaping, hiccoughs and winking.

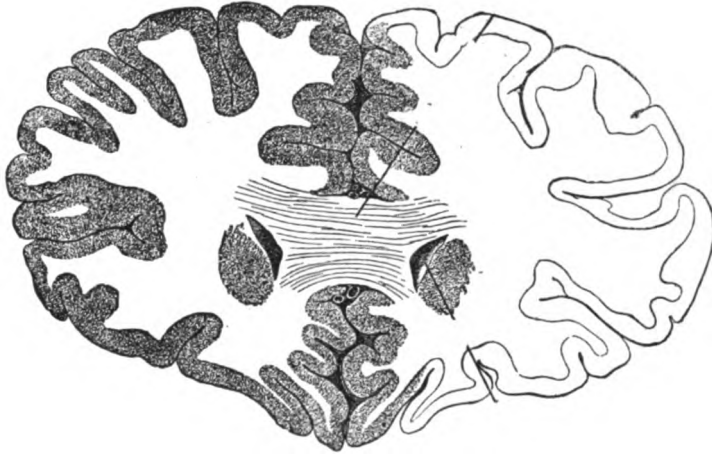


FIG. 353.

Outline of interior of thinking brain.

Figure 353 is an illustration of the interior construction of the thinking brain. It occupies nearly the entire skull, in fact all, except the small portion at the back part of the base of this cavity. Its function is that of thought, feeling, emotion, will, intelligence. It is now certain that there can be no intelligence without brain substance. The oyster and clam are not intelligent, they have no brain; and in proportion as man's brain is increased in size and developed, we have intellectual phenomena. On the other hand, let the brain substance be injured or destroyed, or deficient in quantity or quality, and idiocy, stupidity, ignorance, feebleness, absence of intelligence, lack of will and moral force, become apparent.

Consciousness is inseparable from the activity of this part of the brain, and, though there are many movements in animals after the cerebrum is removed, yet no consciousness is present.

Figure 354 presents a view of the thinking brain from beneath; that is if we could look upward within the head the under part of the brain would appear as seen in Figure 354.

The brain, at least in man and the higher animals, is the seat of consciousness and intelligence; these disappear when its blood-supply is cut off, as in fainting; pressure on parts of it, as by a tumor or by an effusion of blood in apoplexy, has the same result; inflammation of it causes delirium; and when the cerebral hemispheres are unusually small idiocy is observed. The brain, has however, many other important functions; experiment makes it probable that thinking faculties are dependent on the fore-brain, while the rest of the complex mass has other, non-mental, duties.

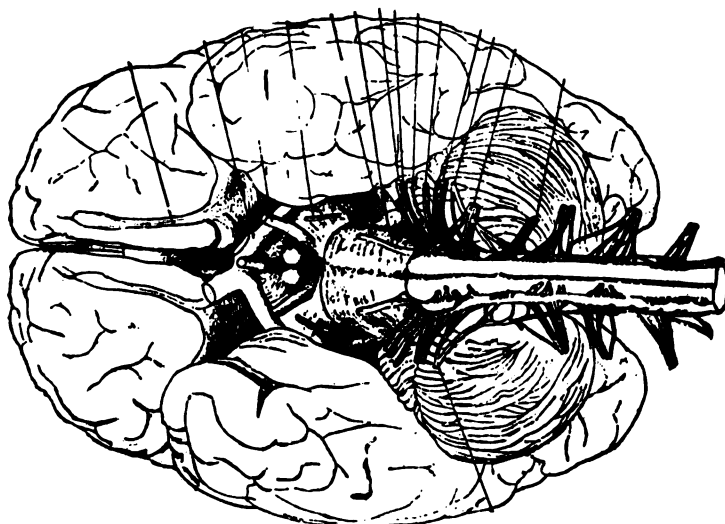


FIG. 354.

Under part of the brain.

If the cerebral hemispheres be removed from a frog, the animal can still perform every movement as well as before; but it no longer performs any spontaneously; it must be aroused by an immediately acting stimulus, and its response to this is as invariable and predicable as that of a frog with its spinal cord only. The movements which can be educed are, however, far more complex; instead of mere kicks in various directions the animal can walk, leap, swim, get off its back on to its feet, and so on. Similar results are observable in pigeons whose fore-brain has been removed; mammals bear the operation badly, but some, as rats, survive it several hours and then exhibit like phenomena.

The creatures can move, but do not unless directly stimulated; all their volitional spontaneity is lost, and, apparently, all perceptions also; they start at a loud noise, but do not run away as if they conceived danger; they follow a light with the eyes, but do not attempt to escape a hand stretched forth to catch them; they can and do swallow food placed in the mouth, but would die of starvation if left alone with plenty of it about them, the sight of edible things seeming to arouse no idea or conception. It may be doubted, perhaps, whether the animals have any true sensations; they start at sounds, avoid opaque objects in their road, and cry when pinched; but all these may be unconscious reflex acts: on the whole it seems more probable, however, that they have sensations but not perceptions; they feel redness and blueness, hardness and softness, and so on; but sensations, as already pointed out, tell in themselves nothing; they are but signs which have to be mentally interpreted as indications of external objects: it is this interpreting power which seems deficient in the animal deprived of its fore brain.

In Figure 355 is presented a very fine view of the brain as

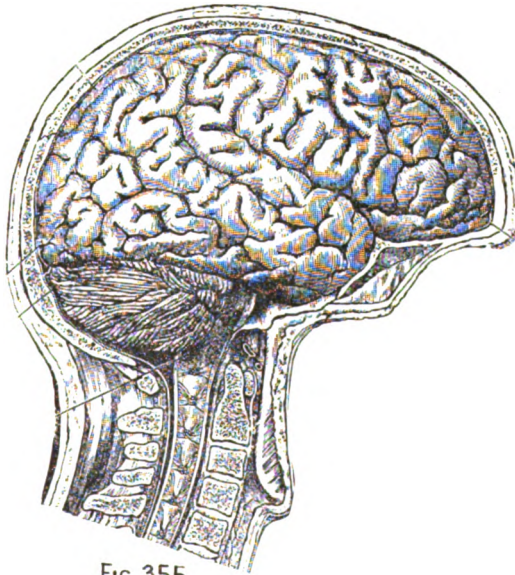


FIG. 355.

The brain as protected by the skull.

protected by the skull. The rolled or convoluted masses form the

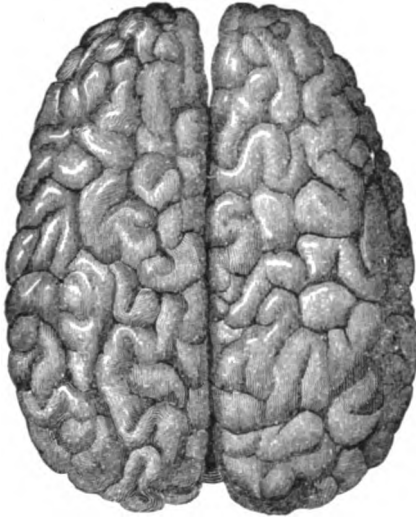


FIG. 356.

Top of brain.

The rolled or convoluted masses form the thinking part; the hind-brain is seen in the darker mass like a ball of cord; and the little third brain is at the top of the spinal column.

In Figure 356 another view is seen, showing only the top of the thinking brain. By this illustration we can see how much the most important organ of the body resembles the meat of a large walnut. The nut, as is any seed, is the phosphatic concentration of the tree or plant; and so is the brain of the body; for it is its gray

matter that thinks, and gray matter is phosphorus. All creatures have nervous systems, and nearly all have brains.

2. INFERIOR BRAINS.

For the purposes of comparison we present illustrations of the brains of the lesser forms of creation, followed by human brains.

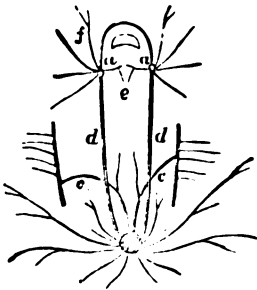


FIG. 357. Oyster.



FIG 358 Turtle



FIG. 359. Pigeon.

From the oyster to the philosopher is a long range, and a wide gulf.

Figure 357. OYSTER. We commence with the oyster, which has a very scanty nervous system and no brain.



FIG. 360—Chicken,
16 days old.



FIG. 361—Chicken,
20 days old.



FIG. 362.
Codfish.

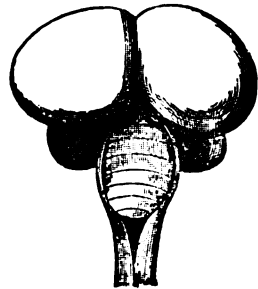


FIG. 363.
Sea-gull.

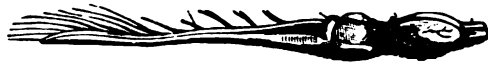


FIG. 364. Frog.

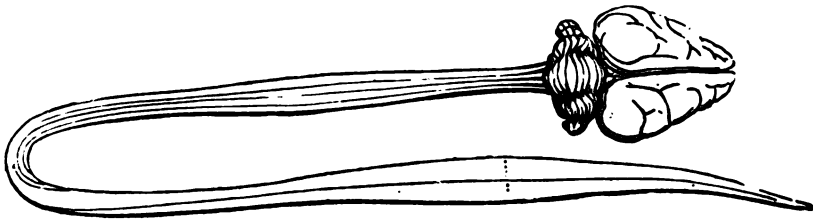


FIG. 365. Kangaroo.

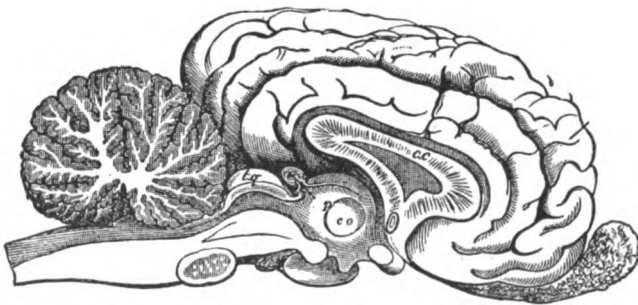


FIG. 366. Horse.



FIG 367 Brain of Cat.



FIG.368 Brain of Dog

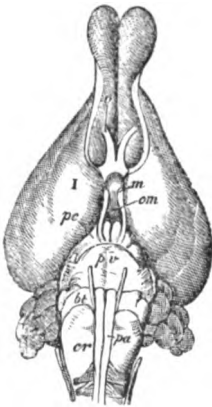


FIG 369. Brain of Rabbit.

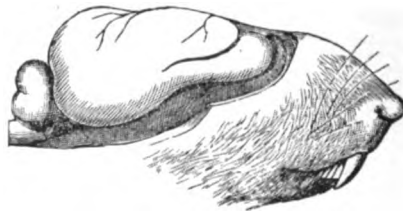


FIG.370 Brain of Squirrel

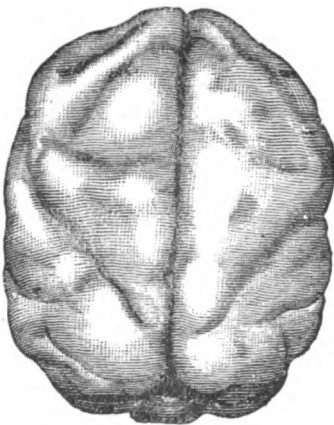


FIG.371. Brain of Howler Monkey.



FIG.372. Brain of Baboon Monkey.



FIG.373. Brain of the Chimpanzee.

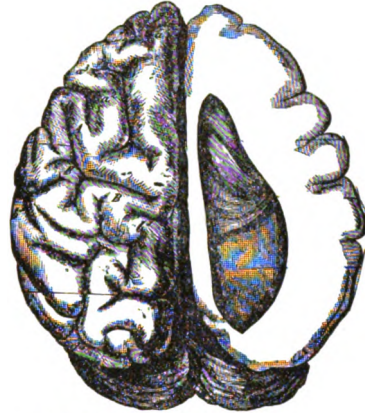


FIG.374. Brain of a Human Idiot.



FIG.375 Brain of the Hottentot
Venus.



FIG.376. Brain of Gauss, the Celebrated
Mathematician & Astronomer.

[On the following pages will be found references to these illustrations of the assortment of brains found in the gradations of created life. No study can be more important than this; and the lessons taught should be lasting ones in every human being.]

Figure 358. TURTLE. (Brain.)

Figure 359. PIGEON. (Brain.)

Figure 360. CHICKEN, 16 days old. (Brain.)

Figure 361. CHICKEN, 20 days old. (Brain.)

Figure 362. CODFISH. (Brain.)

Figure 363. SEA GULL. (Brain.)

Figure 364. FROG. (Brain and spinal cord.)

Figure 365. KANGAROO. (Brain and spinal cord.)

Figure 366. HORSE. (Brain.)

Figure 367. CAT. (Brain.)

Figure 368. DOG. (Brain.)

Figure 369. RABBIT. (Brain.)

Figure 370. SQUIRREL. (Brain.)

Figure 371. HOWLER MONKEY. (Brain.)

Figure 372. BABOON MONKEY. (Brain.)

Figure 373. CHIMPANZEE. (Brain.)

Figure 374. HUMAN IDIOT. This brain weighed only ten and a half ounces and is next to the smallest on record.

Figure 375. THE HOTTENTOT VENUS. This brain is compared with that of the full rounded brain of the celebrated Gauss.

Figure 376. SCIENTIST'S BRAIN. The great astronomer and mathematician, Gauss, died at the age of 78; his brain at that time weighing more than 52 ounces, Its fullness and many convolutions are in sharp contrast with the brain of the Hottentot Venus.

Figure 377. SCIENTIST'S BRAIN, side view; showing many convolutions of great fineness.

Figure 378. BRAIN OF A PHILOSOPHER, front view; showing extreme complexity of convolutions.

The question has often been asked does *size or weight* of the brain determine the amount of intelligence in the individual? From many facts which bear directly upon this inquiry it is quite clear that there is no connection at all between the degree of intelligence of human beings and the mere size or weight of their brains. We have seen that some demented persons may have very large brains; and again, that in certain very ordinary members of society, suffering neither from disease nor from congenital defect, the brain may be decidedly large and heavy. On the other hand men of great acquirements, of acknowledged mental power, and one or two even of European fame, may have been, whilst in their

prime, possessed of brains either below or only slightly exceeding the average weight of the male brain in civilized races, viz., 49 oz. —showing that a well-constituted brain of small dimensions may

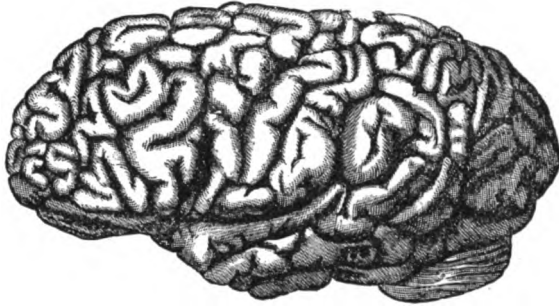


FIG. 377.

Side view. Brain of Gauss, showing fine and deep convolutions.

be capable of doing much better work than many a larger organ whose internal constitution is, from one or other cause, defective.

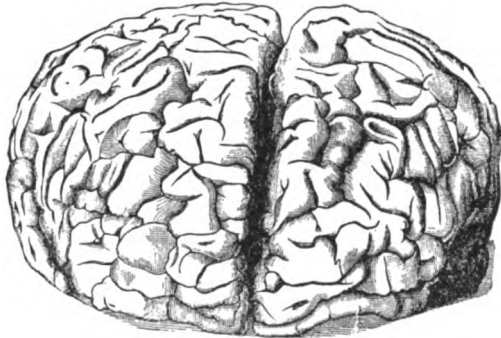


FIG. 378.

Brain of a philosopher, front view: showing extreme complexity of convolutions.

The secret of great intelligence is in the number and depth of the convolutions or folds which are in the brain. If a large head contained a very heavy brain, the convolutions of which were as few and shallow as those shown in Figure 371, the power of thought would be out of the question. The greatest idiot has a fair num-

ber of convolutions; as you will see by looking at the left side of Figure 374.

In Figure 378 is seen the representation of perfect intelligence, in the brain of a philosopher. It is full to repletion, and very complicated.

Size and weight have some influence toward great or unusual development; and opens the way to a high degree of intelligence by offering merely the possibilities of growth. The heaviest brain on record is that of Cuvier. We present a table of twenty-three famous men, showing

THE SIZE AND WEIGHT OF THE BRAIN.

NAME.	AGE.	OUNCES.
1. Cuvier, <i>Naturalist</i>	63	64.5
2. Abercrombie, <i>Physician</i>	64	63
3. Schiller, <i>Poet</i>	46	63
4. Goodsir, <i>Anatomist</i>	53	57.5
5. Spurzheim, <i>Physician</i>	56	55.6
6. James Simpson, <i>Physician</i>	59	54
7. Dirichlet, <i>Mathematician</i>	54	53.6
8. De Morny, <i>Statesman</i>	50	53.6
9. Daniel Webster, <i>Statesman</i>	70	53.5
10. Campbell, <i>Lord Chancellor</i>	80	53.5
11. Chauncey Wright, <i>Physicist</i>	45	53.5
12. Agassiz, <i>Naturalist</i>	66	53.3
13. Chalmers, <i>Celebrated Preacher</i>	67	53
14. Fuchs, <i>Pathologist</i>	52	52.9
15. De Morgan, <i>Mathematician</i>	73	52.75
16. Gauss, <i>Mathematician</i>	78	52.6
17. Dupuytren, <i>Surgeon</i>	58	50.7
18. Grote, <i>Historian</i>	76	49.75
19. Whewell, <i>Philosopher</i>	71	49
20. Hermann, <i>Philologist</i>	51	47.9
21. Hughes Bennett, <i>Physician</i>	63	47
22. Tiedemann, <i>Anatomist</i>	80	44.2
23. Hausmann, <i>Mineralogist</i>	77	43.2

It is worthy of note that in this list, in addition to the great proportion of high brain-weights, there are also four of distinguished men, which, even after allowance has been made for some

amount of atrophy consequent upon age in two of them, would more or less distinctly fall beneath the average weight of 49 oz.

The facts set forth in the above table, as well as those detailed in the last section, are principally of interest from their bearing upon the much and long-debated question as to the existence of any necessary or invariable connection between *mere size or weight of brain, and intelligence.*

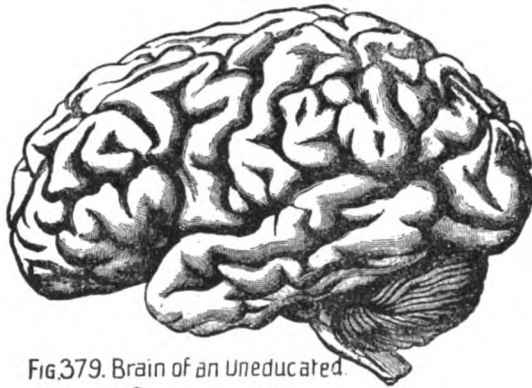


FIG. 379. Brain of an Uneducated Person.

In Figure 379 is seen the condition of the brain in an uneducated person. This illustration is from a photograph made of the brain of an artisan. The *use* of the brain determines its degree of intelligence. If circumstances favor an idle brain, the convolutions will not develop beyond a certain limit belonging to the average mental character. By Nature, an uneducated person will have more brain convolutions than the most intelligent monkey; but there is a wide gulf between the brain of Figure 379 and those of Figures 377 and 378. This difference is due entirely to the *use* made of the brain during life.

Ralstonites have a deep interest in these questions, for brain and intelligence mean much to them. We hope to see the day when an evenly balanced culture of body, mind and heart shall inspire that perfectly balanced brain seen in Figure 378, for Philosophy, is the only true education in life; and is the goal of all progressive Ralstonites, who are moving onward to the one hundredth degree, when they will enter the home course of study, the School of Philosophy.



FIG. 380. Brain of an Intelligent Child.

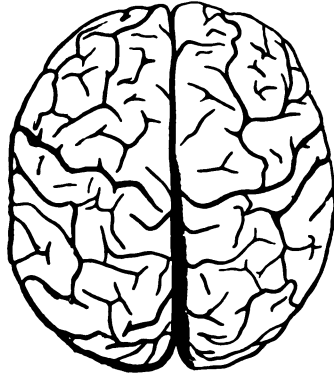


FIG. 381. A Brain developing its Convolutions.

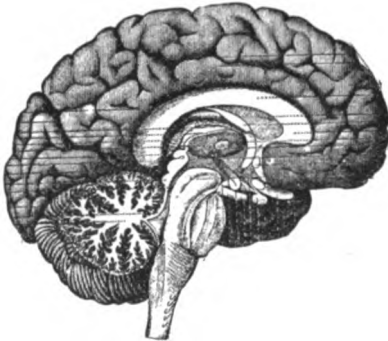


FIG. 382. The Brain and its Central Thinking Part.

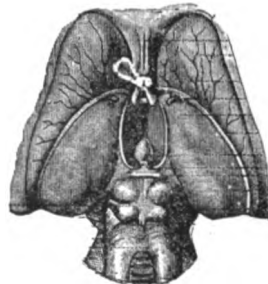


FIG. 383. The Core of the Brain where Impressions are received.

3. HOW THE BRAIN THINKS.

1. The act of thinking develops the power of the brain.
2. The power of the brain stimulates the habit of thinking.

The child's brain shown in Figure 380 would remain somewhat smooth all through life, if the child were to be kept in confinement where no associations could arouse the mind to think. The natural son of a Russian Emperor was not allowed to see anybody until he was of age; and at that time he was an idiot, his mind being a blank.

In order to think, the brain must get below the surface; even as its convolutions go beneath the surface. In Figure 381 the shallow lines show the mind beginning to think for itself; but, before intelligence is deep-rooted the lines must sink, and the brain be rolled in folds as is seen in Figure 382. This illustration is valuable because it shows the core and stem of the brain. The core receives all the impressions, and immediately transmits them to the proper convolution, where the process of thought occurs. Thus the optic nerve passes directly from the eyes to the core and sight is interpreted by the proper section; so taste, smell, hearing and touch must all pass along the nerves to the core, and thence to the appropriate divisions.

One thought employs one division of the brain, another employs a different division, and so on through the arts, sciences, passions and emotions. A one-sided brain would be one that thought with one division only, and consequently on but one subject.

The conditions of rest and nutritive renovation of the mind's organ are provided for in the mechanism of the solar system, by which the quietude of night, darkness, and silence alternates with the stimulation of light and day. The recovery of its tone through nutritive repair undoubtedly takes place in the brain during the suspension of its functional activity in sleep. That sleep should be sound in quality and sufficient in quantity is one of the first conditions of mental health and vigor, and the want of it, as all have observed, reacts powerfully upon the state of the feelings. The ill effects of insufficient sleep may be witnessed on some of the principal organic functions; but it is the brain and nervous system that suffer chiefly and in the first instance. The consequences of a very protracted vigil are too well-known to be mistaken; but many a person is suffering, unconscious of the cause, from the habit of irregular and insufficient sleep. One of the most common effects is a degree of nervous irritability and peevishness which even the happiest self-discipline can scarcely control. That buoyancy of the feelings, that cheerful, hopeful, trusting temper, which springs far more from organic conditions than from mature and definite convictions, gives way to a spirit of dissatisfaction and dejection; while the even demeanor, the measured activity, are replaced either by a lassitude that renders any exertion painful, or an impatience not very conducive to happiness.



FIG 384 Divisions of the Brain.



FIG.385 An open Division.



FIG 386. A close Division.



FIG.387 Gray Matter or Thought Substance of the Brain, Magnified 400 Diameters.

Health depends on mental balance!

Look at the perfect balance of the brain in Figure 384. Such a mind has a healthy body, or some part of the brain would suffer. The illustration shows the divisions into which the organ of thought is divided and sub-divided; and each sub-division represents something known and thought about. Figures 385 and 386 show, in a magnified way, the sub-divisions of an open division and a close division. Passing to Figure 387 we see, enormously magnified, a mass of gray matter, taken from the tiniest drop of flesh in a sub-division; and it is this gray matter that does all our thinking, that is our mind, our life, and the agent of the human soul. In it are seen ganglionic cells, or electrical centers from which glame, magnetism, and the vital spark emanate.

A disordered brain brings disease.

In Figure 388 we show how strong a hold the brain has on the stomach; and as goes the stomach so goes the whole body. Excessive exertion of the brain produces an excitement, which, instead of ceasing, is increased by the very debility which it causes. The exhaustion continues the overwork, which again increases the exhaustion. The degeneration of nerve-element thus proceeds at a rapid rate of increase, which results in permanent injury to the mental functions and health.

4. DESPONDENCY AND INSANITY.

A sufficient number of experiments have been made to prove the following facts:

1. Where punishment is publicly certain, a person will not yield to the so-called fits of temporary insanity.

2. Even insane people know something, and absolute certainty of punishment deters their acts of violence, in many cases.

Despondency is a voluntary veiling of the mind, which tends to dry up the fluids of health; and no department of the body is more dependent upon healthful fluids than the brain.

There is nothing in our dispositions or emotion that we cannot help as long as our brain is sound. When we cross the line into insanity, we then become irritable. The person who inherits the disposition to hate mankind, is not of sound mind; nor can correctness of judgment, evenness of mental operations, or fairness and justice repose in one who finds it easy to hate or seek revenge.

All irritability, dark moods, meanness, hatred and desire for



FIG. 388. The Brain controlling the Stomach and the Organs of the Body.

revenge will destroy the mind's health, as well as lay the foundation for disease; *and on this down grade all persons travel willingly, if at all.* The brain is agitated by every emotion. Many a person has brought on headache, and some a fit of sickness, by yielding to anger. As we see in Figure 388, the stomach is directly connected with the brain; so closely, indeed, that an unpleasant thought stops digestion. An unhappy person has no appetite. Anger causes the stomach to recoil against food. A morose person absorbs bile into the blood, and chronic melancholy is the result.

If the down grade to the realm of hatred and revenge is a voluntary one; so the up grade to a sunny disposition must be a willing one. Of course we know that it is easier to be ugly and revengeful than happy and bright; but diamonds do not fall from the sky like rain; they must be sought. There are ways of growing into a cheerful disposition, and they are founded on laws as certain as mathematical rules.

1. Never look on the dark side of anything.
2. If there is but one side to a thing, and that is all dark, try to imagine what the other side would be if it had one.
3. Never take anything for granted.
4. Never draw conclusions from circumstances. This leads to more unhappiness in the world, than any other failing in human nature.
5. Never allow a suspicion to enter the mind. Business men think it is necessary to suspect all persons with whom they deal, on the principle that it furnishes a safeguard against fraud, but if you never take anything for granted, you will never be cheated, and this may be done without entertaining any suspicions.
6. Study your fellow beings with a view to finding out their good qualities.
7. Never advise a person to avoid speaking ill of others, while you yourself do not follow the advice.
8. Read good books; think good thoughts, and lead pure lives.
9. Make up your mind that a kind disposition is attainable only by watchful care; and then resolve to drive ill-natured thoughts out of your mind forever and forever.

5. YOUR BRAIN IS WHAT YOU ARE.

You cannot be one thing and your brain another; nor can your brain be different from yourself. What you are is determined by three things:

1. What you read.
2. What you say.
3. What you hear.

These three things are yourself. In the privacy of your study, where the real mind does all its growing in depth, power and character, you are molded by influences from your reading and conversation; and what you talk is a reflex of what you think and feel.

Shallow reading and shallow conversation make shallow convolutions in the brain and therefore a shallow mind. The reading of biography deepens the brain; the reading of a low order of novels produces a false as well as a shallow mind. The reading of history and uncolored accounts of events is valuable to any brain; the reading and hearing of politics destroys the independent strength of the mind, because it makes man a prey to the false passions and beliefs that are purposely aroused in him by the demagogue writers and speakers who thus play upon his credulity. The man who reads politics never stops to think that a class of writers and intriguers make their living by keeping alive the fires of political differences. A man with a party is either an intriguer trying to make money out of the masses; or else he is a slave with a chain and ball attached to his brain. When the majority of men are free enough and think well enough of their liberty to vote for honest principles rather than for party principles, and to lay aside as false all political articles in the press, and develop a judgment of their own based upon facts they *know* instead of facts furnished them by the papers and speakers, *then* America will enter upon an era of business and laborial prosperity that cannot be fluctuated and depressed at the caprice of politicians. This is an age without a statesman. There is an abundant opportunity and need; and to the young we would say, there is no calling nobler than statesmanship, and none lower than politics.

But it is to other kinds of reading also, that shallow minds are due; and this is the widely spreading class of indecent literature, by which term is included the sensational novel and the sensational press. The press claim that they only cater to the public appetite; but personal letters from leading American editors tell us that the history of sensationalism shows clearly that the press have *created* a large share of the appetite, have kept the appetite alive, and are *increasing it every year*. The *New York*

Evening Post of February 13, 1895, in an editorial on "Journalistic Dementia," says :

"It is not their indecency that is their worst fault, it is their unutterable silliness and vulgarity. One who knew no better might fairly imagine that a lot of vicious boys had got hold of the press, and were amusing themselves with bringing civilization itself into ridicule. The most marked feature, in fact, is their puerility. Nobody who was not accustomed to them would suppose they were the work of grown-up people. Childish hilarity, irreverence, and we may add childish inventiveness, are their leading characteristics. What is most curious about this press problem is, however, that it is apparently insoluble. These silly youths, who run this great machine, only a handful, after all, in number, and objects of more or less ridicule when they show themselves in *propria persona*, seem to hold this great nation in a kind of slavery. The press is, to the vast mass of the town population, at all events, an object of dread and dislike. We have heard denunciations of its mendacity and inquisitiveness from people of all classes and conditions. Clergymen preach about it, magazine writers write about it, and it is a common topic of conversation at nearly every social gathering in the land. There is hardly any one who has not suffered from "the newspapers," rich or poor, and especially those who have passed through some notorious sorrow or misfortune. Travelling Americans hang their heads for shame when they see an American newspaper in a foreign reading-room. They hang them still lower when it is thrust into their hands on the wharf, when they return to their native land."

A solemn protest has gone up from almost every decent man and woman against this licensed crime, licensed not by law, but by public silence. The reading of murders, robberies, foul crimes, and nauseating sensationalism is fast planting distrust, human hatred, and abhorrence of life in every breast; and driving love, sincerity, nobility, and character even, from the heart. The result must be nervousness, irritability, and clouded minds, tending toward insanity and crime. You are more nervous and irritable than you should be. The increase of suicides, now notably large; of insanity, so marked indeed as to cause surprise; of general irritability and consequent ill-nature and ill-health; must be charged to the sensationalism and nerve-distracting news (?) of the press.

We openly declare and stand ready to prove that great minds, clear minds, *clean* minds are impossible to those who read the papers. An opinion that is moulded by another can neither be original nor healthy. A mind that is not given the opportunity to operate in its own native realms has no power. But more than that, the sensationalism of the press is a positive and damaging injury to the mind itself. The sewerage gets into the nooks and corners of the home of thought, and what might have been beautiful, but for the newspapers, is now a receptacle of filth, and your decency has fled. Do you respect yourself after reading sensationalism?

A man who had declared that it would be insane folly to think of giving up the daily paper, was induced to try it for a month. The history of current events was to be obtained only from the weekly press. At the end of the time he was permitted to glance over all the papers, and he exclaimed: "A month of rottenness escaped! I have had time to read books, to think, to attend to the problems arising in my business; and I find not one piece of news that I cared for. I take back all that I once said. I now believe the sensational press to be the curse of the land and the ruin of the minds of young and old."

We have tried the same experiment, and have had others try it, and not a piece of important current history has been lost. The good people who support law and order declare that liquor and gambling are the curses of humanity; but let them probe deeper and they will find that sensational literature is the root of these twin curses, for it feeds them, instigates them, and nourishes them. Its pages are plastered over with the deeds of gamblers and drinkers, and its diction is of the bar-room, the race course and the brothel. It is this diction which forms the chief part of the stream of thought that flows daily through your mind. Every time you read a sensational paper you lose a part of your decency.

It is every person's duty to keep informed as to the times and the daily history of the country, but such information should be had in a clean way. Some daily newspapers are free from this moral taint. Get them if you can; if not, then depend on the weeklies. Do not allow in your house a blood-and-thunder novel, an obscene book, or a sensational newspaper.

Arise from this slavery. Get books to read. Be well informed,

but not fooled. Let no nut-headed scribbler mould *your* mind. Close the floodgates of news slush, and shut out the murky stream. Let in the pure river of bright thoughts, clean literature, and ennobling ideas, and give scope to the far-reaching impulses of your ambition, aiming toward the accomplishment of some great purpose in life.

We ask all Fifth Degree Ralstonites to consider these matters in their Club Meetings; to remember that the boys and girls now growing up are to be made victims of the nerve-distracting newspaper sensationalism, and they and theirs will suffer for it in years of misery; to remember also that advertisers alone support the sensational press; and that the withdrawal of business from such papers by merchants, and from the advertising merchants by the public will, alone, force the papers to be clean and decent.

In hoping for a new race as the result of Ralstonism, the author wishes above all to see a race of people of clean minds, pure minds, strong minds; for what is health without decency?

6. DEVELOPMENT OF THE THINKING BRAIN.

If we had never seen but one object in life, and never had but one idea, we could think about nothing but that. But every person arriving at the age of fifteen, has probably had 100,000 different ideas, or that many combinations of a fewer number of ideas. Ideas come to us through the five senses, and the employment of the five senses for the development of the thinking brain is, of course, the essential thing. The following exercise should be practiced daily:

Get a good sized hand book; write down the date of the first entry; then commence with a single sense, say the sense of taste, and write down the word "taste." The very first thought that the word taste suggests to you should be written down, and numbered two. It is more than likely that it will suggest some kind of food, possibly "apple;" but whatever thought first comes to the mind should be written down after it. If the word "apple" is suggested, write down the next thought that comes after it, being sure not to take any except the very next immediate thought. The purpose of this requirement is to prevent mind wandering, which is a common disease, while at the same time we seek to develop the activity of the thinking brain. If the word "apple" suggests a tree, write that down, or

if it suggests the street where you bought it, write that down, or the man who sold it, write that down, or the friend who gave it, write that down; but write down the thought that comes first; therefore be quick with the pencil. If the mind does not catch, and cannot determine which is the first thought that comes to it, it shows at once a mental weakness. Weak-minded people drift badly in their thoughts, and herein we get one of the causes of sleeplessness. The mind wanderer, or the weak-brained person would have drifted into a variety of things, but the growing brain would have stopped at the first fruit suggested, and compelled that word to suggest a word outside of its own classification.

Everything that is good to eat would come under the classification of the first idea suggested. While this may seem a fine point to the pupil who is beginning to study brain activity, it possesses a world of importance to the man who desires to cultivate brain growth. Do we make ourselves clear?

The growing brain steps at once from one classification to another: the weak brain loiters about the same classification, and drifts through a variety of ideas in that division. Now the word apple would next suggest the source from which it came, through the grocer who sold it, the friend who gave it, the tree that bore it, or the closet that contained it. But all of these belong to a single classification, and the first idea coming to the mind should be the only one in that classification that is adopted. Otherwise, the progress may stop. Having offered these explanations, we will give the gamut of suggestion in taste.

- | | |
|-------------|-------------------------------|
| 1. Taste. | 9. The owner. |
| 2. Tongue. | 10. His home. |
| 3. Apple. | 11. Absence from home. |
| 4. Tree. | 12. Location in the city. |
| 5. Orchard. | 13. His business as a grocer. |
| 6. Country. | 14. His selling vegetables. |
| 7. Farm. | 15. Taste. |
| 8. House. | |

By this process of thought we come to the end, when we reach the place we started from. But the journey the mind has taken, if it has taken the first idea in new classifications step by step, has formed the first process toward strengthening the mind, and giving solidity, health and development to the brain activities. A process like this results in close thinking and splendid control of the

mind. When a person can pass through a gamut of suggestion, it is an indication at once of the very best condition of the mind.

The brain exists in the five senses, and smell is one of these senses. The gamut is as follows:

- | | |
|------------------|----------------------------|
| 1. The nose. | 9. Hard work. |
| 2. Its beak. | 10. Sleeplessness. |
| 3. The Jew. | 11. Nervous prostration. |
| 4. His daughter. | 12. Confinement to bed. |
| 5. Rebecca. | 13. Attendance of friends. |
| 6. Ivanhoe. | 14. Bringing of flowers. |
| 7. Walter Scott. | 15. Their fragrance. |
| 8. Bankruptcy. | 16. The nose. |

Each one of these gamuts should stop when the first idea of its classification suggested by any preceding idea brings the mind back to its starting point.

- | | |
|---------------------------|--------------------|
| 1. The ear. | 12. A defalcation. |
| 2. A cry. | 13. Canada. |
| 3. Going to a window. | 14. Snow. |
| 4. The street below. | 15. Sleighing. |
| 5. A runaway horse. | 16. Horses. |
| 6. A child in danger. | 17. Maud S. |
| 7. A brave boy. | 18. A race. |
| 8. A bank bill. | 19. Victory. |
| 9. A deposit in the bank. | 20. Shouts. |
| 10. A teller. | 21. The ear. |
| 11. An extravagant wife. | |

The purpose of this process is to confine the mind to the proper limits of strength, and at the same time give it variety of action.

- | | |
|--------------------------|---------------------------------|
| 1. The hand. | 12. Disintegration of the body. |
| 2. Greeting of a friend. | 13. The soil. |
| 3. A morning walk. | 14. Growth of grain. |
| 4. A river. | 15. Flour. |
| 5. An excursion. | 16. A flour mill. |
| 6. An ocean. | 17. Machinery. |
| 7. Europe. | 18. A planing mill. |
| 8. London. | 19. A buzz saw. |
| 9. Westminster. | 20. Carelessness. |
| 10. The tomb. | 21. The loss of the hand. |
| 11. Death. | |

A rapid sequence of thought, involving as many ideas as those presented in this last gamut, and the journey of as great extent can be taken in half a second of time. No wonder, therefore, that the brain in dreaming, lives through many events in a brief moment.

- | | |
|-------------------|-------------------|
| 1. The eye. | 10. The miner. |
| 2. The sky. | 11. The lamp. |
| 3. The clouds. | 12. An explosion. |
| 4. Vapor. | 13. Grave. |
| 5. Steam. | 14. Burial. |
| 6. Locomotive. | 15. Cemetery. |
| 7. The fireman. | 16. Trees. |
| 8. Coal. | 17. Landscape. |
| 9. The coal mine. | 18. The eye. |

Mind wandering is a great fault, and may be said to be the greatest disease of the thinking brain. To test its presence as a malady, let the person attend church and endeavor to catch every idea uttered by the minister in his sermon, or read in the Bible, or from the hymn. The ability to fix the mind upon the ideas as they are uttered is of incalculable value; even if the ideas are dull. It means the development of the application of the brain, which indicates its greatest mental strength.

7. EXERCISES FOR STRENGTHENING THE MIND.

Weak-minded people either think but little or else dwell a long while upon one subject. We can almost always tell an intellectual person by looking into his face, for something in the eyes and general shape of the features reveals the story of the mind. In order to reach the remedy for weak-mindedness, we should first discover the elements of this deficiency, and this may be done by spending a few days in the society of weak-minded people. The following facts appear to be well verified by the author's experience:

In the case of weak-minded people who do but little thinking, the brain seems to be in a state of rest as in sleep. Even with the objects around them and the activity of life constantly presenting new scenes before them, they pay little attention to anything. It is probably the case that the mental faculties are asleep. If we could look into the brain of such a person we could probably find but few lines, or wrinkles, or convolutions there, to indicate its

activity. In the case of other persons who are weak-minded, the fault seems to be that the mind is unable to leave the subject which is presented to it until some other topic is forced upon the brain. The author has known a person who has been in the habit of sitting alone in a room, to be addressed upon the subject of his own health, who made a few fragmentary remarks about it, and when it was supposed that the matter was exhausted he would return to the same topic at intervals during the day, even ten hours after, when no intervening remark had been made on that subject, and no person had brought any other matter before his mind. Likewise a lady being asked what was her favorite flower, showed her weak-mindedness by speaking of roses and the many times she had seen them, even as late as two days after the question was asked her.

This latter evidence of mental weakness which fixes the mind upon one subject seems to indicate that the brain is thrown into a cataleptic condition or partially so, with reference to all other matters except that which is being talked about.

The brains of all humanity may be considered as representing only degrees of mental weakness or strength, and where the dividing line is, it would be difficult to determine; but when a person is capable of only thinking of one subject at a time, and where one thought never leads into a train of ideas, the weakness may be very marked indeed. Fully one-half of all the people in the world, among the civilized nations, may be classified on the side of the weak-minded, and this fact would represent the various degrees of weak-minded people; from the imbecile who does no logical thinking at all, and to whom an idea presents no association with the outside world, up to the most advanced class of people in this division who approach the middle line which divides people of average mental strength from those who may be classified as weak-minded. It is at this middle line that many interesting problems are presented to us; for people who lack ordinary mental strength, cannot be said to be decidedly weak-minded, and yet would be looked upon as partially unbalanced. Let us for a little while investigate this half of humanity, called the weak-minded classes.

We make the following divisions:

1st. Imbeciles.

2d. Persons who do no coherent thinking.

3d. Persons who can only think of one subject at a time, which must be forced upon their attention.

4th. Persons who can only originate one subject at a time.

5th. Persons who think of two or more subjects, but disconnectedly.

6th. Persons who are capable of conducting a train of thought, but only to a limited extent.

7th. Persons who have average mental capacity, but are subject to the influences of circumstances.

8th. Persons who have more than the average mental capacity, but are subject to the influence of other people.

This eighth division will embrace the entire class known as weak-minded persons, and, as we have said before, would include at least one-half of the civilized world; and probably a still greater proportion.

It is a curious fact that in this class, nearly, if not all, of the world's poor may be found. If they are fortunate enough to possess wealth, it will generally be found to be due to inheritance or accident. Neither is it always true that a weak-minded person would necessarily be poor, but the reverse may be stated as a general fact, that a poor person is weak-minded. A remark of this kind, may seem uncharitable, and cruel, but an investigation into the causes of poverty would indicate that there is more truth than fiction in what we have said. Of course, we do not mean to include those unfortunate beings who are the victims of circumstances, over which no person could have control, but even as to them the remark has more truth than would at first seem apparent.

The following exercises should be given to such persons as often as possible, and will apply to those that belong to the next or third class, namely, persons who can think of but one subject at a time, which must be forced upon their vision.

EXERCISES.

Take one object, and place it before the person upon whose mind it is to operate, and ask the question: "What is it." The answer will invariably be given correctly. For instance, a book may be employed. If the person belongs to the second or third classes, the aid of some other person to ask the question should be employed. Of course, the first class, known as imbeciles, are

entirely out of our reach, but if you, who possess this book, belong to the fourth or fifth class you can ask yourself the question without the aid of other persons; in fact, self study is more beneficial than the aid of friends to help you.

We have said that the book is placed in view; and, to the question, "What is it," the answer has been given "A book."

The next question is a test:

"How do you know it is a book?"

Insist that the answer be put in writing and preserved for future reference. The struggle of the brain, even in a person of advanced years to find the answer to this question will furnish a little history of the inward process of thought, which would otherwise be effaced from the mind. A complete record of every attempt at answering it, and even of single words in the form of broken answers (all of which should be recorded exactly as they occur), will throw the mind back into its struggle, and cause it to live over again these most beneficial experiences.

When the mind can answer the second question which possibly it may not do for hours, or even days, or weeks, it has taken a step which is bound to lift it out of its weak condition. While the question is not too difficult for even weak-minded people to answer, it is also a problem for the stronger minded. It is not that we care for a correct answer; but merely the desire that we have to stimulate in the person the habit of thinking.

"How do we know that this is a book?"

"Because people are generally in the habit of calling an object like this a book."

"Why should they not call a chair a book?"

"Because a chair is quite different from a book."

"What is a book?"

The answer should be waited for until the person thinks it out, no matter how long it takes. Sooner or later some such answer as this will be given. "A book is an object consisting of leaves, and containing words or pictures." We are taking answers which have been actually given in our experiments with weak-minded people. One person answered, "A book is something we read." We said, "We can read a sign on a building; is that a book?" "No." We said, "We can read the name on a box of groceries; is that a book?" "No." Therefore a book is not always something we read.

Each answer that is given should be written down, and this question should be written at the top of the page to be always referred to. Allow no answer which is being given to these questions to apply to any other object. If so, then the answer is insufficient.

Notice the difficulties under which the mind has been laboring. We first asked "What is this?" The answer was given. We next asked "How do you know it is?" The answer was given. We next asked "What is a book?" Here are three questions. Let them apply to the following objects:

- | | |
|----------------|-----------------|
| 1. A stove. | 14. A house. |
| 2. A peach. | 15. A knife. |
| 3. An apple. | 16. A string. |
| 4. A banana. | 17. A table. |
| 5. A barrel. | 18. Paint. |
| 6. A star. | 19. The snow. |
| 7. A boy. | 20. The street. |
| 8. Fire. | 21. Money. |
| 9. The head. | 22. Sugar. |
| 10. A wall. | 23. Sand. |
| 11. A hat. | 24. A smile. |
| 12. The floor. | 25. Heaven. |
| 13. A window. | |

In finishing this section we will say that even persons of the strongest mental capacity will derive much brain strength from practicing the exercise that we have just given, especially if the record be made for reference. The value of such reference will be disclosed when brought into use. The mysterious inflowing of thought surpasses every other wonder in our existence, and furnishes food for the gravest reflection.

8. INCREASING THE BRAIN INTELLIGENCE.

There is a large class of individuals who are capable of conducting trains of thought only disconnectedly; or to limited degrees. For such persons, and for all who wish to elaborate the processes whereby the mind becomes strong, the following exercise is of incalculable benefit.

It is called the exercise for conducting a train of thought. It becomes a most interesting pastime. Many people of all classes who wish to improve the brain, and at the same time spend a

pleasant evening, will find this and all other exercises given in this book, adaptable to mind and thought societies.

One-half dozen persons working together would be of great help to each other. But, if such a number cannot be obtained, let one, at least, come to your aid, and if this cannot be done then use slips of paper, upon which write the name of an object. Select at least twenty-five different objects, entirely disconnected from one another, not having the slightest relation; write upon a single piece of paper, using twenty-five slips of paper. Assort them and draw two. You are then ready for the exercise. If you have others helping you, the subjects are to be selected by them and given to you.

RULE:—Connect these two objects together by a train of thought, observing the precaution always to make each step in the train of thought to consist of naming an object which is a part of the object which precedes it. Two objects are given, and these are called the points from which you are to go. You may select either object for the first point, the other will be the last point. All the objects which intervene are called steps, and each step must contain an object which is a part of that which precedes it; and you must keep travelling until the last point becomes a part of the step next preceding it, thereby making a chain of links all connected together. This process may seem very simple at first, but it is just as difficult for a strong mind as for a weak, and because it presents difficulties to the strong mind, it is not, therefore, necessarily too difficult for the weak-minded person.

The Rule, condensed, is:—*Each object named must be a part of the object which precedes it.*

By way of illustration let us select by chance two points, and see if we can take such steps in the train of thought as will connect the two points together. We will take an easy journey at first.

ILLUSTRATIONS OF A TRAIN OF THOUGHT EXERCISE.

The two objects given us are cherry and table.

First point.—Cherry.

1st step.—The cherry has a stem.

2d step.—The stem grew upon a branch.

3d step.—The branch grew upon a tree.

4th step.—The tree furnishes wood.

5th step.—A table is made of wood.

Last point.—Table.

This is a very easy train of thought. Let us take one now more difficult.

Clouds and fire, are two words that seem to furnish ideas exactly opposite.

First point.—Clouds.

1st step.—The clouds are composed of vapor.

2d step.—The vapor may be condensed into water.

3d step.—Water may fall from the clouds to the earth.

4th step.—Water running on the earth makes brooks.

5th step.—Brooks flow into rivers.

6th step.—Rivers flow into the ocean.

7th step.—The ocean bears steamships on its bosom.

8th step.—Steamships are propelled by steam.

9th step.—Steam is created by fire.

Last point.—Fire.

It may be assumed that this last train of thought might have been quite short.

If so, in what way? The mere fact that one idea suggests another would not furnish a correct train of thought; therefore, do not make the mistake of following out suggested ideas, but always seek to build a connected and legitimate train of thought. We suggest the following words as very good for a writer to start on.

1. House; Paper collar.
2. Monkey; North Pole.
3. Ink; Roses.
4. Chair; Smoke.
5. Knife; Eyeball.
6. Carpet; Shoe-string.
7. Button; Safe.
8. Flower; Glass.
9. Seed; Mortgage.
10. Chimney; Ice-cream.
11. Gymnasium; Envelope.
12. Baby; Suicide.
13. Match; Strap.
14. Paint; Solomon.
15. Gypsy; George Washington.
16. Handkerchief; Track.

17. Farm ; Cold in the head.
18. Well ; London.
19. Mouth : Congress.
20. Clergymen ; Back yard.
21. Mountain ; Watch.
22. Florida ; Ice.
23. Ear ; Moses.
24. Corner ; Sunlight.
25. Consumption ; Pulpit.

If a record is not kept, the exercises will do but little good. The eye should see what the brain thinks.

9. STRENGTHENING THE MEMORY.

Let each person examine his mental peculiarities carefully and he will find that one of the most prominent is the unstable condition of his mind. This is a hindrance to close thinking. A good speaker is often held back in his otherwise successful career by this disease, for it may be termed such.

The secret of strengthening the memory lies in a single fact, that of *association*. The meaning of association is the alliance of one thought to another in such a way that the mere presentation of one will at once call up the other. The more this principle is extended the stronger becomes the memory. The first illustration is as follows :

A single line will first be taken.

“ Full many a *gem* of purest ray serene.”

Glance at this line once, then put it behind you and call to mind the word “gem,” and repeat *aloud* any other idea of the line that occurs to you. Again glance at the line and, after putting it aside, repeat as many of the ideas as possible. To most persons the line is very familiar, but the oral exercise will be beneficial; the use of the voice in stating the associated ideas helping on the habit of expression.

We will now take a line with which the pupil is not familiar.

“ Far in the west a *thunder-cloud* cast an appalling gloom o'er all the land.”

The leading idea of every group, or word picture, must be fixed in the mind, and when this is done, the associations must be sought after. Place the book out of sight for a moment and ask the following questions, answering them as you go along.

Where is the *thunder-cloud*? What part of the west is it in? What effect does it produce? Another example may then be taken.

“Once upon a *midnight* dreary, while I *pondered* weak and weary,

Over many a quaint and curious volume of *forgotten* lore.”

It is always better to find the emphatic word, or the life of the thought, before attempting to call up associations. This will call for a little practice in grouping. The first group is as follows: “once upon a *midnight* dreary,” and the “thought word” is “*midnight*,” the second group is “while I *pondered* weak and weary,” the emphatic, or thought word, being “*pondered*.” The rest of the quotation forms the next group, the word “*forgotten*” being the emphatic word.

Look at the three lines carefully, fix in your mind the number of groups as three, remember that in each group there must be but *one* leading idea, and then seek to remember these. Place the book aside and recall the three words:

“Midnight;” “pondered;” “forgotten.”

This should be attempted without having committed the lines to memory. What does the word “midnight” call up in your mind? Not at first, perhaps, the exact words of the group, but if a single other idea is presented to you in addition to the word “midnight” you have gained that much. Ask the same question (and answer it aloud), as to the leading idea of the second group, “pondered.” This will be more difficult. The third group is still more difficult. What does the word “forgotten” suggest? If you are afflicted with mind-wandering—the most common of all diseases—there will be nothing suggested to you by this word.

10. THE HIGHER REALMS OF THOUGHT.

There are times when the operations of the brain are not of an ordinary nature; there is a certain function of the brain in every individual which steps out of the common places of this life and enters a realm of rare power. This is called inspiration. We have all felt its influence. For the time being we are not ourselves. We are impressed with the possibilities of achieving in life a greatness that will take rank with the foremost men and women of the past ages.

The true poet is not the poet who makes himself such, nor is

he born so. He is the man who has encouraged and developed this race function of the brain. A poet is necessarily an inspired person ; but it is a mistake to assume that he is a born poet. The private lives, especially in early youth, of nearly all the greatest poets that the world has produced, prove that the inspirational function of the brain has been encouraged and developed by a method which is as simple as it is effective. Those who doubt its efficacy may prove it by adopting the suggestions of this chapter.

Authors have moments of inspiration, which, if encouraged, develop strength of authorship rapidly. So the orator whose greatness consists often of his felicitous remarks and epigrammatic ways of stating important truths will increase this function of the brain with rapidity, if he encourages it in the proper direction.

From a close study of the lives and habits of men and women who are called geniuses, we are compelled to come to the conclusion that inheritance has less to do with it than the faculty of encouraging the inspirational function of the brain. Great men are not the children of great men, as a rule. Geniuses are not the children of geniuses, as a rule, although sometimes such is the case. A little event, a small opening, a trifling circumstance may bring into operation the inspirational function of the brain. This we will call genius. A string must be tied to it, to serve as a means of securing it for future use. A person to whom a single inspirational moment ever comes can enlarge upon the inspiration, and give it rapid growth for the future by the method which we are to suggest.

It is a well-known fact that like produces like in the brain. This organ may be said to have three distinct functions :

1. Its waking function, as it is ordinarily found when we are not asleep.
2. Its sleeping function, which includes both sound sleep and the dream state.
3. The inspirational function which makes genius possible.

The more we think of the events which are closely allied to the waking function of the brain, the less apt we are to pass into the other functions, and especially the sleeping condition. If we can grasp and secure any operation of the brain which accompanies the sleeping function, we can invite sleep. For this reason we can cause the brain to sleep by reviewing the incidents of the dream. The ability to produce sleep by this means has been so thoroughly tested and

proven by the testimony of innumerable people, that it is now accepted by scientists as a settled fact. But even to do this it is necessary for the person, immediately upon awaking from the dream, to write down the incidents of that dream, filling in all the details that the mind can recall. If we wait, even a few minutes after awaking, we will find that the incidents become blurred, the brain is closing on its sleeping condition and commencing a separate life. But the surprising fact is this:

If immediately upon awaking, we write down the incidents of the dream and commit them to memory, whenever the memory recalls them, the mind seeks to go back to that condition which created them. So, if at night when we find it difficult to obtain sleep we think these incidents over again, and fix the mind upon them, it will soon travel into its sleeping function.

Let us take a lesson from this great fact, and in this way:

Whenever a thought of unusual value occurs to the mind, immediately write it down, and preserve it. Do not wait a minute no matter where you are. When a poetic expression occurs you treat it in the same way. Any future reference to it, even after years, will tend to throw the mind back into that condition which created that thought; and being in this condition it receives a stimulant to create more thoughts of the same character. Poets understand this, and so do the greatest orators. There is probably not a poet who has ever lived, who has not got up from his bed at night to note down thoughts that have occurred to him. Many stories are told of the world's greatest orators, showing their earnest solicitude in this same direction. There are two reasons why the thought should be written down, at once:

First, if we wait, it vanishes from us like the details of a dream.

Second, if we write it down, and afterward look at it, the mind is thrown back again into its inspirational function.

Genius and inspiration do not apply merely to poets or professional people, but to every class of humanity. Many a poor boy and many a man and woman, now in obscurity, might better his condition in life or develop a greatness which seems now ludicrously impossible, if he were to follow the exercise laid down in the preceding chapters of this book, coupled with the suggestions of the present chapter.

END OF SIXTEENTH DEPARTMENT.

SUMMARY OF DISEASES.

BACTERIA.

In the human family there are many races and tribes ; in the animal realm, there are many species ; in the vegetable world there are myriad varieties of growth ; so in the smallest as well as the largest type of life there is variation. The ordinary microscope reveals a large kingdom of multiplying species hidden from the eye ; but the largest of these keenly discerning instruments, under the strain of its utmost effort just barely brings to light the tiny creatures whose activity is man's most dreaded foe ; and they too differ among themselves.













If you scratch your hand or foot deep enough to bury any of the material on a nail or other thing that has been lying on the ground, so that the earth leaves a certain germ under the skin where oxygen cannot get at it, you will develop a fatal disease known as lockjaw. This arises from a single species, unlike all other disease germs. Your vitality will not save you. The only remedy is to open the wound and let the oxygen get at the germs.

If you handle decayed meat, and scratch your flesh so that any of the decay touch the exposed scratch, you will develop the most certain of all fatal maladies, blood poisoning. A single species causes this malady, and no other germ is capable of giving rise to the same disease. Your vitality will not save you. The only remedy is to prevent the spread of the danger.

If a dog bites you, leaving a certain germ beneath the skin, you will develop hydrophobia, due solely to a single species of bacteria ; and from no other cause can this malady arise. Your vitality will not prevent it. The only remedy is either to draw the poison at once, or to depend upon inoculation.

Another distinct germ lodges in the throat in some exposed part of the membrane, and diphtheria is the result. Nothing else will cause this disease, and no other germ, however closely it represents this, will give rise to the fatal malady.

If a drop of spittle drying on the street and rising in dust, is inhaled, carrying with it a certain shaped germ, consumption follows. The most fruitful source of this disease is from the expectorations of consumptives, generally in the very earliest stages of the trouble, on the sidewalks and very often on the

 <p>FIG. 389. LOCKJAW GERMS.</p>	 <p>FIG. 390. BLOOD POISONING GERMS.</p>
 <p>FIG. 391. HYDROPHOBIA GERMS.</p>	 <p>FIG. 392. DIPHTHERIA GERMS.</p>
 <p>FIG. 393. CONSUMPTION GERMS.</p>	 <p>FIG. 394. TYPHOID GERMS.</p>
 <p>FIG. 395. CHOLERA GERMS.</p>	 <p>FIG. 396. LEPROSY GERMS.</p>
 <p>FIG. 397. BOIL GERMS.</p>	 <p>FIG. 398. PIMPLE GERMS.</p>
 <p>FIG. 399. SMALLPOX GERMS.</p>	 <p>FIG. 400. FERMENTATION GERMS.</p>

floors of dry goods stores; swept up by the ladies' dresses and skirts in the form of dust, and carried home. A physician who has observed the habits of people, asserts that women carry consumptive germs home in their skirts; and the dust becoming free is inhaled and lodges in the lungs. This disease can be prevented and cured. A specific germ gives rise to it.

If the water you drink contains a certain germ that lodges in the bowels, you will have typhoid fever, and only one kind of bacteria can make this possible.

Cholera is caught only by getting a certain germ into the bowels through the stomach; and arises much in the same way as typhoid fever, except that a different germ is the cause.

Leprosy is now known to be due to a rare germ that of late years has reappeared in Europe.

Boils and carbuncles contain a germ similar to that found in splenic fever, known as anthrax.

Pimples originate from a germ that feeds upon the soil in the skin.

Small-pox is due to a distinct germ and can only be caught when the germ reappears.

Fermentation, decay, putrefaction, souring as of milk, malaria, and other forms of change are wrought by specific germs, each assigned to its own work.

Raise the temperature to a certain height and these creations are destroyed; lower it and they are subdued.

Good bacteria are builders of flesh; bad bacteria live upon the good, and upon the blood nutrition intended for the good. It is the same old story. We live upon other forms of creation. Dogs eat sheep and wolves eat dogs; so bacteria eat bacteria. It requires a weak condition of the health to subject us to sickness.

But are not the good bacteria destroyed also? Yes; and replenished by pure food, whose nutrition is distributed throughout the body by physical culture. Change, constant and cleanly, is the height of health.

In the accompanying figures, 389 to 400, diagrams of the recognized types of disease-germs are presented. They are drawn from microscopical views and descriptions, and are interesting as showing the general character of the germs, one class of which will sooner or later carry you to your grave.

SEVENTEENTH DEPARTMENT.

LEGISLATIVE DIVISION.

LOCAL CLUBS, CHARTER, CONSTITUTION AND BY-LAWS.

THE FOLLOWING PARTS ARE INCLUDED IN THIS DIVISION.

- | | |
|----------------------|------------------|
| 1. DEGREE EXERCISES. | 4. PREAMBLE. |
| 2. LOCAL CLUBS. | 5. CONSTITUTION. |
| 3. CHARTER. | 6. BY-LAWS. |

1. DEGREE EXERCISES.

EVERY important degree has its special exercise; the purpose being to afford each member who is well, the means of remaining so without too much attention to the specific regime of the book. Health once secured, may be retained by general care and a very few exercises.

The important degrees are the emolument degrees; and, with the foundation book, are known as follows:

FOUNDATION BOOK: "*General Membership.*"

FIRST DEGREE: "*Inside Membership.*"

FIFTH DEGREE: "*Complete Membership.*"

TENTH DEGREE: "*Cultivation of the Chest.*"

TWENTIETH DEGREE: "*Cultivation of Magnetism.*"

FORTIETH DEGREE: "*Escutcheon—Circle and Sun-Star.*"

FIFTIETH DEGREE: "*Your Temperament Behind Closed Doors.*"

SIXTIETH DEGREE: "*School of Character.*"

EIGHTIETH DEGREE: "*Temple of Magnetism.*"

ONE HUNDRETH DEGREE. "*Our Existences.*"

There are, therefore, nine emolument degrees; and for each of these there is a special degree-exercise, intended to be used merely as a token, and not as a representative of the degree itself, for no single exercise could carry so valuable a burden. The observance of Ralston Day is the token of the Foundation Book; and the Lightning Movement, described on page 57, of Inside Membership, is the token of the first degree. We come now to the next.

Fifth Degree Exercise.

The special exercise used as a token of the fifth degree is called *stretching*. When correctly performed, its results are not only beneficial in the highest degree, but are remarkable in their effect upon the inner health of the body.

Stretching was discovered by Nature. It reaches blood-vessels and flesh-tissues where even massage has no power; and it draws life into the very centers by the peculiar energy it exerts. Of all the movements of which the body is capable, not one known to science or to the art of healing is able to do the lungs so much good as a real hearty stretch! It sends the blood tingling through every vein! It puts every nerve to the task of a pleasurable excitement! It is the vital-awakening of flesh-life in its every fiber!

Of all the variable movements of *stretching*, that which is the ideal of the best is the following:

First Position. Stand. Brace the feet well. Raise the arms to a level with the shoulders, each in a lateral direction. Clinch the fists and hold them so that the palms will be up, although the hands are closed. Commence to inhale, stretch, and raise the fists, all at the same time. See Figure 401.

Second Position. While coming out of the preceding attitude in one smooth change, continue to raise the arms, and also to bring them a few inches forward, while turning the fists over until the palms face to the front. We are now ready for the plunge. See Figure 402.

Third Position. This is a complete circle, in which the fists go forward, down, in toward the body, then come up to the height of the neck, the palms facing the neck. This is the third part of the exercise. See Figure 403.

Fourth Position. Without stopping at any of the previous positions, the arms continue to evolve the final movement of this exercise. The fists turn over until the palms face upward; and the arms are then stretched forth to an oblique forward attitude on a level with the shoulders. All this while the body should be given up to a most vigorous stretch. See Figure 404. All this time all the breath is let out, and a restful respiration should follow.

First variation. There are two variations of this exercise, but the first three positions are the same. The fourth position only is

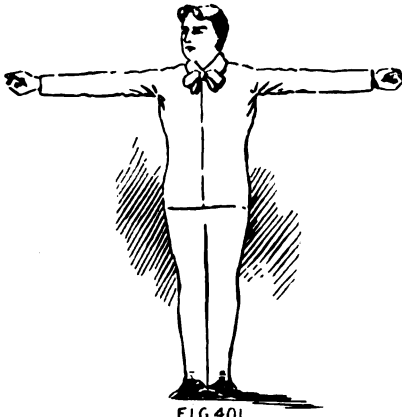


FIG. 401.

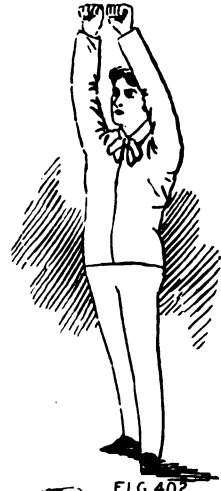


FIG. 402.

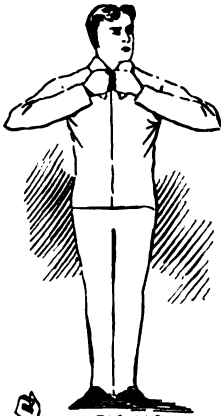


FIG. 403.

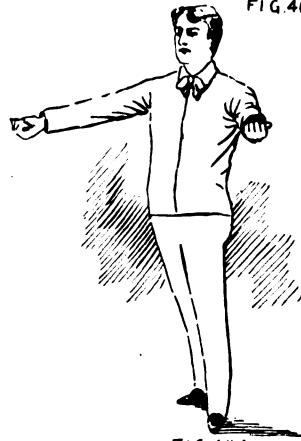


FIG. 404.

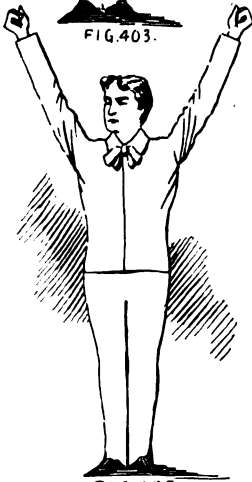


FIG. 405

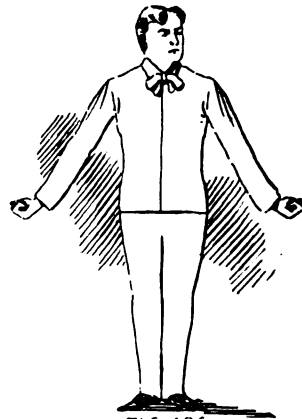


FIG. 406

changed. The arms, instead of coming to a forward position are raised as seen in Figure 405.

Second variation. The last position is again varied by bringing the arms down to the attitude seen in Figure 406.

The exercise, no matter how it ends, must be accompanied by a thorough and vigorous stretching of the lungs especially, and of the body generally. This is simple, and is easily performed, requiring but a few seconds; yet it is highly important.

PRESENT SUMMARY OF DEGREE EXERCISES.

GENERAL MEMBERSHIP: *Ralston Day.*

FIRST DEGREE EXERCISE: *Lightning Movement.*

FIFTH DEGREE EXERCISE: *Stretching.*

This table will increase as you advance in degrees.

2. LOCAL CLUBS.

This organization, of which you are a member, is so arranged that you may join one or all of its parts.

Its regular membership consists only of the books in the course, and a faithful observance of their doctrines of health. If you are such a member you are fully entitled to all the rights and privileges of a Ralstonite; and the organization to which you belong is known as the Ralston Health Club of America.

Added to this may be a special membership in a Local Club; and it is this extra privilege that forms the basis of the charter, constitution and by-laws set forth in the following pages. You may organize and control a Local Club; or you may join one upon invitation, but not otherwise. It is much better to control a Local Club of your own.

The third method of membership is the universal fraternity, extending throughout the world. This is sure to come in the near future.

As your relationship to the club now exists in the first form, and as you may desire to join or control a Local Club, the charter is inserted in this book, and constitutes your authority to act without further notice.

HOW TO PROCEED.

The following rules must be observed:

Rule 1. A Local Club is not to be organized as a plaything, nor for social or other purposes not consistent with the preservation of health, or the elevation of the race.

Rule 2. A Local Club is not to be organized as a business affair, nor for the purpose of furthering any scheme to make money, sell goods, or advertise any person or matter whatever.

Rule 3. Before any person joins or is asked to join any Local Club it must be clearly understood that no fees, dues or assessments of any kind whatsoever are to be charged. Membership in such a club must be free from all demands for money. The price paid to us for books is a sufficient financial strain; but the books are worth much more than the price charged, and in most cases are obtained free as emoluments. This advantage we offer because "Increase of Membership" is our motto, and is the motto of every true Ralstonite. The greatness of the club and the spread of its doctrines of health are as much a part of true patriotism as any other noble motive.

Rule 4. Local Clubs are chartered by Martyn College; and, on and after May 27, 1895, no other Ralston organization will be chartered or officially recognized.

Rule 5. Any five ladies may organize a Ladies' Local Club; and any five gentlemen may organize a Gentlemen's Local Club. It is recommended that Ladies' Clubs meet in the afternoon, but this is not imperative.

Rule 6. Any three families may organize a Family Local Club; to which every fifth degree member may be admitted from the three families. The purpose of this is to prevent a husband, wife, son or daughter from spending the evening away from the family. One of the foundation principles of Ralstonism is the preservation of home life. We hold that it is wrong to desert the home when evening comes; but we also hold that home should be made pleasant, cheerful and lovable. Let all Ralstonites resolve to elevate the character of home life, the bulwark of national greatness and purity.

Rule 7. No person shall join or take part in a Local Club who is not a fifth degree member, owning a copy of this Book of Complete Membership, and holding the large Fifth Degree Certificate with its seal. The latter may be obtained by sending your General Membership Club-number with the statement that you own this Complete Membership Book; and enclosing ten cents in stamps for mailing and recording.

Rule 8. The fact that a husband, wife or other member of the family is a fifth degree member does not give the right to join

a Local Club to one who is not such a member; but such other person may attend by invitation of the Senator, but must take no part in the meeting. It is the duty of every good citizen to become a Complete Ralstonite. There is no better heritage for sons and daughters. There are many families whose every member, husband, wife, boys and girls are Fifth Degree Ralstonites; and very few indeed lose interest in the cause. It is done in this way: the husband, after joining the General Club, desires to become a Complete Member; he does not buy this volume, but obtains five recruits, including his wife and such children as are old enough to appreciate health as a better thing than sickness or death. Thus the family are general members. Sometimes the wife joins before the husband. Now each member of the family is a Ralstonite, and may quickly become a Fifth Degree Ralstonite by obtaining recruits. This has been done continually, and is now being done in every part of America. Hundreds of fathers have purchased five General Membership Books for each member of his family, giving each one the Complete Book free *at once*; after which the five books have all been sold in time by each owner, and thus the money invested has come back. Good Ralstonites love to read a page or two in their books every day, and it is a matter of pride to own individual copies of them.

Rule 9. One person only is to take the initiative in forming a Local Club. Four others must be solicited to unite in becoming Charter Members. All must have the Certificate and Seal referred to in Rule 7. No more than five shall become Charter Members, unless three families join together, in which case all who hold the Certificate and Seal may become Charter Members; but at least five shall be necessary to organize.

Rule 10. The person who takes the initiative in organizing a Local Club may select the four or more others who are to become charter members; after which they may elect new members by unanimous voting only. This will secure the *personnel* of the club. It is the policy of the General Club at Washington to encourage rival Local Clubs. Therefore if members do not care to join one club, or if any club is closed against them by vote, the privilege of joining others or forming a new one will always be open; and every club will receive due and equitable recognition. An active, energetic club composed of noble men and women, having for its

purposes the highest culture of body and mind, could put to shame the effete clubs of men who meet to smoke and drink and play, who abandon their families night after night in the name of pleasure, and who daze their brains and unfit their bodies for the true purposes of life. There is no reason why strong organizations should not be established in every locality. Sooner or later there will be men and women of wealth who will endow Local Clubs with sufficient means to enable them to erect Ralston Buildings, where meetings may be held, and from which may emanate the good influences of health and happiness that shall some day convert the world. The saving of mankind must commence with, or be accompanied by pure bodies and untainted minds; for an irritable disposition cannot easily cultivate goodness. Nearly all the sins of the world are chargeable to a diseased body or mind. Impure blood taints the brain; and causes the heart to err.

Rule II. In order to lay the foundation of a Local Club the following agreement to organize must be carefully copied on heavy writing paper and signed *in ink* by each proposed member.

AGREEMENT TO ORGANIZE A LOCAL CLUB.

We the undersigned Fifth Degree Ralstonites, each holding a Certificate and Seal of such degree, propose to organize a Local Club; and we are impelled to do so for the following reasons:

1. We earnestly believe that the care of the health is a solemn duty owed to self and to others
2. We believe that union imparts strength to purpose; that organization affords the means of encouragement, as well as of discussion and enlightenment.

We, therefore, agree to form a Local Club, and to perpetuate its existence as provided in the constitution. To that end we have signed in ink the Preamble, Constitution and By-laws in the Book of Complete Membership, and affixed our signatures to this agreement.

.....

CHARTER

To all whom it may concern :

This is to make known that the person whose name is properly signed to the subjoined Preamble, Constitution and By-Laws, is empowered to organize a

LOCAL RALSTON HEALTH CLUB,

subject, however, to the eleven rules relating to the method of organizing; and always subject to the Constitution and By-Laws.

This Charter is a complete authority to establish and perfect the said organization.

Issued by order of the

Ralston Health Club of America,

MARTYN COLLEGE

WASHINGTON, D. C.

4.

PREAMBLE.

TO THE

CONSTITUTION OF THE LOCAL RALSTON CLUB.

WHEREAS the acquisition of perfect health is far more important than the acquisition of riches, power and fame; and

WHEREAS the care of health is a solemn duty which each person owes to self and to others; and

WHEREAS we, the signers of this Constitution, firmly believe that the Ralston Health Club furnishes the best means known to humanity, for the attainment of perfect health; therefore be it

Resolved that we, the members of this organization, be known as the

LOCAL RALSTON CLUB.

OF

.....

will in every respect abide by the Constitution and By-Laws, attend all meetings when possible to do so, and aid in spreading the Ralston doctrines throughout the world, in the hope that the blessings of good health may be enjoyed by all mankind.

5

CONSTITUTION.

ARTICLE I.

Basis of Organization.

SECTION 1. All members, whether original or subsequent, must be Fifth Degree Ralstonites.

SECTION 2. When five or more persons, either ladies or gentlemen, in one locality, have attained to the Fifth Degree, a Local Ralston Club may be organized.

SECTION 3. The persons so organizing shall ever after be known as the original members of that club.

SECTION 4. Each member must hold a certificate and seal from the Ralston Health Club Headquarters of Washington, D. C.

SECTION 5. The Agreement to Organize must be signed in ink and delivered to the founder of the Local Club, who shall ever after retain it.

SECTION 6. While a Local Club may consist of more than five members, it is not desirable except in the case of a Family Club.

SECTION 7. Any five ladies who are Fifth Degree Ralstonites may organize a Ladies' Local Club; any five gentlemen who are Fifth Degree Ralstonites may organize a Gentlemen's Local Club; and any three families, among whom there are at least five Fifth Degree Ralstonites, may organize a Family Local Club.

SECTION 8. The name of the club must be fixed and ever after known with exactness. While it may be proper to shorten it for common reference, the official title must be as follows:

"The Gentlemen's Local Ralston Club of Boston, Mass., Irving Russell, Founder;" or

"The Ladies' Local Ralston Club of Atlanta, Ga., Virginia Lee, Founder;" or

"The Family Local Ralston Club of San Francisco, Cal., Sharon Golden, Founder."

Thus it will be seen that every Local Club must be a *Ladies'*, *Gentlemen's* or *Family* Club; must use the word *Ralston*; must include the city or town; and must always be known by the name of the *Founder*, even after his removal, abandonment or death.

SECTION 9. No Local Club shall ever cease to exist; nor shall its name ever be changed for all time. It shall be the duty of the Founder to send to Martyn College, Washington, a copy of the Agreement to Organize, which copy must be signed at the first meeting of the Local Club by every charter member. After this act the Local Club shall continue to exist, even if all the members abandon it. Sooner or later steps will be taken to revive the defunct organization.

SECTION 10. Any member may withdraw from a Local Club at any time by consent of three others; but his place must be filled by a successor before any legal or authorized meeting can be held; and all acts and proceedings shall be void in any Local Club until the vacancy is filled by a successor.

SECTION 11. Not less than five persons shall be necessary to organize a Local Club, but more may be admitted by unanimous vote of a quorum; provided, however, that every member understands clearly that, when a person once joins such a club except to fill a vacancy, the additional membership must be kept alive by succession. Thus if there are five members there must always be not less than five; but if two are added, there must always be not less than seven; if six are added there must always be not less than eleven.

SECTION 12. Joining a Local Club is a serious matter; for each membership is a perpetuity; death cannot end it, as a successor must be procured to keep the membership alive forever. Therefore at the first meeting it must be determined whether it is the wish of the club or not to increase the number of memberships beyond five; and it must be explained that the larger the number the more difficult will it be to perpetuate the memberships.

SECTION 13. A membership is a holding in a Local Club; that is, the right to belong to the club; and this right can never be forfeited or destroyed except by the provisions of this constitution. A membership may be vacant or filled. It is vacated by death, removal or release; and during any vacancy the Local Club has no right to hold a meeting or transact business except to admit a successor to fill the membership.

SECTION 14. Every membership must be filled by some person whose place of residence and whose affairs permit attendance regularly.

ARTICLE II.

Officers and Their Duties.

SECTION 1. The officers of a Local Club shall consist of

THE FOUNDER,
 THE PRESIDENT,
 THE SENATOR,
 THE REPRESENTATIVE,
 THE EXECUTIVE,
 THE GOVERNOR.

SECTION 2. THE FOUNDER shall give his or her name to the Local Club, which name shall be perpetual; shall also appoint his or her successor in advance of death, resignation or removal; shall see that all members know of the time and place of each

meeting; and shall take special pains to make the club and its meetings successful, interesting and profitable. The office is for life; or until a successor takes the membership.

SECTION 3. THE PRESIDENT shall preside at all meetings; call special meetings; preserve the Constitution; keep order; and see that the importance and dignity of his club is at all times maintained, both during meetings, and before the public at large. The office is for one year.

SECTION 4. THE SENATOR shall hold his office for life, and should be selected for the position and influence which he has in the community in which he lives. Before a person is eligible to this office he must possess the following qualifications: 1. Maturity of age; 2. Good judgment; 3. Conservative mind; 4. Public or social influence. He must be a person whom the public at large holds in special respect in his locality. His duties are as follows:

1. To preside at any meeting in the absence of the President.
2. To pass an opinion upon any new matters that may arise in the deliberations of the club.
3. To prevent impulsive members from expressing or promulgating any radical or unreasonable views; and to keep out of the meetings of the club all schemes to advertise individuals, firms, or matters of any kind.

No Senator shall be appointed or elected until the fitness for the office shall be determined by the requirements of this section. If no such person can be found, the office shall be vacant. Two or more Senators may be in the same Local Club.

SECTION 5. THE EXECUTIVE shall prepare one month in advance, or as soon as may be, a Programme of Exercises for the next meeting; shall see that all members speak at the Experience Meeting; shall organize the "Practice Session" and conduct the same, or be responsible for its being conducted by some other member; shall provide, or be responsible for the providing of a series of exercises for the "Exercise Session;" shall act for the club in all business transactions; shall report at every meeting all his doings; and shall arrange such public meetings as may be declared feasible by the unanimous wish of the club. The office is for one year.

SECTION 6. THE REPRESENTATIVE holds a most important position, as upon him devolves the future greatness of the club. He must be kept informed as to what persons in his community

are not General Members of the Ralston Health Club; must report the same at the regular meetings of his Local Club; must discuss in meeting the best means of reaching *all* such persons; must assign to all members of the Local Club an equal share of the duties of reaching such persons, by word of mouth, or by personal influence; and he shall see that constant efforts are being made to Ralstonize the entire community. The office is for one year.

SECTION 7. Ladies are entitled to hold the same offices as the gentlemen. Any member may be elected a Senator for life. The same person shall not hold two offices, except one be that of Senator.

SECTION 8. THE GOVERNOR is the chief Ralstonite in a Ralston Community; the latter consisting of a township or school district when out of town, and of a single ward when in a town or city. In large cities, a street, square, or prescribed portion of a ward may be declared a Ralston Community.

SECTION 9. THE GOVERNOR is elected by five or more Local Clubs in the same community. Each club casts one vote, and all its members or a chosen delegate may throw the vote. In case of two or more persons receiving the same number of votes, the candidate having the highest Ralston Degree shall be considered elected. The office is for life or removal from the Community.

SECTION 10. THE GOVERNOR shall have the power to settle all disputes, call General Meetings, and regulate the proceedings in his Community. It shall be his special duty to keep the Ralston plan before the public, either in the press or by other proper methods.

SECTION 11. A GENERAL MEETING is a public gathering called for the purpose of advocating Ralstonism with a view to its universal adoption; or else for the purpose of giving an entertainment to raise funds for the poor in the Ralston Community, or to right some wrong that threatens the public health; or to bear the expense of clearing away some obnoxious matter; or to purchase a Community Still so as to guarantee pure water at little or no cost; or to do good in some other way. All such charity funds are to be controlled by the Local Clubs, and used in the locality where they are collected. We believe that charity begins at home. Good entertainments are not only matters of pleasure, but of education; and reflect the taste and judgment of the public as well as of those who manage them.

ARTICLE III.

Election and Appointment of Officers.

SECTION 1. THE FOUNDER is necessarily self-appointed and continues in office as long as he is a member of the Local Club; his Membership shall exist always; and, after his death, it shall be known as the Founder's Membership and be filled by his own previous nomination or by vote of the Local Club.

SECTION 2. THE PRESIDENT, for the first year of his office, is appointed by the Founder. At the expiration of his term he may be re-elected or his office filled by a majority vote at a quorum meeting.

SECTION 3. THE FIRST SENATOR is appointed by the Founder. All others are to be elected. The office is for life.

SECTION 4. THE REPRESENTATIVE is to be elected at the first regular meeting. His office is for one year.

SECTION 5. THE EXECUTIVE is to be elected at the first meeting of the Club. His office is for one year.

SECTION 6. The word *his* is generic; and includes either sex.

SECTION 7. A quorum is three; and a majority of members present shall decide an election or any other question.

SECTION 8. A vacancy in office must be filled at the earliest opportunity; but no business or other matters can be performed or attended to if a Membership is vacant, until the latter is first filled.

SECTION 9. In case of a tie vote the member holding the highest Ralston Degree shall be elected.

SECTION 10. THE GOVERNOR is to be elected after the manner prescribed in Section 9 of Article 2.

SECTION 11. For the purposes of an election to fill a vacancy, a special meeting may be called at any time upon the written agreement of four members and notice to the others.

ARTICLE IV.

Meetings of the Club.

SECTION 1. Every Local Club shall have, at least, twelve meetings in each year.

SECTION 2. Regular Meetings are those that are fixed for the full year in advance; or that are unanimously agreed to at preceding meetings or otherwise.

SECTION 3. A Special Meeting may be called by unanimous consent in writing of the officers of the club.

SECTION 4. The plea of holding the meeting may vary with each meeting, or be the same for any series of meetings; but no fees shall be taxed for such place. It is expected that the homes of the members will be offered freely.

ARTICLE V.

Nature of the Meetings.

SECTION 1. It is recommended that the home of some member shall be the place selected weeks in advance for the place of the Regular Meeting. If the means will allow it is suggested that flowers be profusely used in decorating the room; and also be worn by each member.

SECTION 2. Only fifth degree members are allowed to be present. It is a simple matter to reach the fifth degree, or even the one hundredth; and some members have gone far beyond the limit.

SECTION 3. No meeting shall be considered legal or be counted as one of the twelve in the year, if the members come carelessly together with preparation or care of preparation. A drifting person who has "not had a moment of time" is not desirable for any purpose or any place in life. Such persons are simply "drifters," and are always explaining to somebody that their time is "so much occupied," etc. There is time for everything, and the *will* is only needed. Ralstonism is destined to do more practical good than any other earthly influence.

SECTION 4. Every Regular Meeting of the Ralston Local Club shall be divided into four parts as follows:

Part One: For the Transaction of Business.

Part Two: For Experience and Discussion.

Part Three: For Encouragement.

Part Four: For Practice.

SECTION 5. Immediately upon the opening of the meeting all business matters should be disposed of, and the proceedings should be short and decisive. Not more than ten minutes can be devoted to business in any Regular Meeting unless to fill a vacant Membership or vacancy in office.

SECTION 6. The Roll should be called by the President, and

the Founder must keep a record of all members, officers and absentees.

SECTION 7. The club shall then be declared by the President to be open to Experience and Discussion. The President first, and each member in turn, shall respond to the following questions: *a.* Have you observed any part of the Ralston doctrines of health during the past month? If so, what? *b.* Has your health during the past month been better or worse than during the month previous? Explain the probable cause of the change. *c.* Have you read any part of your Ralston Books during the past month; if so, what? *d.* Has any new light come to you from such reading? If so, explain it, and state the volume and page of the book where the information can be found.

SECTION 8. Following the foregoing questions intended to bring out the Experience of each member, shall come a discussion of new ideas received from the reading of the Ralston Books, in which all members shall take part by invitation from the President.

SECTION 9. After this the club shall enter upon the Encouragement Session. The President shall thereupon ask each member to repeat one of the practical quotations given at the beginning of the chapters in the General Membership Book; and remarks may be made in keeping with the sentiment. Next, the member shall repeat some of the quotations which follow the practical quotation; and appropriate lessons may be drawn from the same.

SECTION 10. By appointment in advance, and as the chief part of the Encouragement Session, brief debates or remarks should be made upon the following topics; any five being selected for one meeting. The purpose is to encourage perseverance in the practice and adoption of the doctrines of Ralstonism, and the topics are accordingly selected for that end.

TOPICS.

1, Nature. 2, Oxygen. 3, Temperation. 4, Strength. 5, Light. 6, Activity. 7, Regime. 8, Glame. 9, Food. 10, Cheerfulness. 11, Activity. 12, Distilled water. 13, Filtered water. 14, Danger of well water. 15, What is the source of well water? 16, What is the origin of typhoid fever? 17, What is hard water? 18, What is its chief danger? 19, Does distilled water absorb poisons in the air? 20, What lesson does this teach? 21, What are the preferred

grains? 22, What food values has meat? 23, What part of meat is dangerous? 24, What beneficial? 25, What is a vegetable diet? 26, What are its dangers? 27, How may those dangers be averted? 28, What is the result of a vegetable diet, if the law of food-values is not observed? 29, What is accomplished by a true vegetable diet? 30, How should young children be fed? 31, How should boys and girls be fed? 32, What should old people eat? 33, What should be the principal meal of the day? 34, Sleep. 35, Hour of arising. 36, Hour of retiring. 37, Day sleep. 38, Hour for morning meal. 39, Hour for noon meal. 40, Hour for evening meal. 41, Principal dish of morning meal. 42, Principal dish of noon meal. 43, Principal dish of evening meal. 44, Dessert. 45, Warm weather foods. 46, Cold weather foods. 47, When should exercise be taken? 48, Dangers of Gymnasium practice. 49, Dangers of exercise with apparatus. 50, Vitalized air. 51, Air in the sleeping room. 52, Ventilation of the house. 53, Ralston Day at home. 54, Ralston Day in the schools. 55, Ralston Evening at home. 56, How shall the home be decorated on Ralston Day? 57, What shall be done to make Ralston Day universal? 58, Value of united public action on matters of health. 59, Value of Ralston Day to a general community. 60, Value of Ralstonism to one when travelling. 61, A Ralston Button. 62, How can a small and inexpensive Ralston Button be obtained and how worn by ladies and gentlemen to designate them as Ralstonites? 63, Ralston stores. 64, What is a Ralston store? 65, Who decides that question? 66, Ralston Physicians. 67, What is a Ralston Physician? 68, Who decides that question? 69, Patent medicines. 70, When is a Ralstonite to take medicine? 71, When call for the services of a physician? 72, What is sickness? 73, What is health? 74, What is the cause of sickness? 75, What diseases are incurable? 76, Need a Ralstonite ever be sick? 77, If a Ralstonite is sick what is the cause? 78, What is meant by distribution of nutrition? 79, What is the most important doctrine of the General Membership Book? 80, What of the Inside Book? 81, What of the Complete Book? 82, Explain the First Degree Exercise. 83, The Fifth Degree Exercise. 84, The Tenth Degree Exercise. 85, The Twentieth Degree Exercise. 86, The Fortieth Degree Exercise. 87, The Fiftieth Degree Exercise. 88, The Sixtieth Degree Exercise. 89, The Eightieth Degree Exercise. 90, The One-Hundredth Degree Exercise. 91, Woman as she

is. 92, Woman as she was intended by Nature. 93, Man as he is. 94, Man's hope of moral advance. 95, What interest has Ralstonism in the suppression of wrongs? 96, How may Ralstonism be increased? 97, An Ideal community. 98, An Ideal Home. 99, Cultivation of Cheerfulness. 100, A New Race. In addition to these topics the Local Club may discuss such others as may to them seem appropriate.

SECTION 11. The final division of the evening shall include the Practice Session, and this shall be carefully prepared in advance. If possible, there should be music to accompany the movements. The first exercise shall be Figure 1, described on page 9 of the Book of Complete Membership. This should be practiced until it is mastered. At the next meeting Figure 7 should be taken up, and Figure 1 reviewed, and so on. It shall not be allowable to take up more than one new exercise in the same meeting; as the mastery of them is impossible if they are passed over lightly.

SECTION 12. If agreeable, it is well to end each meeting with a lunch of pure food, very simply prepared; and cold distilled water should be used as a drink.

6.

BY-LAWS.

1. By unanimous consent any visiting Fifth Degree Ralstonite may attend a Local Club.

2. All organizations of Ralstonites are hereby abolished; and no Legislatures, or Local Clubs, shall have legal existence or official recognition, unless they are held under the requirements of this Constitution.

3. Any Local Club, organized under the Constitution contained in this Book of Complete Membership, seventh edition, shall be perpetual; and no after rule, if made, shall affect it.

4. General Ralston Meetings are recommended, and may be attended not only by all General Members but by the public as well. They shall, however, be called only by the Fifth Degree Ralstonites, through their Governor, as stated in Sections 10 and 11, of Article II., of this Constitution.

5. Nothing herein shall prevent a Ralston Party on the evening of Ralston Day, or at any other time.

6. No fees for any purpose shall be asked of any Ralstonite; nor shall contributions be asked.

7. Any person owning a Membership in a Local Club may endow it; but the proceeds of the fund shall not be spent outside the community or locality of the club.

8. Any Local Club may become incorporated as a charitable or educational institution, under the laws of the State. The expense need be only the cost of recording, and shall be borne by the Founder, whose name the Local Club assumes.

9. Any member of a Local Club who wishes to withdraw honorably should first secure a successor to fill the Membership, and should see that a capable and steadfast person is obtained.

10. The membership in the Ralston Health Club, associated with the three books, is in no way the same as a Membership in a Local Club; the latter being a legal right to a holding in the meetings and deliberations of such Local Club.

SIGNING OF THE CONSTITUTION.

I, the undersigned, a Ralstonite of the Fifth Degree and rightly owning this volume, hereby sign the foregoing Constitution in ink in this my copy of Complete Membership; and I agree to remain loyal to said Constitution.

A TALK WITH FIFTH DEGREE RALSTONITES.

It is requested that all Fifth Degree Ralstonites be pleased to consider this talk a regular meeting, to be renewed as often as you may desire, in which all members, whose names are properly enrolled on the records as entitled to ownership of the present volume, are in attendance; and the author, by force of circumstances, is compelled to do all the talking.

It is not so much to discuss the interests of the club as to give the author an opportunity of coming into your private lives and thoughts, that this meeting is called. It must be true that the interests of the club, its growth and ever widening influence, are safe in your hands as far as one member can protect and advance them; for, having gone thus far in the work, you could not now go back to an advocacy of medicines as against Nature. So, believing this question settled, and wishing to speak of more personal matters, the author asks you to consider the following suggestions as directed in chief to you.

Life, despite the mystery that enshrouds it and the environments that hamper it, may be made to mean much to you. It is not in its religious phase that we present it, for that matter is too solemn to be dragged into a secular work of this kind; and religion should receive your attention under other teachers. With that question, Ralstonism has no more to do than has sunshine or pure air. Nor do we wish to call you to this meeting to advise you, or to moralize. Yet our suggestion is hard to make clear, without tingeing it with the color of advice; but as such it is not intended. You do not care to be advised, for that is a species of moralizing, under which self-willed people become restless. It is then, as a great, broad fact that we say, life may be made to mean much to you.

You do not understand life and its purposes. We certainly take it for granted that you believe you do; and in this belief you may be honest and steadfast; but you do not know some things about yourself; nor can any human being fully understand what life is and why it is lived. The noblest religious teachers of all ages have found the problem a growing one as life has matured.

The world is emerging from its long period of conflict. If you will watch the life of any plant, the aggression of weeds will be seen to cast a doubt over its prospect of thriving; and an unceasing assault of one kind of foe or another will follow it, until it is overcome. So all things come, and so they go. Your body must sooner or later be destroyed by some kind of life. This is the conflict of disease and death. But in other ways and in a larger sense, the human being is in conflict, both as an individual and in aggregate life. What nation ever came into existence, except through conflict? And what ever maintained its national life against foreign foes or internal dissension, without unremitting efforts? Yet of the thousands of governments that have appeared on the earth, but few remain today, and they are all passing through the era of conflict.

The race of which you are an individual has always existed in the throes of conflict. There is no page of secular or sacred writings that does not tell this story over and over again. Be our origin what it may, the race secured its foothold on the globe only through the severest conflicts against wind and weather and all the elements, against disease and war and famine, against passion and intrigue, against accident and design; and we have but to lift the curtain of a century back to see the seething masses of humanity writhing in the throes of almost universal hatred. A generation or two ago life, in most parts of the world, was generally unsafe.

Individual existence is one prolonged conflict. Your infancy and youth were passed in safety, but at what peril only those can tell who guarded you by night and day. There are physical foes within and physical foes without; and against these we would protect you now and always, and we hope your life may be prolonged through many blessed summers yet to come. But disease preys upon weakened vitality, and mind and heart rule matter. It is this phrase of your life that we wish most earnestly to impress upon you at this meeting.

The vitality of life is ruled by the mind's occupation. In epidemics it is seen how easily fear reduces the vitality and gives the body a prey to disease. Instances have been cited time out of mind showing the fatal results of fear and imagination. On the other hand peace and quietude have inspired the longest lives and the nearest approach to perfect health. An English statistician proved by figures that could not be disputed that sovereigns cared

for by the peoples' rulers, and inmates of the poor-house attained the greatest age; chiefly because they were removed from the scenes of conflict and worry of life. On the other hand criminals, bar-tenders, and newspaper men are the easiest prey to disease and the shortest lived; the exceptions being very few. On the one hand, peace; on the other, conflict.

All conflict is evidence of savagery. This includes the three-fold life we lead. Savagery and disease go together. Animals left to themselves are short-lived. Horses and pet animals have attained great age only by intelligent care from their owners. Activity and conflict are not the same. Life without action is aimless, though reasonable rest is the right of old age. But life should not be stormy. The race has emerged but recently from the severe period of physical conflict, and the resort to force in every phase of national as well as individual conduct is lessening. But while such conflict destroys life, it has no effect on the health compared to the over-wrought mind and the turbid soul.

The mental condition is the key to health. By this we do not mean to say that the mind can make matter, nor can tons of faith repair wasted flesh if proper food and exercise are not taken. Our meaning is this—no matter what may be the opportunities for health, if the mind lives in conflict, the body must suffer. So clearly has this fact been proved, that some great physicians have declared that the mind should be treated first; or, in other words, that the belief and confidence of the patient must be captured or else the treatment will fail in whole or in part; while others have said: "This malady is of the mind, and no cure is possible." Daniel Webster, Horace Greeley, and thousands of others have died of disappointment.

The supreme mind is the imperial monarch of a perfect human existence. This redundant expression serves to intensify our meaning. The supreme mind is the mind that is absolutely free from the savagery of conflict. No existence that is human can be perfect; but it may attain a perfection measured by the limits of humanity; and as such we hold out to every Ralstonite the hope of a perfect human existence. The question then comes, what are the elements of the supreme mind? They constitute a fortress whose walls are four: activity, nobility, honesty and peace. Here we arrive at the purpose of this talk. It is not only because a better living of this life will bring you more even health; but

also, because a step taken in your generation toward *the creation of a new race* will make your present existence far more enjoyable, that we solicit you to establish a new ambition—the attainment of a supreme mind.

The first principle is activity. It is not mere physical activity, for that may spend itself in play and work; nor is it mere mental activity, for that may run to gossip and cheap reading. But it is activity tempered by ambition. A true Ralstonite will be ever active in body and mind, and will have a fixed ambition to leave behind an honorable name, made so by having bettered the world. There must not be a lazy bone in your body, nor a lazy fiber in your brain.

The second principle is nobility. Have character. Cultivate a broad and generous disposition. *Never do a mean thing.* No matter what the cost, what the desire, what the wrong, what the yearning for revenge, never do a mean thing. Ralstonism does not aim to teach morals; but a clean mind is health's doctor. We hope to see the day when every Local Club will adopt as its motto "*Hatred is banished from the human heart.*" One such society has been formed and hate has been eradicated from the lives of its members. This passion is the heritage of conflict, of darker ages, of savagery. When you feel or think of dislike, hatred or revenge, it is another period of the world speaking in your veins. To be sure revenge seems sweet, especially when another does you an injury; but the savage tells you so. Ignorance, insanity and crime are the triple mothers of spiteful hate, bred by the seed of conflict. It is hard to escape them; but it is a worthy ambition to seek to do so; and out of the struggle you will rise a nobler being, be the end what it may. To strive and lose is better than to have no zeal at all.

The third principle is honesty. This means the straight line of rectitude. The brain forces are the health forces; let them get tangled and the darker shadings of fear will undermine your nervous system, distract the nutrition of the blood, and lead to erratic conditions in every function of the body. Your mental condition may be told in your muscles and in your blood. Insanity itself is detected in the analysis of the fluid excretions of the kidneys. A great specialist once declared that the cause as well as the cure of kidney diseases lay in the mental operations. While we think the declaration too broad, it has considerable foundation.

The truth is, in one respect at least, that a dishonest mind is a clouded mind; a clouded mind leads to a perturbed nervous condition; and the latter feeds the functions of disease. Nature knows no dishonest act. The so-called strokes of policy, subterfuge, strategy and diplomacy are merely acts of more deliberate falseness that direct a lie. Be above such things. If you once gain the reputation of being strictly honest, it will lead to more friends and greater substantial success in life than any other quality you could adopt. An honest man is never without friends; nor will his friends desert him in disaster.

Peace is the fourth principle. It is the light that leads mankind out of the dark ages. There are four enemies of peace: conflict, cynicism, ridicule and news. When you see a person who is quick to resent a wrong, you see the commonest type of conflict. Some believe it is chivalry; but, if so, it is the chivalry of the slums of the human family; and, between the noblest element and the most degraded there is a steady gradation of change toward the brutal spirit of conflict. So cynicism, which distrusts all motives, is the enemy of peace. Honesty prefers to believe that all others are honest, until the opposite is proved. Cynicism prefers to believe that all people are dishonest until the contrary is shown. Honesty says that all people, however bad, have good qualities somewhere, which may be cultivated. Cynicism says that all people, however good, have bad qualities somewhere. Cynicism is a disease of the brain, born of its own mother, falsehood. An honest man cannot be a cynic; a dishonest man cannot help being one. When you hear a human being express doubt of another, or evince distrust, you may always rest assured that the other is but a mirror whose surface reflects the soul of the cynic. A man's disposition is always what he thinks his neighbor's is. Opinions are reflex conditions.

It is impossible to form judgment of another that is not nine-tenths the true picture of self. You may pin LIAR on the forehead of every cynic; and stamp DISTRUSTED on the back of every person who distrusts the motives of others. Ridicule is the third enemy of peace. Not being known to the brute creation, its absence there and presence in the human family is one proof of the life of the soul and the existence of the devil. Ridicule is more man's work than woman's. It has led to more life-long personal enmities than any other known cause. It has sent to

the grave hundreds of thousands of victims through murder. It produces a smile at the expense of a tear; a laugh at the cost of a friendship. It seeks applause for its gratification, and its victim sooner or later pays the debt of revenge. Ridicule never did any good. The monkey in man grimaces at its shafts and accepts conclusions without thinking.

Many claim that the arrows of ridicule have held up ill-advised methods to scorn, and so have gained great moral victories; in other words, that the reason may be dethroned by the ape, and matters of great moment may be decided by grimacery. The last enemy of peace is *news*. As distinguished from this sin is history. Any matters, whether spoken or written, placarded or published, that convey information upon facts that may educate or instruct the people, are properly within the term *history*. There may be daily history, or weekly, monthly, or volume history. The word *news*, at the present day, is as offensive as the word *crime*. It is the product of conflict, and its product is conflict. Amidst a civilization whose culture is of the mind and body, the savagery of the dark ages is kept rankling in the hearts of men and women for the sole purpose of selling papers. The publishers create or urge on the crimes they print, and stimulate the morbid appetites they feed. We are in the dark ages of human barbarism as to the heart, and in the nineteenth century in dress, customs, and conveniences. Gossip is the most damnable sin of humanity. The gossipier wears the face of the devil and the leer of hell; and, while the slyly concealed insinuations fall as if unwillingly from the lips, the black-red blood lights the countenance of a demon. Gossip is a disease, a species of moral insanity. The love of it increases like drunkenness, and is as difficult to cure. Newspapers, when they publish news that neither educates nor instructs, are but gossips; and, in their finest dress, are no more than emissaries of Satan. Their collection of lies, filth, slush, sensations, crimes, scandal and libel, could not be outdone by the prince of evil himself; and, to add to the wantonness of the offence, nine-tenths of the news are created out of nothing by the mercenary imagination of reporters, editors and correspondents. The person who admits a sensational newspaper to his house sits down with the devil. Let us, as Ralstonites, reform this savagery. You will find decent editors coming to your assistance, for they are heart and soul in favor of crushing out the piracy of journalism.

SUMMARY.

Believing that those of our readers who place themselves under the influences of the Ralston Books will eventually become members of a new race of men and women, we leave the subject at this place. The summary of the whole matter is health of body and health of mind. No matter what your physical health may be, we are sure that the road to perfect and permanent restoration lies through the Ralston Books, and no where else. For health of mind you must look to the closing pages of this volume and its sixteenth and seventeenth departments.

For encouragement it is advisable to become a member of a Local Club, or else to meet with us by correspondence. On Ralston Day write to us your previous month's experience.

THE REMAINING DEGREES.

If you are properly recorded as a Fifth Degree Ralstonite by reason of your ownership of this book, there are ninety-five degrees remaining in the great series. By advancing one degree every month, which is easy, you will reach the One-Hundredth Degree in eight years; one degree a week will give this great result in less than two years. Yet a lifetime may be devoted to the task.

There is no obligation on the part of any Ralstonite to advance degrees. Your only objects in doing so are, first, to obtain the training in deeper Ralstonism, and, second, to aid in spreading the doctrines of health for the good of others.

"CULTIVATION OF THE CHEST."

The matter contained in these advanced books can be found in no other way. Take, for instance the Tenth Degree Book, "*Cultivation of the Chest.*" Its contents and the treatment and training within the covers of that grand volume are worth at least two hundred dollars as means of culture alone; and thousands of dollars in the cure of such troubles as weak lungs, bronchitis, weak throat, flat chest, feeble action of the heart, round shoulders, curvature of the spine, chronic organic disease, and hollow chest. More than this the exercises will perfect the form, give correct carriage, establish good presence, and *add several inches to the girth of the chest in three months.* It is the only effective course of training in the world that will develop a large and healthy pair of

lungs. The book has many divisions, and some of these teach grace, ease, self-control, and the refined culture of the body; thus preparing the person for a high social position in life. The book is one of the most magnificent, in its teachings, ever published!

The price is six dollars. It is given free to every Tenth Degree Ralstonite. In order to establish your right to be recognized as a Fifth Degree Ralstonite, it is recommended that the accompanying Fifth Degree Application be forwarded to Washington, and an exchange be made for the Certificate and Seal of this degree.

It sometimes happens that a General Member sends for the Book of Complete Membership and fails to send his general club-number, thus losing credit as a Fifth Degree Member. To solve the difficulty that must arise, there is no other way than to cut out and forward the Application of the adjoining page. *The mere ownership of this book, however, will not entitle you to the Fifth Degree unless you are also a General Member and have a seventh edition club-number.*

Owing to lack of space in this volume the great books of the advanced degrees are described in the Tenth Degree Emoluments: "*Cultivation of the Chest.*"

FREE EDUCATION
TO
100TH DEGREE RALSTONITES

THE
Oratory Division of Martyn College

OF WASHINGTON, D. C.

Is Chartered under the Laws of the United States,
and furnishes a Complete Course of Training in Public Speaking,
and in all Entertainment Work.

The school year begins the last Wednesday in every October, and continues until the first Wednesday in the following May. There are two courses:

The Practical Course

includes Voice Training, Natural Rendition, Plain Speaking, and Expressive Action. The regular cost is \$100.00

Desiring to train good speakers and entertainers, Martyn College offers this course free to all Ralstonites who are one-hundredth degree members in good faith; the only cash charge being twenty-five dollars as entrance fee to secure admission.

The Professional Course

includes Artistic Expression, Impersonations, and Advanced Oratory. The regular cost is \$200.00

Catalogue sent on receipt of stamps for mailing.

All Tenth Degree Ralstonites may save forty dollars in the Physical Culture Course, which occurs in the months of February, March and April. This saving is a special favor to Ralstonites, and is fully described on page 47 of this Book of Complete Membership.

WE RECOMMEND

To every Ralstonite to take this Physical Culture Course; and, in return, we will place your name before the great Ralston public as an authorized teacher of Physical Culture. If you propose to attend the Ralston three-months' term it is necessary to make arrangements in advance, so as to be sure of being admitted. See page 47 of this volume.

Any Ralstonites who graduate from Martyn College in Oratory, Expression, Entertainment Work, or Physical Culture, will be given an introduction to the general Ralston public, and will receive the support of the club in their professional career, either as lecturers, entertainers, teachers, or in their special professions.



