

BOOK OF

STAR RALSTONISM

TWELFTH NOMINAL EDITION
77TH ACTUAL EDITION

BOOK OF

GENERAL MEMBERSHIP

OF THE

RALSTON HEALTH CLUB

THIS BOOK

Contains the Great Doctrines of the
RALSTON SYSTEM OF HEALTH

Conned from the realms of Nature and the pages of science

"For love, nor honor, wealth nor power,
Can give the heart a cheerful hour
When health is lost. Be timely wise,
With health all taste of pleasure flies."



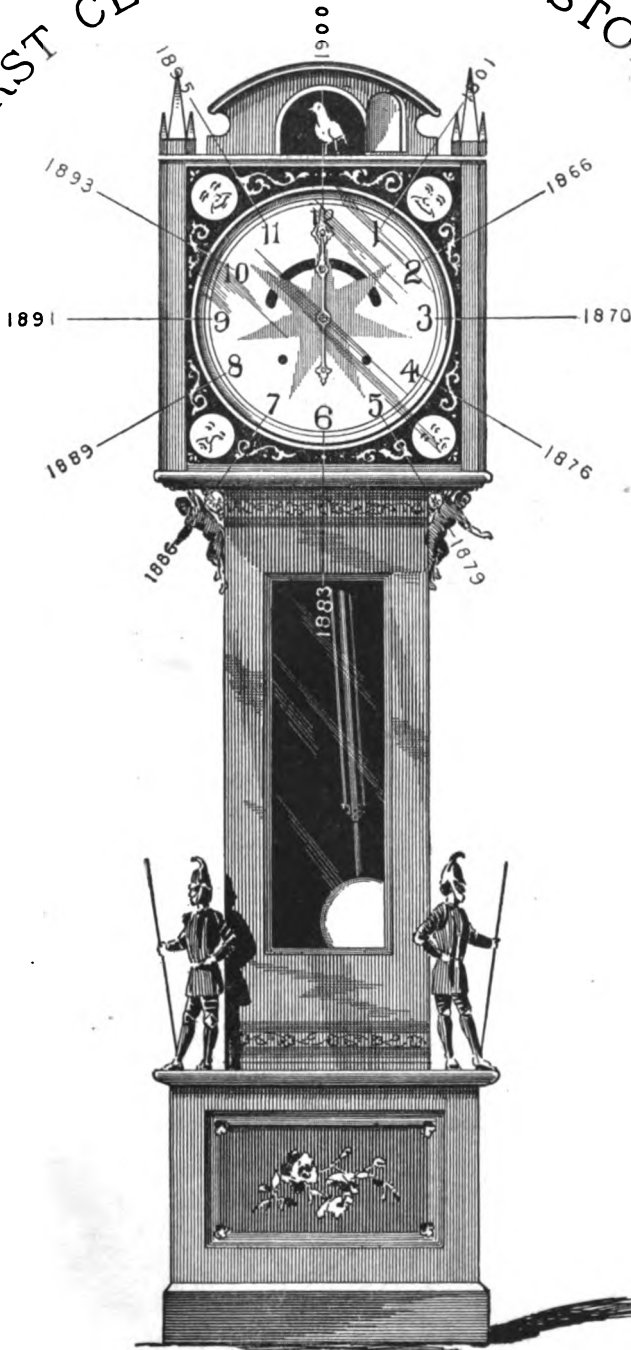
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FIRST CENTURY OF RALSTONISM



"THE CLOCK IS STRIKING TWELVE"
—Shaftesbury



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OF THIS
BOOK OF GENERAL MEMBERSHIP
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When the remittance is sent direct to Ralston Health Club,
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RALSTON HEALTH CLUB
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OBJECTS OF THE RALSTON HEALTH CLUB

1. We would teach the importance of taking care of the health while it yet remains.

2. We would restore to health all who are sick.

3. We would not discard physicians, but would seek aid from the natural laws of life, and thus help the honest doctor in his efforts to cure disease.

4. We would teach the plain causes of ill health in such a way that men, women and children will *know* and *avoid* the consequences of every injudicious act.

5. We would come into the lives of all who are diseased, and show them the way to health, wherever it is within the range of human possibility to grant this blessing.

6. We would acquaint them with the inevitable laws of life, the tendencies of disease and the possibilities of cure.

7. We would warn them against using patent medicines, or taking into the system any drugs, except when prescribed by a local physician of well-established reputation.

8. We would teach them the great fact that Nature tends to heal all disease as soon as the irritating CAUSE is removed.

9. We would aid them to form an alliance with Nature, which furnishes the impulses of life, and is therefore the source of health and recovery.

10. We would teach them the greatest of laws, that the faculties are best preserved by their continuous use; and, with perfected health and strengthened faculties, they should reach the highest plane of earthly achievement.

11. We would spread the doctrines of good health, cleanly lives, purity of heart, and progressive existence; encourage Ralstonites to build homes on these principles, and thus protect the public from the misfortunes of disease and decadence.

“ THIS IS AN AGE OF RALSTONISM ”

RALSTONISM is the grandest movement that man is capable of establishing.—*Guernsey.*

ANATOMY, that sacred genesis which shows us the masterpiece of the Creator, and which teaches us how little and how great man is, ought to form the constant study of mankind. But we ought not to consider the organs of the body as the lifeless forms of a mechanical mass, but as the living, active instruments of the soul.—*Ling.*

LIFE is the happiest gift of God; and the human body is the best of Nature's handiwork. It is perfect in design and wonderful in construction. Carelessness, aided by ignorance, is responsible for all its diseases and all its defects. A regulated system of health would astound mankind with results both marvelous and enjoyable.—*Hale.*

STAR of hope and circle of perfection! Twin symbol of ideal Nature's grand estate! If ever the purposes of God are realized in the life of man, it must be through some such plan as that for which Ralstonism so earnestly pleads.—*Abbott.*

THE efforts of the physician must be seconded by the patient, and this concurrence must not be faint and faltering, but *determined* and *earnest*. If his energies, or what remains of them, can thus be enlisted in his own behalf, the victory is already half gained.—*Taylor.*

OVER the firmament of modern science the Star of Ralstonism has ascended to its zenith. It is the guiding star that never sets in the life of that human being who believes that the care of health is a duty; that the dictates of common sense should be observed in eating; that cheerfulness is a virtue; and that true home life is the basis of a nation's grandeur.

NATURAL laws, which are the angels of the Most High, and obey his mandates, are rolling on the time when the “child shall die a hundred years old,” (Isaiah lxx: 20,) when sickness shall fade from the world and with it the sins of the soul. Then men shall stand up with no sickness in the body, and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe.—*Emerson.*

This Book of General Membership

Carries With It the Following Waiting Number

7716786

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with the understanding that it shall remain in the exclusive possession of the person above named, and shall not be loaned, sold or otherwise disposed of, but shall be kept out of the possession of all persons from whom the owner has a right to keep his or her private affairs.

THIS BOOK IS NOT TRANSFERABLE.

The number stated above is recognized as your club number until your Star Degree is reached, in which case you will then enter "RALSTON GARDENS OF LIFE;" obtain a permanent club number; secure the private information pertaining to your degree of health and your temperament; receive the contract for special aid, and be recorded as a full member of the Club, with the title of "Star Ralstonite."

It is for you to decide whether you will become a member or not. In case you wish to be regarded merely as the owner and reader or student of this book, you will, nevertheless, be allowed to use your WAITING CLUB NUMBER for taking degrees or for any business, as stated in the final chapter.

Any and every step taken must be decided upon by you alone. Freedom of choice, and the right to change the mind as often as one wishes, are permitted; for it is not the policy of the Club to urge any person to become a member or to remain a member unless the inherent value of Ralstonism as a power to bless life is capable of holding the interest and winning the heart.

If you have ever held a permanent club number and wish to retain it, you will be awarded the same number as a Star Ralstonite, if you so desire, after obtaining the Star Degree. Kindly read the "Explanations" in the last chapter of this book.

Our Twelfth Edition

If we were to count editions every time we went to press with our plates, this would be the seventy-seventh. Our plan in the past has been to take cognizance of the changes in the emoluments, which have been increased as our finances permitted, by giving new numbers to the editions only when such changes have occurred. Taking advantage of past experience, and endeavoring to meet the wishes of our earnest members, we have had the present work so carefully prepared, and made so thoroughly comprehensive, that the chances for change are practically out of the question. For the next ten years we hope to print and reprint this book just as it now appears, word for word; and, although it may be a hundred times issued, the same "twelfth edition" will be humbly attached to it.

[DECEMBER, 1899.]

From Preface to Eleventh Edition

Although this is now called the eleventh edition of the present work, it will be seen that the book is identically the same as it has been in all preceding issues, except merely in a modification of rules and suggestions that are simplified in order to help our members. Indeed, from the time the first issue of the seventh edition appeared, down to the present date, no changes in the doctrines of health have occurred.

From Author's Preface to Seventh Edition

I have been requested to write the seventh edition of this book. I am aware that the previous edition is the work of no less than six authors. As I shall retain their writings, and reflect the views of nearly two hundred others, I claim only to be an interpreter of the doctrines of Ralstonism.

The changes that occur are generally enlargements of former editions. While Nature is always the same, her operations may

be viewed from different points. The sunlight of high noon, which pierces the shallow air and scorches the blade of grass, is the same impulsive force which slants into the chill hovel of the beggar and warms his heart's blood. Ralstonism has always been the same, and must always remain unchanged; for its principles are Nature's laws.

I believe that the Ralston doctrines should be presented in very simple language. To be sure, the scientist expects to see a scientific fact presented in technical language which he alone can understand. But is this fair to the great public? I believe that Nature's magnificent forces should be uncovered and made visible to all classes of minds; and, for this reason, I shall use the plainest and simplest words throughout the work.

[1895.]

NOTE.—The seventh edition was reprinted many times before a single word was altered. The sixth edition passed rapidly through many issues, all called the sixth; as a continual change of number would serve only to confuse our members.

ECHOES OF THE PAST

From Preface to the Sixth Edition

The history of the Ralston Health Club is unique and interesting, and is told in the pages of the present volume. That the Club has been increasing with a rapidity that is almost incredible is too apparent to require even the assertion. In presenting this new edition we have met with one difficulty—that of satisfying those who hold the earlier edition of 1894, or the second section of the fourth edition, which should properly be termed the fifth. The plate edition was exhausted long ago; and, being forced to reset the work, it is natural that certain needed improvements should be incorporated into the next reprint.

[MAY, 1894.]

From Preface to the Fifth Edition

The growth of the Club has been phenomenal. We add a few pages of new matter to this issue to keep up with the times. The

day is not far distant when every sensible man and woman will be in the *Great Ralston Health Club*. The majority are here already. The All-Wise Being has sped our glorious work by His Grace during the past year. Our mission is His will, to help mankind.

[SEPTEMBER, 1893.]

From Preface to the Fourth Edition

In the present work we recognize the high mission of the Club, and bring the members, new and old, into closer relations in many particulars. First: We take them into the confidences of our "Laboratory Club," and disclose the origin and purpose of a small company of truth-seeking scientists. No romance could be more fascinating than this weird history. Second: We divide the Club into "Ralstonites" and "Progressive Ralstonites," the former being under no obligations to take an active interest in the welfare of the Club and its philanthropic mission. Third: We simplify the process of advancement and avoid giving offense to persons who are either too busy to read thoroughly or fail to understand readily. We ask all thoughtful persons to approach the perusal of this book with a prayerful desire to be afforded all the light that can come from it.

[OCTOBER, 1892.]

From Preface to the Third Edition

The value of a work like this cannot be estimated by its size or the number of its pages. Gems are never bulky. An important truth may be worth a million dollars, yet occupy but a line or two. A man whose life was despaired of consulted physicians who could not save him; but a doctor who knew the secret of his cure found it necessary to attend him but a few minutes, and the man lived. The charge of one hundred dollars was gladly paid.

A lawyer, walking down the streets of New York, was accosted by a business man, who asked him a question. It was answered in ten words. The fee of fifty dollars was paid.

"That brief answer was worth fifty thousand dollars to me," said the business man.

"And it cost me three years of research and a lost case," said the lawyer. The great truths which are presented in this book of General Membership are of themselves worth an untold fortune. Not a page can be found which is not worth dollars.

From Preface to the Second Edition

In the light of recent science there is nothing strange, and very little new, excepting the method stated in the following pages. There are valuable opportunities awaiting us on every hand for the improvement, not only of health, but of mind and all our circumstances in life, if we but had our attention called to them, and knew how to appropriate them to our own use. But they are lost. Our bodies undergo a constant wear and tear which, in a much shorter time than Nature intends, superannuates them. We commence to wear out as soon as we are born.

From Preface to the First (Manuscript) Edition

Since our little society has increased, so that it is not possible to meet one another in anything like a regular way, we are compelled by the unanimous voice of our friends to do something toward preserving the principles heretofore laid down in open meeting. The Ralston doctrines are really founded upon two ideas: First, that there is a natural *cause* for every disease; second, that there is a natural *cure* for the same. Among our members is a man who admits, and whose physician admits, that he would now be in his grave but for Ralstonism; also a mother whose life was spared to her family after her doctors had declared that there was no hope; also a girl (whose sister's grave is an unnecessary one) who came to a knowledge of Ralstonism in time to save her own life; and others who are indebted to these unflinching principles of Mother Nature for the blessings of health that could not otherwise be enjoyed. These are our only reasons for seeking to preserve in written form, for the use of other generations, the noblest things of human experience.

From an Address at the First Meeting

Everywhere in life we behold evidences of this purpose of Nature to maintain perfect health in the human body, and we see this purpose constantly thwarted by the indifference of men and women who place no value on health until they have lost it. To be careful costs nothing; to be sensible is inexpensive; but to be indifferent when well costs years of suffering and money enough to buy a home. Poverty and disease never come unless invited.

CHAPTER I

(SOCIAL DIVISION)

DAWN OF RALSTONISM

A BREEZE came wandering from the sky,
 Light as the whispers of a dream;
 He put the overhanging grasses by,
 And softly stopped to kiss the stream.

Bryant.

"Nature, the handmaid of God, delights only in the glory of perfect humanity."—*Swiftesbury.*



ALL ages and all countries have witnessed the rise and unaccountable growth of movements that have served to change the face of history and remold the life of man. Progress is achieved by these forces; for, without them, it would lack the means of motion. Whether they are designed in advance by the Creator, or whether they spring from the instinctive desire of humanity to push along the wheeled chariot of civilization, is a question the solution of which all investigators are not agreed upon. The fact that the white race, or Caucasians, are alone in their efforts to uplift mankind, and that all the other races, if left to themselves, would not only make no progress whatever toward civilization, but would retard it as far as they could, makes clearer the solemn obligation that destiny has placed upon us.

Ralstonism, representing the highest type of progress, taking health as its basis and grander methods of living as its end, has been called an inspired movement; and this against our protests and wishes. We have, in thousands of cases, sought to suppress the claim; at the same time promising to set forth all the facts and permit each member to pass judgment upon them as his conscience may dictate. From all places clergymen tell us that Ralstonism is the best moral adjunct that the church possesses;

because pure blood and a clean physical existence necessarily tend to the highest moral ambition; hence it is common for ministers to write in vigorous letters, "Ralstonism is an inspired movement." And the best men and women have plainly declared over their signatures that Ralstonism, when once it comes truly into a life, can never be eradicated.

As this is probably the last edition of the book of General Membership that will be issued, owing to the fact that a permanent and unchanging work is necessary, a greater obligation rests upon us to make it complete in all matters. Previous editions have referred to the fragmentary history of the rise of Ralstonism; stating only the leading details. Curiosity has asked for more; and, as far as any information is within our reach, we shall be glad to present it in full. We then wish our readers and members to draw their own conclusions as to the source, the meaning, and the ultimate goal of this movement.

The very dawn of this idea was in an apparently accidental, but supremely sincere prayer of an old man. One among many cherished papers in a handwriting that was dim with age contained the following paragraph: "Thursday, January the first, in the year 1801. Sickness and death prevail by lack of care. Good lives perish by wrong; for to be ignorant and careless is wrong. I was near the grave at the age of 41. There was no help. My poor body was a wreck. It was pitiable to look upon. I got no good from physick. Though death would be a relief from endless misery, I prayed for life. It rested with me. I began to inquire what food and what habits I must adopt. I tried hard all the time, for weeks and months, till my weak blood was improved. At this day, the first of a new century, I am in perfect health, so far as I know. I breathe one prayer for all mankind. May they study themselves to get health! for everything fails without this blessing." The document was in faded ink, but a copy was handed down from father to son, and the ideas bore fruit where least expected.

The next step was taken in 1866, when a family of five boys and five girls, then motherless, were marching in solemn procession to the grave. Weak constitutions, sensitive to every form of debility, were unable to withstand the assault of his dark majesty, Death. Four of the girls and one brother had passed on. The remaining four brothers, now men, looked upon the one remaining sister and seemed to ask each the question: Is there

no skill, no art, no magic that can save the life of this loved girl? Must the family melt away helplessly? Whatever they said in fact, they *acted*. Doctors had accomplished nothing. Medicines had failed. The four brothers saw themselves racked and pinched with disease; yet with iron courage they started in to make a great battle for existence.

Out from a mass of papers, yellow with age, a collegian extracted the document referred to in the preceding account; and by mere chance it came, through the hands of a friend, to the brothers, who were impressed with its simplicity and earnestness. They copied it. There was something in its language that, despite a plain and straightforward sincerity, seemed to abide with them as a power breathing from a past age. They read it again and again. The words had a fascination they could not describe, nor shake off. These brothers ascertained for themselves the needed habits of living, and found them to be free from all difficulty. They had become convinced that medicines ruin the blood; and a little reasoning told them that natural laws alone could give perfect health. The five physical wrecks became new beings, strong in body and vigorous in vitality.

The first two links had been forged in the chain of Ralstonism, yet it had not been recognized as such. Time was necessary. If these preparatory steps were not the inspiring cause of what followed, they would be of no concern to us. They were directly responsible for the results without being really associated with them. They served to arouse an interest in others who were keen enough to see the power they represented; and, having done this, they had accomplished more than the mere saving of the lives that were directly involved. Men who were learned, who were scientists, who had wealth, came into possession of the facts which friends tried to make appear miraculous.

The Everetts, or Everett Ralstonites, were an associated, but, at the time, an entirely collateral movement. Their history has generally been omitted, for fear that it will be misunderstood. The Everetts were an organization having upward of two hundred actual members at one time, and several hundred more all told; established for literary and scholastic purposes. The honorary members were generally men of prominence and ability. A surprisingly large number of those who were active in the society afterwards became distinguished. From the most energetic of

them, a handful came together in a secret club for scientific objects only. This collateral organization had possession of the facts stated in the preceding paragraphs, and was directly inspired by them, so that it may properly be called the third link in the chain of Ralstonism.

Now comes one energetic man and undertakes to forge the chain itself. He had the material thus far at hand, and he caught the impulsive spirit that makes the cause an ever-growing force. He was an educated biologist. He knew the human body as a machinist knows his engine. One day a friend of his, in supposed perfect health, dropped dead of heart failure; and, in the week, two able-bodied men, who would have laughed at the thought of ever being sick, were taken from life by fatal pneumonia. Here were three deaths of men in health; and no one would have predicted their departure for ten or twenty years to come. In the spring that followed, a lady friend was dying of consumption; her demise being hastened by the loss of five nieces in three weeks from diphtheria, and all under the same roof.

Full of wonder at the ease with which death may claim its victim, this man made a tour of investigation for the purpose of learning how many persons in health had been taken prematurely from life. There was the "empty chair" of the husband in one family; of the wife in another; of the father, mother, sister, brother, daughter, son, and loved one, scattered through many houses; and one and all, almost without exception, seemed to say "the death was unnecessary; it might have been prevented."

A physician of large practice said twenty years ago that sixty per cent of the men and eighty five per cent of the women of this country *know* that they are in ill health; while a large majority of the others are possessed of organic diseases which have not yet become apparent to them. This statement has been confirmed by many other physicians since then. The term *perfect health* is not a true one; for it would be rare indeed to find a man or woman of whom it could be said that no trace of disease was present in the body. The blood is created daily, and is easily made muddy by improper food or drink; thus affecting the head, nerves, stomach and the general condition, causing depression and laying the foundation of disease. Perfect health is buoyant under all circumstances, and attended by such clear evidences of its presence that it can never be mistaken. The real fact is that fully

ninety-nine per cent of all people are diseased, although not so many are aware of their condition, and a great majority suffer no inconvenience from the dangers that are quietly working in the dark within their bodies, until the awful climax comes.

The one man who first undertook to stem the increasing tide of indifference and absolute abuse of the health soon found his efforts seconded by three others. These four persons were earnest, sincere, untiring scientists. They adopted as their motto: "*No theories, but honest facts.*" They established what they were pleased to call their laboratory. This consisted of a large room, connected with smaller apartments. The equipment could not have been possible to persons without wealth. So valuable was the apparatus, and so important were the processes of many experiments, that no servant was ever admitted. These men took care of the rooms, for fear of accidents through carelessness.

Here every kind of light was analyzed. Here heat in its varying forms came to be known. Here electricity, magnetism and glame were studied. Here air and gases, water, oils, liquids and the substances of earth were resolved and reresolved to their elements. Here molecules and atoms drew close attention. Here the human body, its blood and bone, nerve, tissue, muscle and brain, and all the operations of all the functions of myriad and mysterious life were made to pass and repass before the searching eye of the investigators. No man and no body of men have ever reached truths so valuable and important to mankind as those which came to reward the efforts of these early Ralstonites.

The chief basis of value in any science is the actual good that may be accomplished in behalf of humanity. From the immense society of today, it is a long and a giant stride back to the dawn of Ralstonism, back even to the first experiment, where the journey began; as it was the germ of the laboratory. This first experiment consisted of taking a drop of blood from a human body before eating, and analyzing it; then taking another drop from the same person after eating, and noting the change in the blood, especially in its nutrition and vital character, as each kind of food was taken. From the first but telling experiment, down through all the years of discovery that followed, the field of labor has been fruitful in results, and the world has been made richer thereby.

But at that period the word Ralston had not been used nor even known in such connection. Whence came it? It seemed to

have created itself, for its birth was sudden and surprising. The four scientists of the laboratory club gave to mankind the four cardinal points of health: glame, food, exercise and cheerfulness; all having special significance as they applied them to the use of the body. At length their number increased to seven. Even then they had no intention of organizing a club, nor assuming a name. The one purpose was to perfect their experiments and make them of practical value to the world. At last a name dropped into their midst, as if it had come out of a clear sky.

It was proposed that the seven scientists should spend a year in independent research for the purpose of finding the greatest essentials of life; each to present the seven chief laws of health, with one stated as a preference. When the time expired, a formal meeting was held. They seated themselves about a large table, and each, by agreement, wrote on a slip of paper the name of his preferred law, turned the paper face downward, and marked the initial letter on the upper side. These were thrown to the center of the table. The words written underneath were: regime, activity, light, strength, temperation, oxygen, nature. This was the actual order in which the slips lay; and necessarily the initial letters presented to the eye of every observer in the room the single word R A L S T O N. The impression created was of such a character that it could never be effaced from the memory.

A strong debate followed, in which each sought to maintain his claims that the particular law named by him was the greatest essential of life and health. The arguments presented have since been reduced to statements of facts, rewritten for this volume, and embodied in the chapters known as septemes, or seven. It is well to state that each speaker defended his preference so ably that for the time it seemed as though he alone could be right. At length they all agreed that NATURE should be considered the corner-stone, and they proceeded then and there to lay the foundation of the Ralston Club. That the organization began to grow and spread of its own inherent energy was equally a matter of wonder. It seemed as if nothing could stay its progress; it seems so now.

The Everetts and Ralstons were at a loss as to what name to give themselves. Their secret scientific club was called by the former name; but their doctrine of health they called by the latter. It is well known that Everett-Ralston was the name which most of these men used as a *nom de plume*, a custom that was then

very fashionable, and still remains so. Their scientific articles, and a few that were merely literary, were issued over the signature of Everett Ralston; and those now extant show by their varied styles of composition that the name was too promiscuously employed. At length it was discountenanced and stopped. The Club resolved to use only the one name Ralston.

Identity was lost by mutual agreement. If the movement should prove a failure, they did not care to father it unnecessarily. If it proved a success, they knew that jealousies would arise if any persons should seek the honor of having founded the organization. So it was considered best, and in the line of true brotherly love, to allow all identity to be forever lost. No *person* should give his name to Ralstonism or be associated in any way with its title. This was right. "Principles, not men," is the watchword of progress.

It is a monument of honor to the early Ralstonites that they freely spread the news of the truths they had discovered; and that all sincere persons were given access to the facts, principles and doctrines, without cost, except the trouble to which they might be put in copying. As no attempt had been made to print any of the doctrines of Ralstonism, they were free to all. Copying, however, was a great trouble; and the services of typewriters were exceedingly expensive; a single book would cost many dollars for each person. Some employed writers for this purpose; and, later on, a number of typewritten copies were made at private expense, one gentleman paying as much as twenty-five dollars for the services of a typewriter, whose time was not as valuable as his own. When, some years afterward, the second edition was actually printed from the press, it was considered a blessing, and the price was very low, compared with the difficulty and cost of copying.

Free membership was advocated for many years, as it at first had so existed; but the cost of copying, typewriting or printing the book was all the tax ever made upon the purse of each member. Outside of this trifling amount, there is not, nor has there ever been, any cost to members. The book itself, as are those of the deeper study of Ralstonism, would be free if there could be devised some plan whereby persons who obtain great values without expense or effort can be led to duly appreciate them. You know that it is human nature to disregard what costs nothing.

CHAPTER II

(SOCIAL DIVISION)

SPREAD OF RALSTONISM

THE hand that rounded Peter's dome ***
 Wrought in a sad sincerity ;
 Himself from God he could not free ;
 He bullded better than he knew.

Emerson.

"Ideals are the dreams of realities."—*Shaftesbury.*



A MAN was suffering from the results of careless living when the news came that he had inherited a large fortune. He was unprepared for it. During the years of youth and early manhood he had paid no attention to his physical being. It could not be said of him that he had wilfully disobeyed his judgment in any particular relating to matters of health ; but it was true that he had drifted along in utter indifference to the subject. He laughed at the idea of ever getting sick, and went so far as to poke fun at those who earnestly prayed that he might be spared from illness and disease.

Before he knew of his wealth he realized that he was a sick man ; yet how it came to pass he could not tell. Repeated exposure to dampness and chill had brought on colds ; from which his kidneys, lungs, throat, head and muscles had been affected. From an occasional recurrence of local fever, the inflammation extended to the membrane of the throat, thence to the lungs ; and at length he feared consumption, for each succeeding cold remained longer and became more severe. Pains in the muscles and bones added to his misery ; and, finally, a certain analysis showed that his kidneys were far advanced in chronic disease.

Whether these maladies were caused by colds, or whether his liability to catch cold was due to the weakened vitality of his

system, arising from improper food, he did not know, and he did not care to know until he found himself a hopeless invalid. He did learn, however, that several of his friends who were afflicted with stomach trouble had succumbed to pneumonia, kidney disease or heart failure; and his physician explained to him that if the blood was reduced to a state of impurity all the organs of life would be weakened, because their very existence depended upon a daily supply of pure blood. Diseased stomachs could never make sound flesh.

One day a lady friend, who had observed that he was losing his clear complexion, asked him why he did not take care of himself. This was before he had come to realize his condition. He told her that he had never known a sick day in all his life, and never expected to. "What is the use of worrying about one's health? I am well. If I get sick, *then* is the time to think about taking care of myself." His friend attempted to argue that a little precaution might ward off a spell of sickness; but he replied that if a man was well he was well, and that was all there was of it.

Then came the news of his fortune; and all at once life opened its alluring wings and bore him away to heights of pleasure far beyond the brightest dreams of youth. The sky was one broad expanse of blue, so deep and entrancing that it seemed the eternal sea from earth to heaven. The land was newly clothed, and decked in fairest hues, as though to blazon his path to happiness. There was a splendid mansion awaiting him; grounds carpeted in lawns; flowers and fruits smiling with love; luxury and convenience on every side; and, above all, the hand of a bride to place the crown of bliss upon his brow. But he was sick.

He was undoubtedly dying, and the physicians could not help him; although he employed the ablest doctors that money might secure. Fortunes could not purchase health; but yet he remembered that there was a time when a little care, a very little, would have prevented the disaster that now had placed him beyond all human aid. He called the experts to his side and promised them a princely sum if they could save his life. He pleaded with them for hope. Death seemed awful to one who yearned to live. They spoke frankly and bravely to him and said his malady was incurable. He prayed to God, but Nature answered that her laws alone determined life and death; and he must die.

This man then sent for the lady friend who had once urged him to take care of his health while it yet remained. He told her that this was the blessed doctrine of human life. Opportunity was the fairest gem of earth, though the rarest prized; and could he now but seize it in his grasp, he would lay his fortune, life and all, upon the altar of his God, and devote them to the preaching of that sublime truth. This lady was a Ralstonite, one of the early converts to the faith that Nature is the supreme healer of disease. By its very laws *she* had been saved from death, and gratitude had made her a loyal pleader of its cause.

“**Tell me what Ralstonism is?**” he eagerly asked; “is it faith, or science, or medicine?” She told him it was plain common sense; an alliance with Nature, the source of all health and recovery. She said that Ralstonism was proof of the fact that the simplest methods are the most effective in the cure of disease. “What is the cost?” he asked. “It is nothing.” “If Ralstonism will restore me to health I will give all I possess.” To this the lady replied: “All persons in the presence of death are willing to make any sacrifice to get well; but once restored, they regard health as a matter of no importance. Ralstonites reverse this rule; they take care of health when they have it, and they show respect for those who preach this doctrine. I can help you. As a good Ralstonite I am willing to try. I ask no money; and I am sure the Club does not seek anything more than your loyal friendship to its principles.”

His lady friend, white-haired with age, independent of fortune, and sincere in her hope to save from death the physical wreck that lay before her, showed him the wonderful purpose of Nature in the daily operations of life in the human system. He learned for the first time in his existence that there are certain foods that make exactly what the body needs; that, as the old and diseased tissue breaks down each day, new and perfect flesh may be made to take its place; and, instead of doctoring with medicines for the diseased organs and impure blood, the more sensible way is to let them waste, and then discard them; while the new and perfect flesh rebuilds the parts just as fast as they break down. He also learned two more things: one was how to hasten the wasting of diseased tissue and bad blood; the other, how to quicken the absorption of the new and perfect material to take the place of the old.

It is the belief of Ralstonites that no case of disease is hopeless. The principles under which they live are *new*, and hence many surprises follow; some cures having been regarded as miracles, because they were effected at times when no one believed recovery possible. The good lady actually proved to the dying man that he might safely die, and yet live; provided death was displaced by life as fast as it occurred. One day he said to his physician: "Doctor, how is this? Is it true that parts of the body die every day?" "Certainly it is. Every schoolboy ought to know that. Life is change; and the change consists in the death of old material to make way for the new." The patient's eyes showed a gleam of intelligence that comes with the dawn of a new idea, as he exclaimed: "Then is it not true that the health of the body depends upon the character of the new material?" The doctor caught the principle. He admitted that it was unknown to the medical profession; yet was so closely allied to the very oldest of facts in physiology that it might be mistaken for the idea of waste and supply. The newness of the doctrine consists in the advantage taken of the old law, and is embraced in the following steps:

1. How shall the waste of diseased tissue matter be quickened?
2. How shall it be thrown from the system?
3. Of what material shall the new body be built?
4. How shall the new be made to take the place of the old?

If the mere knowledge of food values could accomplish the result of making a new body, the process would be easy; but the early Ralstonites learned that sickness is a decay that is not easily thrown off, a contamination often that spreads and carries danger to the wholesome parts. This problem had to be met. Again, they learned that a sick person cannot digest pure food; or, if digested, cannot draw it into the system and absorb it as new flesh. This difficulty, like the other, was met and overcome. It was never the intention of those primitive followers of the new truths to form a club. No thought could be further from their minds than this. It was a pleasure as well as a duty to help others; and they encouraged those who were well to take good care of their health while they had it, thus laying down one of the well known principles of the Club. But the exercises and methods became so interesting and so important that their preservation was considered a sacred duty. Others wanted them.

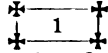
You know that the preservation of health is a solemn duty; and if you do not care whether you are sick or well, dependent or helpful, some one else does. You know that this is an age of invalids, of dyspepsia, heart failure, diseased lungs, soft livers, decayed kidneys, bad skin, lifeless blood and sickly nerves, because it is an age of profound indifference. All persons are careless; and nearly all are ignorant of the laws of health. When sickness comes, it is very easy to look back to the neglect which caused it. How many thousands on beds of death have prayed for one more chance to live and obey Nature's laws! A merchant said to his physician: "When I was well I scoffed at health, called health seekers cranks. Here I am; I have to die." Another said: "Doctor, get me out of this, just this once, and I will never neglect my health again." Still another, and his words are ringing now out of the past, although he has been dead sixteen years: "If you can save my life, I will work for you for ten years and give you all my earnings." A strong man was given an invitation in 1890 to join the Ralston Club. He sneered at the thought of sickness. He afterwards died of Bright's disease; and, had he joined when asked, he might have lived thirty or forty years yet.

The preservation of your health is a duty which you owe to your family, your friends and the public. Are you a father, mother, child or relative? What right have you to neglect your health and inflict care and trouble on others, and perhaps broken health in watching and doing for you? Ill health, when due to pure neglect, is a moral wrong. It robs the home of money and happiness—the two chief factors of human life. More sinful is that man or woman who will enter the bonds of wedlock, knowing that children born of the union are sure to grow up in suffering.

Ill health begets poverty, discontent, irritability and a diseased mind. There can never be a sound brain in an unsound body. Nearly all poverty is due to ill health either in this or a previous generation. There is plenty in the world for all mankind, and no person should remain poor. Health begets good blood; this makes good brain power; this good judgment; and the natural consequence is a life filled with impulses that lead to success. On the other hand, nearly all irritability is due to bad digestion; and it is well known that irritability leads to nervousness, sleeplessness, brain deficiency and insanity on the vital side, and to ugliness, ill temper, sin and crime on the moral side.

A RALSTON PRINCIPLE

For the purpose of satisfying those of our members who wish a code of simplified laws to guide them in the general study of health and life, certain fixed principles appear in our books. These assume greater importance as they progress.



Clean reading and thoughts free from morbid excitement are necessary to a healthy mind.

This is the 1st Ralston Principle. The mind is the engineer of the body, and holds the throttle of health or disease. Here we commence. Every organ and function of the body is governed by the nerves, and the nerves are governed by the mind. A strong, clean mind is a calm mind; a strong, calm mind induces habits of perfect health; a depressed or morbidly excited mind destroys vitality very rapidly; vicious reading, such as sensational newspaper trash, morbidly excites the mind, makes it muddy, fills it with scandals, caricature and murder, invites insanity and suicide, and makes perfect health impossible.

The greatest mental defect in health or sickness is indifference. It is a don't care state of the mind; or, a feeling that some other time will suffice for giving attention to a recognized duty. Its offspring is inertia, the cause of all failure in life. By inertia is meant the inability to start to do a thing; not a physical inability, but a lack of mental force to order the body to act, unless impelled by strict necessity. Normal minds are never indifferent; and they are rare. Few persons take any interest in their health when it is apparently sound; they awaken out of their indifference only in times of danger, and often when it is too late. The normal minds of the world have always been at work to preserve the health.

The mind lives in the train of its activity; and what that train is determines the life of the body. We are what we think. The present age is crowded full of morbid and depressing thoughts prepared for commercial purposes and sold in such multitudinous forms that it requires personal bravery to resist them. Legitimate news and advertising are proper; but the morning papers, the evening papers and Sunday papers contain much else, and create the taste to which they cater; added to which is an annual flood of millions of volumes of the veriest trash; all weakening the vitality of the mind, and displacing it with indifference of every kind.

CHAPTER III

(SOCIAL DIVISION)

LONGEVITY WITH YOUTH

WHAT is the worst of woes that wait on age?
 What stamps the wrinkle deeper on the brow?
 To view each loved one blotted from life's page,
 And be alone on earth as I am now.

Byron.

"If I could live all I would like, I would live three lives; my first would be in the country, my second in the city, and my third around the globe."—*Shaftesbury.*



NO person in the possession of full vigor and enjoyment of life wishes to die. Those who seek destruction are generally insane or morbidly discouraged. Some are "willing to go" if relief from the cares and sufferings of this existence may be obtained. But the possession of all the faculties of body and mind, attended by an enjoyment of living, can only inspire all human beings with a tenacious desire to prolong life to the utmost length. Old people think of their many years and expect soon to pass away. In most persons this one thought is constantly in mind and it hastens the breaking down of the faculties, and actually brings on premature old age, decrepitude and death. Here we have a good illustration of the power of the Fourth Point of Health, and of the effect of its non-observance.

The most interesting experiment that a man could make would be to test the possibilities of a long life. The body, mind and nerves are subjected to constant abuse, and give way in time to disease. 1. Until recently no scientific attempt has ever been made to increase the vitality of the body. 2. Four-fifths of the food taken into the stomach is injurious. 3. Exercise is either omitted or forced, or taken by gymnasium methods, all of which produce short lives. 4. Cheerfulness is never cultivated, and

irritability increases with advancing years. We declare that in the life of any man or woman who belongs to the first class of Ralstonites (and all should be in this class sooner or later) an extreme age may be reached without the decrepitude that usually attends it.

The principles of health are observed in greater or less degree by many men and women who attain a great age without applying the doctrines scientifically, as they know nothing of them except in a rude way. We have met hundreds of persons over seventy, many over eighty, and a few above ninety. In every instance where we have inquired, and we have done this often, the early life had been spent in the open air; and the love of Nature, being thus acquired, had followed through the after years. Necessity furnished regime, and ambition, humble but intense, had fired the blood. Often by mere accident of circumstances a long life has been due to a blind acquiescence in the principles of health. Many fabulous accounts are found concerning longevity; but some reports are records, both authentic and accepted without the possibility of doubt. Laying aside the great ages mentioned in the Bible as belonging to a different era, we come down to the present period, and find ample evidence of extreme age.

Regime will restore a broken constitution. Ur dini, a count of the last century, who at the age of thirty-nine had ruined his health by dissipation, was told by his physician that he must die in less than a year. He consulted all the men of learning of that age, but all agreed that his constitution was ruined, and had not sufficient vitality left to sustain life much longer. An old chemist, who had studied the circulation of the blood, discovered that it fed on two powers; one he described as the breath of life (corresponding probably to vitality), and the other he described as a good disposition or "active cheerfulness." These two powers digested food and made blood; while exercise gave strength. Here we find the *Points of Health* unconsciously discovered by a philosophizing chemist of the last century, and adopted by the Count Ur dini. He resolved to recuperate his lost health, to generate his blood, to rebuild his body and—to live! In three years he was a new man; he lived to a good old age, and died at ninety-eight.

From authentic records we present a list of long-lived persons. For these facts we are indebted to other works, reports and records.

“**J. E. Worcester, LL.D.**, gives a list of ninety-eight persons in New Hampshire, with the date of their deaths, which occurred within the period of ninety-three years, ending in 1824, all of whom were one hundred or more years old, besides six others, the dates of whose deaths were unknown, the eldest of whom was one hundred and twenty. Dr. Worcester gives a table, beginning in 1808 and ending in 1821, exhibiting a list of one hundred and thirty-two persons in the United States who had attained the age of one hundred and ten years or upwards; three at one hundred and thirty; three at one hundred and thirty-four; one at one hundred and thirty-five; two at one hundred and thirty-six; one at one hundred and thirty-seven; one at one hundred and forty-two; one at one hundred and forty-three; one at one hundred and fifty years of age.”

“**There were in the United States**, in 1850, two thousand five hundred and fifty-five persons over one hundred years of age, which would make about one person in every nine thousand. In the beginning of the year 1858, there were in the New England States four clergymen, all educated at Dartmouth College, each of whom was one hundred years old.”

A very interesting case is that of Metlin, and the records are fully verified by the local reports.

“**Robert Metlin** died in 1787, at the age of one hundred and fifteen. He lived for some time at Portsmouth, and followed the occupation of a baker. He was a great pedestrian. He usually bought his flour in Boston and traveled thither on foot. He performed the journey in a day, the distance being then about sixty-six miles, made his purchases, put his flour on board a coaster, and returned home the next day. He was eighty years of age the last time he performed this journey. At that time this was thought an extraordinary day's journey for a horse. The stage coaches required the greater part of two days. Colonel Atkinson, with a strong horse and a very light sulky, once accomplished it in a day. He set out early in the morning, and before he reached Greenland overtook Metlin, and inquired where he was bound. Metlin answered to Boston. Atkinson asked if he ever expected to reach there, and drove on. Atkinson stopped at Greenland, and Metlin passed him. They alternately passed each other at every stage on the road, and crossed Charlestown ferry in the same boat before sunset.”

Greater ages have been attained in Europe than in this country. Peter Zarten, near Temesvar, in Hungary, died January 5, 1724, at the age of one hundred and eighty-five. Henry Jenkins, of Yorkshire, England, lived to be eight score and nine, or one hundred and sixty-nine years of age. Thomas Parr, of Shropshire, England, died in 1636, aged one hundred and fifty-two years and nine months. He was twice married; the first time at eighty, the second time at one hundred and twenty years. He had offspring by each marriage. Nina Zahn, near Berlin, died at the age of one hundred and forty-one, having never used meat or beer.

"**John Rovin** and his wife, of Temesvar, Hungary, died 1741, he in his one hundred and seventy-second year, she in her one hundred and sixty-fourth, having lived together, man and wife, one hundred and forty-seven years. He was married at the age of twenty-five and his wife at the age of seventeen."

"**The Hon. Mrs. Watkins**, of Glamorganshire, visited London at the age of one hundred and ten, the last year of her life, to witness one of the performances of Mrs. Siddons. She ascended the many flights of steps which lead to the whispering dome of St. Paul's. The last forty years of her life, Mrs. W. is said to have lived exclusively on potatoes."

"**Henry Francisco**, born in France, died near Whitehall, N. Y., in October, 1824, in his one hundred and thirty-fifth year." Dr. Mussey, formerly a professor of anatomy and surgery at Dartmouth College, says that John Gilley, born in the county of Cork, Ireland, in 1690, died at Augusta, Me., July, 1813, age one hundred and twenty-three. "I saw him," says Dr. Mussey, "after sunset of a cold evening in December at the age of about one hundred and eighteen. At that time he took the whole care of the cattle in his barn, and cut all the wood for the fire in his house."

"**William Scoby**, a native of Ireland, died in Londonderry, N. H., at the age of one hundred and ten years. When he was one hundred years of age he traveled on foot from Londonderry to Portsmouth, more than thirty-five miles in one day."

How long a human being might live is a question that is being much discussed at the present day, and scientists declare that it is the great problem of the immediate future. Discovery and invention have met and satisfied some of the giant demands of progress; but this question exceeds all else in importance, and the eye of investigation is turned upon it.

CHAPTER IV

(HEALTH DIVISION)

THE FIRST SEPTEME



☉ Nature, gracious mother of us all,
 Within thy bosom myriad secrets lie
 Which thou surrenderest to the patient eye
 That seeks and waits.

Margaret J. Preston.

"If we could know what Nature is, we might divine life's inner life."—*Shaftesbury.*



NATURE is the first septeme. A septeme is one of seven; a seventh of a great body. If man were asked what fact in the world is most potent, he would answer, Nature. A body of seven scientists determined to spend a year in the search for the seven greatest principles of life; and, to the pleasant surprise of all, there was a unanimity of agreement that Nature was the first and greatest.

The human body is a temple; it may be made a temple of health or of disease. It goes to pieces just as any house does. You ask how long may a person live? The answer is, How long will a house last? The body is like a frame building. The bones are but supporting timbers; the skin but the shelter; the functions but the life within. A house decays by neglect faster than it wears out by use. So does the body. The house may be a frail one, by reason of being badly built. So the body, built by its sickly parents, may start life in poor condition. What will you do with the house, if you cannot get another? Repair and strengthen it. Your body is all you have; but, by a thorough process of repair, you may give it a respectable degree of strength and good appearance. How long will a person live? How long will your house stand?

Care and repair will keep a frame house for seventy, eighty, or even a hundred years. Many persons have lived beyond a

hundred. It does not require much care to keep in good health. The house needs care, and necessity compels a man to keep it up, or be shelterless; but he lets his body go. He feeds his land intelligently with phosphates to get crops, but never thinks to feed his body with its most urgent foods to get blood. So the house and land are cared for, but the body goes to rack and ruin. If vermin get into his house, he fights them out; if bacteria get into the body, he pays no attention to the invasion until something is destroyed. It is time that the prevention of disease should be taught to everybody; and the problems of cure will be lessened.

Nature is impulse and not material. It is not food, water or oxygen. The body is not Nature. The tree is not Nature. If you breathe oxygen, and your lungs are not able to absorb it, no good will be done; the impulse is lacking. Put the best food in the stomach, and if the blood will not assimilate it, the food ferments instead of being digested, and dyspepsia follows. When the impulse of life weakens, sickness follows; when it ceases, death ensues. The vitality is the impulse, and we call it the measure of Nature. Human life is, therefore, a struggle to get food as long as the impulse of living will make use of it. Let either be neglected, and sickness will surely follow. But impulse is the source of all health.

Medicines are material, and, therefore, not Nature. The cure of disease is possible only on some principle that will renew the vitality; and on some other principle that will feed it. Food and Nature must go hand in hand. It will be interesting, a little later on in this book, to learn what this Nature is, how she may be encouraged, and the simple processes of enlarging her vital energy.* The biscuit that you eat has none of it, the dead air in the rooms of your sepulchred house has none of it, the monstrous stupidity of your quiet life and the nervous excitement of your flighty pleasures have none of it. It may be suspected that Nature shines out of the skies, blooms in the flowers, lurks in

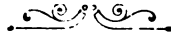


the fields, in the morning air, in the glad smile, in the buoyant heart; but we shall see. She is admittedly at the foundation of all life and all health; and here, at the close of this chapter, we lay the corner stone of our temple of health, and the Ralston Club.

CHAPTER V

(HEALTH DIVISION)

THE SECOND SEPTEME



THE brightness of her cheek would shame those stars
As daylight doth a lamp; her eye in heaven,
Would through the airy region stream so bright,
That birds would sing, and think it were not night.

Shakespeare.

"We are living forms of oxygen, to which all other elements are merely incidental."—*Shaftesbury.*



OXYGEN is the second septeme. It is admitted to be one of the seven principles of health; but its position has been somewhat in dispute. All scientists place Nature at the corner stone, the foundation on which life is built; but from her wonderful resources, from her many elements, there is one that is more closely allied to human life than all the others combined. So the great majority of biologists agree, and it must be true, that oxygen, this all-pervading essence of the body, is the most important agency, as it is the chief element, in the health of man.

The world is nine-tenths oxygen. The great oceans contain eighty-nine per cent of oxygen. The water you drink is eight-ninths oxygen. The solid matter of the earth is sixty per cent oxygen by weight, and ninety by bulk. If a man weighs 150 pounds, 110 of his weight is oxygen. A person carries so great a weight of this one material that we very naturally ask what it is for. If his oxygen were set free, it would fill 750 cubic feet of space. It is everywhere present, but its sharp and fiery activity would make it dangerous if it were pure.

What is called fire is but the dangerous activity of oxygen. The flame you see in the lamp is but the union of oxygen with carbon, the burning being but the dancing of the little particles as the union takes place. Thus oxygen is all activity, all restlessness.

Its mission in the world is to *change*; it tears down, but only to rebuild. If it destroys by fire, it saves all the materials, and quickly uses them to rebuild something else. It is the only builder in the human body, and is man's greatest friend; for it destroys the bad part of the living tissue, and builds the good.

What life is may be easily seen. If you light a piece of wood, or paper, or some coal, or oil, or anything containing carbon, it will decompose, or give up its carbon to unite with oxygen. We call this burning. Take the oxygen away, and it will not burn. To prove this, breathe into a tumbler. Your breath contains poison. Light a match and hold it in the lower part of the glass; it will go out. Light another match and hold it in a tumbler into which you have not breathed; it will burn freely. The gas will not burn in a room where there is no oxygen; the fire will go out; and every living being will die. If the supply of oxygen were taken away from you for four or five minutes, you would be dead.

One more problem is presented. If oxygen be abundant and dead, it does but little good. In the first septeme we learned that Nature is *impulse*. Oxygen may be present either with or without this vital principle of Nature. If it is charged with the impulse called life, it is fit for breathing; in other words, oxygen must be founded on Nature, not on its mere material force. The truth of this is seen when the chemist attempts to build blood, or to create life. He can get the purest oxygen and all the other elements, but the thing will not live. Oxygen, without the impulse of Nature back of it, is simply a chemical element.

Common air contains oxygen, but not Nature. It has the chemical element which is capable of keeping the functions of the body in operation, but it contains only a very slight degree of the vital principle. No matter by what name we call this vital spark, it is known as life, as the agent that makes the body a living creature. Let the heart be stopped for a second; let the respiration cease; the perfect human form, complete in all its parts, gives up its vital flame, and no art of man can put this impulse back. They tried electricity, thinking it was the secret at last discovered; but the muscles only twitched, and the dead felt no throb of the great enginery of his being. There is a great secret behind the materials of the earth, sea and sky; a great principle back of existence. We shall gradually come to see what it is.

Rebreathing used air is a double danger. The slime-coated liver, the ulcerous lungs, the bad stomach send forth their poisons. What do you wish of such air? and why do you persist in breathing it? An exhalation, at its best, is intended to carry off the decayed tissues that the body must get rid of. Why do you want to take them *into* your body? As an experiment, take a glass jar and breathe gently into it until it is full of your breath, then cork it lightly. After a while go to it, and the decomposed animal matter in the bottle will give out a very offensive odor. Yet you are rebreathing your breath continually.

Life depends upon oxygen and must have it. Refuse it, or stay in a room where the dead air is not changed, and the blood stagnates. The heart acts slowly; the impulse of digestion is withdrawn, and the food may ferment in the stomach or pass through unused; the blood clogs the brain and the head begins to ache; the dead tissues throughout the body, instead of being carried off by the exhalations, are collected in every nook and corner, where they become a fertile soil in which disease thrives. Sores, ulcers, tumors, cancers even, *may* follow, but catarrh of the nose, throat, air passages or other parts will most surely result.

Ralstonism differs somewhat from medicine. Physiology says that oxygen is needed by the lungs. Ralstonism says that vital oxygen, such as we get from fresh air charged with Nature, is more beneficial to the lungs. Medicine says that oxygen, collected in a tank and inhaled through a rubber tube, should be taken. Ralstonism goes to the fountain head, to the *source* of life; and many years of experience, crowned with success in giving health to thousands of believers, have placed the eternal stamp of truth on Nature and her simple methods. "Come with me, hand in hand with Nature and with Ralston, and let us

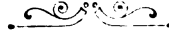
drink deep of the fountain of life." We will go together, and while you walk the path of better health we will guide your steps, and see that you do not fail. Disease is not an accident. For every pain you suffer there is a plain and absolute cause. This chapter, important as it is, deals with but one subject, and that is oxygen. We seek only the kind that is founded on Nature; and in building the great pillar which is to support the temple of health, we put this second stone in place.



CHAPTER VI

(HEALTH DIVISION)

THE THIRD SEPTEME



TEMPERATE in every place—abroad, at home,
Thence will applause, and hence will profit come;
And health from either—he in time prepares
For sickness, age, and their attendant cares.

Crabbe.

"Temperaments differ as do minds and faces."—*Shaftesbury.*



TEMPERATION is the third septeme. This word is coined. It is not found in the dictionary. It does not refer to temperance, except in the general sense, but more to temperament, temper and harmony in health. It comes from the old Latin root word *tempus*, meaning time, and probably implies two things—to give proper time to every act, and to suit the act to the time of doing it. From the first we see the meaning of moderation, or care to avoid either extreme; and from the second, the meaning of harmony or temperament. Both ideas are contained in the word temperation.

As a doctrine of health, temperation becomes most important. It is not only one of the septemes, or seven doctrines of health, but it is the first recognition of the individual person. Nature, the first septeme, is the foundation of all life, animal as well as vegetable. Oxygen, the second septeme, is the foundation of animal life only. Human beings must breathe oxygen to live; vegetation must breathe carbonic acid to live. What man exhales feeds the plants; what the plant exhales feeds man. Therefore, while Nature is for all, oxygen is for part, and temperation is for the individual. It is the third step in the process of life. All men are not alike. Each individual possesses a special endowment in the plan of Nature.

Extremes are dangerous in all things. Excesses are extremes of violence; inaction is the extreme of moderation. The lazy person cannot take in much oxygen, and the avenues and channels of the body become filled with the soil that should have been excreted or breathed out. This soil is a mass of dead tissues, dead flesh, dead earth. This is the extreme of moderation. It has various names.

Calmness never does injury, and temperation invites this most excellent quality. It is acquired as a habit, and chiefly by a course of regime or practice designed to develop it. Man is a three-part creature. He has a body, whose physical tendency is undoubtedly animal if left to itself; he has a mind, whose scope is contained in the area between the fool and the sage; he has a soul that is capable of the lowest evil or the highest good. How often the ambitious boy or man has sought great physical prowess by extreme efforts that brought on consumption! The gymnasium and the violence of the athletic field have sent thousands to the consumptives' graves, simply because the tissues of the lungs are broken down by extreme exercise. How often the ambitious student or thinker has brought on nervous prostration by excessive brain work! How often the third part, the heart, or emotional nature, has been excessively exercised! Extreme joy and sorrow, and extreme religious devotions, have developed insanity. Excessive thinking on one subject has ruined the minds of many otherwise capable men and women. Examinations at school, if too

difficult, are not advisable. The body keeps pace with its uses; deficient use leads to rust and decay; excessive use tears away and breaks down the fibers that support the organs. The chain, by constant use, is kept bright and free from rust; by overstraining, is broken; by neglect, falls apart from decay. So does the body. There should be no extremes. The law of temperation applies even to its own first division, or temperament. Violence of anger has killed many a man and woman. Keep the temper even. As the third step from the material earth, through Nature as general life, and oxygen as physical life, we come to the individual in the law of temperation, and place



this as the third stone in our column of health.

CHAPTER VII

(HEALTH DIVISION)

THE FOURTH SEPTEME



GOD made thee perfect, not immutable;
 And good he made thee, but to persevere
 He left it in thy power; ordained thy will
 By nature free, not overruled by fate.

Milton.

"Resolution is a throne of strength, and every man and woman who sits thereon,
 an imperial monarch."—*Shaftesbury.*



STRENGTH is the fourth septeme. It is one of the seven doctrines of health. Its position was unanimously agreed upon as the center of the column, the natural place for the idea of power, as it then exerts its influence more accurately and easily to all parts.

A man stands in the position of greatest strength when his support is central; that is, when the line of gravity runs through the center of his body.

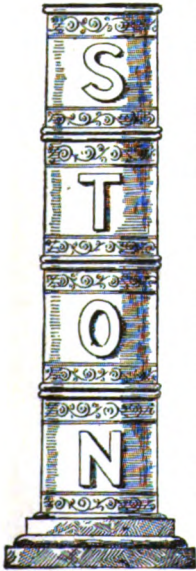
The meaning of strength is not merely muscular, for that kind of power is feeble compared with the impulse of Nature; and this brings us back to our first septeme. There we learned that Nature consisted of growth and impulse; that growth was accidental and therefore imperfect, and that impulse was perfect in itself. Take a familiar illustration. It is quite natural to grow if we eat food; but many persons eat good food and do not even keep well. Their stomach will not digest it. The impulse of Nature, called vital strength, or merely strength as we call it in Ralstonism, is too weak to assimilate even the best food; and so it is called a weak stomach.

Weak lungs cannot easily digest pure air, for the impulse is lacking. Here we come to the very pith of Ralstonism. It must be borne in mind that there are but two ways of feeding the body: by the stomach, for solids and liquids, and by the lungs for air.

Two passages lead from the mouth into the body: the windpipe into the lungs, the foodpipe into the stomach. The stomach receives the materials to be used in building the body; the air, entering the lungs, carries the builder itself.

The law of strength is learned by examining the law of impulse. We feed the stomach with food, and the lungs with air. The food must be digested by the impulse of the organic life of the stomach, which is really the blood around the stomach. The opposite is true of the lungs, for there the air will not be well digested unless it (the air itself) contains the impulse. This apparently reverse order of things is really harmonious. The stomach must furnish the strength to digest the food; but the air must furnish its own strength, in order to be digested. To show the harmony of this process, we find that the strength of the stomach comes from the vital strength of the blood, and this gets its energy from the vital oxygen in natural air. It is a chain of influence, traceable back to not only pure air, but vital oxygen; not the oxygen of the chemist, or of the closed rooms, or of the sleeping chamber, but of moving air vitalized by Nature.

The test of this doctrine is its truth under all circumstances. The three most common of all maladies are dyspepsia, colds and catarrh. The former is due to lack of vitality in the blood, or to a



stomach ruined by medicines. Colds and catarrh are traceable to deposits of soil, or dead tissues, which clog the system, and accumulate until a fever or inflammation seeks to throw them off, although other immediate causes intervene. As a test of the efficacy of Ralstonism, apply this principle to these common maladies; preventing them or curing them, if in light degree, by the exercises of this volume, or if chronic, by the special treatments in the book of Complete Membership. The impulse of the body is its vital strength. The heart is strong or weak, the stomach is strong or weak, the lungs, brain, nerves, blood, are strong or weak, just in proportion as the vitality, the spark of life, is strong or weak. As the central doctrine of health, the vitality of the body should be cultivated until it has acquired its fullness of strength, and then disease will be impossible.

CHAPTER VIII

(HEALTH DIVISION)

THE FIFTH SEPTEME



THERE is a day of sunny rest
 For every dark and troubled night;
 And grief may hide an evening guest,
 But joy shall come with early light.

Bryant.

"An honest face, like an honest flower, loves the light."—*Shyftesbury.*



LIGHT is the fifth septeme. It has some relation to the source of life. We are all agreed that if the sunlight were withdrawn all things would die; but, at first thought, this would seem to be due to the absence of heat. Scientists are unanimous the world over in the belief that something more than heat comes to the earth in the form of sunshine. The sun is the source of three great powers: light, heat and vitality. This is proved not only in the animal, but in the vegetable world. Laying aside the fact, known to all, that excessive sun heat is more than man can stand, even as too much oxygen in the composition of the air produces too much activity and endangers the machinery of life; we will show the necessity of light by stating the result of darkness.

Life and light are related as steam and heat are related. One is the effect of the other. Had there never been any light, no matter how perfectly the heat might be adjusted, there could never be any life. The sight is the first to be affected by this source of power. People whose eyes are most exposed to the full bright light, not in excess, have the strongest eyesight; those who use the eyes but little, lose their vigor of sight; those who keep in dark rooms have weak eyes; and cave dwellers become blind after a certain length of time. The curious effect of darkness upon the vegetable world is in itself a clear lesson on this subject. As we

have learned, plants should absorb the carbonic acid which animal life (by this we mean man as well) exhales; but in the night time the plants do not do this. They reverse their process.

An eminent scientist, Draper, says: "Though the air is dependent for the renewal of its oxygen on the action of the green leaves of plants, it must not be forgotten that it is only in the presence and under the stimulus of light that these organisms decompose carbonic acid. All plants, irrespective of their kind or nature, absorb oxygen and exhale carbonic acid in the dark." Another great investigator, Robert Hunt, in his *Poetry of Science*, says: "Light is an essential element in producing the grand phenomena of life. Where there is light there is life, and any deprivation of this principle is rapidly followed by disease of the body, and the destruction of the mental faculties. We have proof of this in the squalor of those whose necessities compel them to remain in places where sunshine never penetrates."

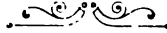
By experiments as well as by observation, the proof of the sun's vital power has been clearly established. Many investigators go so far as to even claim that electricity and magnetism are derived from the sun's rays. At all events, we know there is energy, and we desire to secure it. Seek the light, the daylight, and indirectly the sunlight. Nature teaches temperation in the use of oxygen, for in the purest air only about one-fifth is oxygen, this amount being diluted in nitrogen; so the sunshine itself may be too hot or too intense. To be near it may be sufficient. To be at a window, but out of the direct rays in summer, or on the street in the shadow of the buildings, or in the fields beneath the shade trees, will give you the effects of sunlight. The light is even in the bright shadows. Wherever moving air on which the sun has just been shining can be found, there is vitalized oxygen, and the source of human health, energy, strength, mental vigor and a happy disposition. Nature is the foundation; oxygen is the vital force; temperation, the rule of individual growth; strength, the central law; and light, the supply and renewer of all these energies.



CHAPTER IX

(HEALTH DIVISION)

THE SIXTH SEPTEME



WHO hath not heard the rich complain
 Of surfeits, and corporeal pain?
 He, barred from every use of wealth,
 Envies the plowman's strength and health.

Gay.

"Death is rest, and life is action."—*Shaftesbury.*



ACTIVITY is the sixth septeme. The sources of life are Nature, by reason of necessity; oxygen, as the builder or rather changer of the structure of the body; temperation, as the care of the individual; strength, as the degree of vital intensity; and light, as the renewer of the vital flame. In order to put these forces into operation, a further principle of health is necessary, and that is the activity of the being. Action is not the first law of life, but is as essential as the first, for a force cannot operate if not active.

Inactivity is impossible, if by it we mean perfect stillness. It is possible that some worn-out planet may be in complete quietude; but the ice fields of earth, the soil, the rocks and all that makes up the crust of this world, are scenes of constant molecular movement. A man asleep is full of activity: the heart is the most powerful engine of its size ever invented; the lungs, the stomach, the myriad vesicles, the fibers, tissues, cells and atomic chemistry of the wonderful body, are ever as busy as engines and machinery can be; and the whole scene presents the idea of a great factory working day and night, year in and year out, with millions of workmen in hundreds of departments hurrying to do the special work assigned them.

The art of living is the art of keeping active. He who is more active in his muscles than another lives more and grows more in his physical nature; he who is more active in his brain lives more in his mental nature; and he who is more active in his

heart lives more in his moral nature ; and that person who, tempered by moderation, brings the activity of body, mind and heart to bear in equal proportions upon the art of living is the complete human being. Your degree of life is measured by your activity. Health in one department is affected by the activity of another. The regular use of the mind has an influence over the body ; and this is called mental ambition.

Activity includes exercise, but the latter is much more restricted, although a larger form of action. Exercise is mechanical and voluntary. Activity within is natural and involuntary, except in so far as we feed it. It also includes, beside exercise, which is outward, three species: heat, magnetism and impulse. Heat is the constant commotion of the particles, whereby the proper materials are selected for the tissues of the body. Magnet-

ism is the nerve fluid which feeds thought, feeling and action, and dwells in the nervous system. Impulse is the vital spark, called Nature, which makes heat live and magnetism human, instead of mechanical. To sum up, we find that activity is outward and inward. When outward, it is called exercise ; when inward, it is heat, magnetism and impulse.

The heat of the blood is a thermometer of motion only ; it merely tells us whether the composed mass is sufficiently active to sustain life. But heat itself is nothing but an agent, a servant. For this reason it is kept in balance. It should be maintained at an even degree, as steam is kept at a regular pressure. But magnetism or nerve strength may be increased to its utmost degree, and greater health come from it, although it is chiefly the health of brain and nerves. So the impulse of life is capable of a remarkable growth under proper culture. In the healthy child, fresh from the hands of its Creator, this impulse is most vigorous ; but the youthful activity grows less as it is brought under restraint and the influence of languor. The inactive child is diseased. Proneness to lassitude is an unhealthy condition of muscle, nerve or impulse.



CHAPTER X

(HEALTH DIVISION)

THE SEVENTH SEPTEME

NO duty could overtask him,
 No need his will outrun;
 Or ever our lips could ask him,
 His hands the work had done.

Whittier.

"Regime is a duty which we owe to Nature."—*Shaftesbury*.



REGIME is the seventh septeme. It occupies the proud position of being at the top of the column, and very naturally comes in contact with the temple it supports. In fact, it is the only one of the seven doctrines of health that touches the building itself. So in the practice of the great principles of life, regime is the only means of giving expression to the laws of being. This is true in study; a regularity of habit makes the scholar. It is true in diet; a regularity imparts health. It is true in exercise, in breathing as an art, in daily habits, and in life itself.

In health and in sickness regime is necessary. It is necessary in health in order to keep well. It is more necessary in sickness in order to get well. What, you exclaim, shall a man who is not sick diet himself? The word diet does not mean what people choose to think it does. You may have a fine horse; it thrives on hay and grain; you give it tacks and sawdust; when you cease to abuse it, you diet your horse. *Diet* means a little *common sense* used as a guide to the use of the stomach. If you have a fertile garden or farm, are you going to exhaust its vitality by an abuse of the common sense laws of land culture? Persons feed their lands, put millions of dollars worth of fertilizers on it every season, and even have an exact regime for all the animals they raise.

It is a pleasure to have a regime of your own. At first

you may say, Ralstonism has too much to it; it requires too much time. This is not true. If one is in good health, a simple system of daily care, so easily learned and so harmonious that it becomes very soon an unconscious part of your life, will suffice. If you are not in good health, Ralstonism is certain to bring you back to health, if such a thing is possible. But the regime of a general member is only the practice of the pleasant art of living pleasantly. The duties are not forced upon you. There is no compulsion in any part of the work. The very essence of Ralstonism is

common sense; and the Club appeals to you as a thinking being to do what is most beneficial to yourself and to others; and if your good judgment is thus aroused to act, there is no step in the whole course of Ralstonism that can be called irksome. You are invited to partake of its freedom, and to freely decide to accept any or all of its regimes, particularly that of Ralston Day.

Regime includes the general use of Nature as a means of preserving the health; and the special use as a means of curing disease. It also includes a code of activity; first, as exercise, to develop muscular health; second, as magnetism, to develop nerve strength; third, as glame, to develop the resources of vitality, known as Nature. Yet in these divisions and departments the process is always as simple as it is to go to a window, raise the sash, and inhale a large, full, deep draught of fresh air. To a lazy person such a slight thing is obnoxious. Laziness is a disease. You may have it not; but if it ever comes your way, you may know it from the fact that when you are in a comfortable position you will not wish to change it; and some persons are too lazy even to get up out of an uncomfortable position. It is said that animals love rest so much, except when hungry, that they would sleep themselves into animal decomposition if it were not for the insects by night and by day that torment them into action.



CHAPTER XI

(HEALTH DIVISION)

CAUSES OF DEATH



FRRIEND after friend departs.
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end.

James Montgomery.

"Our lives belong to others than ourselves, and we do others wrong in our neglect of health."—*Shaftesbury.*



LIFE may be ended in one of three ways ; and, whether you live to be a hundred or die tomorrow, no other choice is given you but to die of one of the three causes :

1. Accident.
2. Wearing out.
3. Disease.

Accident is always preventable, unless it be elemental, as of the storm, the flood, the sea or earth. Few persons die on land or water unless some negligence has aided the cause. In the cases of railway disaster it would always be possible to prevent them if a system of double watch were established. But, with the appalling accumulation of deaths from railways and fires, the number who are killed annually from the driving of horses exceeds all others combined, and even then may be multiplied by three. One death does not impress the public as twenty do. The author has seen over a hundred persons injured, and some killed outright and others wounded fatally, by fast driving or runaways. In the course of residence in one city, thirty seven persons have been killed by street vehicles, and in that time not one inhabitant has been the victim of a railway accident. This does not refer to those who by their own negligence are struck by cars or horses. There is too much fast horse driving in crowded cities, and on thoroughfares.

Wearing out is in reality old age, whether it comes early or late in life. It occurs from the simplest cause—ossification. That is, the calcareous or mineral matter in the body collects and ossifies all the avenues and channels of life; they become clogged and, failing to perform their duties, gradually give way and break down. Only healthy persons wear out; all others die of accident or disease. Yet the wearing out seems a pity when its cause is so simple, and its prevention so easy. There are some who are wonderfully fresh, vigorous and beautiful in extreme age, and their enjoyment of life is so keen that death should be postponed to a hundred years or more if possible. Physicians know that mineral matter collects in the veins, among the fibers and in all receptacles of the flesh; they know that gall stones, calculus and bone tendencies are specific maladies; they even undertake to determine the chances of a long life by examining the tendency to ossification in the habits of the body. But the simple cause of it all is the excess of mineral matter which we eat and drink and might avoid, and the deficiency of counteracting food which we take into the system. The bones are Nature's timbers, supporting beams and rafters, intended to hold the body in shape, just as the framework of a house is used to keep the house from falling out of shape. These bones are built of the mineral deposits in the blood during youth. When growth ceases, the mineral deposits should be lessened; but they are not. Age, therefore, begins just as soon as we stop growing; for the blood, brain, nerves and flesh begin to ossify. We must examine this further.

Disease is the third cause of death; and this is called animalism. It is not found outside of the animal kingdom. It may be described briefly as the result of the accumulation of dead animal tissues in the form of a soil in and through the entire body, and the growth of disease germs in this animal soil. The germs of disease are little plants, or vegetable cells or pods, called bacteria; and, when death is not due to accident or to wearing out, it is always caused by the growth of this disease vegetation in the soil which fills the flesh of the body. This soil is not the refuse matter of food after it leaves the stomach, but is the actual flesh-life of the body, which is dying every minute of the day. There are many ways of proving the three great facts:

1. Disease is not possible unless animal soil has accumulated.
2. Disease is not possible unless there are bacteria somewhere.

3. Disease is not possible unless the bacteria find their way into the body and obtain lodgment in the soil, or animal refuse.

These facts being true, it follows that disease may be prevented :

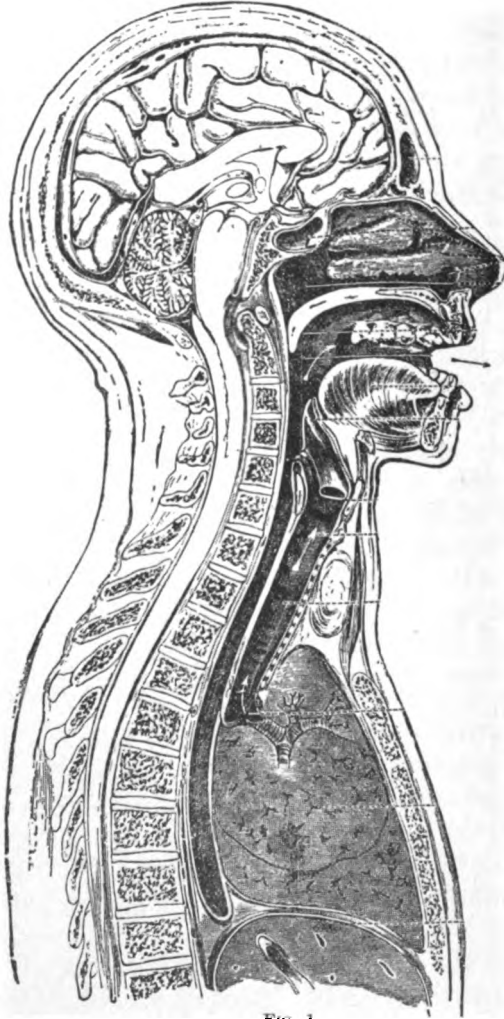
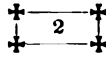


FIG. 1.

1. By not allowing the animal soil to accumulate in the flesh.
2. By avoiding bacteria.
3. By preventing the bacteria from getting lodgment in the soil, or flesh refuse, as by the cultivation of vitality.



It is more commendable to prevent sickness than to cure it.

This is the second Ralston principle. It is certainly a duty to cure sickness when such a result is possible, and to spare no money or effort to make the cure speedy and permanent. But as all illness is due to somebody's carelessness or ignorance, the duty begins much farther back than at the time of peril. When persistent indifference has brought about its inevitable result, and the fight for life is on, we cannot refuse sympathy for the suffering that might have been prevented; nor is it charitable to say, "I told you so; you are to blame for this, as your wilful carelessness brought it upon yourself;" for few persons would escape such censure. Except to the perfectly normal mind, the lesson of bitter experience must precede all thought of taking care of one's health.

The least imaginable care, so very little indeed that it imposes no self-denial, would prevent sickness; as there is in every constitution a reserve force that will counteract ordinary abuse. Vitality is the secret of health. It is created by what we do, based upon what we eat. If nourishing foods are not eaten, nothing can be done to make the body healthy. If nourishing foods are eaten, they alone will not make the body healthy. These two propositions should be thoroughly understood. We possess functions and faculties. The functions are the organic and vital operations of the body, as of respiration, digestion, circulation and minor duties.

The faculties are the voluntary powers, and they are so many that their details would count up into the millions. When the faculties are deadened by indifference, or rusted by non use, the functions lose their vitality, and food, however nourishing, may be digested and not assimilated, or but a small part of it may be digested. From this arises stomach weakness, which may first manifest itself in some other organ or in poor blood; life is depressed; pleasure has a strong reaction, and coupled with the injurious diet of modern living, aided by every known stimulant to create a false appetite, the individual is the prey of every exposure, for no amount of care seems to avert the inevitable cold or the warning headache. To still further insult Nature, the blood is drugged with medicines. There is no cure for such a condition. It must be prevented.

CHAPTER XII

(HEALTH DIVISION)

HOW THE BODY WEARS OUT

ALL flesh is grass, and all its glory fades
 Like the fair flower dishevelled in the wind;
 Riches have wings, and grandeur is a dream;
 The man we celebrate must have a tomb.

Courper.

"There are some people who scoff at health until they lose it, and then are cowards until they regain it."—*Shaftesbury.*



ACCIDENT as the cause of death has been referred to and will not again claim our attention, as it does not properly come under the province of the Health Club. Our duty is to deal with the two physical causes of death—the wearing out and disease; and to show, as far as we are able, how both may be prevented or delayed, and possibly checked when they are in the mastery. This chapter deals with the wearing out of the functions, or organs, or any one of them. The three vital organs are said to be the heart, the lungs and the brain. Huxley claims that the brain is really not a vital organ, and asserts that artificial respiration and circulation will support life after the brain has been removed; but this is not an advantageous experiment. The stomach is entitled to some respect; for if its vitality is weakened, the heart, lungs and brain cannot be nourished. The fact is, the whole body is dependent upon its humblest organs, and we cannot afford to let any one of them wear out.

No one desires old age. Yet, if one could arrive at one hundred and look only forty, with wealth, ease, power and happiness, would age then be undesirable? No. Now, that is the Ralston doctrine; and science, scientists, facts and Nature all endorse it. We will lay down the principles which underlie the new doctrine, or this exposition of the first laws of life.

Nature affords a process to youth, which she intends should be reversed when growth is attained. This claim was first stated by this Club; yet, although the statement is new, the facts which support it are old and authenticated. These facts we will look at now. A glance at the diagram of the preceding chapter will show the large formation of bone in the vital parts of the body, and near the heart. At birth this bone was gelatine. Life begins in gelatine and ends in bones. Ask any physician; he will tell you that old age is but the osseous tendency of heart, brain and arteries; that ninety-seven per cent of all people past middle life are ossifying, or turning to bones, in the *heart*, in the *brain* and in the *arteries*; that a steady, gradual change in this direction is going on from youth to age; and that when any part of the body, excepting the bones, begins to secrete bony matter, weakness follows; resulting, first, in reducing the circulation; second, impoverishing the blood; third, breaking down tissues; and fourth, exposing the organs to the ravages of germ life. These facts are stated by Koch, Grumaine, Browne, Lewes, Bichat, Baillie, and a score of others, and are proved by observation.

It is necessary that the osseous tendency should occur in youth. This process makes the bones and gives them hardness. All foods and liquids, except fruits and distilled water, contain carbonate and phosphate of lime and other calcareous salts, which develop bones; and, by a continuous action, carry the tendency to every part of the body. When the bones become hardened, the body reaches its limit of growth. If a young person should eat fruits, drink only distilled water, and follow the Ralston system of foods, the bones would not harden for many years, and the body would attain to great size. This hardening of the bones determines why some persons are small and others large.

Medical works say "it is as natural to die as to be born." Until within a few years all physicians have asserted that "there comes a time when the body wears out, and death is the penalty, visiting all that live." Apart from disease which destroys life, the wear and tear of the body which brings on age are absolutely unnecessary. We have seen that ossification is necessary to youth, in order that the bones may be formed and made strong. This action of the blood which deposits bony matter *is kept up through life.* WHY DO WE NOT REVERSE THE PROCESS? Old age, the wear and tear of life, the breaking down of the functions of the body,

are all caused by this osseous process, which is itself caused by calcareous deposits.

There are five great results which sooner or later follow the osseous tendency of the system :

1. The hardening of the skin; whereupon the skin wrinkles, gets old, the hair is killed, and the blood does not circulate freely, causing an aged look in place of the freshness of youth. *We say this can be prevented.*

2. The brain turns to bony substance in its intricate parts; it loses flexibility, becomes hard, gets "set," and deep thinking is impossible.

3. The heart is likewise clogged; its circulative action is impeded, the body suffers by reason of poor blood, all the organs begin to break down from lack of blood, and sickness or severe exhaustion is liable at any moment to cause "heart failure." *We say this can be prevented.*

4. The arteries all through the body become clogged by the osseous tendency, and weariness results, causing the most serious loss of energy. *We say this can be prevented.*

5. The bones, muscles, sinews, tendons, ligaments and tissues become stiff, and old age—"rheumaticky" old age—even at forty, sets in, attended by multitudinous ills. *We say this can be prevented.*

Experiments, everywhere universal, prove that our theories are correct. Nature and Nature's God decreed to man the power of reasoning out his life; to animals, the misfortune of a diminished brain. To show that scientists are now accepting the Ralston doctrines, we refer our members to the latest medical works and publications, not only in America, but everywhere in Europe. Physicians and others are beginning to think in new channels. Notable among the late writings of scientists is the article of Dr. Wm. Kinnear in the June (1893) number of the *North American Review*, beginning at page 775. We quote the following from it: Very few people, it is safe to say, desire old age. Men and women harassed by trouble, or overpowered by sorrow, surrounded by disgrace or tortured by pain, may long for death, but not for a hundred or two hundred years of human life. Old age is of two kinds. One, the passing of many years; the other, brought about by excesses either mental or physical.

We cannot defy death. But we may by searching find certain secrets of Nature and apply them to the renewal of the

organs whose decay is constantly going on in the body. Anatomical experiment and investigation show that the chief characteristics of old age are deposits of earthy matter of a gelatinous and fibrinous character in the human system. Carbonate and phosphate of lime, mixed with other salts of a calcareous nature, have been found to furnish the greater part of these earthy deposits. As observation shows, man begins in a gelatinous condition; he ends in an osseous or bony one—soft in infancy, hard in old age. By gradual change in the long space of years, the ossification comes on; but after middle life is past, a more marked development of the ossific character takes place. Of course these earthy deposits, which affect all the physical organs, naturally interfere with their functions. Partial ossification of the heart produces the imperfect circulation of the blood, which affects the aged. When the arteries are clogged with calcareous matter there is interference with the circulation, upon which nutrition depends. Without nutrition there is no repair of the body. Hence, G. H. Lewes states that “if the repair were always identical with the waste, life would only then be terminated by accident, *never by old age.*”

In the chemical changes constantly taking place in our bodies, oxygen plays the most important part by all odds. By oxidation, which is a constant waste or rust of life, the physical system is hourly destroyed, and then again built up by the reparation of the food we live upon. Albumen and fibrine exist in the blood, and are resolved into their component elements—carbon, hydrogen, nitrogen, oxygen, sulphur and phosphorus. By oxidation, the albumen is converted into fibrine, which nourishes the organs of our bodies. But in repairing their waste an excess of this substance accumulates in the blood vessels, causing their induration, and thus gradually lessening their caliber. Gelatine is an oxide of fibrine, as fibrine is an oxide of albumen. Oxidation causes these substances in part to be decomposed, and afterwards eliminated through the kidneys. A constant struggle is daily going on in our bodies, when in the most perfect health, between accumulation and elimination. And these accumulations, becoming greater in old age than the power of elimination, produce the effects we term feeling one's age.

Paradoxical as it may sound, certain foods which we put into our mouths to preserve our lives help at the same time to hurry us to the inevitable gate of the cemetery. A diet made up

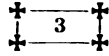
of fruit principally is the best for people advancing in years, for the reason that being deficient in nitrogen the ossific deposits so much to be dreaded are more likely to be suspended. Moderate eaters have in all cases a much better chance of long life than those addicted to excesses of the table. Blockages of the functions of the stomach are more usual to those who eat more than the stomach can utilize than to light eaters. Mr. De Lacy Evans, who made many careful researches in these regions of science, comes to the conclusion that fruits, fish and poultry, and young mutton and veal, contain less of the earthy salts than other articles of food, and are therefore best for people. Beef and old mutton usually are overcharged with salts and should be avoided. If one desires to prolong life, therefore, it seems that moderate eating and a diet containing a minimum amount of earthy particles is most suitable to retard old age by preserving the system from blockages.

The powerful solvent properties of distilled water are well known. As carbonate of lime exists in nearly all drinking water, the careful distillation eliminates this harmful element. As a beverage, distilled water is rapidly absorbed into the blood; it keeps soluble those salts already in the blood and facilitates their excretion, thus preventing their undue deposit. The daily use of distilled water is, after middle life, one of the most important means of preventing secretions and the derangement of health. Hence, to sum up, the most rational modes of keeping physical decay or deterioration at bay, and thus retarding the approach of old age, are avoiding all foods rich in the earth salts, using much fruit, especially juicy, uncooked apples, and by taking *daily two or three tumblerfuls of distilled water.*

WILLIAM KINNEAR.

As far as research and investigation are concerned, the results of scientific methods, concurring from all sources, are placed on a plane where dispute is not possible. All that is left us is some simple means of meeting the requirements of Nature.

A Ralston principle. At this place we will introduce the third of our students' guiding laws. Commencing in the simplest form of statements, they grow more and more interesting as they proceed. In this volume we reach the tenth only; but a very large number of still more important laws for students will appear in "RALSTON GARDENS" extending to the seventy-fifth Ralston principle.



Every form of disease has its natural cause and its natural remedy.

This is the third Ralston principle. If Nature were to have its way, there would be no sickness. Death would then be due to accident, violence or wearing out. The only really natural condition is that of perfect health; and wearing out ought to be a gentle decline, unattended by suffering, as in the case of notably great men now approaching a hundred. Yet, when suffering or a breakdown occurs, when an organ fails or the system is attacked by enemies, the defect or disease is then called natural, for its origin is due to some interference with the course and purposes of Nature.

Before a malady can be intelligently treated, its cause should be understood. Most complaints can be compared to a child suffering from a pin which the nurse has carelessly thrust into its flesh. As long as it stays there, it is useless to doctor the child. The old plan was to bleed it; later came the practice of physicking it, from which the word *physician* originated; the modern method is to give the child a drug to lessen the pain; but Ralstonism removes the pin. This case is typical of others in a general sense.

The majority of maladies are caused by allowing the vitality to fall below its normal condition. Ralstonism puts it far above. When the head aches, when the nerves are weak, when the feet are cold, when the skin is tainted and pimples are seen on the face, when the blood is deficient or impure, when the kidneys fail, when the liver is sluggish, when the heart hesitates, when the lungs are delicate, when the appetite loses its keen edge, when relish is morbid, when the system is depressed, when colds are contracted despite due precaution, when any one or more of these conditions arise, the cause is due to a low vitality; and over this cause you may exercise perfect control, as you will see by examining other pages of this book. Many diseases, however, are caused by bacteria, which take possession of the body or some part of it and proceed to set up a life of their own in antagonism to ours, often succeeding till death ensues. These conditions are met and overcome by the book, "RALSTON GARDENS," mentioned in the final chapter hereof.

CHAPTER XIII

(HEALTH DIVISION)

ATTACKS ON LIFE



YOUTH is not rich in time, it may be poor;
 Part with it as with money, sparing; pay
 No moment but in purchase of its worth:
 And what it's worth ask deathbeds; they can tell.
Young.

"Man has learned to cope with the dangers that threaten his life from without; he must now turn his attention to those within."—*Shaftesbury.*



WHEN a child is born the bones are not hard. They are like gelatine, easily bent. The milk and other food should contain enough old age matter (calcareous deposits) to enable the bones to harden. But, even if this is done, the growth of the body continues to demand more old age matter to enable the growing bones to be well built. All through the years of infancy, childhood and youth the food is carrying the old age matter to the blood, and the bones are using it; and this is done without any special diet, except in cases of food deficiency, which are rare.

If youth receives so much of the bone-making material, how shall it be disposed of when growth is attained, when the bones are made and stop increasing in size, and when more food is eaten, and consequently more old age matter gets into the system? This is the problem of human life. *Figure 2*

presents a thin, longitudinal section of bone. It is full of sap or rich, blood like fluid, which gives it strength and a healthful flexibility. It represents the bony structure of any person above eighteen years of age who exercises freely and keeps healthy. Through

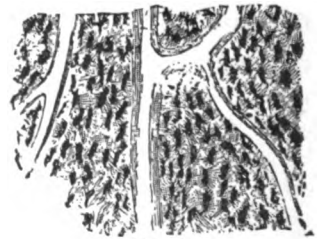


FIG. 2.
 A section of bone magnified.

the bone, which is highly magnified, are little channels for the flow of the blood-like fluid. In health a fresh bone exhibits a reddish hue, showing that the blood sends its living vitality all through the structure. We know that the bone includes chiefly old age matter.

The first step in the approach of the calcareous tendency, which sooner or later must surely destroy life, is in the ossifying of the bones themselves. Like attracts like. The calcareous, or old age matter seeks the bones, and begins to make them

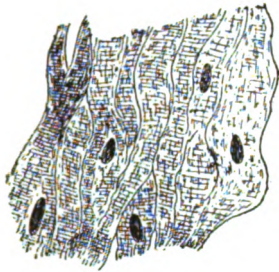


FIG. 3.
The bone becoming older.

drier, more brittle, less flexible, and less rich in the blood-like fluid which should always flow through the channels, in the very midst of the bony structure itself. Even the channels become closed, and the health of its inward composition begins to fail. A comparison of *Figure 3* with *Figure 2* will show the difference between the bony structure of a person who exercises and keeps healthy, and one who is getting lazy, unhealthy and wrinkling. Nothing causes old age and

wrinkles so rapidly as lack of exercise, properly balanced; the strain on one set of overworked muscles being relieved by the use of others to balance. This cures exhaustion and the tired condition that follows hard work. Of course, to keep the bones full of rich fluid and healthy, a person must exercise daily.

The veins, through which the blood travels, must be free to admit the flow without interruption. Yet the inner portions are constantly receiving a deposit of the old age matter. In *Figure 4* are shown the parts of veins, or blood vessels magnified, through which these deposits are washed. If you will boil hard water in a kettle, you will find that after a while a whitish coating clings to the inner surface of the kettle. It is so with the inner surface of the veins. Their irregular shape

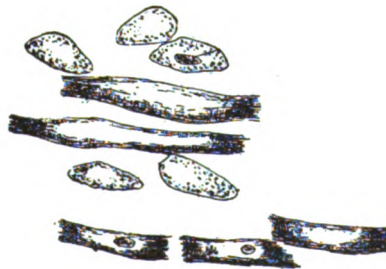


FIG. 4.
Veins and pieces of old age matter.

is noticed. Sometimes the calcareous matter forms in lumps, and blocks the veins; then a serious local complication arises; death of tissues, fibers, muscles, nerves, may follow, ending in tumors and similar troubles.

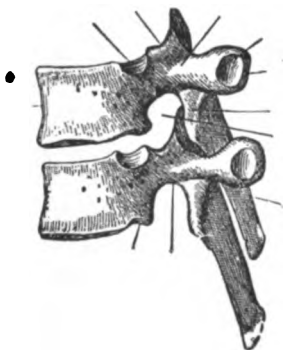


FIG. 5.
Two sections of spinal column.

The bones themselves are seriously affected by the osseous tendency of the system. We have seen that the inner porous passages become blocked. Physiology tells us that there are more bones in childhood than in age; that some of them grow together. A post-mortem examination of the framework of an old person shows that some of the bones grow together during life. In *Figure 5* are presented two sections of

the bonework of the spinal column. The true thickness is not apparent in this view. These bones are themselves coated in time with old age matter, which is bony, or osseous substance; after a while, in lazy people, they lose their flexibility; the back becomes stiff, and two or more of these sections are stuck together. Such is age, which comes on early in the lives of the unhealthy; but exercise and a proper diet are cures for this unfortunate condition, which prevails in ninety-five per cent of all people.

Pains in the joints are due chiefly to the osseous tendency of the system. In the elbows, wrists, shoulders, hips, knees, ankles and feet, the bones are so placed with relation to one another that there is a rubbing of bone against bone; though in



FIG. 6.
The hip joint.

health an oily film, or cartilage, protects them. This becomes a hiding place for old age salty mineral deposits. After a while a person is stiff in the joints, for the cartilage is thickening and getting dry and harsh. Then every movement is a pain. *Figure 6* shows a very prominent joint in the body, and illustrates how painful would be a motion of the bones if they grated harshly on one another, with mineral salts between.

Age comes in middle life to many. Rheumatism and kindred pains are "joint" troubles, and sometimes are found in young people. The senses must be more or less affected by this ossifying tendency. If you have a beautiful watch, whose delicate machinery is deluged with calcareous fluids, how long do you

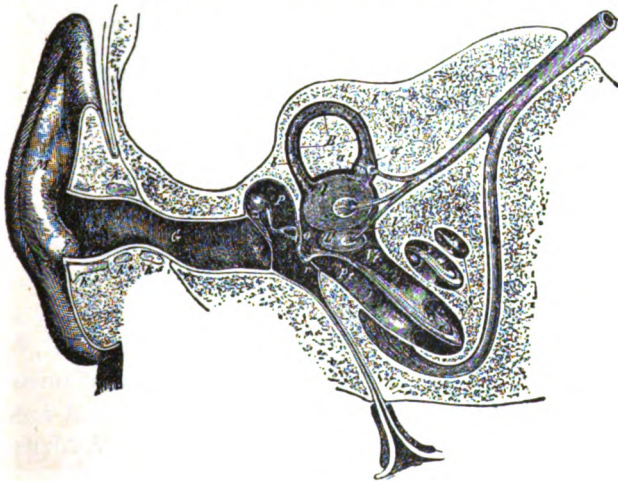


FIG. 7.
The ear and bony structure.

think it will be before the works are clogged by the coating on the wheels? To test the certainty of disaster, place your hundred dollar watch in lime water, and let it run until the mineral collects in sufficient quantity to stop the works. When the hearing thickens there must be some cause for it. Things do not happen of themselves. Keep the ear and its surroundings free from old age deposits, and there will be no trouble in the hearing for several scores of years. But these particles go everywhere. The bones attract them; but they are found in other parts of the body. They collect about the ear, and have a large attraction, as will be seen from the long structure as shown in *Figure 7*.

The sight is attacked by the same cause. In *Figure 8* we give an unusually valuable illustration of the position of the two eyes as they are placed in their bony sockets. The power of seeing depends upon the shape of the eyeball; let it flatten or be narrowed and the result is very quickly seen. There are bones right and left of each ball, as well as behind; and there are many opportunities for the accumulation of old age deposits.

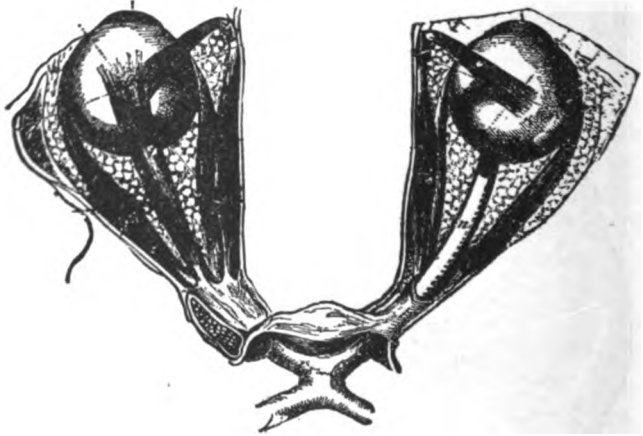
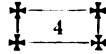


FIG. 8.
The eyeballs and their surroundings.

The brain is likewise the prey of the attacks of these deposits. Throughout the blood vessels and passages the old age matter collects. The mind is no longer flexible; it cannot think as clearly in some cases, and, whenever it does think clearly, it has no freedom; its thoughts run in fixed channels; opinions never change; right or wrong, there is but one way for everything, and obstinacy, that sure sign of age, is the key of all conduct. By and by some organ cannot do its work. If it is the brain, the owner goes to the asylum; if it is the heart, the failure comes unawares; if it is the kidneys, Bright's disease claims the victim; if it is in the nervous system, paralysis stops the clockwork of the body; if it is everywhere, the time of life is extended, the feebling pulse simply runs down like a slowly expiring timepiece, and the old man falls asleep. So we all must die, in one of these ways, unless disease claims us before the machinery is worn out.

A Ralston principle. We now present the fourth of these important laws for our students, and we suggest that each of the

others found in this book be read in connection with the one now under consideration.



Where vitality is strong disease is impossible.

This is the fourth Ralston principle. By reference to the third law, it will be seen that diseases are caused by a low vitality or by bacteria. In that class of maladies which are due to the former of these causes, the present principle is an axiom, a self-evident truth. If it is correct when applied to diseases which are due to bacteria, then it must likewise be true that such germs cannot injure the body of a person whose vitality is strong.

In that most infectious and malignant of epidemics, Asiatic cholera, against which all nations exercise eternal vigilance, the famous Koch asserted that three conditions must concur before the disease could be taken: first, the specific germ must be present; second, the body must contain the soil in which the germ thrives; third, the vitality must be weak enough to permit it to thrive. There are instances where strong men have allowed themselves to be inoculated with the direct virus, which had no effect upon them, while others of lower vitality would have succumbed.

A person who catches cold is at the time deficient in vitality. If the condition is general, that is, if the vital strength has been lessened by general habits, a cold may be taken at any time, no matter how much care is exercised; and this leads to the erroneous idea that those who never take care of themselves get sick sooner than those who do. The prevention should be in avoiding the loss of vitality, rather than in dodging drafts. Very often a strong constitution, one perhaps that never had a sick day, may lose its vigor in an hour, and disprove the claim of immunity. A man of undoubted vitality attended the funeral of a friend who had died of pneumonia, removing his hat at the grave and standing exposed in a drenching rain. His own funeral from the same cause followed in the next week. At one inauguration at Washington, occurring on a bleak, chilly, drizzling March day, more than sixty fatal cases of pneumonia originated from the exposure, and in every instance death was traceable to the sudden loss of vitality, which, like electricity, is drawn away by dampness. This subject is by far the most important in the whole study of health.

CHAPTER XIV

(HEALTH DIVISION)

HOW DISEASE COMES

AS man, perhaps, the moment of his breath,
 Receives the lurking principle of death,
 The young disease that must subdue at length,
 Grows with his growth, and strengthens with his strength.

Pope.

"There is no disease that has not originated in ignorance or indifference."—*Shaftesbury*.



MEN have searched for centuries for the causes of disease. Before they sought the causes they studied the cures, and these were necessarily investigated from the results obtained by experiments and experience. They are still hunting for cures and have the additional advantage of knowing the causes.

There is no such thing as an effect without a cause. All diseases have their distinct and well-defined origin, apart from the source of ossification. In the latter case the body wears out, by the filling up of the avenues of life. In disease there is foreign growth.

The body is but a collection of cells and tissues. It is the way these are put together that makes one part differ from another. In *Figure 9* we see these cells united in layers. Imagine them to be so small that millions are contained in a drop of water that might be supported on the point of a needle, and you may get an idea of their number. They grow, and the body grows, merely by each cell increasing in size, then dividing and making two instead of one. This process is seen in *Figure 10*, and this is the way the parts of the body supply themselves when their tissues break down. Millions times millions

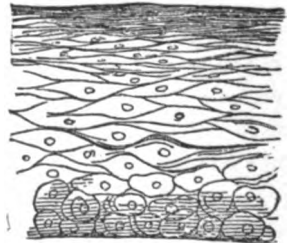


FIG. 9.
Cell layers.

of cells die daily, but still the increase goes on, and so the body lives. Let the increase stop for any reason, or let the death of cells be greater than the increase, and disaster follows.

Disease comes from several causes :

1. From lack of food to supply cell life.
2. From lack of vital oxygen to build cell life.
3. From a foreign attack on cell life. The first two causes are not forms of decaying disease. The attack on cell life is always a species of decay. Meat spoils only because its cell structure is attacked by germs; milk sours, foods ferment, all things rot in one general way; the assault of germs upon the substance, setting free the chemical elements involved. Disease in the body must consist of soil, and a germ growth. The germs flourish in

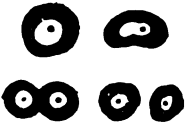


FIG. 10.
Cell division.

the soil and feed on the cells and the food intended for the cells.

If this point can be made clear, we shall have accomplished our chief desire. In *Figure 11* we present some of the variations in the forms of cells. They are, in fact, of all shapes. As they grow, some die in the expression of life. To speak aptly, every effort of the body or its parts must be accompanied by the death of cells. This death makes way for the new growth; but the dead carcasses of millions of cells daily furnishes a continuous succes-



FIG. 11.
Forms of cells.

sion of refuse heaps of animal matter throughout the body. This is the first step in disease. The animal refuse becomes a soil that should be thrown off as fast as it is made. But what is the fact? The animal soil is left to itself. It collects at the pores of the skin and leads to skin disease. It collects at the lungs and leads to consumption; at the heart and destroys the better life; at the stomach and clogs it; at the kidneys and hinders their full functions; at the throat and leads to diphtheria; through the abdomen and leads to typhoid; in the blood vessels and prepares the way for one of many contagious fevers; and in the liver, leading to enlargement.

This animal soil is merely the forerunner of disease. It is like the garden which the planter has prepared, and which needs the orchard; but, if the trees are not brought, spontaneous weeds will flourish. The animal soil of the

body has no right to remain in the system; but, being there, something is bound to grow. Disease is the fruit. If no distinct germ is found, a spontaneous growth of its own will spring up. This is perhaps less dangerous than a specific disease. In *Figure 12* we show an organ of the body in good health. In this case



FIG. 12.
A healthy heart.

it is the heart, but it stands for any healthy part. After the vigor of youth is past, the inactivity, or unbalanced toil of men and women may not be able to cope with the ever-accumulating animal soil, and this disease-inviting refuse at length fastens itself to some organ or part, corroding and corrupting whatever it touches.

The breath is a very good indicator of the condition within. If the teeth are unsound, their decay will prevent a clear indication. But, in cases of those who have sound teeth, if the liver, lungs, heart or inner regions are well loaded with *soil*, the breath will convey it to the nostrils of another. The odor is easily detected. It is that of a decaying animal. In a pure breath, there is only the smell of fresh life; even the carbonic acid being unnoticeable. Breathe this into a glass jar; although the lack of oxygen will put out a lighted match, yet there is no smell of animal matter until it has stood long enough to decay; then it is

very offensive. But in a person whose inner regions are loaded with *soil* from dead tissues, the odor of decay is always present, and the breath is charged with it. More than this, it is a positive danger for one person to inhale such breath, either in a hall, room or sleeping chamber. Unless the Ralston regime for the cure of this condition is put into practice, it is safe to say that many persons from the age of twenty upward, and nearly all persons beyond the age of thirty-five or forty have corroding animal soil

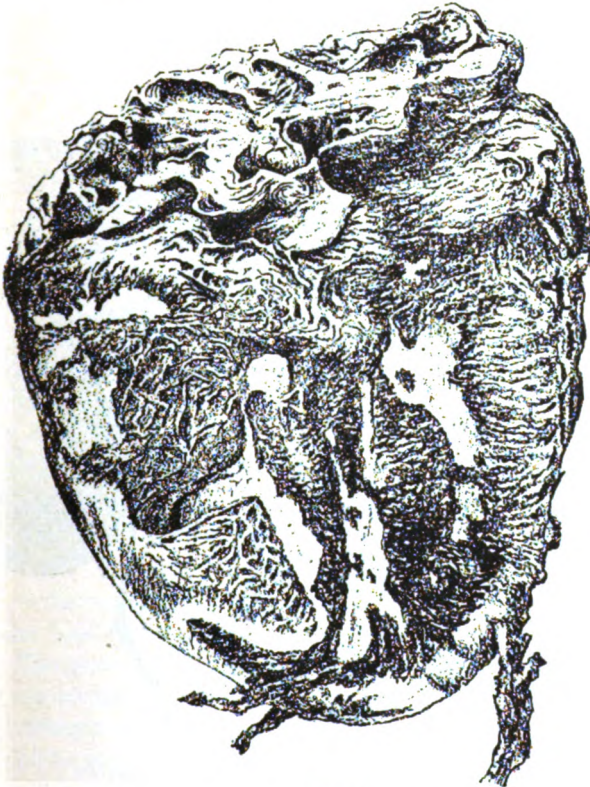


FIG. 13.
A corroded heart. Actual photographic view.

throughout their bodies; and the dead carcasses, getting free, are exhaled for others to inhale. No wonder that ninety-five per cent of humanity are in ill health. *Figure 13* presents the heart of a woman, from an actual photographic view immediately on death. It is full size. Nothing is left to the imagination of the artist, for

the view is real. It is generally impossible to get engravings from actual photographs, showing a condition like this, and the picture is all the more valuable. What a lesson to our men and women!

To test the breath, obtain a good 500-diameter microscope; then breathe into a glass jar, and, after a few hours, examine the animal life that came from the lungs. You will see the dead carcasses of the tissues and cells that escaped from your body. There is no mistaking the result. If the breath will carry off

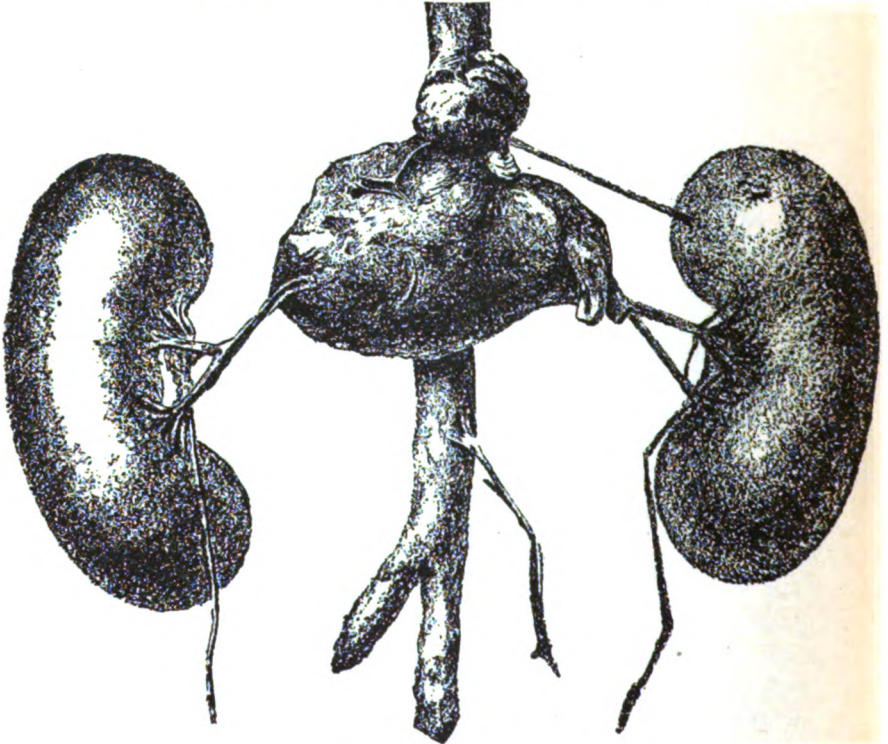


FIG. 14.

Collection of animal soil. Actual photographic view.

some of this refuse, why may it not be compelled to take it *all* away? In *Figure 14* is seen a large mass of dead soil growth, located between the kidneys. This is a photographic picture taken from an actual condition. Such accumulations are going on in all persons, in greater or less degree. It is true, they are but the soil; but the more solemn fact remains, that without this soil disease germs could not thrive in the body.

CHAPTER XV

(HEALTH DIVISION)

ENEMIES OF LIFE

THINK'ST thou there are no serpents in the world
 But those who slide along the grassy sod,
 And sting the luckless foot that presses them?
Baillie.

"Bacteria are intelligent vegetable germs, capable of destroying the body in a few days."—*Shaftesbury.*



VERY part of the surface of the earth, except high mountains, is the scene of germ life. Even in frozen climes they exist in spore form, but are inactive until warmth gives them vigor. To test the degree of impregnation in the air, place a dish of milk or a piece of steak in an exposed position. If the former sours or the latter becomes tainted, such change is due solely to the attacks of germ life. Their presence is easily proved.

What are they and why do they exist? What they are and their mode of operation is properly within the province of this book; but why they exist is a purely philosophical question, and is discussed in the high degree Ralston books. The microscope of the biologist has not been idle these last few years, especially the European, whose excellence has been many times proved in the search for bacteria.

There are two divisions of life—animal and vegetable. In the larger sense an animal has motion, a digestive cavity and a nervous system, while a vegetable grows in a fixed position, migrating only by its increase, as weeds may spread over a whole garden. An animal lives on organized matter, as plants and other animals. A vegetable lives on organic matter not yet organized, and if flesh is offered to vegetation as food, the plant will first decompose it before it will eat it. All decomposition, decay, tainting, souring and fermenting may be attributed to vegetable life in

germ form, tearing tissues apart in order to reduce the organized to a disorganized state; and this is just what decay does.

The rule of food is here clearly seen, and is in two parts: first, the animal kingdom, including man, may digest any organized matter, whether animal or plant, and the vegetable kingdom may digest only organic matter; second, man should never take disorganized matter into his system, and vegetation does not take organized. Medicines, as a rule, are inorganic, and therefore poisons. Any perfectly fermented substance is organic reduced to disorganized, and therefore poisonous. The rule is absolute and is mankind's perfect guide. By the law of adhesion, much inorganic dust clings to growing vegetation; but this is incidental only, and from it are formed the hair, nails, teeth and bones.

There are two divisions of animal life: first, that which is visible to the eye; second, that which is visible only by the aid of a microscope. The latter is not bacteria nor germ life, although, as in the case of pork disease, it is capable of destroying life. There are three divisions of vegetable life: first, that which is visible to the eye; second, that which is clearly visible to the microscope; third, that which is so small that only a most powerful microscope and cultivation, with the use of dyes, may discover it clearly. The last division is bacteria, and includes builders and destroyers. They are all vegetable, as no animal life can exist so small. The bacteria are builders when they are cells, just the ordinary cells that make the body; they are destroyers when, instead of uniting with the body as a part of it, they tear open the cells and devour the rich protoplasm inside, and grow, and thrive, and increase in great numbers. They grow so fast that a single one may become a million in a very short time, and so on until the body is being devoured from end to end and death threatens to terminate our life. We call these destroyers *enemies*, or *devs*.

They are everywhere, except on high mountains. They build nothing. They simply destroy, eat and increase. They are open enemies. So vicious is their wolf-like nature that they employ the most intelligent methods of getting to their victims. For instance, they seem to know that damp air will do them no good; so they never venture out in it. Dry air is never free from disease. This has something to do with the longevity of those who live in healthy locations on the seacoast. The enemies also seem to know that dry dust will cling on damp surfaces; so they are carried from

place to place, until they reach a favorable soil for growth. Any damp surface in a dry air is a landing place for disease.

These enemies are growing plants, just like so many leaves. Their appearance is as varied as plants are; but they are classed in species, and each kind is the cause of a certain disease.

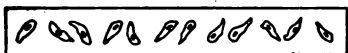


FIG. 15.
Enemies.

Figure 15 represents a simple form of these enemies, and *Figure 16* shows them lingering around the flesh cells, ready to destroy them and devour their contents.

In dry air, if you inhale through the mouth, as all persons do in conversation, you will take millions of these enemies

into your system; but, if there is no soil or dead animal refuse in your body, they will not grow.

If they can get root, they will grow rapidly, and their offspring

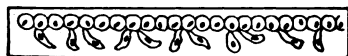


FIG. 16.
Attack.

will make the attack as in *Figure 16*. All diseases take time.

The tartar on the teeth is loaded with disease germs. From the teeth of children who had not kept their tooth brushes very much employed was taken a lot of tartar which contained diphtheria germs. No doubt these floating enemies had been inhaled and were caught by the teeth. The dead soil around unclean teeth would be fertile ground for them; there they grow, and from there migrate to the throat in the moving saliva, and then the throat becomes sore, inflammation sets in and death ensues. As we shall see, it is impossible to catch disease if one inhales through the nose, for the nasal chamber is a filter. Why should not the art of nose breathing be taught to the children?

Burst a white pimple on your face. The contents is a yellowish white, cheesy mass. In it are great numbers of germs, wallowing amid the dead tissues they have destroyed and the soil wherein they grew. If you go a week without bathing, the result is that dead soil has accumulated all over the surface of the body. Sooner or later in the week some germs will get root in this soil, and skin eruptions, very slight at first, will follow.

Expose meat and bread to a dry atmosphere and the moist surface will be a favorable ground for the floating germs. As soon as they touch the damp meat or bread they will alight and commence to make themselves at home. In a few hours a nice family

of millions will be imbedded in the food, just below the surface, where they have taken root. Heat will kill them. It is better to toast exposed food, or else trim off a small part of the surface.

Devs and angs are names which were coined in 1894 by Ralstonism as descriptive terms of the two opposing divisions of bacteria. We have seen that there are two kinds—those that build the body and those that destroy it. For the former no name has ever been given by scientists. The word bacteria is used to include the good and the bad. When the latter or disease-producing germs were referred to, the scientists called them pathogenic bacteria, the word *pathogenic* meaning productive of disease. It is a clumsy term. It was long ago apparent that a word must sooner or later be coined. Some doctors have used the name malignant bacteria for the bad, and its opposite, benignant bacteria, for the good. But all such expressions are cumbersome.

The words, devs and angs, are so brief and so full of the right kind of meaning that they are receiving the approval of progressive scientists, and it is only a question of time when they will be adopted as both technical and popular expressions, although the long and difficult terms will of necessity cling to science for its own use. The word bacterium is single; as, one bacterium. The plural is bacteria; as, two bacteria, hundreds of bacteria, etc. Microbe refers to any kind of life seen under a microscope. Bacteria are vegetable microbes. A bacillus is an oval or rod-shaped bacterium, generally rod-shaped. The plural is bacilli; as, one bacillus, two bacilli. It is this class of bacteria that generally cause disease.

The angs are the good bacteria, sometimes called benignant bacteria. They perform all kinds of duties and it is perfectly proper to class with them the vegetable cells which form the basis of all life. Scientists make many kinds of divisions; one of which may be regarded as interesting, as it places destructive bacteria in two classes; one called saprophytic, because they feed on decayed, fermenting or decomposing matter; and the other parasitic, because they cling to and feed on living and not dead matter. A parasite could not exist if it were not for another life, larger and better than its own, from which it sucks nutrition and steals its sustenance. It is for this reason that those individuals and concerns are called parasites that attempt to get a living by improperly using the word Ralston on their goods, or by imitating the Ralston systems of literature and culture.

Some of the duties of bacteria may be stated as follows, each species seeming to have work of its own to do: They produce in decaying matter different colors; they cause phosphorescence, or light, as in decomposing fish and meat; they make wine, cider, beer and all fermentations; they produce cheese, butter, indigo and other products of the industries; some are directly concerned in the making of pepsin, diastase, trypsin and invertin, by which it is possible to digest the grains and other foods; some cause putrefaction; some oxidize ammonia to nitric acid; others reduce nitric acid to nitrous acid and ammonia; others feed the nitrogen of the air to plants, without which they would die; others feed carbon, which is equally necessary, and so on through a long list of benefactions, not including the direct tissue builders of flesh life, which are fully entitled to the name of *angs*.

The energy, activity and intelligence of bacteria, whether *devs* or *angs*, must be considered the most remarkable exhibitions of the wonders of Nature. Small to a degree that almost excludes them from being seen even by the most powerful microscopes, they are omnipresent, omniscient and omnipotent, both for good and evil. If the spirit of God is an essence, these *angs* may be close agents of that force; if Satan is an essence, and not a personality, these *devs* may be his messengers, for they are malignant, relentless, cruel, horrible, satanic and devilish in their purposes and ends. In diphtheria, lockjaw and other torturing maladies, the agonies inflicted by the *devs* are unnecessarily excruciating, and the victims are often innocent and harmless children.

By reference to the illustrations on pages 70 and 71, a few well-defined shapes of *devs* will be found. *Figure 17* shows the stagnant water *devs* that cause the scum or green top to form on still water. *Figure 18* presents one form of typhoid *devs*; and *Figure 19* the same with flagella attached, by which they move about, catching up food, as do the root fibers of plants or the nerve fibers of the stomach. *Figure 20* shows the shape of splenic fever *devs*, a ravaging kind of disease. *Figure 21* shows the little dot-like species that occur in all sores where pus is formed. *Figure 22* shows the lockjaw *devs*; *23*, the feared cholera; and *24*, the great plague, known as bubonic fever. These bubonic *devs* slew 10,000 persons in Constantinople in one day; 68,596 in London in one year; and 25,000,000 in Europe in one epidemic alone. In *Figure 25* we see the consumptive *devs*; in *Figure 26* the horrible



Fig 17 Stagnant Water Devs
(Motile Spirilla)

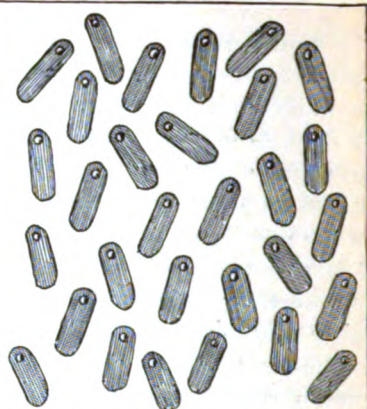


Fig.18. Typhoid Devs .

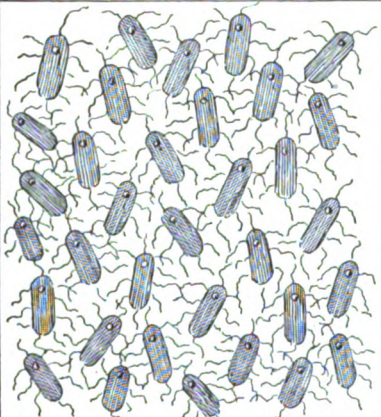


Fig.19. Typhoid Devs Motile .

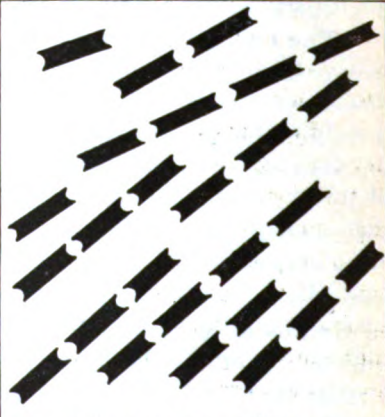


Fig.20. Anthrax Devs Splenic Fever.

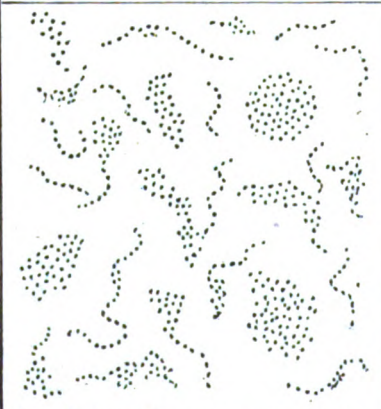


Fig.21. Pus Devs Suppurating Matter.



Fig.22 Lockjaw Devs (Tetanus)



Fig. 23. Cholera Devis.
The Common Bacillus of Asiatic Fever.

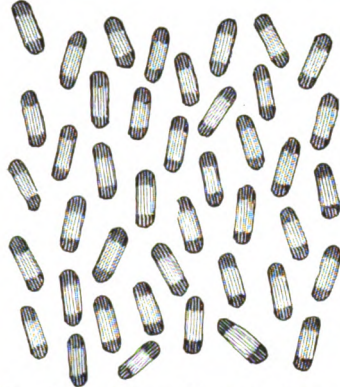


Fig. 24. Great Plague Devis.
Bubonic Fever.

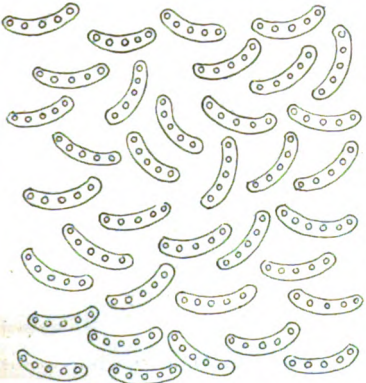


Fig. 25. Consumptive Devis.
Tuberculosis.



Fig. 26. Diphtheria Devis.



Fig. 27. Grippe Devis
Influenza or La Grippe.



Fig. 28. Fermentation Devis.

diphtheria germs; and in *Figure 27* the now prevailing dev's of grippe, which will be on the increase, owing to the constantly lessening vitality of humanity. *Figure 28* shows the coffin-shaped fermentation dev's.

On the other hand, the ang's are a necessity. Take them from this world and all life would cease. The milder forms of dev's, known as the decomposing species, are equally a necessity, as they remove all dead vegetation and animal matter from the face of the earth. Others are direct feeders of plants without which no animal could live. All in all, these little wonders of creation are evidences of a double influence at work in the life of man; one to destroy him, the other to bless him.

The study of these two forms of life, their purpose in existence, their terrible ravages in disease, and all their habits for good or evil, are seen and illustrated in that great work, the "**RALSTON GARDENS OF LIFE**," a twenty-five dollar volume which is presented free to any Ralstonite of the fifth Star degree. You may reach that degree at once, without a day's delay, if you so desire. The advantages are so great as to be declared the richest blessings of life; and, strong as this assertion may seem, we challenge any person to find the equal of these blessings anywhere in the world. You do not know what is in store for you. All that wealth, skill, labor, science and a desire to bless mankind can inspire and obtain may be found in that greatest of all human works, the "**RALSTON GARDENS OF LIFE**." There is nothing to compare with it in value.

It tells you **how to live**.

It is the only work that treats of **everything** connected with the **health and happiness** of the body.

Its treatments are called "**Nature's Doctors**;" they include all the essential facts of the former works of Complete Membership and Combination Book, with an amazing fund of **newer information** and more than **a hundred other subjects** added.

It is the first and only work that ever gave the **diets for every disease**, malady and disorder, and for every **temperament**. This is all new.

It gives a new and widely varying list of foods, dishes and desserts, all absolutely wholesome, that are sure to please the housekeeper and the men and women who wish to **enjoy** three splendid meals every day in the year and grow better all the time.

Read all about "**RALSTON GARDENS OF LIFE**" in final chapter.

CHAPTER XVI

(HEALTH DIVISION)

FOUR CARDINAL POINTS OF HEALTH

CHANGELESS march the stars above,
 Changeless morn succeeds to even;
 And the everlasting hills,
 Changeless watch the changeless Heaven.

Charles Kingsley.

"A tiny cell, smaller than the eye of the most powerful microscope can detect, contains a perfect human body."—*Shaftesbury.*



THE RALSTON HEALTH CLUB is founded upon four cardinal points of health, which are taken as the basis for all regime. Not one of these may be rejected; nor is it possible to add any. There seem to be four, and no more or less. These are the following:

- First Cardinal Point of Health: Vitality**
Second Cardinal Point of Health: Food
Third Cardinal Point of Health: Exercise
Fourth Cardinal Point of Health: Cheerfulness

No structure can be said to be well built unless its foundations are strongly laid; and these, whether considered as corner stones or great walls, must possess the virtue of strength and endurance. The question is often asked why the human organism cannot live forever; why, when the body is built with such wonderful design and magnificent complications, containing as it does the seeds of immortality, and capable of so much happiness, it should ever perish. The flesh, bones, tissue, muscles and organs which are used in the processes of everyday life, it would seem, ought to be capable of an indefinite existence.

The old saying that the moment we commence to live we all commence to die is far from being correct. While the body

is adding to its size, or in other words, while growth is going on, we are not only not dying, but are more than living. There is at work a certain positive life principle, which asserts for the body a strong existence; and this life principle more than holds its own during the years of growth, after which it commences the struggle which continues for so many years in strong constitutions, and in which it is finally overcome by death. A careful knowledge of this life principle is essential to us all, and a subsequent chapter is devoted to the discussion of it.

Vitality sets in motion all the wheels of life. It starts the tree, the plant, the seed into growing; it is the germ nucleus of each cell that composes a body of flesh; it makes and molds every shape of every organism in each and all its parts. More than this, it holds the flesh together; and its power in this one function is evidence of its necessity. The body is chiefly meat. While we live, this meat does not decay; at least not to an appreciable extent. Yet, sometimes before death, it begins dissolution, and we call it mortification. After death we call the same process decay.

Place a piece of meat anywhere you will, except under conditions that preserve it artificially, and it at once commences to disintegrate, or go to small pieces that can be detected only by a microscope; although the mass is seen to change. It darkens, loses its fibrous structure, gives forth a horrible odor, and is a deadly poison. If you have ever so small a scratch on your body and it is touched by any decomposed flesh, blood poisoning will set in, and this will quickly spread to all parts until death ensues. There is no help. Many a strong man and beautiful woman, vigorous in health as seen in one day, has passed into this state of decomposition in a few hours after the breath has left the body. We are a mass of meat, subject to decay but for the one preservative, the spark of life, or that principle which is more properly known as vitality. When it is weak, we are weak; when strong, we are strong. Decay often sets in during life, and can be met only by a heroic struggle to maintain the vitality.

The first cardinal point of health, then, is the most important of the four; although if one be omitted, the body dies or droops. Nature seems to regard vitality as of supreme importance. The babe possesses much more than its proportionate share, considering its size; and it is always given a greater degree of this energy than the health of its parents would indicate. Yet half of

the children die because they are ignorantly fed and cared for from birth to youth. Ralstonism guarantees that of every hundred deaths among infants ninety-six might be prevented.

The vitality of children is intended by Nature to be superabundant, and this incites growth. Even after growth has ceased, the life principle holds its own against the process of disintegration often for many years. When this process does commence, it is sometimes very rapid, as in the case of fever and other active diseases, and at other times it is exceedingly slow, struggling for half a lifetime. If it is possible to prevent disintegration, then it is possible to delay the approach of death.

If we were to ask the question, how is life sustained? the answer would readily come: by supplying the stomach with food. But supposing the stomach is not able to digest that food, what then? Or, supposing the stomach is able to dispose of the food, but the lungs are completely out of repair, of what use would the food be to us? You may then say that food is supplied to the stomach for the purpose of making blood, and that the air is breathed into the lungs for the purpose of carrying oxygen, which is used for purifying the blood. This is an old notion which is in conflict with the true theory of life itself. While the oxygen which the blood absorbs from the air undoubtedly purifies the blood, if we call changing its nature a purification, yet the main purpose of the union between the blood and the oxygen which first comes from the air is to establish that vital process which governs the nervous system. It is in this act that life originates.

The food that passes into the stomach ought to find a willing and anxious digestive organ—in other words, an appetite. Hunger is the true source of perfect digestion. A morbid appetite is the result of an unnatural or diseased condition of the stomach. We assert that loss of appetite and morbid hunger may be entirely overcome. Having taken the position that the stomach can be made to do its full duty, and thereby generate the proper supply of food for the existence of the body, and being also ready to prove, in another chapter, that the proper amount of oxygen can be acquired even in diseased lungs, we are ready for the examination of the next question.

The second cardinal point of health is food. This is so thoroughly treated in the chapters that follow in the present volume that it is superfluous to discuss the subject here. In what

has been said we see the close relationship and interdependence of vitality and food. The latter is the material on which life acts. It must have life itself; or in other words, must have grown and still be undecayed in order to supply the body with nutrition. No other material can be called food. It must also contain, in its variety, every one of the essential elements of the body, omitting none and adding none. Let some be left out, and the faculties fail. Let any be eaten that are not needed, and even though not poisonous, the intruder must be fought by efforts of the vitality that should be expended in sustaining life.

The third cardinal point of health is exercise. This also will be amply treated in its place in this book. Life is but an expression of activity, and exercise is a scientific method of reaching every physical faculty of the entire body, which labor cannot do. In order to live, we must constantly change. This cannot be done in quietude and sluggishness. We may change and retain our identity; or we may change and lose our identity. If it is one of disease, physical or moral, it is honorable to lose it and acquire a better. Wonders are possible through the process of change. Therefore it is of the highest importance that every person shall assist the assimilation of food by getting rid of the bad as fast as it disintegrates; and this is not possible without scientific exercise.

The fourth cardinal point of health is cheerfulness. This has its proper department in the present volume, and will there be fully considered. Light and life come from the sun. Let that great orb be obscured and vitality will ebb. Even at night all things droop. The sun brings cheer, and what light is to life cheerfulness is to vitality, all interwoven. So necessary is happiness to real health that Nature instils her sunlight into flowers, fields, verdure and landscape, to please the eye of man; into sweet fragrance to please his sense of smell; into flavor of exquisite richness to please his taste; into music and song to charm his ear; and into the embraces of love and affection to make glorious his sense of touch. Take these things out of life and it is dead. Take out of the human heart the enjoyment they instigate and the world is a sepulcher. In proportion as the virtue of cheerfulness is made predominant, the vitality itself will increase, the food will yield up its nutrition more effectively, and exercise will cause it to be better assimilated.

STAR RALSTONISM

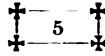


FIRST CARDINAL POINT OF HEALTH

VITALITY



“To mortal eye this light might seem
 A northern flash or meteor beam—
 But well the enraptured Peri knew
 'Twas a bright smile the angel threw
 From heaven's gate to hail that tear
 Her harbinger of glory near!”



Vital electricity is the impulse that builds every perfect particle of the body.

This is the fifth Ralston principle. We have not time to discuss the various kinds of vitality, as high degree books are devoted to that matter. The scope is large even to immensity. The proof is abundant that a universal magnetism* rules this planet and every organism included in its existence. Three great volumes are devoted to that subject, so it would be impossible to include it in this book of General Membership.

Electricity is mechanical or vital. As a mechanical force, it occupies all matter, solid, liquid or gaseous; but appears to man only when its equilibrium is disturbed and it is seeking to restore it. Vital electricity may or may not be the same as mechanical, but it follows all the laws of the latter with reference to loss and preservation or storage. It dwells in the smallest life, in the germ and in the cell. It is the brain force, the intelligence, in the *id* within the nucleus of that microscopic structure which is the basis of every form of organic matter, whether animal or vegetable.

Where this impulse comes from or how it connects itself with each little cell, we cannot take the time and space to discuss in the present work; but that your body, like that of every organism, whether in the microscopic world, or in either of the great visible kingdoms of plant or animal existence, is merely a collection of minute cells, arranged according to the impulse contained in each, is a well settled fact. To get the idea of how all things are made to grow, draw a small irregular circle, put a much smaller circle within it, and a dot in the latter; then imagine that it would take a million of these to make a fraction of a drop so small that the eye can hardly detect it. The inner circle answers to a storage battery of vital electricity and the dot is the *id* or the intelligence controlling it; and these furnish the impulse of growth. Destroy their vitality, and they die; increase it and they thrive, each making two, four, eight, sixteen, etc., until in about twenty divisions one makes a million. This is life, health and vigor.

* See the course of study entitled, "*Universal Magnetism*," so amply referred to in the fifth degree work, "*RALSTON GARDENS OF LIFE*," which is described in the final chapter of this book.

FIRST CARDINAL POINT OF HEALTH: VITALITY

CHAPTER XVII

(FIRST POINT OF HEALTH)

NATURE OF VITALITY



AH! What avail the largest gifts of Heaven,
When drooping health and spirits go amiss?
How tasteless then whatever can be given!
Health is the vital principle of bliss.

Thomson.

"I have that within me which lives."—*Shaftesbury.*



VERY few persons realize that matter lives; that out of the ground of minerals and dead vegetation life is extracted by some kind of impulse that eludes the eye of the keenest science. It is common to speak of things as organic and inorganic; the former being alive or associated with life, and the latter incapable of living. A rock is called inorganic; and sand, clay or dust may be inorganic when not included in an organism as a part thereof. But the distinction is not always a satisfactory one.

It is not clear that inorganic matter ever enters into an organic state. Because certain minerals and fibers are needed to build the bones, nails and hair, and to weave the thread tissue of the flesh, it does not follow that they hold life. They are merely deposits caught up by organic matter and left in their places in the body by the intelligence of the cells that carry them. It is very probable that the inorganic earth is mixed with organic material, and that the latter never grows more nor grows less, but is continually passing into and out of life, restless when lying in the soil and there springing into all kinds of weeds, worms and general growth, until such time as it is taken up in some plant which is designed to produce food for man, directly or through animal flesh.

Geology tells us that once the earth was incrustated with solid rock. At that time the organic matter must have been suspended in the vapors of the air; or it must have come since from the energy of the sun. In any event, it is true that organic matter is vital, restless, impulsive and enormously active. You cannot destroy it. You cannot suppress its energy. It will live as organic matter, whether in or out of organisms. A pound of meat is alive. The animal it was taken from is dead as an organism; but not in the composite life. When its countless millions of cells cease to act as builders of the animal, they join forces with other bacteria, are set free, go to earth, air and water, and reappear in other creatures just as sure as the sun shines.

When the roots of a tree or plant are throwing their fibers in a multitude of directions to gather food from the soil, they select organic matter from the inorganic, leave the latter and take up the former; as, likewise do the nerve fibers of the stomach, delving and hunting among the mass of food for such particles as are required to make blood. Their success will depend upon two conditions: their own vitality and that behind them, on the one hand; and the presence of suitable nutrition in the food, on the other hand. The former is useless without the latter; the latter is useless without the former.

In order to understand the nature of vitality, it is first necessary to catch the idea that organic matter is a fund of material lying all about the earth or above it, in or out of organized bodies, but always ready to pass into life of some kind, whether visible or microscopic. It lends itself to any specimen of the animal or vegetable kingdom that may chance to want it; with this distinction, that no animal can take food direct from the fund. Vegetation alone is able to get nutrition out of the soil. Every animal must eat vegetation or animal; man does both. The vitality of vegetation, then, is the first to begin life. It assists the animal by presenting it with organic matter organized. We called it merely organic when it dwells in the fund, as in the soil; but it becomes organized when it enters into growth and is still in that condition. Decay takes it out of growth and puts it back into the fund. As vegetation, it may pass from one condition of growth into another without decay, as when it changes to flesh by being eaten; but no food is fit for any animal, and certainly not for man, unless it has been taken out of its fund.

Vitality dwells in this fund of organic matter, but it is what we have termed dev vitality. A dev is a bacterium that destroys organized life. It attacks vegetation or animal existence, converting the ang-cells into their own kind with marvelous rapidity. They permeate the air in all places where any life flourishes, and stand ready to attack and destroy all organisms. They are responsible for all deaths from consumption, diphtheria, typhoid, cholera, yellow fever, smallpox, lockjaw, ulcers, tumors, leprosy, la grippe, malaria, catarrh, blood poisoning, splenic fever, carbuncles, private disorders and all other forms of malignant or infectious maladies. Each has its task to perform, its kind of destruction to produce. Besides these, there are many other varieties, such as those that cause fermentation, decay and rotting of life, whether animal or vegetable. No such change can occur without the action of dev bacteria.

The angs are assigned the duty of building organisms, first in vegetation, then through vegetation in animals. The vitality of the angs in normal circumstances exceeds the vitality of the devs; and the latter are destroyed to such an extent that but a small proportion survive in any vigorous life; yet these few bide their time, going into spores while waiting or appearing through their descendants, and when they find the vitality of the organism weak enough, they begin to increase with tremendous rapidity and soon destroy it if not conquered. This is the story of life and death. It is going on everywhere and in every human body. Let once the vitality become weak, and these germs are ready to begin their increase. Medicines will not destroy them; nor is there any agency known that will overcome them except vitality.

In Nature there are three general kinds of vitality: one gives chemical life to the elements; another exists in the forces of Nature, as in the wind, heat, gravity, cohesion, etc.; and the third is organic vitality, or that which causes growth. This last named kind has of itself two divisions: one that gives growth to devs, or malignant bacteria, whose sole purpose seems to be to destroy good life and convert it into the general organic fund; and the other that gives growth to good life, as well as the power to defend it against the devs. This latter kind of vitality is of itself a separate and distinct variety, appertaining solely to the true life of the animal and vegetable kingdoms; although scientists place all

bacteria in the latter for convenience merely. Real organic structures are above the bacterial plane.

Good vitality, or that of the angs, or life builders, must be invited into the system by every kind of effort intended by Nature; and regime, or a correct way of living, embraces easily and effectually all that is required, as we hope to prove in this department of our book. Yet there are two kinds of good vitality: one separate, the other collective. If you will draw a number of little circles, say two hundred all massed together, and in each place a very small inner circle, in which a dot is put, you will have a correct idea of the angs and their vitality. The larger circle represents protoplasm; the inner circle and dot represent the vital system and intelligence, or brain; all three making one cell. They are so small that millions are required to fill a drop of water not so large as what you might hold on the point of a fine needle.

Life consists of protoplasm, vitality and intelligence. Each cell has its vital center. This is what we call the separate kind. When the cells combine together and contain the impulse of growth in a normal condition, they possess more vitality than they need for their own use. They live to propagate. In the ravages of sickness they are destroyed by the devts and their vitality goes to the latter, thus producing weakness in the body. When the devts are conquered, the energy comes back again. Every cell is provided by Nature with vitality enough to produce offspring in great abundance, one cell making over a million in twenty-one steps of birth, occupying almost no time at all.

As life in the body is not a ravaging kind, but is confined to supplying only as much as is used, it necessarily follows that the cells are stocked with more vitality than can be used in propagation; and this excess becomes the collective energy of the whole body. It must have a place to reside in, and Nature gives it the ganglia, or storage batteries of the flesh and nerves. These are everywhere present. Science speaks of them as ganglionic cells. It is a well established fact that they collect the vitality of the body and hold it for the use of the functions and the will. Not only is life itself dependent upon the condition of this storage battery, but health is good or bad as its power is weak or strong. Some scientists of the highest rank look upon this collective vitality as the personal soul of the body, as it determines every thought, every act, every feeling and every passion.

We have that within us which lives. This piece of life is only a part of the great pulsing power of the universe—of the sun, if we wish to speak the truth, although that sun is the embodiment of a still higher power. If the life within us should die, it would find some new matter to which to attach itself, and thus prove its dying was merely a change. It is for ourselves to decide how long that life shall stay with us, for as soon as the body wears out we cannot expect to retain it. The body is a network of nerves, of which the brain is the most active. Throughout the entire system are ganglionic cells, whose sole duty is to secrete and store away the electrical vitality which feeds the life of the brain, organs and muscles. These cells are said by scientists to *think*, because they contain gray matter just like that which constitutes the brain. Whether they are capable of thinking or not is immaterial at this time; but that they form the STORAGE BATTERY of the body is true, and they abound everywhere.

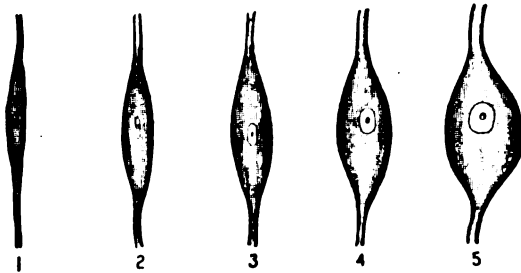


FIG. 29.

Cells from storage battery of the human body.

1. A ganglionic cell, or electrical nerve center, in which vitality is very weak. The thousands of these cells in the body would indicate nervous prostration, if general; or special organic prostration, if confined in their weakness to one locality.

2. This ganglionic cell shows the storage of gray matter in somewhat greater abundance than in number 1. The gray matter brings with it vitality, or nervous health. A person would have more life, more exuberance of spirits, and consequently would be less irritable than if the cells were in the condition shown in number 1.

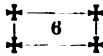
3. This ganglionic cell is the average of good health. Regime exercise increases the gray matter and adds rapidly to the vitality of the body; and vitality is shown in its increased size.

4. This cell is magnetized, or electrical, and is ever present in a person of magnetic power.

5. This figure shows the fine condition of each of the thousands of ganglionic cells in the body of one who is largely endowed with *personal magnetism*, or excessive electrical energy, the grandest type of manhood and womanhood.

The medical books tell us that these cells are connected by fibrous threads with all the nervous, organic and muscular life of the body; that they are the nerve centers that collect the vital principle and feed it to every part of the system. Supposing a person to be troubled with heart failure or weakness of the heart in any form, the cells that feed vitality to that great organ will be weak and slim; and the same is true in a marked degree in the case of indigestion, or any kind of inflammation, for this destroys by a chemical fire uncountable millions of cells, taking away their energy and robbing the body of its vitality. These conditions should be prevented by proper habits of living.

A Ralston principle. The next in order of the students' laws of life will now be presented and discussed, as has been our custom in the preceding pages. These should be read together, so that their relationship may be better understood.



As mechanical electricity may destroy the body itself, so vital electricity may destroy the germs of disease within the body.

This is the sixth Ralston principle. Under its predecessor, we saw that electricity is of two kinds: mechanical and vital. The former dwells in matter that is inorganic; the latter in life, both animal and vegetable. As you well know, when mechanical electricity is in a state of equilibrium it is not perceptible; but when out of such condition, it collects in man and rushes in currents to seek its quiescent state. If you are in the line of such a current and it is powerful enough, you will be killed, for it burns out your life. The tiny mouse is destroyed by such electricity in a much smaller quantity than is required to kill the elephant.

The principle is the same in its application to what scientists call the microscopic life of the body. You cannot live without vital electricity. Let it be weak and you are weak. Let

it be strong and you feel vigorous. Yet that vigor is the collected harmony of vital currents that course throughout the body. You know what the feeling of health is; what that "glow" means to you that makes the heart leap with the love of life. It comes after sickness; and by comparison, abetted by the law of reaction, it is a condition that is distinctly felt. One day of perfect health ought to convince man of the bliss of earthly existence.

Something more occurs in the body when the vigor of a splendid vitality is experienced. That vigor is electrical, for life has no other basis for its force. The body is composed of minute cells made by *angs*, or that class of bacteria known as builders. Like visible life, which must fight its way amidst enemies of its own and other species, these *angs* are constantly attacked by bacteria known as germs of disease, to which doctors give the names of pathogenic, or malignant bacteria. Thus it is seen that existence is a battle. A chapter in another part of this book treats fully of this branch of the general subject. Disease, when not due to low vitality, or wearing out, which is the same thing, is always caused by these germs; and they are easily destroyed by the electrical currents which a strong vitality is capable of generating and sending through all the avenues of the body. Magnetism study shows conclusively that these currents may be created at will by certain exercises; and such a difficult malady as consumption has been completely cured under the experiments. Mechanical, or inorganic electricity, not only will not effect a cure, but is dangerous, owing to the fact that it drives or lessens the supply of natural vitality.

As has been stated previously, the Ralston principles grow more important as they proceed. This is one that almost, if not quite, turns the key of health. We have referred to the case of consumption, because it is a typical and representative one. It means that the lungs are inhabited by the germs of this disease, for the reason that the soil there suits them and the vitality is not strong enough to expel them. Such germs are present everywhere. Most persons suffer from incipient consumption; and post mortems show that the lungs of those who were seemingly free from the disease have been partly destroyed by it, many bearing evidences of scars that have healed, due probably to periods of better vitality.

What is the practice in such a case? Some physicians give nourishing and vitalizing food, or food medicines; but nutrition

cannot be induced to assimilate itself with the body except by attraction, and this no physician can establish. Another class of practitioners attempt to destroy the germs of the disease by reaching them with inhaled gases of a poisonous nature; but they are blocked by the now well known fact that no air goes into the lungs, its course being to enter the outer passages where the oxygen is exchanged for the carbonic acid gas that must be removed. Therefore inhalations are useless to reach the seat of the malady.

Next comes the dangerous remedy known as that of artificial or mechanical electricity. Here we see the vast difference between a theory and a fact. The argument is a good one on its face: lightning kills the animal; a small organism succumbs to a small electrical current; germs of disease are smaller organisms, and should therefore be destroyed by a still smaller electrical current. The danger rests in the following facts: Germs of disease are bacteria, like those that compose the body, being enemies of the latter; if artificial electricity would kill the bad kind, it would also kill the good kind, which is just what the bad are always trying to do; but it travels nearer the surface of the body and does not reach the central seats of disease; which, if it did, would be unavailable, for when the vital electricity of the system is not strong enough to repel an artificial invasion of mechanical electricity, the whole body dies, as is so often known to be the case.

In the battle between the two warring classes of bacteria, the destroyers and the builders, it is a question of superior organic electricity as to which shall survive. All other kinds are inorganic; and like medicines, drugs or minerals that have not been imbued with living impulses, are foreign to the body, and are dangerous. Thus the electrical machines, the electrical pads, the electrical belts and a hundred more devices for imparting currents to the body, are all artificial and are injurious, for the reason that they drive out some of the natural or vital electricity, and an invalid has none to spare. A temporary cure is sometimes imagined, but it is soon gone. Cold feet are due to a poor circulation of the blood, but are momentarily warmed by artificial heat; but they cannot retain a healthful warmth until the blood is taught to impart it, and the more the artificial heat is applied the less vitality the blood will have to generate the natural. So, likewise, the vital electricity of the body must be generated in the life cells and *by the life cells*, not by an outside current thrust upon them; and there

is no device made or makable that can generate anything that is not injurious and dangerous.

Electrical apparatus, seemingly beneficial for a time, have plunged many a person into death, if they have really possessed any power whatever; and if they have not, they were mere child's play. In such a disease as that of consumption, the nutrition method has always failed because it could not excite in the parts affected the impulse of attraction for the food. The inhaling method has always failed because the air goes no farther than the bronchial passages and side tubes, whence only the oxygen is taken to the lungs. The electrical method has always failed because it cannot reach the lungs, and only serves to drive out the natural vitality where it does go; and the oxygen method has failed whenever it was artificial. So there remains but one cure, and that is the silent influence that has healed countless incipient cases—a better condition of the natural vitality. In fact, good sense teaches us that nothing else should succeed.

Herein is seen the power of Ralstonism as the exponent of Nature. An all round regime, founded upon a pleasurable taste rather than a compulsory treatment, closely akin to the highest ideals of living, cannot fail to establish that "glow of health" which outrides the power of all antagonizing germs. It is necessary to have nutrition, but that is not enough, for the best food goes to waste if the system is not able to assimilate it. It is necessary to exercise the faculties so as to increase the workings of the functions, and thus set up an influence of attraction for pure nutrition; but this is valueless if the food is not pure and strength giving. It is necessary to maintain a high degree of vitality, yet power is neither possible nor useful without the aid of the two coadjutors just mentioned.

Human electricity, magnetism and vitality are terms that refer to the same natural force, out of which must come all the energy of living in man or woman. They are not related to mesmerism or hypnotism. Every doctor knows the value of a strong vitality in his patient. It determines the question of life or death in all crises of disease. The malady may be fought off by the knowledge of the physician, but in many cases it is accomplished at the expense of the vitality; and, after the chief apparent danger has been passed, the convalescent falls asleep in death, because the electrical energy has waned too far.

CHAPTER XVIII

(FIRST POINT OF HEALTH)

CULTIVATION OF VITALITY



HEAR a sound of life—of life like ours—
Of life in separate courses flowing out
Like our four rivers to some outward main.
I hear life—life!

Mrs. Browning.

"Life is an essence caught from the universal fund of existence."—*Shaftesbury.*



COINAGE of new words is not always avoidable. Ideas, laws and principles may be thousands of years old, yet remain without representation in single words. Descriptions may compass them, but not without unnecessary circumlocution. When a new use of an old fact becomes important and a single word is not existing for its expression, it is a duty to coin the word needed.

Vitality has been suggested as a sufficiently good term, but it has too general a meaning. Minerals do not grow and are incapable of life, although they appear sometimes in association with life. The same is true of most of the chemical elements. Minerals and chemicals, out of organic structures, have vitality of their own, each holding some characteristic power or energy. Oxygen, hydrogen, carbon and nitrogen are the four chemical elements that compose protoplasm—the basis of all organized matter—yet, when they are free and apart from such matter, they have each an independent vitality, known as chemical energy. Let them come together even in the exact proportions required for protoplasm, and they will not live. They retain their chemical vitality, but they lack the vitality of protoplasm, they lack the vitality of the nucleus, they lack the vitality of the id. When, by the daily and momentary miracle of God in Nature, the four

vitalities come together and set up an existence in one and the same cell, the matter lives, it grows, it builds and thrives.

The human body has several distinct and separate vitalities. In its chemical structure it possesses no less than fourteen elementary energies, whose varying and multiplying activities keep life well balanced. These chemical vitalities are never more nor less. Then there is the physical vitality of the body, and this is ever varying. The bones, the skin, the organs, the muscles and all the general complicated machinery of life may be weak, brittle, flabby or strong. There is, also, the nervous vitality, which is easily distinguished from the physical vitality. Then the brain has a vitality of its own. While all these energies are correlated, yet independent, they are quite different from each other in nature and in duties.

The physical vitality may be strong and the nerves weak, or the brain weak. As is seen in university life, the over developed muscular students are not the brainy ones. No Hercules, no prize fighter, no extra powerful athlete ever reached the top of the mind's ladder, nor will the combination ever occur. The even balance of all the vitalities is the type of perfect humanity. Most minds are strong at the expense of the other functions, and some of the rarest scholars and geniuses have allowed the physical system to suffer. The list of deaths in the thirties is a long one among this class, due to decadence of the physical vitality.

Behind the brain, the nerves, the body and the chemical energies, there is a certain vito-electrical force that devotes itself to the making, the propagating and the increase of cell structures. It determines the quality and power of the life within the body. It is associated with all other vitalities, as none can be fully independent of any other one, yet may be separate in kind, as a sound body makes a sound mind, although it does not add necessarily to the intelligence of the mind. Growing vitality is essential to growth, and growth is essential to a renewal of that waste which occurs when any function or faculty is properly used. Every day we live we expend some part of the body, and we must grow as much, at least, as we lose.

This portion of the present volume is devoted to the consideration of that kind of vitality which is employed in growth, and it must be distinguished from a similar vitality that is likewise employed in growth, but of destructive cells, known as devs,

or bad bacteria. They live as parasites on the life made by the good cells, or angs. Both grow. Here are two vitalities seeking sustenance in the same realm. Thanks to a just provision of Nature, the vitality of an ang in normal condition is able to destroy the strongest and best vitality of a dev. It is when the good vitality runs low or weakens that sickness comes, and then the devs thrive in fearful increase, overwhelming our normal life and too often bringing death. It is easy to see that the question of vitality determines the question of health.

Now you very well know that we cannot go on in this circumlocution, describing this special variety of vitality as distinguished from all the chemical varieties, and from the physical, nervous and mental kinds, by calling it a growing vitality, or energy of growth; then, again, distinguishing it from another energy of growth among pathogenic bacteria by referring to it as the energy of good growth, or the growing energy of benignant bacteria; for, were we to do so, you would soon be lost in a maze of words. We need a brief term wherewith to express it. The necessity confronts us in every direction. Many, many years ago the scientists who were engaged in the work of formulating Ralstonism decided that they would coin a word for their own convenience, never thinking that the world would ask for it some day.

The word they coined was produced from the sensation which arises when an attempt is made to increase this good kind of growth vitality. It was a *glow* of health, a feeling of better life in the minute cell structure of the body. This *glow* coincided with that sensation which comes when sickness passes and gives way to health; when the convalescent for the first time feels the elasticity of renewed spirits; when a cold, for instance, that has dragged the system down to a plane of discouragement and gloom yields to the impulses of returning vigor; when good news thrills the blood and quickens the appetite, or when success takes deep root in the life and flushes the face with a joyous contentment.

This glow was a reality, and there is no person who reads this page who has not experienced it. The invalid has once felt it, even if the time is far remote in his memory. We have seen consumptives who knew they were within a few months of the grave express momentary pleasure at an inspiring breath of fresh air which was trying to vitalize a recent meal of wholesome food, thus showing the zeal of Nature in its efforts to combat disease.

The glow of good spirits, the exhilaration of bracing air, the exuberance of the flesh, manifest themselves as the highest, the strongest and the keenest evidences of pleasure. Then life is the love of living.

Here is the explanation of the name that was coined many years ago. It began as the word *glow*, and that meant life; it stood for the spark of life, or that vital energy which indicated vigor in the growth cells of the body. Yet *glow* was not a coined word, nor could it be used alone, as its meaning would be shifted out of its ordinary sense, running to a strictly technical use that was worse than to coin a new word. *Glow*, thus restricted, meant life in its cleanest and best vigor, or the love of living. To make the coinage complete, it was suggested by a majority of the early Club that the foreign root word *ame*, which represented not only love, but also more distinctly *friend*, should be appended to the word *glow*: thus, in the creating, establishing the idea that this particular vitality is the *friend of life*, its aid, helper, coadjutor and associate. Hence the words were blended into one and appeared in the coined-name *glowame*.

This new word was so used for many years; then, in a careless period, it was contracted into a monosyllable and called *glame*. A coined word may be without meaning in its construction, and may be made to mean anything the coiner chooses; so, if the word *glame* does not recall either of the ideas associated with its origin, it is equally as valuable for the use to which it is put; or if *glowame* is difficult of explanation as to its origin, the real meaning need not be lessened in force, for we suppose our explanation of growth vitality in the cells that build the body is clear enough, and that is all that *glowame* means in this application. You are at liberty to choose between the two spellings, *glame* and *glowame*; they are identical in meaning.

Youth is the period of exuberant vitality. It must be so, or else the excessive growth that builds faster than it wastes could not be maintained. Youth is devoted to play. In mature persons the play impulse increases the *glowame*, and it instils the spirit of youth into the frame. The savage beasts, as well as the tame, are full of this exuberance in their youth, and, without exception, they play and sport about in happy mood. Imagine the lion or the tiger, whose nature is to slay, frolicking about in play. Youth everywhere is given up to this one exhibition of excessive

vitality, and no doubt there is happiness in the wild species as well as in the tame. Old persons who sleep with children draw vitality from them, and the latter grow old fast, while the former assume less of old age. So well established is this fact that a theory of longevity was advanced a generation ago and endorsed by the able scientists, which declared that an old man could renew his youth by continually keeping about him a few robust children. The principle is still sound, and many present cases might be cited.

Growing life has more vitality than still life. The latter is seen in fresh meat, or in the grains that have been laid away and dried. The former is seen in the beef, the blood of recent life, or in vegetation just taken from the plant. Doctors know that if a person is standing in a slaughter house near the cattle at the time life is passing from the cattle some of that life enters the person. Consumptives are often ordered by their physicians to drink blood *warm* from the dying ox or other animal. This is to absorb vitality. All doctors and a large number of the reading people know what is meant by glowance as indicating growth vitality. The milk that is fresh from the cow is charged with it. Peas and beans that are cooked and eaten soon after being taken from the vines contain this growth vitality, although their value, like that of other food, is lessened, not lost, by delay in use. One is collective, the other is scattered in the cell structures. More life is obtained from that which has recently lived. As a mass of matter may contain diffuse electricity held in storage, so an organic body may hold its vitality spread throughout it in diffused form, and this value passes forth to other organisms, like a spirit of life.

Man has wonderful inventive power, but the life spark eludes his experimental grasp. With all his science and skill, he cannot create or start into operation one fiber or cell of organic life, for he cannot control the glowance that gives it vitality. If a person were lying dead, electricity or magnetism might impart to the muscles and nerves certain contracting or convulsive movements which resemble life, but would not give it. If we could draw from the elements of Nature all the substance and fluids necessary to make the human body, if we could build the frame, encase the skeleton with skin, place the organs in proper position and fill the structure with arteries and veins as perfect as the Creator of the world has done; if, in fact, the skill of man could

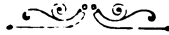
complete a human being ready to receive the spark of life, to breathe and move and take within itself an immortal soul, there is no device known, even to the wizard electrician, whereby the soul could utilize the body as a living frame until the life principle, called glowame, should start the fire within.

The soul is spiritual, and is, therefore, above glowame. The latter is but the essence of vital matter, and is material. It is present, in greater or less degree, in all persons. Being retained in the system as the result of strict necessity, the growing body draws it from the air; but after we have reached our growth it becomes gradually feebler year by year, owing to the fact that we do not know how to draw it from the universe into ourselves; then our vitality ebbs and we are dead. The child is excessively active. He cannot keep still. Although his food is for the most part improper, he thrives against it—he grows, and his superfluous activity betokens the glame that fills his system. The younger the child the nearer he is to Nature; the nearer the man is to Nature the younger is his vitality.

The importance of this principle may be seen in the fact that it throws a buoyant feeling, exactly similar to the happiness of youth, into the nature even of an old person. It is quickly developed. An author had sent his manuscript, which represented the labor of years, to a dozen publishers with unvarying failure. One day he received word that the work had been accepted. With the joyful news burning in his heart, he resolved to go to his home and family at night with the same serious face and unchanged manners. He succeeded admirably, as *he* thought; but his wife noticed a brightness in his eye, and felt a warmth of joy as he entered the house. He felt what people call happy. It was electrical vitality. A vast amount of glowame had entered the system, and the result was happiness. A man at a theater during a performance felt the power of the acting until it seemed to him like real life, and he applauded. Another man heard that his nation's flag had been fired upon, and a thrill of patriotism filled his heart. He was a transformed man. Napoleon, by a few words, swayed his soldiers to deeds of daring almost without parallel. Orators sway audiences. Good-news thrills us with joy. Success, triumph, pride, hope, trust, ambition, zeal, all are exhibitions of a life within, known as *electrical vitality*, and attended by more glowame than can be extracted in a day from warm blood, or departing life.

CHAPTER XIX

EXERCISES IN VITALITY



BEHIND the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all.

Whittier.

"Mankind has yet to realize the boundless scope of human possibilities."—*Shaffersbury.*



CENTURIES have passed since man first knew there was a vital fluid in the material world before he realized that his own body contained a similar electrical energy, capable of loss and expansion, attraction and repulsion, and preserving all the attributes of electricity with a vital force added.

He learned long ago how to increase the mechanical fluid, even to store it away and use it, but he did not think his own body might be made a surer stronghold of health by imparting to it a greater supply of the life principle.

The brother of a sick man asked the physician if there was any chance of recovery, and received the reply that only a vigorous vitality would pull him through. He thought about this, and asked if the doctor meant muscular strength, and was told no. Then what did he mean? What was vitality? The physician said it was life; life behind the flesh, life in the nerves, vigor of organic action, and all that. He said that medicine might assist in destroying bacteria, or might stimulate the functions; but that the main thing was to assist Nature, and she alone could cure, because vitality came only from her.

A scientist of high standing came to discuss the same proposition, but tried to obtain our definition of vitality. We asked him how many chemical elements there were in the human

body. He replied, fourteen. We then asked what would happen if these fourteen elements were eaten as chemicals merely. He said they would destroy the body, instead of feeding it. "Under what circumstances would these elements feed the body?" was the next question. "They must have lived, have had growth, and have developed life in themselves." "Then is it a fact that the same elements may possess chemical vitality, and yet not have the vitality which is known as the life principle?" "Yes; but science cannot explain life. No chemist can get hold of it. But we all know that it exists." "Now, is it true that life in some cases is more vigorous than in others?" "Yes." And he then proceeded to discuss different vitalities, from the most vigorous impulse of the life principle down to the weakest. This led to the inquiry whether such an energy was capable of cultivation, and it was agreed that an intelligent person could aid, in natural ways, the processes of development, growth and increase of the electrical life of the body.

A man who had spent many years in this line of experimenting found himself able to create electrical currents at will in his own flesh. In a half dozen ways, by exercises differing from each other, he could cause the magnetic needle to move from its course due north, and turn towards him. To other persons, men and women, he imparted the same methods, and proved to them that any person might accomplish the same results. Others took up the line of investigation, until every progressive scientist the world over now acknowledges that the human body is but an elaborate electrical engine, formerly left to itself to gather its vitality by accident, as it has obtained its food and drink, but hereafter destined to become the subject of more intelligent management.

Man has never used the vital principle which is everywhere present in the universe. Geology shows by conclusive evidence that organized life was much larger and much more vigorous in past ages than in the present; every form of existence was exuberant and profuse. Old traditions speak of men as giants and give to them a longevity counted by centuries, many times exceeding the ages noted in this era. Whether this be true or not you may ascertain in any large museum, as in the British or the Smithsonian, that animal and vegetable life reached gigantic sizes. Whatever were the facts or conditions of past life, it is clear that vitality existed in an excessive degree.

All vitality of every nature comes from the sun. You do not realize to what extent this is true. The florist will tell you. His greenhouses face the south. In summer there is abundant sun. In the months between the summers, he must take special precautions to secure all the light that is possible from this source. One man has a conservatory attached to his house on the east side; another, on the west, and both receive an equal amount of sunshine in the season; but the latter wonders why the plants of his neighbor seem to possess twice the vitality of his own. He consults a nurseryman, and learns that the morning sun is worth much more than the afternoon sun. He does not see why this should be so.

In summer the conditions are such that too much heat is likely to be obtained from the sun, and an excess of anything is injurious. In winter too little sunshine is secured in most lives, and the lack of a needed blessing is injurious. In winter vitalities run low. In summer you suffer because you do not adjust yourselves to the conditions of excess. Two families moved out into the more open life in the suburbs of a city. The children of one were never seen out of doors until the middle of the forenoon; the children of the latter were up at sunrise, even in summer, and played about the piazzas until the dew was off the grass, then had the freedom of the latter. They slept three hours in the early afternoon. They soon came into the possession of iron constitutions, and were the wonderment of those who had known them in the city. The children of the other family showed no improvement; and the father asked his neighbor, "Why do you allow your children to arise with the sun?" "Because my greenhouse man tells me the morning sun makes the best plants and flowers. All life yearns to receive it." "I do not believe the theory, and it is inconvenient, but I will try it to prove that it is pure nonsense."

He tried it and his wife laughed at him, just as all weak persons laugh at strong ideas. They thought it absurd to wake the children up at sunrise, but they got up with them, and at noon-time after the lunch they were all tired enough to enjoy the afternoon siesta, or midday sleep intended by Nature for all humanity. The husband said that they all began to enjoy life, and their health showed marked improvement, especially that of the wife, whom the country regime had previously failed to affect. All this was a study and practice of vitality.

The sun is the source of all life, of all growing, of all health. Its best vigor is in the first four hours after rising; and this is true every day in the year. In winter this would carry us to the latter part of the forenoon; in summer it would hardly reach the time of the sun's intensity. Few persons know the glorious health and pleasure of the early hours of even a hot summer day. We admit that Nature's plan is inconvenient for modern living. This is an age of poor health, of the lowest possible vitality; and, as well, of the greatest convenience. All else gives way to this one demand. Health, life even, is of very little consequence compared with the advantage of convenience.

Every principle of health is reversed in this age of comfort seeking. Food is monstrously wrong, impure, adulterated, and, when pure, taken without reason or ordinary sense. Exercise is never taken as intended; the play impulse is sunk into oblivion. One class works in a limited way, using muscles until the body is misshapen and deformed; another class works to excess, a condition that is contrary to the law of Nature; and another class does not work at all, but sits all day and rides whenever it is necessary to move. Irritability grows apace. The acquisition of vitality is a lost habit; and the race lives on what it can get falsely by stimulants in food and drink. Thus all life is reversed.

In Europe the leading thinkers, the brainy men, tell us that the next great problem to be solved by science is the health of humanity—the most neglected of all matters up to the present time. This claim has been echoed in America. Four great scientific bodies, on the search after new questions for investigation, declared without consulting each other that the next problem to be handled by the learning of the world was that of righting the reversed conditions of health. All other subjects had been treated with thoroughness; this had been utterly neglected. It is everywhere agreed that humanity, chiefly because of its business and social requirements, has overturned Nature in all respects; and the whole matter resolves itself in the alternative of sacrificing health and life to business and society or compelling the latter to yield to the demands of health and living. Which, to your mind, is more important?

Let us see how difficult it is to come back to Nature. In the first place, it would change the plans of doing business. This would be objected to. The habit of rising in summer with the

sun would not suit merchants and bankers. They must do business in the intensely hot hours of the day, when the brain is least adapted to hard work. This is custom. The year has two halves. From September 20th to March 20th the sun rises and sets between the hours of six and six in the daytime, and south of east and west. This is the period of diminished vitality. In the other six months the sun rises and sets north of east and west, and between six at night and six in the morning. This is the period of increased vitality.

The old idea of fixed regularity is good in part and bad in part. It is shown that meals ought to be taken at about the same hour daily, and that the functions should be trained to work on time. On the other hand, it is bad for the blood, for the brain and the organs to go to sleep or to arise day in and day out at the same hours. Too much sleep is worse than too little; and both are bad. The latter sharpens the faculties, while the former, or too much, dulls them. So it leads to some degree of stupidity to go to sleep or awaken at given hours. The very habit of sleep originated in the night system, which is due to the absence of sunlight; and we follow the sun in waking or sleeping. Yet the sun is most irregular. He is always rising earlier or later, and always setting by an ever-changing schedule.

To keep our vitality at its best we should make our habits conform to those of the sun, for it is the only source of vitality known to us. It gives us all the life we have. In summer we need much less sleep than in winter. Things are dormant in the colder period, and some life sleeps all through it. Eight hours a day, or one-third of the twenty-four, is the average requirement for sleep. In winter we should arise later and retire earlier. In summer we should reverse this plan. Experiments show that nine or ten hours in the darkest part of the year may be balanced by six or seven in the brightest. Those who work hard mentally or physically should take an average of nine hours throughout the year, with less in summer and more in winter.

If properly managed, the body may receive a vast amount of vitality during the brighter half of the year. The air is full of growth. The sun is full of life-giving essence. Food is new and charged with this very property. It is the only time when the diet can be taken right out of the hand of Nature. To lie abed asleep when the morning vitality is flooding all other life, or to

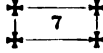
drag the wakeful hours into the midnight, when Nature slumbers and all creation, plant and animal alike, is wrapt in repose, is to challenge the purpose of living. Yet business makes use of the hottest hours of day, against which all Nature shrinks; and society employs the night, while both discard the early, invigorating period of the sun-risen morning.

Not only does vitality come from the harmony of living with the sun, but it is acquired by exercises, habits and regime that tend to make the body as nearly perfect as possible, and by the keener use of the faculties. Then, beyond all these commonplace things, there is a system of culture designed to develop the electrical vitality of body, nerves, mind and emotions, which is behind all life itself. This leads us into the realms of personal magnetism and universal magnetism, to which great volumes are devoted, as set forth in the "Ralston Gardens of Life," noted fully in the final chapters of this volume. Our purpose in the present work is to develop the life principle, or vital spark.

While vitality is one of the four cardinal points of health, it must depend like the others on all, and not on itself or any one. We shall show very clearly that cheerfulness begets it, that certain foods beget it, that exercise is essential to it, and that habits and regime are necessary for its development. The reader is, therefore, referred to the following departments of this volume. Nothing is freer than vitality, and nothing is easier to draw into the body. It is the golden gift of the Creator, worth more than wealth or power, for it gives us the means of acquiring both; worth more than fruits or food, for it is the source that feeds them.

The theory on which vitality destroys the germs of disease is this: The physical life of the body generates *warmth*, as is easily proved by running a few rods; the nerve life of the body generates electricity, as is proved in the book on the cultivation of personal magnetism; electricity, when developed by the will power from self efforts (and in no other way), is internal and reaches all germs of disease, destroying them instantly, as lighting kills. It is electrical, though not magnetic. It is able to destroy all disease germs even in the lungs, as in consumption. It permeates the whole flesh mass of the body from the center to the surface. In the department of this volume which treats of exercise, as the third cardinal point of health, we shall present the system of practice for developing vitality.

A Ralston principle. Step by step these laws are laid down, each having greater importance as the course proceeds. Before attempting to make a close study of the present principle, we hope you will reread the six that have been previously given in this book.



The body dies in part, and is rebuilt in part, every day; and its material value is no greater than the value of the food that is eaten.

This is the seventh Ralston principle. It is the constructive secret of the great Architect of life; the perfection of Nature's handiwork. The mistake of assuming that the body is a thing apart from the food which supplies its life is the cause of so many mistakes in doctoring, and of so many fatalities. It has been properly compared to an engine, for it is like one, but the comparison must go much further. It is an electrical machine, kept active by an engine; but it also is its furnace, its boiler, its ash box, its engineer, and it builds every day some portion of each and every part of its complex existence.

Were the body a machine composed of other material than its food, were it supplied with nutrition to carry on its functions only, and were it capable of being repaired like engines or machinery, the problem would be easily met. Its power is in the expenditure of heat, and this is supplied to its furnace, the stomach; for like any furnace there must be carbon to burn and oxygen to burn in. Coal, wood and other fuel are used for their carbon, and the draft furnishes the oxygen. In the body the food yields carbon and the lungs take in oxygen. These two make fire possible. Out of the fuel ashes come, out of the food ashes come; the abdomen being the box to receive them, so that their escape may be attended to with the least inconvenience.

To act is to expend heat. To think and feel is to expend electrical energy, known as nerve power. This energy is not like that of the muscular system; it must come not from carbon, but from phosphorus; so Nature furnishes certain phosphatic foods, and these are taken with the carbonaceous varieties. To move the muscles, heat must be expended. To supply thought and feeling with nerve energy, vital electricity must be expended, and to this end a perfect network of electric wires run to and fro in every

part of the body, along which travel messages from the conscious brain, the unconscious brain and the instinctive brain; the first obeying the will, the second attending to the automatic activities of the body, and the third taking charge of the functions, such as digestion, breathing and circulation.

So far we find that food must furnish carbons for the heat that produces muscular force, and phosphorus for nerve energy. But the body is composed of a framework to give it a stiffness, called bones; of muscles that move these bones about in all kinds of ways; of nerves that carry the electrical messages; of organs that receive, digest and circulate the nutrition; of senses that serve; of a brain that acts as engineer; of a storage battery system that collects the vital electricity; of a nice covering, known as the skin; and of connecting masses of flesh that serve to hold the whole together and give it that shape known as human. As heat is used for action and electrical energy for thought and feeling to supply the impulse of action, it must be true that the two kinds of food thus far mentioned are not sufficient for the full life of the body.

Something to build the bones, muscles and flesh tissue is necessary. Minerals and nitrogenous foods do this. Altogether there are fourteen chemical elements required, and they are needed in combinations, numbering a total of seventeen. More elements would prove injurious; less would be deficient. Medicines or foods that contain elements not in the list of the fourteen would be foreign to the substance of the body, and in some way the penalty must be paid. Then, also, every one of the fourteen elements must be the product of organic life. If medicine is administered from inorganic life, even if it contains any of the needed elements, it is foreign to the body. Thus phosphorus, acid phosphate, oxygen and many so-called food medicines are not such at all; they are inorganic. In air that has been vitalized by sunshine, and in water that has been aerated in living air, the oxygen is natural, and is called organic; but let the air come up from a hot furnace, or the water be taken direct from a still, the effect will be injurious, as will oxygen that has been made chemically, or separated from the air or water.

The meaning of all this is that the body needs minerals for its hard parts, it needs nitrogens, food for its muscular and fibrous parts, carbons for its warmth, and phosphorus for its vitality, its feeling and its thought. Life is action. Rest, except for recu-

peration, is death. Action is necessary to carry on the process of letting the old material go, a little each day, to attract and make room for the new. The fresh comes in by the stomach and blood; the old goes out by the skin, the breath, the kidneys and the excretions. In youth the vitality is purposely excessive, so that more is added than is lost; but growth ceases gradually, though not as soon as we think, and then the loss must balance the gain. If it exceeds it, atrophy or waste sets in, and that means decadence, which is the unwelcome symptom of a decline.

The daily supply of the body must include not only enough to support its operations, but also enough to build some part of its structure; whereas in running an engine, the only supply needed is that which provides its power of action. Nature, however, is wonderfully economical, for the building up and tearing down processes are the results of life and action. Thus, the more we exercise, the more old and useless material is thrown off, and the better the chance of improving the character of the body. Work and toil never sufficiently balance the uses of the muscles and flesh to affect all the parts alike; so some get out of harmony.

It has been said in many ways that a man is what he eats. A philosopher said, "If you will tell me what you eat, I will tell you what you are." The character of the food taken must always determine the quality of flesh it builds. To feed a furnace clinkers, sand and rock will not produce the same power that comes from fuel perfectly adapted to the fire. Man eats most anything at random, conceals its true taste by dressings and superficial seasoning, and tries to hurry it out of the system by stimulants and excitants. Man is the sickest animal in all creation, suffers most, boasts of good health, and deceives himself at every turn.

Vitality is the best aid of digestion that can be had. What is eaten may be the most wholesome and the most nourishing under favorable circumstances; but if the system has been deprived of needed vitality, the best food will go to waste rather than to building up the structure of the body. A tired woman does not get strength from what she eats, if she is wearied to excess. But the more important fact is that the low vitality of the ordinary person, the one who disregards every law of health, renders almost all food useless and there is no strength coming from a good meal. The makeshift, then, is to fall back on stimulants and high seasoning to increase the relish, and more suffering follows.

STAR PALSTONISM



SECOND CARDINAL POINT OF HEALTH

FOOD



"The dawn is oozing pale and cold
 Through the damp east for many a mile ;
 When half my tale of life is told,
 Grim-featured Time begins to smile.
 Last star of night that lingers yet
 In that long rift of rainy gray,
 Gather thy wasted splendors, set,
 And die into my better day."

SECOND CARDINAL POINT OF HEALTH: FOOD

CHAPTER XX

(SECOND POINT OF HEALTH)

NATURE OF FOOD



LIFE, unexplored, is hope's perpetual blaze—
 When past, one long, involved, and darksome maze :
 But, that some mighty power controls the whole,
 A secret intuition tells the soul.

Winter.

"The body cannot thrive on food that will not supply its needs."—*Shaftesbury.*



FOOD includes whatever adds substance to the body, to supply a new growth in place of that which is lost by daily waste. This growth may fall below the amount required to maintain the same size and weight, in which case there is a loss. It may be about equal to the daily waste, in which case there is a continuance of the same size and weight. It may be in excess of the daily waste, in which case the body increases, as in the case of the child whose *GLAME*, furnished by Nature, is in larger proportion than in the maturer man.

Food may consist of many things, which will be separately stated in this chapter; but over and above all in importance is oxygen. Oxygen is the first, foremost, greatest and most active element that can be taken into the system; no other matter can equal it in importance, whether it is found in what we eat, drink or breathe. A person is nearly three-fourths oxygen. It is present in great abundance in air, water and food, and nothing changes more readily than this from one form to another. Mingled with certain elements, it becomes air; with others, water; and again it is solid. Without it fire cannot burn, and all food-eating creation would instantly die. What then shall we do ?

The different elements, from which the earth and all that exists in the universe are made, are few in number; and of this number fourteen are necessary to make the human body. The particles of which the body is composed are of the earth and from the earth; and before they can enter into the human organism they must have been organized by Nature, and thus be charged with the power of becoming a part of life. This is the foundation of all food, and we must not lose sight of so important a principle. But this organization must take place in some vegetable. Man eats two kinds of food: 1st. That of food-eating creation; 2d. Vegetation. The first we call meat; the second is selected from the vast division of life which includes plants, roots, herbs, seeds, grasses, fruits, etc. Meat fit for food is found in the bodies of animal life which feeds on vegetation, and all other meat is unfit for food.

Aside from the question of fitness, it is a fact that all life must originate in some vegetable; and all unorganized matter is unfit for food; and likewise all matter that has once formed a part of some food, but has since been deorganized, is no longer fit for the body. The absurdity of taking iron in any deorganized form to supply the lack of this element in the blood is seen in many cases of invalids who have suffered from patent medicines which furnished this mineral. There is no medicine or mixture now on the market or possible to be made which can furnish iron in organized form. Persons of feeble constitution, especially females, are periodically eating pills, or taking syrups, or other mixtures containing iron, and vainly imagine that it may thus be restored to the blood. The famous French physician, S. Francis Churchill, quotes from Trousseau, as follows: "M. Trousseau declares that iron hastens the development of *tubercles*. The iron may induce a fictitious return to health; the physician may flatter himself that he has succeeded; but, to his surprise, he will find the patient soon after falls into a phthisical state, *from which there is no return*. This result M. Trousseau attributes to iron, and he denounces the administration of iron as *criminal in the highest degree*."

It is a clear proof of the folly of taking any food into the system which has not been *organized* in some vegetable; and yet, as will be seen in a subsequent chapter, there are many kinds of foods, rich in iron, any of which will supply this needed element in the blood; and it is to these foods that we must have recourse whenever the blood is poor.

Phosphorus, which is the physical source of all vitality, is essential to health, and is often lacking in the system, because people know nothing of the elements of food required to produce health. The great importance of phosphorus and its general deficiency have encouraged hundreds of medicine venders and patent drug proprietaries to place upon the market a variety of phosphorous mixtures, "for the nerves and brain." It is nevertheless a fact that unorganized phosphorus taken in the system not only fails utterly to assimilate, but is positively injurious. Any person who knows that foods contain phosphorus in organized form will go at once to them. Therefore we say that it is the duty of every man, woman and intelligent child to know (1) what are the elements of the body, (2) what are their proportions, and (3) what foods contain these elements and in (4) what proportion.

The body is composed of fourteen elements, as follows :

1. Oxygen. 2. Carbon. 3. Hydrogen. 4. Nitrogen. 5. Calcium. 6. Phosphorus. 7. Sulphur. 8. Sodium. 9. Chlorine. 10. Fluorine. 11. Iron. 12. Potassium. 13. Magnesium. 14. Silicon.

These are stated as elements, but are required in combinations. Thus, water is a combination of oxygen and hydrogen, and as such combination is needed as food. Without trying the patience of the reader too much by the use of scientific terms, we will state the chemical names only of these combinations, and try hereafter to describe all facts in simple, everyday language.

In the human body there are seventeen combinations of the Fourteen Elements of food: 1. Water. 2. Gelatin. 3. Fat. 4. Phosphate of Lime. 5. Albumen. 6. Carbonate of Lime. 7. Fibrin. 8. Fluoride of Calcium. 9. Phosphate of Soda. 10. Phosphate of Potash. 11. Phosphate of Magnesia. 12. Chloride of Sodium (common salt). 13. Sulphate of Soda. 14. Carbonate of Soda. 15. Sulphate of Potash. 16. Peroxide of Iron. 17. Silica.

Our purpose in furnishing a list of the seventeen combinations which are found in the body is to give them as they are required in food; as, for instance, in the example of oxygen and hydrogen, which the body receives in the combination called water, although they are in other forms of food also. The process of life in the body has the following divisions:

1. The governing portion, consisting of the brain which orders the muscles; and of the nerves which carry all communications between the brain and the muscles.

2. The executive portion; called the muscular system.

3. The fuel which, by burning (in a chemical sense) in the body, keeps up a supply of heat, the source of all activity.

Food must therefore supply these three great divisions of the processes of life, and the nature of the food should be determined by its ability to do this. Every day we live we must take into the system every one of the fourteen elements in their seventeen combinations, as before described, or there will be something the matter. The absence of any one element, or its deficiency, will result in some disarrangement tending to sickness and death. It is better at the present time to keep the classification of foods in the three great divisions, which furnish:

1. Vitality; or brain, nerves and bones.
2. Strength; or muscle development.
3. Heat; or fat.

Of the fourteen elements needed in the body, and which must be supplied in the food taken in the system, those which supply the three great demands, vitality, strength and heat, are classified under general terms as follows, the words being used in their popular and not their chemical sense:

1. The Phosphates, in which phosphorus predominates, supply vitality, or brain, nerves and bones.
2. The Nitrates, in which nitrogen predominates, supply the muscles with strength.
3. The Carbonates, in which carbon predominates, supply heat, and make fat.

It is a sad fact that people in general know nothing of the nature of the food they eat, and many wonder why they are not well. If food contained only carbonates, the person would soon die; or if the carbonates were in excess, although accompanied by the nitrates, the person would have fever, headache, poor blood, pimples and humors.

These three words, carbonates, nitrates and phosphates, should be committed to memory by all persons who intend to enter upon that higher life of health which is provided for Progressive Ralstonites. It is not hard to speak of carbonates as heat makers, nitrates as muscle makers, and phosphates as brain makers. The brain is identical in its life with the nervous system, and the phosphates therefore strengthen the brain and nerves, and furnish substance for the bones.

CHAPTER XXI (HEALTH DIVISION)

THE USES OF FOOD

WHY should a man whose blood is warm within,
Sit like his grandsire cut in alabaster?
Sleep when he wakes? and creep into the jaundice
By being peevish?

Shakespeare.

“What we eat makes us what we are: take phosphorus out of the food and the brain of a wise man becomes that of an idiot.”—*Shaftesbury.*



IT is your duty to learn what proportion of the elements of life are contained in the common articles of daily food. To enable you to do this, we shall furnish a “TABLE OF FOODS.” If the present chapter seems too scientific for you to understand, drop it and read only the next chapter which treats of the art of “Eating for Health.”

Before studying the present table of foods, let us first impress our minds with the fact that tables which show the value of food are not to be followed as guides, except as studied in connection with the facts laid down in this chapter. For instance, if two kinds of food are equally rich in a certain element, the presence of other elements, or the degree of ease with which one is digested, may affect its value as food, and these are not apparent in tables. Many tables furnished in medical works are very misleading.

Not one of the fourteen elements remains permanent in the system; they all have their duties to perform, and then must give way to new supplies of the same elements which must be furnished in the food, or the body suffers. Each organ of the body demands elements peculiar to its own existence, and the particles are taken from the blood from the general mixture of

elements which are carried in the circulation. As long as these fourteen elements, if they have been organized in some vegetable, are found in the body in their proper proportion, perfect health must necessarily result; but if any particles from other elements besides these fourteen enter the system, rebellion follows until the foreign matter is thrown off. So also if any of the fourteen elements have been deorganized and are introduced into the system, injury follows. It is to supply these elements and to furnish a harmony in the system that we shall suggest certain foods and describe their uses; so that the members of the Health Club may know at each meal the especial value of each kind of food of which they partake.

Is there any single food which contains the fourteen elements, or in other words, which supplies carbonates, phosphates and nitrates? There are a few that do this, one of which is wheat. The nitrates are found in the outside shell; the carbonates in the main portion, constituting about two-thirds of the entire grain; and the phosphates in the chit, or germ. In fine white flour the center alone is used, consisting of carbonates or heat-producing substance, with but a very slight mixture of nitrates. It is the common evil at all meals to set more heat-producing food before the family than other kinds. White bread, butter and sugar, as well as potatoes, are all heat producers, and contain but little else; and the blood becomes seriously impoverished by inflammations, headaches, fevers and neuralgic pains which follow the use of this one kind of food to the exclusion of the others. Few mothers know that phosphates are demanded for growing children; and yet if they knew this fact they would not be able to tell the foods which furnish phosphorus. The result is that a majority of children die in their infancy; and many of those who survive grow up with defective teeth, weak muscles and shattered nerves; all owing to the ignorance of parents upon the subject of food.

The extensive use of white bread, butter and sugar, potatoes, rice and heat-producing foods is the cause of more fever, diseased bodies, deficient blood and weak nervous systems, and the torments and pains of neuralgia and headache than any other thing; and yet the same food balanced by nitrates and phosphates, as, for instance, lean meat, cheese, milk, etc., in due proportion, would furnish perfectly healthy bodies. A man suffering from running sores was found to be living upon the common one-

sided diet just described, and had been doing so for years; during which time he could obtain no relief for his malady, although he had taken drugs and medicines, and employed the services of good physicians. After a while he was advised as to his food, and the fourteen elements in their natural proportion were given him in place of his heat producers; and he was completely restored to health. Harmony in his body was produced by complying with Nature's requirements. A lady suffered from chronic headache that for six years baffled the skill of her physicians; the trouble arose from eating one kind of food only, and in this case they were also the carbonates or heat producers; and upon changing her diet to that required by Nature she was immediately cured. It is almost a matter of absolute certainty that if a person should indulge only in food which contained nitrates, carbonates and phosphates in due proportion, the majority of all aches and pains would quickly disappear.

It is a wonderful fact that a grain of wheat contains all the fourteen elements and in very nearly the proper proportion. Whole wheat bread contains all that the body requires, and it has been proved that it will sustain life indefinitely; while wheat bread, which contains but little more than the carbonates, can hardly sustain life for two months unless other food is used with it. A person living on white bread, butter and sugar is depriving the body of nitrates and phosphorus; but the addition of lean meats and cheese will furnish the necessary elements.

Sugar, butter, lard, or animal fats of any kind, are incapable of sustaining life, without any other food, more than from twenty to thirty days; and white flour, being mostly starch, has been proved by experiments on animals to be capable of sustaining life, without other food, only from fifty to sixty days. These belong to the carbonates.

Meats, cheese, lean fish, peas and beans, in which the muscle-making element is too large in proportion to the heat-producing, would be capable of sustaining life only for a short time without some carbonates to keep sufficient warmth in the body. These belong to the nitrates.

Shell fish, lean meats, active fishes, birds (and many other foods which support the nerves and brain, and give vital energy of both muscle and mind), are too great for the common duties of life.

In fruits, berries, green vegetables, and many others, there is more waste than nutrition. If they are eaten alone, they produce diarrhœa and debility; but if they are taken in connection with food containing more nutrition, they serve the important purpose of keeping the bowels in action, and the system cool and free by preventing a surplus of more stimulating food.

Foods not easily digested are better on account of their staying power, and are best for persons who are addicted to strong exercise; while they would not do for the delicate stomachs of sedentary persons. An excellent combination of food for those who exercise in the open air is cheese and corn bread.

Cheese has nearly three times the nutriment of any other food, and must be taken in small quantities. A weak stomach may be taught to digest it by taking but little of it mixed with carbonaceous food at breakfast.

It is always best, in order to strengthen the stomach, to take articles of food that will tax the full power of digestion, just as it is best to take active exercise in order to strengthen the muscles. One who lives on rice can digest nothing else; but one who can eat and digest beans, cheese, etc., can generally digest everything.

Potatoes are among the most valuable of foods, and are almost indispensable where meat is eaten, as they furnish what is lacking in meat, and sufficient waste matter to overcome the influence of concentrated nutriment. They should be eaten with the entire skin in order to get their full quantity of nourishment. Perfect nutrition for the entire body can be found in a meal consisting of milk, meat and whole potatoes; or, better still, oatmeal or whole wheat porridge, milk and whole potatoes.

Compare persons fed upon such wholesome food with those who eat white bread and butter and the modern foods as they are ordinarily prepared, and you will find on the one hand a race perfect in brain, nerves, muscle and organic health, while on the other hand, you will see pallid faces, poor skin, dull eyes and evidences of ill health suggesting aches and pains.

Two per cent only of our nourishment may consist of phosphates in order to keep the brain and nerves in good health, unless the brain is used for hard thinking; in which case as high as three or four per cent may be needed.

The use of salt seems to be confined to exciting the saliva of the mouth and gastric juice of the stomach. By so doing, it ren-

TABLE OF FOODS

ARTICLES	CARBONATES	NITRATES	PHOSPHATES	WATER	WASTE
Asparagus	5.4	0.6	0.4	93.6	. . .
Bacon	62.5	8.4	0.5	28.6	. . .
Barley, pearl	78.0	4.7	0.2	9.5	7.6
Beans	40.0	24.0	3.5	14.8	17.7
Beef	14.0	19.0	2.0	65.0	. . .
Buckwheat	53.0	8.6	1.8	14.2	22.4
Butter	100.0	. . .	. . .	. . .	. . .
Cabbage	6.2	1.2	0.8	91.3	0.5
Carrots	12.2	1.1	1.0	82.5	3.2
Cauliflower	4.6	3.6	1.0	90.0	0.8
Cheese	28.0	30.8	4.7	36.5	. . .
Cherries	21.0	0.6	1.0	76.3	1.1
Chicken	1.9	21.6	2.8	73.7	. . .
Chocolate	88.0	8.8	1.8	. . .	1.4
Clam	very little	12.0	2.5	. . .	. . .
Codfish	1.0	16.5	2.5	80.0	. . .
Corn, Northern	67.5	12.3	1.1	14.0	5.1
Cream	4.5	3.5	. . .	92.0	. . .
Cucumber	1.7	0.1	0.5	97.1	0.6
Currants	6.8	0.9	0.3	81.3	10.7
Dates, fresh	73.7	. . .	. . .	24.0	2.3
Eels	some fat	17.0	3.5	75.0	. . .
Eggs, white of . . . . .	. . . . .	13.0	2.8	84.2	. . .
Eggs, yolk of	29.8	16.9	2.0	51.3	. . .
Figs	57.9	5.0	3.4	18.7	15.0
Flounder	some fat	15.0	3.5	78.0	. . .
Flour, white	83.2	4.1	0.5	9.0	3.2
Flour, Ralston	66.4	14.6	3.7	12.5	2.8
Green Gages	26.8	0.3	. . .	71.1	1.8
Haddock	0.6	14.0	2.6	82.8	. . .
Halibut	some fat	18.0	3.5	74.0	. . .
Ham	32.0	35.0	4.4	28.6	. . .
Herring	some fat	18.0	4.5	75.0	. . .
Horse-radish	4.7	0.1	1.0	78.2	16.0
Kidney	0.9	21.2	1.4	76.5	. . .
Lamb	14.3	19.6	2.2	63.9	. . .

TABLE OF FOODS—Continued

ARTICLES	CARBONATES	NITRATES	PHOSPHATES	WATER	WASTE
Lard	100.0	. . . .	. . . .	. . . .	. . . .
Lentils	39.0	26.0	1.5	14.0	19.5
Liver	3.9	26.3	1.2	68.6	. . . .
Lobster	very little	14.0	5.5	79.0	. . . .
Milk of Cow	8.0	5.0	1.0	86.0	. . . .
Milk, human	7.0	3.0	0.5	89.5	. . . .
Mutton	14.0	21.0	2.0	63.0	. . . .
Oats	50.8	17.0	3.0	13.6	15.6
Onions	5.2	0.5	0.5	93.8	. . . .
Oysters . . . . .	. . . . .	12.6	0.2	87.2	. . . .
Parsnips	14.5	2.1	1.0	79.4	3.0
Pearl Barley	78.0	4.7	0.2	9.5	7.6
Pears	9.6	0.1	. . . .	86.4	3.9
Peas	41.0	23.4	2.5	14.1	19.0
Pigeon	1.9	23.0	2.7	72.4	. . . .
Plaice	very little	14.0	5.5	80.0	. . . .
Pork	16.0	17.5	2.2	64.3	. . . .
Potatoes	15.8	1.4	0.9	74.8	7.1
Prunes	78.6	3.9	4.5	13.0	. . . .
Radishes	7.4	1.2	1.0	89.1	1.3
Rice	82.0	5.1	0.5	9.0	3.4
Rye	75.2	6.5	0.5	13.5	4.3
Salmon	some fat	20.0	6.5	74.0	. . . .
Smelt	very little	17.0	5.5	75.0	. . . .
Sole	0.8	17.0	2.5	79.7	. . . .
Suet	100.0	. . . .	. . . .	. . . .	. . . .
Sweet Potatoes . . .	21.8	1.5	2.9	67.5	6.3
Trout	0.8	16.9	4.3	78.0	. . . .
Turbot	very little	17.0	5.5	79.0	. . . .
Turnips	4.0	1.2	0.5	90.4	3.9
Veal	14.3	17.7	2.3	65.7	. . . .
Venison	8.0	20.4	2.8	68.8	. . . .
Vermicelli	38.0	47.5	1.7	12.8	. . . .
Whey	4.6	. . . .	0.7	94.7	. . . .
Whiting	very little	15.0	5.5	78.0	. . . .

ders digestion easier; and in cases of difficult digestion a spoonful of salt water often gives relief if the stomach has not been too much addicted to the use of salt in the past. It is also supposed that salt excites glandular action throughout the entire body.

Fat and lean meat together furnish all of the fourteen elements necessary for health; but only the flesh of animals that feed upon vegetables should ever be eaten by man. Fat meat furnishes heat and lean meat muscle. While the brain food in the fat of beef and of good veal is in very large proportion, pork, on the other hand, is much more deficient in food for the brain.

Good veal contains more muscle than beef, but beef contains more heat and brain food than veal, and is by far the best of the meats; then in their order come veal, mutton and lamb.

An important principle in determining the use of food is as follows: Birds, fowl, fish and animal life generally will furnish the best food for man from that part of the body which is most exercised. It is a well-known fact that beef contains more strength than mutton or lamb, and that the least value in meat food comes from pork, which is taken from the laziest of animals.

The digestive organs require that kind of food which creates energy and strength of action. We have known many persons having weak stomachs hardly capable of digesting anything stronger than rice, who have gradually acquired power by carefully training the stomach, and attending to the four cardinal points of health, to digest the most difficult food.

Food which contains the most nourishment is usually the least wholesome when taken alone. Waste matter is necessary every day in order to distend the stomach and intestines, and to produce an excitement of good digestion and a stimulant to the bowels to throw off their excretions.

The use of condiments, such as mustard, cloves, horse-radish, sauces and pungent spices, has been proved to be injurious to the stomach, liver and especially to the heart; yet they are of no harm to a strong stomach if taken in very small quantities.

Meat ought not to be eaten by very young persons, as it often causes nervous derangements, fits and certain indiscretions in youth. The healthiest and purest lives come from those who do not eat meat before the age of fifteen.

Potatoes sliced thin and fried are indigestible; and, while delicious to the taste, they not only afford no real nourishment,

but injure the processes of digestion as to other food. They also cause a disarrangement of the liver.

Cake clogs the stomach. All rich pastry is poison to the liver. Glucose, a perverted form of corn, is prevalent in beer and in other drinks, and especially in soft caramels and creams, and in syrups, jellies, and similar things. Although derived from a nutritious food, it is in a perverted shape.

Trichinæ and tape worm cysts come from pork, raw meat and sausages. Bologna sausage, meat cheese, and any cooked sausages which contain red meat should be avoided.

There are different values in meat taken from different parts of beef; the tenderloin gives less strength than the sirloin, and the sirloin less than the rump, and the rump less than the round. Following this principle, the white meat of chicken and turkey which comes from that part of the body which is but little exercised contains no more nutrition than common white bread; while the dark meat is rich in phosphates and muscle food.

Lobsters and crabs contain phosphates and nitrates in compact form, and are very hard to digest. The best way to eat lobster is to reduce it to a fine pulp and make a milk stew with plenty of butter, and in this form we have a perfect food, rich in all the fourteen elements of the body. Of all the foolish ideas concerning food, that which supposes oysters contain brain or muscle-making food is the most absurd. A man who ate nothing but oysters would soon lose both muscle and brain power.

Milk of the cow contains all the elements of the human system, in the right proportions; and, if concentrated, or if the stomach were large enough to contain these elements in their diluted state, in sufficient quantities, would support the life and health of any man indefinitely.

The use of too much phosphorus causes a rapid degeneration of the organs and tissue structure of the body. Nut eating has caused a softening and enlargement of the liver; although a reasonable amount of this food daily would be harmless, if such nuts as the almonds and milder sorts were eaten. Nature never intended such food to enter largely into the diet. No one article is to be preferred to the exclusion of all others. Variety is the best rule. Some persons believe in nut foods as a religion, but experience shows the fallacy of the claim, and deaths from heart degeneracy, liver decay and kidney disease follow fast.

CHAPTER XXII

(SECOND POINT OF HEALTH)

CEREALS



“THERE'S not one atom of yon earth
 But once was living man;
 Nor the minutest drop of rain,
 That hangeth in its thinnest cloud.
 But flowed in human veins.”

“Wheat is the first food that God created.”—*Shaftesbury.*



PECIAL design has everywhere and in all ages been at work to provide food for man. It was ready for him in fish, fowl and beast. It hung in fruits upon vines and shrubs. It lay along the ground in vegetables. It ripened in grains that were capable of long preservation, and held their food values in concentrated form. In a multitude of ways the physical wants of man have been amply provided for; and for each inhabitant upon the globe there is annually produced ten times the amount needed for consumption. Because the crowds huddle in the cities, want and hunger cast their long shadows over the human family.

Had man been brought into the world when the conditions for his support were less favorable, he could not have lived a year. The race would have become extinct in its dawn. So, long before there is any evidence of a human being's presence, food awaited him. Geology shows the first fruit to have been blackberries, and the first grain to have been wheat; and these two remain today the most nutritious, most vitalizing and most strengthening of all the foods intended for humanity. Other kinds may seem superior, if the analysis is consulted; but it must be remembered that some foods are more digestible than others, and yield up their nutritive value more readily.

Whole wheat in grits, or in health bread, is the best food known, because it contains all the fourteen elements in proper proportion; but in cases of diarrhœa, or when the bowels are in an irritated state, fine white flour should be temporarily used. Wheat grits or cracked wheat, taken with milk and sugar, is a perfect food. By whole wheat is meant the entire grain, not necessarily whole in bulk, but whole in elements. Thus, fine flour ground from unbolted wheat would be called whole wheat flour; and bread made from it would be the most healthful food in the world, especially if eaten with honey instead of butter. Honeycomb should not be eaten, but honey in the comb is always safe. The upper and lower layers of wax may be peeled off, allowing the honey to run out.

Farina with milk and sugar is also a perfect food, and more delicate than either graham bread or wheaten grits.

Rye is not so good as wheat, but eaten with cheese or meat makes a perfect food, and is valuable to persons who are constipated.

Every intelligent human being should thoroughly understand the wonderful structure of the two most important food-producing grains furnished by an all-wise Creator for the nourishment of the body. In *Figure 30* we see the composition of a grain of wheat—man's only perfect food. It contains all the fourteen ele-

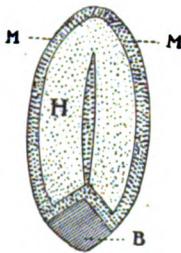


FIG. 30.
Grain of Wheat.

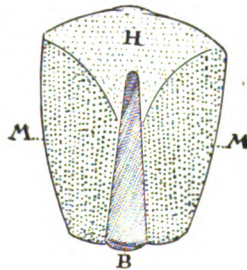


FIG. 31.
Grain of White Corn.

ments of the body in the proportions required, and these elements are classified in three divisions: B—shows the proportion of the brain food, or phosphates, in the chit, or germ. This, the most valuable part, is thrown away in white bread. M—the outer shell, contains the muscle-making food; this is thrown away in white bread, and persons who want strength are fed on white bread and

grow weak and tired. II—shows the white center, or the carbonates, with a small interior of muscle-making food, thanks to Nature; but man gets this out if he can in his efforts to make fine, white flour. Why disturb the arrangement made by the Creator? Is it not a fit punishment to the human race that the blood teems with humors, and the head and nerves are racked with headaches, neuralgia and rheumatism?

In *Figure 31* we find the grain of white, or Southern corn, with a large proportion of muscle food, plenty of brain food and less of heating food. It is the typical nourishment of a brain worker who believes in exercise, or of those who work with the muscles. Next to wheat, it is the best food for humanity.

Barley contains more muscle-making power than any other grain; it contains more than twice as much as wheat, and is probably the finest food for men of laboring habits. It should always be eaten in the form of porridge cooked in milk and water, and never as a breakfast food.

The gladiators were fed only on barley bread. The muscles of beef and mutton contain the same elements as human muscles, and are therefore adapted to nourish them, while unbolted wheat and barley furnish also a due proportion of flesh-making materials; and also in each of these articles are the phosphates, which give vital force, wheat containing them in proportions necessary for common exercise, and barley and the flesh of beef and mutton more than double the proportion of those in wheat.

Oatmeal should never be eaten unless it is weakened by water or cooked in milk. It is a grain that directly attacks the liver, and through that organ, injures the heart, unless fresh air and much exercise is taken daily. Oatmeal porridge in which there is more liquid than oatmeal is remarkable for producing great mental and physical strength. One pint of oatmeal porridge contains more muscle producing material and brain food than ten loaves of white bread of the ordinary five-cent size. Oatmeal mush in sedentary cases has a poisonous effect on some stomachs. Owing to the strength of oats, they should be diffused among a large quantity of liquid. A people fed upon this porridge made with milk, and upon potatoes with butter, would have perfect health and strong mental and physical powers.

Rice contains four-fifths carbonates and a very small proportion of nitrates. Rice eaters the world over are lazy and feeble, with

inactive brains and sluggish bodies. Rice is very easily digested and serves to keep the stomach active where extreme weakness prevents more nutritious foods being taken, and is a very valuable and safe food in such cases.

Beans contain carbonates, nitrates and phosphates in much better proportion than any other food excepting milk, cheese, meat and whole wheat. The advantage of beans over other foods is that they furnish a staying power for persons who have work to do with either muscles or brain; but as their muscle-making substance is in the form of casein, they can be digested only by strong stomachs. They are deficient in carbonates and should be accompanied by white bread and butter, or fat meat of some kind. A pound of beans will do nearly as much muscular work as two pounds of meat or whole wheat, and fully as much brain work. Beans when eaten green have very little heat-producing power.

Peas are fully as valuable as beans and are digested by more delicate stomachs. They are so rich in nutrition that they should be accompanied by food which contains a great deal of waste, and in this the potato seems to take the lead. Mashed potatoes mixed with fresh cream or buttered well and generally sprinkled with green peas furnish an ideal dish for warm weather, and provide all elements necessary for life. Dried peas for the greater part of the year are wholesome and very nutritious. They are much to be preferred to canned green peas, and should appear on the table once or twice a week, except in summer.

Buckwheat is an excessive heat producer and causes eruptions in the blood and ill health, unless nitrates and phosphates are eaten with it. It should be used with beefsteak, cheese or milk.

The claim that cereals may be eaten alone to the exclusion of all other foods is as erroneous as the idea that one can live altogether on fruits, or solely on vegetables. The abundant varieties are created for the distinct purpose of affording the human family a full complement of diet, each helpful to the other. Milk assists all grains, and fully ripe food assists all grains also. Vegetables furnish bulk. Grains are the opposite. If you eat nothing but vegetables you will suffer from disorders of the intestines, unless some of the seed vegetables are taken with them. Fruits are eliminators, not intended for bulk, but as cleansers to drive out the sluggish effete matter. No person can be perfectly healthy who fails to recognize the importance of these laws.

CHAPTER XXIII

(SECOND POINT OF HEALTH)

VEGETABLES



JOY is the mainspring in the whole
Of endless Nature's calm rotation.
Joy moves the dazzling wheels that roll
In the great timepiece of creation.

Schiller.

"The flutter of joy that brightens the heart is like a flower breaking forth
its petals."—*Shaftesbury.*



VERY kind of food has its use and its special value. Vegetables cannot become substitutes for other articles of diet, nor can they be replaced by others. In the first place they represent bulk, while meat represents the opposite, or concentration. The stomach is capable of distension, or stretching, and its best work is done when it has been excited by a quantity of food, out of which it must select its nutrition. Bulk, therefore, must be weak in food value.

There are three classes of vegetables: Green cereals, leaves and roots. The green cereals are such as peas, beans and corn, which are taken from the garden before they ripen. Their phosphorus and carbon have not developed sufficiently for place among the concentrated foods, and consequently we class them among the vegetables; but they exceed in value all other kinds of such food, and are capable of more than supporting health, even of the hardest laborer, unless they are taken when quite green.

Summer peas have great value, but, as they are slightly deficient in heating properties, the sugar varieties are by far the best. These are not really known in their true excellence, unless they can be eaten soon after they are picked, for then they possess the vitality of the life they have had during growth. Canned

peas are supposed to take the place of the green summer kind; but they lack their vital nature. To some extent, depending on the length of time since picking, the garden peas retain their finer qualities, and are liked, even if stale. It is often a matter of previous taste, and the kind of diet they relieve. A person who has had nothing but the dry, falsely seasoned machine diet of common life would hail as pleasant any change, even to old peas.

It is a mistake to secure the smooth summer peas when the deep-wrinkled varieties are obtainable; for the latter are not only sweeter, but are more nutritious. This best of all warm weather foods is not appreciated as it should be, for it is rarely eaten at its best, which is when it is freshly picked. In the effort to get good shipping peas, the truck gardeners cultivate the kind that best suits their convenience. The sweetest peas are neither so numerous, nor do they keep or ship as well. The extra early varieties also should be avoided; they lack the flavor of the others.

Almost fully as important for summer food are the string and shell beans. The pods are slightly nutritious, but have a greater value for their bulk; they should be eaten as young as possible, and in all varieties from early to late. Better than the beanless pods are those that have just formed the young beans; for the two together make bulk and food. As the summer advances, the grains, or berries, become more strengthening, and cannot be taken so freely for bulk. Every person should own or rent a piece of land as near home as possible, and cultivate the two best summer foods, peas and beans.

Green corn is more problematical. It cannot be used for bulk, and it is open to the objection of containing undeveloped and dangerous cells, which may lead to disorders that arise generally in the summer time. The young corn is better let alone. As it matures, but before it hardens, it is generally free from all objection and can be eaten without fear, either boiled or roasted. The latter method far exceeds the usual custom of taking field corn for roasting purposes.

The leaf vegetables are valuable almost exclusively for bulk, and include lettuce, cabbage, beet tops, dandelions, asparagus and other leaves and stems. Of these, cabbage and asparagus are especially important. For the proportions found in cabbage, the slight heating qualities and the great bulk, it has and always will take a leading position in its class. The fact that it is nearly

all water is in its favor, for the water is not only distilled, but is in an organic condition, making it doubly valuable. This is true of nearly all bulk vegetables and foods. It is better that their bulk be composed of water than too much earth and fiber.

The root vegetables are also of the highest importance. They comprise the well-known potatoes, beets, parsnips, carrots, turnips, radishes and others not so common. Of these the first named have long served man as a staple food, taking rank next to the grains. The potato is the bread of many. It should be boiled or baked; but never fried, except when put in hot fat, kept from browning, and not allowed to shrivel. To accomplish this, the potatoes are cooked in large, thick pieces. For injury to the stomach there is nothing equal, in speed and effectiveness, to the thin, hard fried, greasy potato. The worst kinds of dyspepsia are thus acquired. For health, the potato should be boiled, baked, mashed, creamed, or large fried; the last being the least desirable.

Sweet potatoes and yams are not by any means as beneficial as the white potatoes. The stomach soon tires of the sickish, gummy substance of the sweet kind, but will endure them for a while, if cooked as dry as possible. They do not assist either in making the best blood or in purposes of bulk. The most that can be said of them is that they serve to give variety in the diet, and if sparingly taken may be used daily for many months in the year.

Beets hold a high place in food valuation, not only for their saccharine matter, but for their organized distilled water and their aid in providing bulk. It is a mistake to serve them in vinegar. If properly boiled, they may be eaten plain, with meat, or creamed. In the latter form they are very palatable. They should be found on the table almost daily.

Parsnips hold next rank, and seem to have been created to cleanse the kidneys. They are a stimulant to those little, over-worked organs; but such a stimulant as nourishes and builds without the reaction of excitants. Carrots are valuable for the liver and bladder, and tend to overcome in part the injury done by tea drinking. Turnips and the many other forms of roots are of general service; but the taste of the individual should be consulted. The best way of eating carrots, turnips and parsnips is in the form of the old-fashioned soups and stews; though parsnips are excellent creamed. One loses relish for them when fried.

It must be remembered that, as vegetables that serve for bulk are chiefly water and fiber, they should not be eaten alone. Without solid and more vitalizing foods to assist them, they tend to derange the intestinal system. Many cases of chronic constipation have been relieved by a bulk diet, taken exclusively for a few days. The lack of nourishing food will cause general debility. These observations do not apply to green peas and beans, used as vegetables.

Squash and pumpkins, while in the nature of roots, are not capable of being classed as such, although they partake as a diet in all the qualities of such a vegetable as a parsnip, and mostly those of beets and turnips, each having separate tastes and flavors. The sweetest and most nutritious of the squashes, as well as the most pleasing, whether in pies or served as a vegetable, is the Hubbard. It holds the same relation to its class of food that the Concord grape and the Bartlett pear do to theirs. Squashes and pumpkins are too valuable to be ignored. When prepared for the table, no matter in what form, they should not be buried out of sight in their accompanying ingredients, but should retain as much of their original flavor as possible. After the rawness is taken out of the taste, there should be no excess of other things added. Some cooks make a custard pie out of squash, with no trace of the latter left in it. You should have squash and pumpkin each once a week the year round if possible. Hubbard squashes will keep for two years, if cared for properly.

Watermelons are poisonous to most Caucasians. They contain a food that is best caught from the malarial poisons of the ground, and that furnishes nutriment for malarial germs, as well as for mosquitoes and other insects. As the liver is the object of attack in chills and fever, from which the blood is affected by a secondary process, so the pulp of watermelon seems to attack the same organ and interfere with the bile. The juice only should be taken, and then from nothing but the blood-red flesh. The white varieties are much worse.

Muskmelons and cantaloupes are valuable in their season, the former being preferred. If fully ripe, and taken with solid food, they can be eaten to the capacity of the appetite.

Tomatoes, like some other quasi vegetables when classed by scientists, are known as fruit; but they are made to serve as a vegetable. We meet them whole and sliced; in and out of cans;

in soups and other homogeneous mixtures; in catsups and dressings without limit; the one perennial, long-lived, ubiquitous tomato. To start with, its seeds are objectionable. Then its pulp is not wholesome, but the juice has neither value nor harm. In numerous cases, where the familiar malady known as liver complaint has baffled all efforts of the doctors, and the patients have not been addicted to tea or coffee, cures have been effected at once, on ascertaining that the persons were fond of tomatoes, by ceasing their use. They seem to injure the digestive functions as well.

Cucumbers are unripe and undeveloped cells, which, if matured and mellow, would be useless from every point of view, but, as green goods, are positively injurious. The claim that they may be eaten with impunity is not true. The assertion by Mr. or Mrs. So-and-so that he or she never "hears from cucumbers" is contradicted by the facts. There are several kinds of indigestion. The stomach may have a dozen or more disorders, and the duodenum and intestines may give evidence of the trouble long before that fearful breakdown of the stomach itself. Even the heart has been known to be the first to show disturbance from indiscretion in eating, and many a pain in that organ has been corrected by a sensible diet. Here is a beautiful lady who boasts of the fact that cucumbers never hurt her. "Swish!" Something about her digestive anatomy sounds like a river boat dashing a broadside of water over the deck. "Why, I ate cucumbers today, and I am sure I experience nothing of their injurious results." Silence. "Swish!" She tries to squirm into a cramped position in the hope that she may suppress that river boat, and wonders what is the cause of it.

Onions hold a high place in the estimation of many persons. Some have unstinted praise for the raw young onion, a barbarism in the list of foods that no individual of judgment can advocate unless the taste has been vitiated by coffee or tobacco. Mature onions cooked are valuable as food, and they should not be discarded merely because they thicken the breath and give it an exuberant odor. Some things smell worse, and if a party of diners all participate in this vigorous vegetable, the fragrance becomes neutralized to them, though not to the rest of the world. An overindulgence in onions takes the red corpuscles out of the blood, leaving the skin sallow. They are excellent when taken in moderation.

CHAPTER XXIV

(SECOND POINT OF HEALTH)

MEAT EATING



TO Truth's house there is a single door,
Which is Experience. He teaches best,
Who feels the hearts of all men in his breast,
And knows their strength or weakness through his own.
Bayard Taylor.

"A fact proved by fair experience is greater than a thousand theories yet untested."—*Shaftesbury.*



FEW SUBJECTS connected with the best health of the body are so fraught with problems of vital importance as that of meat eating. There are four schools of thinkers and followers, and they may be summed up briefly. There are a few, about one in three hundred, who do not believe in the use of any meat. There is a more numerous class who discard unfit meat, and use only the healthful kinds. There is a third and still more numerous class who depend on meat in preference to other foods, making the grains and vegetables merely incidental. And the most numerous of all is the class of thoroughly indifferent persons who take all kinds of meat in all kinds of ways and at all times they can get it, though always incidental to other foods.

The small number who refrain from meat altogether are persons of set views, who are partly right in principle, but do not know why, who deal in sentiment while perfectly blind as to the facts, who cannot be argued with because they base their theories on bottomless foundations, and get very much disturbed when they sink out of sight. To their credit it may be said that they are leaving the wrong road, yet do not know which is the right one. No one ought to tear down who cannot rebuild. For every

wrong there is a right. A shadow cannot exist without light on the other side to make it. He who seeks to destroy so sublime a work as the Bible must first find something better to take its place. So he who would discard the great strength giver of centuries—meat—must provide its substitute.

We have said that this small class were leaving the wrong road without knowing where to look for the right one. This must be read in connection with all the facts about to be stated. In more bulky books, later in this series, we go fully into the whole problem of food for man; here we lack the space for any discussion except that bearing on the question of health. We will say, however, as a sort of summing up, that as humanity has gradually come out of its savage state, it has just as gradually lessened the use of meat.

Man's hold upon this planet has been retained through every kind of vicissitude and danger; and, by the offices of Nature, he has resorted to any makeshift that sufficed him in each period of struggle. Being a form of flesh, he has been compelled to eat it or die. For this reason his stomach and digestive apparatus are so constructed that he can live on almost one class of food alone, or on any two or more, or on all together. He is capable of an exclusive diet of meat, or of a diet part of meat and other foods; or he can go from birth to death, a hundred years or longer, on the other foods, never knowing or tasting meat. Such are the provisions which Nature has made for his means of digestion.

The evidence when fully examined is conclusive that the use of meat was intended as a makeshift; that is, to tide man over in those eras of vicissitude when he would have perished but for its aid. Birds, fish and animals were abundant at the time the Pilgrims landed in this country, and their presence made the foundation of modern republics a possibility. All other foods were scarce and hard to obtain. Humanity in Europe were meat eaters to such an extent that hunting was the great profession of men for two thousand years, and probably more; and as we go backward through history, we find them growing steadily savage. Life was always in danger, and so unsafe that any person might expect his death at any minute. The only tribes or nations that were not known as barbarians was the barley and wheat eaters of Greece and Rome in their classic days, out of whom came the best brains and best athletes of any age, and the Caucasians of Asia

who limited their use of meat, thus making themselves gentler and preparing the way for the sublime works that rule the world today.

If you give a piece of meat to a kitten, using such meat as is found on the plate at the ordinary meal in any house, the results may destroy the nervous balance of the animal and send it into convulsions. The experiment has been tried many times, and, although felines are natural meat eaters, caring little for anything else, it has been necessary to limit them in youth, to save crazing them by nervous derangement. Dogs fed on meat are ferocious and dangerous, and what is called madness is not only due to, but can be incited by, too heavy a meat diet from early youth. Some parents give meat to their children in infancy, not knowing that the longer this kind of food can be withheld the healthier, gentler and more moral will be the lives of the boys and girls, especially at the crucial age of young manhood and young womanhood. Among children from two to five years of age, hundreds of deaths from convulsions have been traceable directly to meat eating, and nervous hysteria from overstrung temperaments in the young will be found due to the same cause, or else to indiscreet meat eating by mothers who nurse their children.

That misuse proves dangerous does not argue against the proper use of anything. The richest blessings of life turn upon us when trifled with. In the present question there are certain laws which it is more wrong to disregard than it is right to eschew a valuable evil. Let us see what they are:

1. Persons who have depended for strength upon the meat-digesting ability of the stomach cannot safely shift to a non-meat diet without a long process of change, involving great care. It is better that they continue using the preferred meats.

2. Persons who have decided to leave off meat eating should know what that means, for the equivalents of meat must first be secured in digestible form, and it is very hard to find such food.

3. The safest way is to begin by discarding all unfit meats, thus coming at once to the kinds that are wholesome. A further elimination may then be determined upon at a later period.

The meats used by mankind are of various classes, and may be arranged in different ways; but the two great divisions are as follows:

1. The meat of vegetarian animals.
2. The meat of flesh-eating animals.

The word *animal* applies to any life that is not a part of the vegetable kingdom. Thus, fish, fowl, birds and insects are animals in the same sense as man and beast are. So fruits and grains, by this division of science, are of the vegetable kingdom, as are trees, plants, flowers and garden vegetables. A vegetarian is a human being or any animal life that excludes meat from its food.

The meat of a flesh-eating animal is a cancerous poison. We propose to state some facts that are too vital in their importance to remain dormant any longer. You who are interested in getting down to the solid truth take the time, if you will, to experiment, and place the results of actual knowledge against the arguments and theories of science. We do not say that science itself is wrong, but it is true that its conclusions are often incorrectly assumed, and other scientists have been at work refuting them year in and year out. Some animals will not eat flesh. Take those that will: a hundred cats, a hundred dogs, a hundred hens and a hundred hogs. Feed some of them from birth with vegetarian diet, and their flesh, barring the taint of ancestry, will be wholesome. Feed others of them all the meat they will select by choice, allowing them all kinds to draw from at will; kill the latter and feed it to meat-eating animals and sores will break out on the body.

The vegetarian animals are those that produce the preferred meats, such as beef, lamb and venison. Of these the first two are the only kinds in practical use. You see the limit is very narrow. As soon as you take flesh that has been fed on flesh, your blood will go to pieces, and pimples, sores, ulcers, tumors or cancers will form in the tissue of your body. *There is no other cause of these maladies.* Cancers often lie dormant until called out by such diet. Sores and pimples resulting from the use of such meat also lie dormant until there is an excess, or overheating, or too much carbonaceous food excites them into life. Thus, nearly all athletes of this age have boils or ulcers, due to excess of practice on a bad previous meat diet.

Animal life that feeds on meat cannot be safely eaten. The Bible made such indulgence a sin, the curse of which followed into succeeding generations, as bad blood is not easily driven out. A hog will eat flesh wherever it can get it; besides which it roots by

preference in filth and devours the most unclean stuff it can find. Let these habits be changed; keep the pen in better condition; serve as clean food as you give the cow; and the flesh of the hog will be enhanced in value a thousand times, while the blood dangers that arise from eating pork will be decreased. These are facts of fearful import which a few simple experiments will prove and place beyond the realm of doubt.

Meat includes the flesh and the fats of animal life, as well as their products, such as milk, cheese, cream, butter, eggs, honey and gelatine. Of these, honey is the farthest removed, and should not be considered as involving any of the properties of meat. Gelatine is made of anything that comes from the animal that is not fit for something better, as skin, hoof, tissue and cartilage, and diseased, dead as well as decayed, animals serve in its production. It has a very slight nutritive value; yet the body of most of the store soups is made of this stuff, which people eat and wonder why it does not afford them strength.

Milk contains the whole animal. If it is of the cow, it carries in its stream the whole make-up of the cow, as the mother's milk conveys all the elements and combinations needed by the child to make its body. Its dilution alone renders it insufficient for a grown person; yet it should form a part of the food of daily life. As the strongest man and woman must in digesting each meal convert the food into milk before it becomes blood, it is important to assist such process by the use of cow's milk, and various experiments show that this is helpful. The best way of taking milk is with some of the grains, and this will be spoken of in another chapter. It is known that a very little milk will aid the digestion of starchy foods, as flour, rice, potatoes and wheat. Governments that have armies and wards to feed have sufficiently tested the question to settle it. The most strengthening of foods are the preferred grains; yet these fed in any way except with a slight addition of milk are not as nutritious, even in their own qualities, as when eaten with the milk. The latter may not yield any strength, yet it brings out the energy of the grains.

The Scotch Highlanders are a hardy, muscle-toughened nation of men, women and children. They eat very little meat, but depend largely upon grains, such as oats and barley cooked with milk, of which the well-known porridge takes highest rank. A sect among the Swedes make their chief diet upon grains and

milk. They are described as "tall, well formed, unusually powerful and of perfect health." This matter is more fully discussed in a chapter devoted to grains. We agree that milk should not be the chief, nor even a main article of diet for a grown person. Its office is the development of young children.

Cheese is concentrated food, but not to such an extent as is supposed. The babe that lives upon milk must turn the liquid into cheese in the stomach; and rennet, which is taken from the stomach of a young animal, is employed for the purpose of curdling milk in cheese making; thus showing the process of digestion to be the same as that of producing cheese as far as milk is concerned. New, mild cheese made of rich milk from which no cream has been skimmed is the best article of animal food that exists, and is the least used. We have seen farmers' families eat it like bread. The trouble with store cheese is its age and sharpness; it is old and "strong," and is not only unfit for the stomach, but is not craved, and cannot be endured except by coarse-grained appetites.

Cheese has no equal as a food if it is made as we have said, and is mild. All persons can digest it, from the babe to the octogenarian. It is easily assimilated by delicate stomachs, except in very rare cases, and then it may be taken in small quantities at first and increased little by little. Never use old cheese nor strong cheese. Never use cheese that has a bad odor, sometimes slight, and seems damp and clammy, or soggy to the touch. It is full of animal decay, the worst of all. Foreign cheeses are made of this stuff, dried out and pressed as hard as possible. Avoid them. Let us get back to the mild, health-giving cheese of our good old homes; made of rich milk, cream and all, and eaten when newly seasoned. It is to be deplored that such food has gone out of use. Like all the wholesome dishes of better days, it has given way to the "long-keeping" articles to meet the demands of trade. This is wrong. Trade is destroying health. Trade has lessened the use of fruits, man's special blessing, by substituting those of little nutritive value. So with cheese.

Cream is an animal fat consisting of oil cells which contain buttermilk. So-called churning breaks open the cells, releases the buttermilk and allows the fat to collect by itself as butter. The system needs some such food, although it is not classed among the nutritious list.

Buttermilk contains more of the strength-giving qualities of the milk than all the rest of it combined, although it is better when taken in cream and sweet. We do not recommend sour buttermilk, and the other is not easily procured unless the butter is made from sweet cream.

Honey is a product of the animal kingdom, but has nothing animal in its nature. It is a highly vitalized sweet, having valuable qualities as a syrup when eaten on whole wheat bread, toasted. The comb should be completely separated from it, and no part of this indigestible gum should enter the stomach.

Eggs are a problem. We have the fixed principle that the product of a flesh eating animal should not be used, and science, experiment and the teachings of the Bible all concur in the correctness of this law. The egg is largely composed of meat eaten by the hen; she is not only fed at times upon flesh, but spends her spare moments hunting for worms and insects. Eggs so produced are undoubtedly poisonous to the blood, and it cannot be argued that they are merely albuminous, for there is within the shell the material out of which the full-fledged chick is made—flesh, bones, skin, eyes, beak, feathers, toes and all; a rearrangement of the particles being necessary to the formation of the life.

Cooking the eggs does not destroy the poison, for heat will not kill the pabulum on which germs feed, and it should not be planted in the blood of a human being to attract fatal bacteria. The latter are everywhere present waiting merely for opportunity. **Cancers are the most** to be feared of all maladies. While they are described as bacterial life, they cannot exist unless the condition is ripe for them. The flesh or product of animals that have been fed on flesh will provide just that condition, that taint, that pabulum or food which will invite the cancer germs. Not only is this the conclusion which history places upon the use of the products of flesh-eating life, but there is overwhelming evidence that it is true at this time.

Deaths from cancer have been associated with excessive egg eating. We have collected what information we could, and have been surprised at the fact that more than what should be an ordinary average of victims have indulged in raw or soft-boiled eggs, thus enlarging the chances of danger. Boiling will kill most bacteria, but not the pabulum on which they feed. The product of flesh-eating animals furnishes such pabulum. No disease germ

will thrive without the pabulum necessary to its increase. Pabulum is a word used by scientists to mean food for bacterial life, and other kinds also. The germs of disease are always waiting about somewhere for such food. We should fear getting the pabulum in the system more than the germs, for without the former the latter cannot get a foothold, any more than you can stay on this planet without something to eat.

Eggs are the product of flesh-eating animal life when they are allowed to feed on worms, insects and meat, and as such, they are injurious to the extent of their use. They cannot well be omitted in cooking, so we must seek the proper remedy. The meat of hens and chickens is more injurious than the eggs, if the fowls have had such food as we have stated. The body of a chicken completely rebuilds itself in a few weeks. To give it all needed vitality and growth, it is proper to allow it to run at will for animal life in the garden and lawn; then, if it is to be used for the market or table, place it in a yard where it may scratch freely and find a grain diet; wheat, ground oats, ground corn, buckwheat, bran, cut grass, clover and other things being given it for variety, sometimes hidden under straw to keep it active and healthy. A week or two before killing, it should be cooped and fed with greater care. This is the practice among most fowl raisers, except for the abominable habit of giving meat to add flavor and tenderness.

The meat and eggs of hens that are allowed to run at large, following cattle, hogs and horses, and to get their own living except for a little corn that is thrown to them daily, cannot be safely used. This is an age of poor blood, pimply skin and deficient vitality. These misfortunes are due more to the unfitness of the food that is eaten than to all other causes combined. It is the duty of good citizens to take steps to secure wholesome foods for themselves and their fellow beings; this duty is the highest and the most sacred in life, for the body is the temple of mind and soul, having a controlling influence over them both. Ill health causes irritability, from which wickedness, sins and crimes arise unrestrained. A low vitality produces indifference to everything. This is an age of low vitality, because the foods were never so bad and never so adulterated as now.

Veal is from a vegetarian animal, but is the product of flesh life, as long as the calf is fed upon milk. It should not be

killed till it has been weaned entirely, and then fed upon grains and grasses long enough to completely rebuild its body. Most persons wonder why veal is injurious. The above is the full explanation, agreed to by all scientists and investigators.

Pork is not safe food as at present marketed. The danger in all meat foods is in the flesh part, if there is danger at all, and not in the fat. Physicians recommend the use of pork fat to assist in restoring the equilibrium of the nervous system, on account of its vitalized carbon, and the fat of boiled ham has been instrumental in effecting a temporary cure of neuralgia. To that extent it is useful. There are three or four sides to the pork question, and the following little rules are valuable in enabling you to come to a decision:

1. If no pork were eaten at all, the health would be better for it.

2. If pork is to be eaten, a committee of your locality should see that the animals are grain fed and kept clean to avoid taking filth into their stomachs, which seems to be the only discernible ambition of the hog.

3. If any part of pork is to be preferred, the fat as bacon and brine pork, in the form of fat rind cuts, are the best.

4. Sucking pigs are more injurious than young veal, against which some States have legislated.

5. Lard as pure fat has none of the hog or pork qualities, and is no more injurious than butter.

6. A person reflects the nature of the food out of which the body is built. One who eats pork freely, or as a considerable part of the meat diet, is swinish, hoggish, lazy and filthy in body, mind, habits and morals; and we are glad to state that this condition is not so widely extended as in former times.

7. Clean meats from clean animals, as lamb and beef, tend to make clean bodies. Lean pork never can, even under the best culture; for the taint of ancestry, the natural habits of the animal and the semi rotten nature of the flesh, not only inspired the curse of God against it, but will always repulse the good judgment of thinking men and women.

Ralstonism is free; it does not seek to limit or restrict its followers to imperative rules. As to pork, it simply states the facts, and suggests a tendency either to lessen the use of the lean part, or else see that the meat is raised in the cleanest manner

possible. The great hog raisers of the West allow their swine to "follow cattle," which is the filthiest of all habits, makes the dirtiest meat and pays the largest profit. Let us think these things over and then seek courage to act the part of true citizens in settling this and the other problems of food production.

Suckling lambs, like pigs and calves, are the product of meat eating life, as milk is animal in its construction. It is, therefore, necessary that these three familiar articles of the table should have passed their weaning time long enough to have built new flesh of vegetarian foods, or they cannot be safely eaten.

Beef is the best of all meats, and lamb is the next. Both come from clean animals, whose diet and habits are consistent with the highest ideals of health. The meat should be fresh. Corned beef and cabbage is an old New England dinner, and not creditable to the taste or judgment. The corning or salting of meat by the brine process makes use of salt as a preservative, which it is; but it first draws out the real value of the meat, leaving the toughest fiber. Fully three-fourths of the strength-giving part has gone out into the brine, as analysis will show. This is true of all salted, pickled or brined meats.

Liver is never fit food for humanity.

Kidneys are filth sponges and ducts; they never can be cleansed except by complete destruction. Persons who eat them have yellow, morbid-looking faces, yet there is a decided taste for them among certain classes.

Sausages of all kinds prevail in this land, and modern Europe, like America, has witnessed a greatly increased use of them among the unthinking classes and those of lower intelligence, and the blood has become so vitiated that such a malady as la grippe, which thrives on poor blood, is cutting a wide swath with its scythe of death and disease. A sausage may contain, and the average sausage does contain, horse, dog, cat, rat or other outlawed animal meat; besides the refuse leavings that formerly went into soap. Any person who is at all familiar with the subject knows that any kind of meat that can find sale in its open condition never enters that hidden mass known as sausage.

Fish has always taken high rank in all ages and among all peoples as an article of food. The story of the loaves and fishes of the New Testament well nigh covers the two "staffs of life."

The preferred animal foods are beef, lamb, mild cheese, hens and chickens fed on grains, eggs from hens so fed, cream, milk, butter, honey and fish.

A weak stomach should never have meat fiber in any form. The full strength can be extracted in soups, broths and stews, so there is no need of eating the fiber itself. Convalescents eating meat flesh before they have gained the full powers of digestion take their lives in their hands. A man who had recovered from typhoid fever only far enough to walk out went to a restaurant for a beefsteak, ate moderately and died shortly after. A millionaire ex-Governor of New York State, while weak from heat and fatigue, took a large quantity of ham, with radishes and ice water, dying very soon after. The cases sustain the principle that meat fiber at its best is not good for the human stomach.

What a man eats, that he is. The soul is in the body, tempered, influenced, sweetened or tainted by it. The blood builds brain, flesh, nerves, muscles, organs, tissue, skin and all that exists in the body, whether vital, mental or material; yet the blood is the daily sum total of the kind and quality of the food which is eaten.

Prehistoric humanity ate wheat and blackberries in their clime and season, and meat as the rest of their food every day in the year. The meat was reflected in the person. Disposition, nature and temperament come largely from what is eaten. The king of small birds* is able to whip the larger ones, simply because his temper comes from the hornets, on which he feeds. In the dim eras of the past, out of which a few meager but certain rays of light have come, we see the fulcrum for that leverage which was to lift man up to a plane far above the low and beastly condition in which he groveled. Grain and fruit were promised in the best of all species, and from the focus of that beginning an ever-widening path of progress has extended to the present time. Coextensive with man's emergence from a savage state and his gradual rise to a higher plane, his taste for flesh has lessened. He is still on the ascending road of progress, and, not in this age, but in some other, he will attain that better civilization which will drive the animal entirely out of his nature, and lead him Godward.

* The kingbird. "It is the smartest little bird in New England. Even the hawk, which is such a terror to other birds, seems to be a source of amusement to the kingbird."

CHAPTER XXV

(SECOND POINT OF HEALTH)

FRUITS



“**S**HINES the last age, the next with hope is seen,
 Today slinks poorly off unmarked between;
 Future or Past no richer secret folds,
 O friendless Present! than thy bosom holds.”

“Nature smiles in her flowers and laughs in her fruits.”—*Shaftesbury*.



SCIENCE has much to say in favor of fruits, and fully as much against them. In fact, any person who desires to sustain an argument either way, or from any standpoint, can find abundant authorities on his side, and his opponent can produce just as strong weight diametrically opposite. Men of profound wisdom face each other with contradictory differences. That is science. If you doubt it, read the works they have produced. Sir Isaac Newton was a great man; no one could belittle him, yet modern great men have proved him wrong in all his leading principles except two.

Fruits and their uses have not escaped the contradictions of scientists. The trouble here, as in most honest cases, is that theories are assumed and facts made secondary to them. Thus, apples are eaten one day and the results prove beneficial; so the theory is put forth that apples are of value in the diet. Later on, similar apples are eaten, and intestinal troubles follow, and the theory is now advanced that apples are injurious. It is wrong to draw conclusions without a knowledge of the controlling facts. We find that very few of those who scientifically advocate the use of apples know when they are beneficial, and very few know wherein they are hurtful. Wisdom clothes itself in a sorry garb of ignorance when it tries to solve the contradiction by saying,

“What is good for one person may not be good for another.” A truism is not necessarily a solution.

Sensational science is rampant in America at this day, due to the desire of the vapid Sunday press to print something their readers never heard of before, thereby hoping to attract attention. The shears editors of the dailies and weeklies cut out anything new, neither knowing nor caring whether it is true or not, and falsehoods are traveling from one end of the country to the other. The praise of bananas as a bread food has sent many persons to the grave; yet under some conditions the fruit is nutritious. The attempt to make the people accept peanuts as an article of diet is today working mischief among the weak-minded persons who believe all they hear and read. That critics are dishonest and shallow inventors may be seen from the articles that some years ago traversed the country, to the effect that Ralstonites lived on nothing but fruit and distilled water; while the fact is, Ralstonites really take but little fruit, and drink daily on an average of one glass of distilled water to every hundred members. A true Ralstonite is the freest of individuals, and has the least need of restraint or limitation.

Fruits are ordained for certain purposes. They hold an important place in the food plan of the human race; but not the most important. They perform a duty in the life of the body that cannot be supplied by any other agent, and their value in this one regard is so great that fruits must ever be considered one evidence of the special designs of the Creator toward humanity. They are overpraised under false conditions, and they are abused because of not being properly used. So these would-be friends become enemies or are ignored. Let us come down to the facts and drop theories.

The chemical analysis of organized food does not and cannot give its true value. Thus, there is nothing in the analysis of the blackberry to indicate its tremendous force as a nerve and vitalizing food. Chemistry discloses its elements and their compounds, as found in the blackberry; but the very same things reproduced by chemistry would be medicines, and therefore injurious, for they are no longer in an organized state. In any fruit which holds its organic life there are countless little cells, each having a vital center that dies at the very first attempt of science to analyze it. In a tiny mass, not large enough to serve the taste

of the palate, there are more such vitalized cells than can be counted, yet they all give up their lives when chemistry comes to dissect them. It is clear, therefore, that analysis is not a complete guide to the value of foods and fruits.

We wonder at the source of such an electrical supply of energy as is gathered in the small confines of a power house, and at the readiness with which it comes and goes. So the numberless cells contained in the fruit gather their vital forces at the time when they are mellowing into ripening. Then, and then only, has fruit a value beyond that shown by the chemist. He tells us that the blackberry "cannot supply more than it contains, as that would be absurd;" but observation and experiment show that it contains some life-giving energy that he is unable to discover. Here the results present facts that defy science.

To catch the fruit at the time when the cells have matured and mellowed is the whole secret. A boy died of eating an apple; it was a ripe apple, and the microscope showed the unopened fruit cells clinging to the fine inner "hairs" of the intestines, where the mischief had been done. The seeds of the apple appeared clearly to be ripe; but the pulp was not mellow; the fruit cells were hard and intact. Ripe apples, then, are unsafe to eat if firm and hard, and their injurious work may be progressing while one has no knowledge of it. They may attack the nervous centers, the ganglia, and there produce the most unaccountable cases of neuralgia. But their most active demonstration occurs in the intestinal canal.

Green fruits of all kinds are enemies to life. The cells are never fit for the stomach. No greater mistake can be made than to seek a covering to the taste by the use of sugar. The practice of eating apple sauce made of apples too hard or too sour to eat, but cooked soft and sweetened to taste, is the father of much neuralgia and rheumatism. Sugar does not remove the danger of the indigestible, rock-ribbed cells. You eat the sour apple, and the harm is done to the blood and nerves, whether you take sugar before, after, or with it. The unripened cells are there. Hiding them with sweets does not destroy them. It is a rule of rules that no fruit should ever enter the stomach unless the cells are ripened, mellowed and bursted open in a natural process. The seed may be ripe long before the cells are mellow.

Cooking green fruit to soften it is not a natural process.

You may cook it into shreds, but there is no bursting open of ripened cells, developing the rich, fragrant juice; nor is there that necessary condition of organized vital life. Between the almost ready cell, with its first mellowness, and the fully matured softness there is a vast gulf, the spanning of which means health as against disease, as will be seen from explanations to be made. Around this important stage are three conditions: First, that of being almost ripe; second, that of being fully ripe; third, that of decay. When decay follows greenness, it is rot; when it follows ripeness, it is fermentation. Rot is caused by bacteria of quite a different kind from fermentation; the latter having a thousand times more vitality than the former. They are born in fruit, after it is fully ripe and before it ferments, and this kind of bacteria cannot be withdrawn from the diet of humanity without positive injury.

Fruit may be ripened after it has been plucked, but it must show ripe seeds at the time of picking. To ripen by mere softening is rot, or its first stages; and to soften by cooking is merely a mash of undeveloped fruit cells, which are doing injury whether the system responds to it or not. No greater blessing exists than fruit. It is the gift of God. It is charged with various duties, which we will explain. It is not to be the chief diet, but if partaken of freely in any one season of the year, its services extend throughout the twelve months. Every locality has its fruits, tempered to the blood of the people in every zone and climate.

Three great duties to the health of humanity are performed by fruit, and these do not require the use of this gift the year round, although some advantages are added by such use. There duties are:

1. To build vital cells in the life of the body.
2. To balance the electrical energy.
3. To eliminate waste material.

The first duty, that of building the vital cells in the life of the body, can only occur when the fruit itself has burst open its own hard-closed cells and flooded its structure with its juice, charged with bacterial life. Do not be alarmed at the word, for bacteria are merely vegetation. They are the ANGS and DEVS. The latter are fearfully active in destroying our bodies; they are ugly, voracious, vicious and fiendish in their operations, showing no mercy, and sparing no one if they can have their way. But as the DEVS are bad, so the ANGS are good, for without these tiny builders of life

we could not live. They are just as active in their way as their enemies, if we get them at their best.

Mellow, juicy, fully ripened fruits, whose cells have bursted, contain ANGS of the most energetic kind. Like the blood of the body, they cannot be analyzed. The chemist finds in a drop of protoplasmic blood the four needed elements, oxygen, hydrogen, nitrogen and carbon; but these four elements cannot make the drop of blood, for the vital force is non-chemical; it lives, thinks, feels, has purpose, directs, commands, builds and propagates; all of which the chemist cannot set in motion out of any combination he choses to make of the four elements, or any other elements. He is powerless. Nature is omnipotent. She furnishes the forces and he stands aside. He may talk about Nature and criticise her; but she is a being of stupendous magnificence, and he is so small that he cannot deviate a breath of the wind. Therefore, when he says that the analysis of fruit shows certain elements only, he is no more correct than when he says a drop of protoplasm is nothing but oxygen, hydrogen, nitrogen and carbon. Beyond their mere matter, fruit cells perfectly ripened have an extraordinary power of stimulating vitality in the growth of the body.

The second duty of fruit is to assist in maintaining a balance in the electrical energy of the system. To live is to express some form of vital electricity; there is no other process offered to this planet. The body is an agent of action, divisible by its muscles and bones into countless operations, all helpless unless the nerves discharge their electrical fluid. The nerves themselves are mere telegraph wires, obtaining their power from the stored vitality of the body; and here is the real man, the actual life. The first necessity of existence is that of creating and maintaining this fund of vitality. It is really animal electricity. Power, thought, character, health and life are contained in this collection of electrical centers, for it is easily proved that every material part of the body is but an agent of our vitality.

While seriously differing from mechanical electricity, the life of the body is akin to it in its operation, and almost every law of the one applies to the other, and it is well known that positive and negative currents of this fluid are constantly flowing to and fro in the body. Acids are momentarily generated from the blood to serve in this and in other work, while they are as

rapidly neutralized by the alkalies. The saliva of the mouth is the key to this balance. If the equilibrium is disturbed by too much alkali, there is the craving for something sour. Vinegars are often taken to satisfy this craving, but they are not the best. The use of pickles, limes and vinegar-dressed cucumbers, salads and other things, results in weakening the nervous power of digestion, though a false relish at the time suggests otherwise, and the dreaded neuralgia may follow. Fruits, fully ripened and mellowed to rich juiciness, are constituted to supply the amount of acid needed, and this comes under the cover of other good at the same time. As we go northward, where greater vitality is demanded by the vigorous climate, Nature increases the acidity of her fruits.

The third duty of fruits is to eliminate waste material. In some parts of the world the thirst may be satisfied entirely by the juice of fruits, and this is distilled water organized as life, an enormous advantage over distilled water produced artificially. Both, however, are endowed with the faculty of traveling in and out through all the minute avenues of the body, picking up dead tissue matter that breeds disease and cannot be removed in any other way. Lying on the ground in the tropics, beneath a tree of fully ripe oranges, a party of travelers found a capacity for a large number; sucking the juice only, and deriving pleasure, sustenance and a quenching of the thirst; while all agreed that the orange in its native soil tasted quite different from its imported brother. Yet there is health in the one when ripe and nervous disorders in the other. The use of acids, vinegars, sour oranges, cucumbers, pickles and other forms of the same diet by women who crave them shows a lack of balance in the vitality of the system, and these substitutes for the true diet are productive of endless nervous derangements, traveling from the brain to the lower organs, and throwing much misery into their lives.

Fruits follow the climate and harmonize with it, and a native or long resident of a place should prefer such fruits as grow most readily there, and such as may be made to grow there would stand next in value. The time of eating should concur with the time of ripening and full mellowing, if the best blood and vitality are sought; though to hold back part of the crop so as to delay the mellowing period, or to check it by cold storage or other methods, is desirable as a second best plan. A long suc-

cession is always an advantage; but it is true that great good is done by eating very freely of fully ripe fruits in their season, even if no more is taken during the year.

We will now discuss the merits of the various fruits that are obtainable in this country, either by growth or importation.

Apples for eating. The apple is the standard fruit of the temperate zone. It is found in every variety from the sweetest to the sourest. The best apple for the individual is that which suits the taste. The skin should never be eaten; it is indigestible. The true part of the apple is closest to the skin. No part of the core is good, and the pulp near it should be discarded. Troubles, either neuralgic or intestinal, may follow the eating of any apple that has not been mellowed to softness by thorough ripening until it has a rich wine flavor. Taken with these precautions, the apple is the best medicine that can be put into the system. It is cleansing, vitalizing and nutritious, and, like most fruit, has the power to supply what cannot be derived from other food. An old man of ruddy face and clear eyes said he had eaten three mellow apples daily, when he could procure them, since boyhood, and had never known a sick hour.

Apples for cooking. Among the many barbarisms of the kitchen, that which inflicts upon the innocent family sour or unripe apples, cooked to softness and sweetened to taste, is possibly the worst. No wonder the use of apples is rapidly decreasing. No wonder the teeth are attacked by disastrous acids. No wonder the nerves of the eyeballs, the hollows of the neck, the temples, or the crown of the head are racked with neuralgia. No wonder the constitutional headaches do not succumb to cures until deadly anaesthetics have stupefied the heart. No wonder the intestinal canal doubles itself up until it gets tired of making knots. The reasons why fruit is not good when mellowed by cooking, or sweetened by sugar, are stated in the earlier pages of this chapter.

Peaches for eating. These stand next to apples in importance, and probably next to blackberries in their vitalizing qualities. The old fashioned seedling peaches, or some of them, are by far the best; for, in the anxiety of producers to raise varieties that are good "keepers" and "shippers," as well as handsome to the eye, tenderness, tameness and agreeableness have been sacrificed. Now we have large, heavy, coarse-grained, beautiful, but worthless peaches, and the public taste for the fruit has fallen off

considerably. To be fit to eat, a peach should be white, fine-grained, thin-skinned, stone free, mildly sweet and dead ripe. It should not shock the palate, but ought to afford pleasure at the first bite.

Peaches for cooking. It is necessary to start with fully ripe fruit as a basis. The skin and pit should be discarded. Rotten places should not be cut out; let them stay in, and throw the whole peach away. The supposed decay of an overripe peach is merely the full softening of the flesh just prior to fermentation, and is delicious; though, of course, fermentation will spoil it. Green fruit should not be used in any form of cooking, for preserves, jams, jellies, or other things. When fully ripe to start with, the addition of sugar as a means of preservation is not objectionable, but desirable.

Grapes for eating. If but few grapes are at hand, it is not at all injurious to eat all the contents, except the skin. But it is better to take plentifully of this fruit, for it is a direct blood maker; besides which it carries iron and vital nutrition into the body; and the proper way of taking grapes for such benefits is to adopt the following plan: Squeeze the skins as nearly dry as possible to get out the most valuable part; then, in a separate dish, drop the pulps so as to shake off the juice clinging to them, and also as much of the pulp flesh as is free. Then throw away the seeds and close pulp, for the latter is quite sour. All the juice may now be put together and mixed well; then placed in a jar around which ice is packed. When quite cold, it is ready to drink, and it may be taken as plentifully as you desire. Persons suffering from lack of blood will find no equal to this. We are sorry to say that the grape juice of soda fountains and of commerce is not safe to take, and will do more mischief than the absence of all fruit.

Some grapes are not good. The little Catawbias are among them. The Delawares are fair only. The best is the cheapest and the most abundant, the well-known Concord variety. To be good, it should remain upon the vine until a full, deep bloom of blue dust overspreads it. There are many seedlings of the Concord, most of which are as good, and two or three better. The lighter colored grapes are not very beneficial.

Blackberries for eating. Probably no fruit comes so near to the results of food production as the blackberry. This fruit was

the first to be created, as far as geology discloses its history, and like the blessed wheat is seen in rock fossils of long ages ago. It awaited man's advent upon this planetary arena. It is one of the few things that man injures by attempts at improvement, for he seeks large, firm berries that will ship well and keep well—the very qualities that prevent ripening and mellowing. A blackberry should be dead ripe, and free from core, or else the hard center should be discarded.

Blackberries for cooking. Given the queen of all fruits, the housekeeper places before us the worst condition in which they can be found; berries black but hard, berries dark red, berries light red, berries green in spots, and we are asked to eat them in pies and other preparations that might have entranced us with delight, but for the barbarism displayed in the selection. A few good blackberries by themselves are better than a few good ones mixed with some bad ones. It is that hard, unripe berry that sours our zeal as it shocks the palate. It is unfit for the system. While it is very difficult, if not almost impracticable, to obtain uniformly ripe and mellow fruit, it is nevertheless done, and even at the markets such berries are found. Never cook a hard one. Like the peach, this fruit is best when just passing the fully ripe stage.

Pears for eating. A sour pear has no place in Nature. This fruit does not mellow well upon the tree. Its seeds show the period of ripeness, at which time it should be picked and laid aside to soften. It mellows quickly under certain conditions. Even the supposed sour pears are very palatable and sweet when allowed to come close to the fermenting stage. When soft and juicy, they may be eaten freely, even to the limit of one's capacity, and their cleansing effect upon the kidneys is surprising.

Pears for cooking. If this fruit is ripe at the seeds, when used, it does not matter if the flesh is hard, for the cells of the pear do not create such emotion in the system as those of the apple. Green pears are always to be avoided. Some cooks make use of windfalls, worm-eaten and undeveloped fruit, supposedly for economy; but as the result is a dangerous concoction in any form, having no value whatever, and wasting the good things used with it, the money-saving idea is swamped.

Plums and apricots. The latter are not readily obtainable in some States, although they can generally be grown wherever

peaches thrive. They are excellent for eating and cooking. Plums are the worst of fruits when used contrary to the rules laid down, and among the best otherwise, though none can hold rank for a moment with the five great stars—blackberries, grapes, apples, peaches and pears. A plum is a mean thing if it is not dead ripe and soft to the very point of fermentation. Try it. Try any variety at the different stages; when green, it is sour enough to raise the roof of your mouth; when ripe, it still incites you to tears; when softened, it is yet unpalatable; when mellowed, you begin to like it; when dead mellow, and the cells have all bursted and died, it is the nectar of the gods, full of flavor, fragrance, ozmazome and rich vitality.

Cherries for eating. It is one of the laws of Nature that the farther south we go the less acids we need to maintain our electrical equilibrium, and the less vitality we have. The reasons are fully explained in our high-degree works on magnetism. Cherries in Italy surpass any in the world; they are large, sweet, full blooded, capable of quenching thirst, and may be eaten to excess without fear of injury. Such cherries might be raised in our own Southern States, but are not. Still America has some delightful varieties, and the fruit is of importance in vitalizing and cleansing the system. If fully ripe, mellow and sweet, they should be indulged in as long and as much as the appetite permits. The fear of internal disaster when milk is taken with cherries is groundless if the fruit is dead ripe.

Cherries for cooking. Green or hard fruit should be avoided. The fact that hard, sour cherries make better jelly argues against the use of the jelly, and it is a discreditable method that drives all fruits out of public favor. Flavor, sweetening and cooking may succeed in satisfying a false relish, but the fact remains that fruits are not used as freely as they were, because for many years the policy in cooking has been to discard ripe and mellow fruit for that which is green and hard. Every family should make its own preserves and jellies, taking care to use fruit properly.

Strawberries. Here we have a problem. As in the case of apples, some physicians say use them freely and others say avoid them altogether; yet we have shown wherein there is the middle ground and the safe one. Apples eaten without judgment or knowledge of what they are will produce injury; while, if mel-

low, ripe and softened almost to fermentation, they are among the best friends of humanity. Strawberries confer but few blessings upon the system, and the quickest way to secure a bad case of headache or neuralgia is to use the early kinds which are ahead of the season, or the usual market varieties.

The reason for this danger is found in the fact that strawberries are very cooling to the blood, and suit the temperature from about June 10th to July 15th. The sour varieties, as well as those that are not very ripe and fully red, destroy the blood's vitality by a sort of poison generated by undeveloped fruit cells, whose tendency is to rot rather than grow. Fruit undergoes a complete revolution in value in the brief interim between the unopened cell and the mellowed flesh. If strawberries are to be eaten at all, they should be fully red, sweet and ripe, and should be perfectly agreeable to the taste without sweetening.

Raspberries and dewberries are not useful except in their season. Preserves and jam are made of the former, but they are dead fruit in all respects as far as hygienic qualities are concerned.

Blueberries, huckleberries and similar fruits have considerable value in their season; except that the use of the skins and seeds is objectionable, although unavoidable. For preserving, the only good attainable is by keeping the juice in an unfermented condition; but there seems to be no use for it in that form.

Currants and gooseberries are not beneficial except to counteract the excess of heating foods which are required in cold climates. In England, where the summers are short, sour gooseberry tarts are the dream of the people, and dietary life revolves about that center; but rheumatism and neuralgia stalk ruthlessly through the land.

Fruit cultivation. In the Ralston Ideal City, mentioned in a high-degree book of the Club, it is suggested that every home should have free access to light and air on all sides, a plot for flowers in front and a vegetable garden and orchard in the rear. In this country, where land is plenty, the crowds huddle into the cities seeking wealth, but finding poverty in many instances. He who can raise all he needs to eat is independent, and the intelligent cultivator of the soil is the king of America. There is every reason why the bright men should do now as did George Washington and the opulent classes of his day, make life in the country social and stylish, and compel the ground to yield a full support.

Fruits as well as vegetables can never taste as well nor give so much vitality as when raised at home and picked fresh for use. A trailing vine of grapes, trimmed severely back every year, furnishes a large supply of this fruit, can be used for covering an arched trellis, and will afford shade as well as ornamentation. Pears and apples may be raised most everywhere. Blackberries are nearly universal fruit. Peaches are grown in a majority of the States; cherries in many of them. Here are the favorite fruits. When God established these grand blessings for man's use, He did not intend that they should be propagated for hardness and long keeping or shipping qualities, then picked green, sold green and eaten green, thus robbing them of their virtue for the sake of mere commercial value. All this is a travesty on the design of the Creator; and poverty will reign until man, endowed with intelligence, seeks harmony with Nature.

Dangers from eating fruit can never occur when it is ripe, mellow, soft and not sour. The youngest child or oldest adult, or any person of any age, can eat until the appetite is surfeited, if the conditions are those we have presented, and the fruit is grown in the climate where eaten. Two quarts of peaches, pears, cherries, grapes or very ripe apples, taken daily, are not an excessive diet of fruit in their season. We advised a white, pale-faced, bloodless-looking woman, rapidly declining into consumption to eat two to three pounds of Concord grapes every day for a month, and her body as well as health passed through a revolution. Everybody said it was a "miracle." Simple Nature!

Green fruit should never be preserved or canned, not even if it is buried in sugar. The first consideration is to see that the fruit is wholesome and fit to eat, rather than to seek a condition that favors long keeping; and the next is to preserve it in the most available way. Jellies, jams, butters and other methods are not objectionable, if the fruit is ready to eat before it is so prepared.

Avoid the purchase of sour, hard canned fruits, or such as seem to have been softened by cooking. An interesting test may be made by using canned peaches that were ripe and mellow when put in the can, as compared with others that were cooked into mellowness before being canned. The latter, if eaten plentifully, will cause severe neuralgia; the former, under like conditions, will not.

Adulterations are universal in the fruits offered on the market in such shape as apple sauce, marmalade, jams, jellies, etc. The canned goods are treated with cheap glucose syrup, where any adulteration is present; but the greater objection of unripeness at the time of canning outweighs this. The various apple sauces are made of refuse hard apples, relieved slightly by poisonous glucose. Out of a hundred brands of jams, jellies and marmalades, we did not find one free from adulteration. Certain fruit flavors may be imitated by chemicals, and these are allied with refuse glue, horse-hoof gelatine, garbage glucose and apple sauce in order to produce the delicate "preserves" so often brilliantly illuminated by the printer's art. Avoid all jellies, jams, marmalades, apple sauces and other "store" preparations, unless you wish to ruin your blood. This is an age of arrant and reckless adulterations, rapidly displacing honest goods, concocted by the merciless invention of man, who knows well enough that to put dollars in his pocket lives must be sacrificed and health destroyed.

Foreign fruits are not subject to the same rules, for the reason that they must be picked a long time in advance and come from other climates where they are less vigorous. The grapes are barely palatable, and certainly devoid of value, never fully ripening, even here. The oranges of Florida and California, if dead ripe, are beneficial if the juice and not the pulp or flesh be taken. Figs and dates have a value as laxatives in some cases, but are unsafe, owing to their microscopic life. Raisins are a stimulant, but are likewise inhabited, and in some cases severe sickness has followed their free use.

Pineapples are the best of the foreign fruits. They must be as nearly ripe as possible when picked, and must then mellow here in the sun until soft. It is better not to swallow the flesh or fibrous pulp. This fruit is excellent for irritated throat, its juice being very healing.

Bananas are a sort of bread fruit in their native climate, and, without doubt, are of a high nutritive value, for they serve as food; but they lack the vitalizing force of our local fruits which are not intended for food. A banana has very little of the resisting, pugnacious cell structure which makes such fruit as the apple injurious, unless fully ripened; yet it should be both ripe and soft when eaten. Those who have tasted this fruit, both in its native clime and here, are agreed that it has none of the flavor,

satisfaction or qualities here that exist there. The reason is that it must be picked green, shipped a long distance and ripened here. Again commerce overreaches itself; it sends the bananas too green. They might be ripening in the ship's hold on the voyage; but, instead, they come here dead green, are put into the damp, diseased, foul, malarious cellars of dirty dagos who are unable to distinguish between cleanliness and vermin, and there they ripen, absorbing the poisons of their most unwholesome surroundings. In former years, it was the custom to land bananas, fully or nearly ripened on the voyage, and they were much more popular then than now. To eat the present article is to court sickness, and possible death; though it is fair to state that if the fruit is not shriveled and seems tender and not tough at the core, it may be eaten sparingly after a good meal. But we have abundant proofs of violent illness and sudden death due to indulgence in bananas on an empty stomach.

As all readers and students appreciate a few brief statements by way of review, we will collect the most important from the present chapter and place them in short passages; suggesting, however, the careful rereading of all that precedes.

To make blood, take daily a half pint of unfermented juice of the Concord grape, being sure it was extracted from fully ripened grapes.

To put iron in the blood depend on sweet, freestone peaches, eaten overfreely in their season, and sparingly at other times; avoiding the canned article of the stores, as the fruit must be dead ripe when prepared.

To help a weak throat, cure a cough by healing, and strengthen the membrane, use the juice of a ripe pineapple which has been sweetened in the sun by hanging for days in a window. Add sugar to taste.

To cool the blood for the summer heat, indulge freely in fully ripe cherries in their season, avoiding those that are tart or too acid, as all sour fruit, especially if the cells have not bursted, will produce neuralgia and intestinal troubles.

To cleanse the kidneys for a year ahead, allowing for due care in diet during that time, overeat of the best pears in their season, which extends from August to November or later. Avoid eating too many of the extra sweet pears. You cannot overeat with danger such varieties as the Duchess and Bartlett.

To acquire the best nerve life, eat all the dead-ripe blackberries you can get in their season, avoiding the sour, pulpy cores. By many interesting experiments it has been proved that life may be sustained on very little food with blackberries; the preferred grains being best as aids, and a new body could be easily built.

Any unbursted fruit cell is an enemy to health. When fruit is dead ripe the cells have all bursted open and no injury can follow except through too much acid, which hurts both blood and nerves.

Avoid store goods, such as jams, jellies, marmalades, preserves and others. They are so often dangerous by reason of adulteration, despite their beautiful appearance, that you cannot afford to take chances. Do not believe what your grocer tells you, as he is as often deceived as others, and, poor innocent man, he fights hard to sell the goods, but he does not know. A storekeeper who protests too hotly is deliberately dishonest. His anger is his remorse.

Put up fruits at home, if you can or cannot grow them. Save money by so doing. But by all means, save money by not buying unfit fruit. Better none than the bad.

This is an age of dishonesty, adulteration, greed and rascality in the preparation of goods of all kinds for the market. Flour, grains, fruits, delicacies, and everything that the devil ingenuity of man can touch, are made harmful and dangerous, though too often quietly so, at a time when the decadent health of the people requires honest nutrition, and wherever the government seeks to investigate such things the corrupt politicians, with whom this country is swarming, "doctor" the reports to suit the rich adulterators and fatten themselves.

What a glorious opportunity for the two grandest professions of life! He who tills the ground, or he who takes honest foods and fruits therefrom and makes them ready for human necessity, deserves the title of Doctor of Humanity, the noblest within the gift of the race or of God himself. He who is incorruptible in the midst of scoundrels, who can go freehanded to the legislative halls of our States or Congress, and there fight without compromise for the protection of every citizen of his country from the highest to the humblest, in all matters of health, home, liberty and property, is a STATESMAN; and the country is looking today for such men. Here are the two grandest professions of life.

CHAPTER XXVI

(HEALTH DIVISION)

EATING FOR HEALTH

UNDER the storm and the cloud today,
 And today the hard peril and pain—
 Tomorrow the stone shall be rolled away,
 For the sunshine shall follow the rain.

Joaquin Miller.

"The study of what to eat is man's strongest castle of health."—*Shaftesbury.*



HIS chapter is not scientific in its language nor in the presentation of its facts, although all the statements herein are scientifically correct. To burden a book of this kind with language that could be understood only by those who are familiar with technical terms would defeat its usefulness. When we say that all the Ralston Health Club books are used by physicians, not only for study, but for reference, and that the same books are made so plain and so easily understood that the most illiterate person can learn the great facts of life and health therefrom, you are able to realize the importance of the Club in aiding mankind to avoid disease.

The principal meal of the day should commence with soup, as this excites the stomach to healthy activity, and prepares it to receive more solid food. A person in good health may eat almost anything that is relished, if the taste be not previously perverted. A person of average weight who exercises sufficiently to maintain good health requires five ounces of nitrates for the muscles, twenty ounces of carbonates for heat, two or two and a half per cent of phosphates for the brain, nerves and bones, with waste to accompany it for bulk, which may consist in part of water and natural acids to enable the liver to eliminate the effete matter from the blood.

As we have said in a previous chapter, the great danger is in eating too much carbonaceous food, which overheats and inflames the blood, and is a fruitful cause of disease. But on the other hand, it is asked, Is there not too great a danger in eating food which contains an excess of nitrates and phosphates? And we will say that the latter are not sufficiently abundant to overstock the system. The foods which are overrich in nitrates are cheese, Southern corn, beans, peas, fish, lean meats, fruits and vegetables. These are great muscle makers, but must be avoided in combinations, unless accompanied by a due proportion of carbonaceous food and waste. For the convenience of our members we give the following classifications:

The best of the common phosphatic or brain foods are lean meat, fish, cheese, whole wheat, oatmeal, almond nuts, Southern corn, beans, peas, potatoes, figs and prunes.

The best of the common carbonaceous or heat-producing foods are fat, sugar, butter, rice, rye, chocolate, dates, buckwheat and Northern corn and white bread. The eating of too much of this class of food is the cause of ill health, poor blood and bad skin.

The best of the common nitrogenous or muscle-producing foods are vermicelli, cheese, meats, Southern corn, salmon, lentils, beans and peas. The first two, vermicelli and cheese, are among the best muscle producers known for uses in modern life.

The necessity of phosphorus for persons of strong mentality, or for those who study much, or whose habits are sedentary, may be clearly demonstrated in the fact that when the brain has been very active, or a person has been worrying, the excretions from the body contain a larger proportion of phosphorus than at any other time. Clergymen on Monday, lawyers during a court trial and physicians when overworked, by actual proof lose unusual quantities of phosphorus. This shows the necessity of knowing what to eat, and in what proportions to eat the different elements.

School girls grow pale, and their parents ascribe the cause to something else, when it is due solely to the loss of phosphorus and the lack of foods which contain that element. Some physicians, knowing the real cause, prescribe phosphates in medicines from deorganized phosphates, as all medicines are. This is mockery at Nature and Nature's God, who has furnished these

organized phosphates in fish, grain and meat, ready for digestion and assimilation in the human system.

Take any hearty, ruddy-cheeked person, full of health, and to whom neuralgia and rheumatism are entirely unknown, and let the average mother, or head of the kitchen, arrange the breakfasts for several weeks, consisting in chief of buckwheats and syrup, or white flour cakes, butter biscuits, white bread, bacon, coffee and the like—all heaters and all without brain or nerve foods—and the cheeks will grow pale and the health fade. Headaches, dull, stupid days, tired feelings and a disposition to lounge about and do nothing will surely follow, ending at last in neuralgia, and sometimes in rheumatism.

Relish. Undoubtedly relish is a guide, but it must be the relish of the whole substance, not the surface. Potatoes fried thin are pleasant to the taste, but the pleasure comes from the fat in which they are fried. Fry them without the fat and they are not liked. We have seen dogs and cats refuse bread; but as soon as it was dipped in gravy, they would eat it. We then dipped sawdust in gravy, and afterwards pieces of pine wood, and they chewed them eagerly. A child who loves candy will swallow sugar-coated pills, because of their relish. Remember that the surface of a thing determines the taste of it, and do not be misled by a false relish.

Morning appetite. A person who does not have a natural craving for food on arising in the morning has soil disease, and the breath will be loaded with the odor of it. In a healthy person the appetite is keen. In the morning as soon as you are on your feet, the mouth should be free from taste, and the stomach should evince a strong hunger. Nature requires that the first meal should be the strongest. The body is in fact a furnace whose fires are to burn all day. The habit of denying it fuel in the morning and giving it an overload at the end of the day, when the fires are not required further, is in accord with the average way of dealing with this unfortunate human body.

Digestion. The elements of the body are supplied in three general kinds of food: fibrine, albumen and starches. Fibrine from meat causes nervous derangement, clogs the system, leads to organic trouble and soil disease. Unless you breathe deeply, and exercise in the open air, it is well to avoid it. Albumen (in eggs and flesh more properly spelled albumin) is interchangeable in

its results with milk, and is largely present in all blood. It is digested in the first stomach. Starches are forms of sugar, and are *not* digested in the first stomach, but pass on readily to be utilized, *provided they come to the stomach in solution*. All bread is starch food. All starch food should be salivated in the mouth,

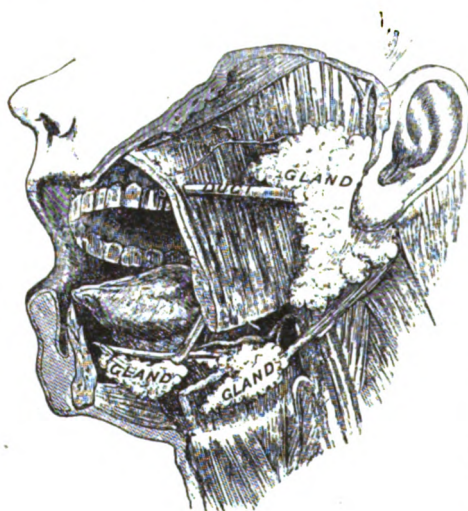


FIG. 32.

The glands of the human face, which furnish saliva and the means of digesting bread, grains and sugars.

and there made soluble. If this is not done, the stomach will be clogged and seriously injured by *lumps* of bread or cake dropped into it. So true is this great fact that much stomach trouble may be averted by masticating such foods thoroughly before swallowing. An animal depends upon the mouth for the chief part of its digestion; a cat or dog will chew bread, and swallow meat in whole chunks. It is perfectly safe for a person to swallow large

pieces of meat whole; for the stomach attends to tearing them to pieces. In fact, the fibrine causes less trouble if the stomach tears it to pieces. Of course, we do not recommend such a way of eating. We state merely the facts of Nature.

Effect of tea and coffee upon digestion. A German physiologist, Schultz-Schultzenstein, subjected chopped boiled eggs to artificial digestion with hydrochloric acid, adding in different cases pure water, tea and coffee. The percentage of albumen digested by the pure acid was 94, with the water 92, with the tea 66 and with the coffee 61. Thus the addition of pure water affected the digestion little, but the tea and coffee lessened it materially. In this experiment the egg was chopped into millimeter cubes. In a previous trial, in which the egg was not chopped so fine, the presence of tea and coffee was even more unfavorable.

Soil disease. This is an accumulation of dead animal matter in the body or any part. It may be caused by one of three things: Gross eating, lack of exercise, or interference with the tissues. When gross eating is the cause, and when the tissues have been toughened by coffee, tea or alcohol, the liver, the kidneys or the heart may be chiefly affected. As the tissues give us our life only by their own death, it is not well to toughen them so that they will remain in the system after their destruction; yet tea,

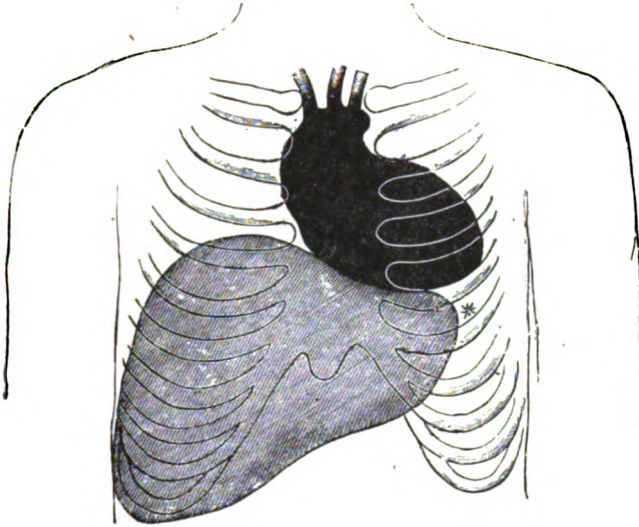


FIG. 33.

Enlargement of the liver. Due to gross eating; or the coffee, tea or alcohol habits.

coffee and alcohol all do this. The dead carcasses of millions times millions of these tissues are piled up in the body, and they naturally seek to affiliate with some organ. The liver is the softest and the most easily preyed upon. Out of every one hundred persons, ninety-nine have some enlargement or other disease of the liver. In *Figure 33* a displacement of the heart is shown as taken from an actual case, and common to many.

Detection of soil disease. We have made, in the last twenty-three years, many experiments in tracing the cause of *soil disease*. There are three absolutely sure signs. The first is in the breath. Out of two thousand cases of strong coffee drinkers, every person without a single exception had a soil disease breath. The

dead animal matter could be detected by the odor of the breath, which is clearly distinguishable from that of decayed teeth. The second is the souring of milk on the stomach. The third is the lack of a morning appetite.

Vegetarianism. Let us look at this much-vexed question. We eat to get blood. The blood requires nothing but blood. Milk is the step just before blood is made. Whatever you eat must turn to milk before it makes blood. You have a very large milk duct in your body. If you drink pure fresh blood, as many physicians advise, it is absorbed into your own blood at once; so would raw meat, if it had no fibrine; so would the broth of meat, the extract, or the soup. If you are after muscular strength, you cannot get it out of soup, or broth; for the fibrine is the muscle

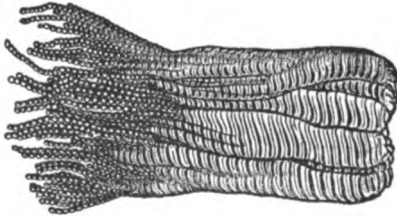


FIG. 34.

The tissues of meat, containing only fibrine.

builder. It is itself in a state of *soil disease*, as it is composed of the tissues which make the disease. For excessive strength, the grains stand at the head of all foods, whether meat or vegetable; the preferred grains, such as Southern corn, hominy, whole

wheat, oat porridge, are all fifty times better muscle makers than meat fibrine. For brain and nerve nourishers, we are compelled to admit that beef extract, free from the fibers of meat, is by far the best; but beans are second, then the preferred grains.

Meat. Shall we discard meat, and become vegetarians? No; not, at least, until we know what we are doing. Meat, being flesh, is a sure food. If you discard it for a diet that will not take its place, sickness will follow. If you were to live on vegetables, your blood would turn to chills. If you took to grains, carelessly, not knowing their value as food, you would have neuralgia and headaches. The fact that meat is injurious should not drive us to a greater danger. We do not think human muscles should be built of meat fibers; but, if meat can be cooked so as to extract all the elements of the fibers, except their almost white substance, the elements so removed become a perfect food, except for muscle making. Potatoes alone may supply the latter; but many grains, and even leaves and grasses, will do it. See what enormous mus-

cles the horse and ox get from grass! Our reasons why meat fibers should not be used to build human muscles are as follows: first, they are not necessary, as grains and vegetables can build better muscles; second, meat fibers are dangerous to the stomach, having caused death in many cases of convalescing patients; third, meat fibers are hard to digest, even a day's boiling will merely scatter them, not dissolve them; fourth, meat fibers hold to the last a lot of old age insoluble salts, and calcareous matter; fifth, the salts are insoluble phosphates, are not good for man, and, when freed, produce an erratic nerve action. This causes convulsions in children. Meat juice can do no harm to the young, if it is cooked. The faults of young men, the morbid cravings of appetite and passions, and the brutal animalism of humanity are, without the slightest doubt, due to fibers in meat or to uncooked blood in flesh. To sum up, we recommend: that meat be well cooked; that all but the fibers be eaten; and that muscles be built from potatoes and the preferred grains.

Salted meats. Salt is a good extractor of nutrition from meat. That is why we eat it on meat. But put in a barrel and let it make a nice brine, and in a short time the meat will have lost nearly all its nutrition. So easily is this proved that a simple analysis of the brine water will show that the nutrition of the lean meat has been drawn out of it by the salt. The brine is not eaten; it is thrown away. The meat that remains is just as nutritious as the mummy flesh of Egypt; except that the fat has held its own and is rich in nutrition of its kind. To the use of ham, corned beef, and similar preservations, the scurvy of sailors and familiar complaints of soldiers are entirely due. Corned beef and pork, by their fibers, have made many a grave.

How people go into a decline. The story is quickly told. There is no appetite on arising, due to *soil disease*. Instead of a good breakfast, coffee is given as a stimulant, "because without it sickness would follow." No exercise is taken, "as not enough has been eaten to afford strength." The coffee, or the stimulant, or the meat, will increase the soil disease, as that is the chief function; the lack of exercise increases the soil disease; the soil disease destroys the appetite. A person who will not eat a hearty meal in the morning cannot keep well.

The cure. The only way to cure the soil disease is to avoid taking stimulants until thoroughly well. Let coffee and tea alone.

Let meat fibers alone. They all make dead animal soil and keep it in the body. The next step is to starve at night and exercise. Eat twice a day, at morning and at noon, and, perhaps, as late as three in the afternoon. Get fresh air; get exercise. As soon as the appetite craves a hearty breakfast without coffee, then resume the regular meals. The body needs fuel *before* the day's activities.

The aged need attention as to their food. Grandfather is getting old; the jolly good-natured face is not as bright as it used to be, though the old gentleman seems to be putting on more flesh while his daily food consists mostly of buckwheat cakes and syrup, white bread and butter, sugar, rice and fat meats. His strength of mind and body have gone and he drones about the house in a continual stupor. He needs a change of food; lean meat and fish, cracked wheat and potatoes, barley cakes, rye bread, or Southern corn cakes. Give him these and his mental vigor will come back again. Instead of sitting indoors all day, he will be more active.

Maybe he is quite thin and lean, with pale blue flesh. He needs buckwheat cakes, molasses, fat meats, potatoes mashed in milk and well buttered, together with Northern corn, cracked wheat and fish, oatmeal porridge, and fruits every morning. Are grandfather and grandmother both living, and would you desire to have them with you for a great many years yet, hale and hearty, good-natured and vigorous, actively useful both to themselves and to those about them? You can make them happy and make their lives such as we have described by giving them proper food.

Sickness may be speedily caused by selecting wrong food, or by an improper disposal of good food after it reaches the stomach, or by food which is in bad condition when eaten. Pure digestion is not a species of decay; but, on the other hand, it is dissolution without decay. The latter occurs by the natural law of death, and as little opportunity as possible should be given it to take place in the body. The whole secret of a long life seems to lie at the door of this fact, coupled with the generation of the life principle to sustain it.

THINK AS YOU EAT

In closing this important chapter, it is well to ask our members to think when they eat of *what* they are eating. By this time the nature of the food which you eat will be well known to you, and its uses understood.

CHAPTER XXVII

(HEALTH DIVISION)

WHAT TO DRINK .



WIS thirst he slakes
 At some pure neighboring brook,
 Nor seeks for sauce
 Where appetite stands cook.

Churchill.

"Pure water, like pure air, is allied to perfect health."—*Shaftesbury.*



NOTHER chapter is to be devoted to the discussion of water, not only because it is necessarily the commonest of beverages, but because the system requires more of that liquid than any other. Life is action, and water is the medium and agency of action. Milk, the basis of infancy, is mostly water; nor would any substitute take its place. Blood could not be propelled by the heart, nor could it flow, without the aid of this fluid in a very large proportion. The human body is nearly all water, and most of it should be eliminated through the pores.

Ice water is coming to be recognized by the best physicians as a great help to the system. The only danger is in its free use, or in taking a large quantity at once. A single swallow of very cold ice water not only does no harm, but it is beneficial to the mouth, palate and throat, if either held or dropped quickly into the stomach. To drink several swallows at once will lower the vitality of the heart, and out of the excessive drinking of ice water many a life has been wantonly sacrificed. If you are tired out from physical or other effort, the vitality is already low, and this is the case when you are fatigued from excessive heat, and to drink a glass or two of ice water may so depress the heart as to stop it. There is nothing to keep it going except its own impulse.

and this cannot safely be interfered with. Fever of the blood, inflammation of the stomach and a high temperature of the mouth are allayed by the use of ice water in isolated swallows, or even by holding ice in the mouth. The leading physicians prescribe it. Ice is playing its important part in the cure of fevers. In the case of infants who are teething a half-hourly drink of ice water is of immense help, and is soon craved. Most young babies cry for water, yet are denied it through ignorance and are drugged to sleep.

Nothing is so refreshing on rising in the morning as to give the mouth a thorough rinsing and the teeth a good cleaning, so that the millions of DEVS that collect there may not be swallowed into the stomach, nor lodged in the throat. Then drink a glass of ice water, a mouthful at a time, taking care not to chill the stomach. The reaction will be pleasant and healthful, nor is there any substitute for this drink. It would be the greatest of mistakes to put tea, coffee, beer, liquor, or anything whatever into the system at such a time. If you are troubled with an unclean liver, which you may discover by finding the white of the eyeball clouded or muddy, you need a glass of ice cold distilled water, which is very cleansing.

Tea drinking has subsided to a great extent in the present generation, owing to three causes. First, it is known that the "quieting" effect of tea on the system goes so far as to depress the private organs and partly paralyze the valve leading from the bladder. This was attended by certain results known as "old women's malady," but also affecting old men and children who are tea drinkers. Second, tea introduces into the system certain ingredients that are foreign to it, and that must be fought out at great expense of vitality.

The adulterations of tea are silica, metallic iron, dead tea, common leaves, catechu, prussian blue, indigo, turmeric, kaolin, steatite, graphite, gypsum, chalk, and other things, and so generally is this adulteration carried on that it has given rise to fixed industries in America and England. No Chinaman traveling in this country will drink its tea; but the wealthy classes bring their own article with them here. To carry to China the best and so-called purest of teas found here, and offer them there for a beverage, would lead to ridicule, if not to punishment for dealing in poisons. If you ever happen to visit the Orient and

taste the genuine tea of the clime where Nature produces it, you will know what is meant by these statements.

Coffee drinking has very largely increased in the present generation, and for several reasons. In the first place, tea so depresses the vitality, besides leading to organic difficulties and to constipation, that its sister beverage, coffee, has come to take its place. The latter has some nutrition, some stimulating power, and some poisonous matter; but when taken in moderation, it is not as injurious as when drunk to excess as is the case with certain persons who lack the will power to depend on more natural food for their sustenance. It is a universal rule, to which we have never seen an exception, that no person becomes an excessive coffee drinker, nor an excessive user of stimulants of any kind, who eats only the wholesome foods. The coffee drinkers are often those who eat the very worst kinds of food, and are not able to take the best kinds.

The introduction into the system of any matter that is hard to throw off leads to rheumatism, neuralgia, irregularity of the heart, irritability and nervousness. Unless a person works hard, it is not easy to get rid of the effects of coffee. If you have stomach trouble, liver trouble, or any of those above mentioned, try the effects of wholesome foods without coffee, and see the results. Humboldt, traveling in Brazil, described the inhabitants as divided into classes; those who were temperate in the use of coffee, and those who drank it to excess. The latter were very nervous, the knees and hands even of young men and women shaking and trembling as with the palsy, and they were irritable.

The adulterations of coffee are numerous; but in most cases they are beneficial. Among such additions, chicory must always take the lead, and in the past seventy-five years has been drunk more than coffee, although generally under the latter name. So beneficial is chicory that the English government in 1853 legalized, by special act of Parliament, the use of this addition to coffee as a part of coffee proper, so that it could not be called an adulteration. This has proved beneficial to the masses who use the beverage freely.

Extract of coffee, or what is sometimes called essence of coffee, is a direct poison capable of producing death. It is found in candies that are said to be flavored with coffee, and very largely in cereals prepared as substitutes. What are known as the best

grains, wheat, barley, corn, buckwheat, etc., are made into a condition resembling ground coffee and given a proportion of the extract poison, thus producing a mixture far worse than the straight coffee itself. To add to the unwholesomeness of the cereals, they are coated with a chemical to prevent worms from eating them; and this chemical will likewise render the stomach juices useless in the digestion of any food that may be present at the same time. Breakfast foods are often coated with a similar chemical that is poisonous to worms; it preserves the food at the expense of the human stomach.

Lemonade is suitable as an occasional drink for those who need more acid in the system, or who crave the taste of it; but most persons cannot add much acid to the blood without danger of incurring an attack of neuralgia. It is adapted to hot weather, as it cools the body to a slight degree. Fruit lime juice is better if it is known to be pure. Nearly all bottled goods are adulterations.

Bran water and bran lemonade must now be abandoned in favor of the home wheat coffee to be mentioned later in this chapter. The bran now offered for sale is generally deprived of its phosphorus and is useless.

Soda water, if used at all, should be taken without syrup. The flavors are not pure. Do not believe they are, even if the vender should assert that he personally knows them to be immaculate. The syrups of soda fountains and the extracts sold at your grocery include compound ethers, acetic acid, tincture of orris root, red aniline, nitric ether, oil of bitter almond, prussic acid, acetate of amyl, anise oil, tartaric acid, yellow aniline, vanaline, extract of capsicum, mineral red and other poisons. We live in an age of fraud. In order to make money, the manufacturers are willing to endanger the health of their fellow beings, and many a rich man prays for sleep at night under a roof that has been built out of the sufferings of men, women and children whom he has robbed by his cunning adulterations.

Beers and liquors are very much in favor with the ignorant masses and the whippoorwills of wealth. More than a hundred different kinds of poisons are used in the adulterations of these alcoholic drinks, which are destroying the kidneys. When once the outer walls of these organs are eaten away, there is no hope. In the words of a well-known doctor, "After Bright's

disease has become fully developed, there is generally not much to do but to get ready for the undertaker." Another physician of wide practice, whose skill and ability are beyond question, says: "There are doctors who recommend beer drinking to their patients, seemingly not knowing that they are aiding to increase the now uncontrollable and always fatal malady, Bright's disease." This means that the malady is always fatal when fully developed. Almost any poison, or material that is not food, will lead up to this disease, but not so rapidly as alcohol and its adulterations.

Food drinks must inevitably come to the front, and the diet of the future is to be less crude and more easily prepared than at this day. We have presented in this chapter such ideas as may be helpful to our members, and we have done so with one end in view, namely to lessen the causes of ill health. One law rises above all others, and it is this: Nothing should ever enter the stomach that is foreign to its needs. The tendency of science today is to meet and overcome the evil that has for thousands of years been the leading cause of sickness and death—the eating and drinking of materials that are not included in the fourteen elements of the body. Being foreign to it, they overtax its vitality, lead to headaches, heart failure, indigestion, rheumatism and kidney disease. If you follow the plan laid down in "**RALSTON GARDENS OF LIFE**," ill health will quickly disappear and death will be far away.

The coffee of the future. There is a blessing in store for every human being who wishes absolutely perfect health. We consider it the most important discovery ever made in the use of foods, and yet it is so simple and inexpensive as to claim but little attention at first; it must be tried, and tried right, in order to be fully appreciated. Those to whom the idea was presented some time ago declared it very old; but, remembering that a very slight variation may revolutionize the oldest of ideas and clothe it in the garments of a new discovery, they now freely admit the value of what we have to say. Certain fundamental principles must not be forgotten: **FIRST**, wheat is the oldest food known in history, or in geology; **SECOND**, it is the only food that contains all the fourteen elements of the body, and in about the proportion needed; **THIRD**, this wonderful grain was on earth long before man appeared, and awaited his coming; **FOURTH**, the tendency of all progress toward health is to adopt the will of the Creator and

to eat and drink nothing that is not included in the fourteen elements needed by the body; **FIFTH**, any desire for foreign matter in food or drink is abnormal and is founded on morbid health, or a life that revolves about the stomach; **SIXTH**, foreign matter in the system must first be removed before health is possible, and the efforts to remove it break down the stomach, the heart and the kidneys.

Roasted wheat as a drink costs so little that it may be said to be almost of no expense at all. It is true that some manufacturers and sanitarians are calling attention to it with a remarkable display of enterprise; but they charge ten or fifteen cents for a package which you can better make at home for two cents, and yours will be sure to be pure. Before we consider the question of making this new drink, let us tell you a few facts about the cereal coffees now on the market: **FIRST**, they nearly all have a flavor of real coffee, which is secured by the use of coffee extract; **SECOND**, such extract is a rank poison, and is far worse than the strongest coffee ever drank; **THIRD**, nearly all cereal coffees are coated with chemicals to prevent their spoiling; **FOURTH**, such chemical coating causes indigestion, the first notice of which is a burning sensation at the pit of the stomach after using the coffee for a week or two; **FIFTH**, the whole wheat roasted by you at home will need no extract or coating, will not spoil, and will have a much richer flavor than any you can buy; **SIXTH**, your home-roasted wheat will prove to you a whole food in itself, rich in nutrition, and strength giving in the highest degree. Roast it yourself and be sure of it. Do not buy it of stores. Do not allow any person to put it up for you. Save your dollars, and this will save many hundreds of dollars for you in a few years; possibly in a year if you are spending money for doctors and medicines.

Home-prepared roasted wheat is soon to drive all real coffee and tea out of use. This is the verdict of thousands of keen, careful, conservative investigators of the whole subject after a long period of examination into its possibilities. Here are their reasons, not one of which has been hastily assumed: **FIRST**, coffee, tea, cocoa, chocolate, wine and beer are all unnatural drinks, even when pure, containing in part what the body does not need, and when stimulating they yield no permanent nutrition, but cause a dangerous reaction that induces heart, stomach and kidney trou-

bles; **SECOND**, roasted wheat has no fault, no defect, no injurious quality whatever; **THIRD**, roasted wheat is full of nutrition, every cup of which made into a drink is sure to give immediate strength, and accomplish in a minute far more than any known stimulant; **FOURTH**, coffee drinkers, who find it impossible to throw off the habit, without a substitute, all agree that roasted wheat is a sufficient substitute where they have given it a full trial.

Certain tests have been made with a view to ascertaining the real efficacy of roasted wheat coffee, and these are now published as a guide to all persons who seek the facts. It must be remembered to start with that the wheat must be prepared exactly as we state in these pages, and cooked exactly as we state, in order to give it the full flavor and quality. You can make the same tests with but a few cents' cost, and the trouble required in roasting and cooking is less than when real coffee is used.

1. Forty experimenters took each two cups of roasted wheat coffee for breakfast, with no other drink or food, and were sufficiently strengthened to go without eating until the noon meal. The same number of experimenters did the same with coffee, and all of them were much the worse for it in every way; although three of them claimed to be able to get along reasonably well.

2. Where a meal has consisted solely of roasted wheat, in every instance the skin has shown good color and the eyes have had the brightness of health. But we are recommending roasted wheat as a drink only to be used with other food, and not alone. We believe in variety. Where real coffee is used the skin has a sallow, morbid, bilious hue, and the eyeballs are muddy; showing the effort of Nature to throw off the poisons. Tea produces "yellows" in the same way.

3. Ten laborers, each taking four cups of roasted wheat coffee for breakfast and nothing else whatever, performed a half day's work of the hardest kind without so much weariness as they ordinarily experienced after the usual breakfast. Four cups of roasted wheat coffee contains more nutrition than the usual breakfast.

4. Roasted wheat makes blood very rapidly, and the purest blood at that. In twelve families, located in twelve different States, pale, sickly women and children were selected to test this fact. They had been under doctors' treatment in vain. They drank two cups of roasted wheat coffee at each meal, and paid very little attention to other matters of health. In a few weeks,

in every case without exception, their bodies began to give evidence of a better supply of nutrition; the sallow, pallid skin showed good color; the eyes brightened, and all the organs of the body performed their functions more regularly. In five months every one of these invalids had so changed that their friends could not help speaking of it as miraculous.

How to prepare wheat coffee. First, go to some store or mill and procure a bushel of good wheat, or a quart, or what quantity you prefer. It costs about three cents a quart, generally less. Do not get shriveled wheat; see that it is as good as the mill would use in making flour. We have never had the slightest difficulty in procuring good wheat. It must be whole wheat, not cracked or ground, but plain, whole wheat.

Browning the wheat. Put one quart or more in a roasting pan and set in the oven, watching and stirring it, so that it cannot burn or even scorch. There is a wide difference between roasting and burning. The latter removes all life from the grain; the former cooks it and opens the cells, so that they freely give up their nutrition. If the browning is not thorough, this release of the food values cannot occur when you come to boil it later. All attempts to secure the true flavor and the full nutrition **will fail if it is not browned enough**, and will also fail if it is scorched or burned. Care is required, but a careful person will not miss the perfect results in one case in ten. It will assume a rich brown color when done. See that it is stirred so that all the grains are evenly roasted. When apparently cooked, add two tablespoonfuls of molasses and a teaspoon heaping full of butter to every quart of the wheat. Then roast a few minutes longer until the grain has absorbed all the molasses and butter. It will now burn more readily, and greater care is needed. Very soon, say in three minutes, all taste of the molasses and butter will have disappeared, as these ingredients will have been taken into the wheat, which is now as porous as a fine microscopic sponge. It is a rich and valuable food, but will not keep long. Put it in glass cans and seal it well, and it will probably be good for a month.

Boiling the roasted wheat. Assuming that you have properly cooked it in the oven, the next and final step is to further cook it by boiling, and this is done just before it is to be served on the table. Do not grind it. This is a serious mistake. The whole wheat, like large coal, has spaces between to admit of better

cooking; whereas, like fine coal, if massed together, it clogs the process. Try both ways and see the difference. Do not clear it. Let it boil for ten minutes, and it is then ready to pour in the cup. For each cup you wish to serve, use one and one-half heaping tablespoonfuls of the roasted wheat and add a trifle over a cup of hot water, and boil for ten minutes. There are three ways of serving it: First, without cream or sugar; second, with cream; third, with sugar. It must be drank when hot. Like coffee, it is flat when not steaming hot. It is served and drank as coffee is; except that coffee makes cream or milk indigestible, while roasted wheat with boiled milk, or with cream, is the most strengthening combination that can be taken into the system. Those who object to the liquid form of food must remember that the stomach turns solids into liquids before it will digest them; that the body is mostly water, and that food that has been digested and assimilated is blood, which is nearly all water.

Caution and advice. Do not buy any prepared roasted wheat at the stores, nor of any one else. Buy your raw wheat at any place where you can get it. You can easily obtain it in your county. Patronize your home mills. Do not believe any one that tells you that we have endorsed their roasted wheat; not even if you see our endorsement in print. It is a forgery. Do not buy any food or any goods bearing the name "Ralston," contrary to our latest bulletins. We endorse everything that is pure, wholesome, honest and meritorious; but do not wish the word Ralston to be used in any connection apart from our Club, its literature and its educational interests. Over 1400 articles have been given the name of Ralston without our authority, over 200 clubs have been started (most of them now defunct, and some still struggling to live), that have been imitations of our Ralston Club; a few of which have the audacity and dishonesty to take names that sound something like Ralston, so as to deceive the public. They have goods to sell. Being fraudulently organized, they will not hesitate to make adulterated and poisonous goods. Beware of them! Whatever you can make at home, do not think of buying. If they tell you the preparations they have for sale are better, do not believe them.

Use varieties of foods. Do not diet on one kind. Do not undercook. The claims of quick cooking are not true, especially as applied to breakfast foods.

A whole meal for sedentary persons can be made out of two cups of roasted wheat coffee, and four cups will suffice for laborers. It is better, however, to drink one cup as prepared and to eat your usual breakfast with it. No pork, ham or lard should enter the stomach in the first meal of the day. Beefsteak from steer meat, tender and juicy, with all its gravy, should be eaten in the morning meal. Next best is lamb or mutton; lamb being preferred. Start the day right and the other meals may abuse the stomach, if you live to eat, but do not abuse it in the morning. Your day's strength comes then, if at all. Toast made from bread a day old is very wholesome when taken at the same meal with roasted wheat. Baked potatoes are the best for morning, and may be dressed so as to be very palatable.

Toasted brown bread is very nutritious and strengthening if properly made. Sour milk is a natural bread raiser, for, after making the gas with which to raise the bread, its fermentation passes off and is lost. Most yeasts and most, if not all, baking powders are rank poisons; the latter being charged with alum. Many bakers use alum in bread to give it whiteness and lightness. There is no worse slow poison that can enter the stomach than alum. It is criminal to use it. You should know what your baker puts in his bread, not what he says. The old-fashioned yeast is perfectly safe; so is sour milk. They both pass out of the bread in time; alum never does. **BROWN BREAD** should be a constant standby if you wish good blood; toasted and buttered, or spread with mild cheese used as butter, it makes a perfect meal with only one cup of roasted wheat. Make it at home; never buy it. Do not diet on it. Use many foods for variety.

Best recipe for brown bread. Take two cups of rye-meal, two cups of yellow cornmeal, one cup of molasses, one teaspoonful of salt, three half pints (one and a half pints) of sour milk, and one teaspoonful of soda or saleratus. Mix the meal and rye thoroughly. Dissolve the soda or saleratus in two table-spoonfuls of boiling water, and pour it into the sour milk. To this add the molasses and mix thoroughly; then pour over the meal and rye, add the salt and see that time is taken in stirring all together. A brown bread mold should be well greased, the contents placed in and covered with a lid. Steam for five hours; then remove the lid, put in the oven, and bake thirty minutes.

CHAPTER XXVIII

(HEALTH DIVISION)

DRINKING WATER



WELCOME, thrice welcome, is thy silvery gleam,
 Thou long imprisoned stream!
 Welcome the tinkle of thy crystal beads,
 As splashing raindrops to the flowery meads,
 As summer's breath to Avon's whispering reeds!
Geo. W. Childs.

"If you were to take all the water out of a man, he would be smaller than a football."—*Shaftesbury.*



SO LARGE a proportion of the body is water that its health may be said to depend more on what is drank than on what is eaten. Blood and flesh are nearly all water, and even the bones, which are supposed to be dry, contain much moisture. The oils and fat of the body, mingled with the liquids, furnish the lubricants necessary for easy action; let these be changed by improper food, and you will suffer the horrors of rheumatism, swollen muscles and inflamed joints. Your blood may make and may cure all these maladies. Everything depends primarily on what you eat and what you drink.

Bone diseases are altogether too common. A bone must have minerals of its own kind, not the foreign minerals contained in most drinking waters. No more mineral matter should be taken into the system than the mineral structures require. All else is superfluous, and does injury by clogging the veins, blood vessels, arteries and tissue-life, even of the brain, causing what is known as age. In fact, the true symptoms of *age* are due to nothing but this. The grains and other foods supply all that the body requires, so that pure water is a thing of necessity. Mineral medicinal waters are not only not pure, but are rapid producers of age, and even may cause the very ills they promise to cure. Some are

chemically doctored, to give certain immediate results that are not permanent. Most mineral waters are analyzed from "samples" specially prepared.

Medicinal waters, mineral waters and other advertised kinds of drinks, usually proclaimed as beneficial to the health, possess only the quality of being less injurious than the water procured from wells or furnished by city and town reservoirs. Periodicals derive sufficient income from advertising such fluids to induce them to make the idea fashionable. The rule still remains unchanged that proper foods contain all the mineral substance the body needs, and the attempt to add more by what we drink is sure to hasten the approach of old age. Those who use table waters for years furnish a proof of this fact.

Pure water may be bottled and shipped to all parts of the land; and, if known by tests to be absolutely pure, such water should be preferred, for it would aid the process of health and do very much toward driving out disease. A glass of pure water taken on arising in the morning, and another at night before retiring, is better than the best medicine. By pure water is meant such as is free from matter either foreign to the system or not needed by it. Whatever is not contained in the fourteen elements required by the body is foreign to it; whatever the body already possesses is superfluous and not needed by it. Thus, if water, or food, or medicine contains anything not in the list of the fourteen elements, it would be foreign matter; if anything in the fourteen elements, but not needed by the body, it would be superfluous. Both are injurious, and may cause disease.

Nature of pure water. What is known as the absolutely pure water of chemistry is H^2O . This means that there are two parts of hydrogen to one part of oxygen. Such a product is obtainable only by distillation repeated, and perhaps by triple distillation. Ordinarily the vapor that rises from water, either as steam or moisture, causes distillation, by which action the pure passes upward and off, leaving the impure behind. Therefore, when boiled water is drunk, after much of it has escaped in steam, the beverage is far more impure than it would have been if the boiling had ceased at the instant it began. The valuable portion is in the vapor or in the steam. Nothing is accomplished by merely boiling it, except to destroy any bacteria that may be in it, and this is practically done when the boiling commences. No

other poisons or ingredients are affected, and the carcasses of the germs remain dead in the liquid.

The pure water of the chemist is steam returned again to its fluid condition by cooling. The *aqua pura* of the druggist may be that, or it may be rain water. The latter is the product of the great distillery of Nature; for the Creator makes use in a simpler way of the law which is given to man. From the salt ocean, from bog land and marsh, from dank and fetid pools, from river and lake and pond, a continual viewless cloud of vapor is constantly ascending to heaven, there to take shape and ride upon the winds in the form of clouds. This is the steam of Nature's distillery. Let it condense in air in a temperature below freezing, and it descends to earth as frozen vapor, the light and fluffy snow. Otherwise it forms rain; although this occasionally freezes in midair and comes down as hail.

As vapor is the pure part of the water, it naturally follows that rain from the clouds that have collected from salt water would be fresh or free from salt. In like manner the impure pools yield up only their cleanly portion. Rain water is always safe to drink. It is chemically pure water, with the difference that it has passed through the air and gathered vitality, or really what we have chosen to call glame, which is life vitality, an intensified and not redundant term. Snow is still the pure water of chemistry; it could not gather vital life, as it had no possibility of aeration, or getting air. Ice may or may not be in a chemically pure condition.

Distilled water not aired, or aerated, as the phrase goes, is an entirely different liquid from itself after aeration. To get air and vital life, the surest way is to allow it to pass, drop by drop, through a pure atmosphere. Rain is the only perfect system whereby this may be accomplished. Hence rain water is the choicest gift of the Creator to animal life. Newly distilled water is out of its equilibrium, and is a most peculiar fluid. Although composed of hydrogen and oxygen, the slightest or almost imperceptible variation of the arrangement will produce results of considerable importance. A curious product is found in the H^2O^2 combination, or two parts of hydrogen with two parts of oxygen. If there is the least decay, or the slightest evidence of taint or bacteria, a drop of this water will discover it, set up a froth, and proceed to destroy it by absorption. It rests most uneasy when

exposed to the air until it seeks its equilibrium and becomes H^2O , or two parts of hydrogen to one part of oxygen.

Uses of distilled water. From the remarks just made, it will be seen at once that absolutely pure water is an active cleansing agent. If taken into the system before aeration, it becomes a scavenger and cleans up the poisonous matter, even too rapidly at times. If the face be washed in it, the skin is purified, and this simplest of simple remedies furnishes the best of complexions. The old idea of washing the face in rain water to make the skin clean and fair is founded upon this law, although rain water is not so active a cleanser as distilled water, because the former has been aerated.

Distilled water, snow water and some ice water may prove poisonous when too much is taken, or when the system is filled with decayed tissue, as in persons whose diet is sickly or abnormal; for such decay is collected out of the hidden avenues of the body, and is brought too actively into circulation, and so poisons the individual. Except in rare cases of excessive inner decay, the use of distilled water in moderation is a blessing; it absorbs the poisons and throws them off through the general circulation.

The best water to drink is rain water if it can be collected in a proper manner. We know that it is chemically pure when it leaves the clouds, as may be ascertained by examining snow, for the latter has no opportunity of absorbing odors and substance until it reaches the liquid state. As distilled water picks up poisons and odors as easily as do cream and milk, so rain water will do the same; but there is nothing deleterious in an elevated atmosphere free from smoke. When rain water is caught from the roof of a house, no matter how thoroughly the roof may be washed by the first hours of a storm, there is always something left which its absorbent activity will draw to itself, and it has a yellow color with a slightly astringent taste. This may occur even when the rain falls through the leaves of trees. That neither condition is unwholesome is proved by the better health which comes from drinking rain water, although it is unpalatable at first. A taste for it is soon acquired, and it is then preferred to others.

Pure water must eventually be adopted by intelligent communities as one of the great agencies of avoiding disease, and

the question will of necessity resolve itself into using only the following kinds of pure water :

1. Rain water, filtered through sand and rock, but free from living matter and minerals. This is first and best.
2. Rain water, caught by the plan suggested in this chapter.
3. Distilled water, thoroughly and scientifically aerated.

In addition to life in water, which may or may not be injurious, there must be a *pabulum*, or food for such life, and this is usually harmful to human blood. Bringing the water to the boiling point will destroy the living nature of the germs, but will not remove their carcasses nor change the pabulum ; so that the use of boiled water is closely allied to the voracious devouring of a microscopic graveyard, sometimes including the gravestones themselves. Yet it is far better to take the carcasses than the living bodies. Our phrases are used in a somewhat figurative sense, yet they will be readily understood. Under altogether favorable conditions, it would not hurt man, and might possibly benefit him, to eat the live bacteria and their pabulum ; but the chances are against it, and much of the prevailing debility and sickness of humanity may be charged to the impure drinking water of the present age. *La grippe* attacks a blood condition of the system that is caused by the poisonous pabulum in water, as well as by other agencies, and this *la grippe* is getting more fatal every year.

Let us look closely into the problems of securing pure water to drink. The first and best is the hardest to obtain. It is rain water filtered by Nature. The filter should be made of sand and rock. Occasionally such a spring is found, and, when known to be pure, every precaution should be used to save it for the benefit of man. A microscope should be owned by every physician, and one large enough to detect bacteria ought not to be beyond the purse of the humblest practitioner. If no doctor possesses a sufficiently powerful microscope, your school board should secure one as a means of public school education. Let the springs be examined for miles around ; and, if one is discovered that proves to be rain water filtered through sand or rock, cement it up, shut off all surface drainage in case of rain, and allow it to flow in and out of a miniature reservoir. This will be the turning point in the health of the people in your community.

While all water in and on the earth is the result of rain directly or indirectly, most of it ceases to be such in fact. The

real rain water is that which is closest to its condition as it leaves the clouds, except that it will be endowed with an absorbent activity seeking to establish a certain kind of equilibrium. A pond or lake may be the result of nothing but rains which have washed together over a tract of sloping land into a hollow. From this the sun is continually drawing vapors, taking up the good and leaving the bad; and the bad that is left may be free from minerals, and yet contain bacteria with an enormous amount of pabulum. Such ponds and lakes, we regret to say, furnish water for the towns and cities of America, and the doctors' signs are multiplying while the purse of the struggling family is hungry for the wherewithal to purchase the ordinary comforts of life.

Again we are told by scientists that boiled water is safe to take. This is a very limited piece of information. It assumes that the only disease-breeding element in water is bacterial. Out of one hundred waters collected from as many different places, not more than two would be likely to bring any disorder to the system that could be averted by boiling. Such waters as are imbibed by the citizens of New York and Philadelphia contain disease-producing qualities far beyond the reach of the boiling process. They attack the organs, the blood, the veins, and above all, the digestive functions. Life in Philadelphia and New York would be less sickly and more enjoyable, if this chief requirement of the health were more nearly pure.

A child comes into the world endowed with a vitality double that of inheritance, yet it has only one chance in two of living. Whether nursed by its mother or fed with prepared food, it has to take the water that its mother drinks, or the water that the cow drinks, or the water that is used in mixing its food; and, unless these are pure, a struggle for existence must begin at once. Many babies die from tuberculosis caught from cow's milk, and many others survive an attack of the malady, only to go through life with shrunken lungs. The horrible sufferings of some children because of intestinal troubles have been terminated in a day by a change to pure drinking water, and instances are not few where a change in the drinking water of the cow has brought relief to the child.

These things are too momentous to be lightly read and passed. You owe the duty to the community in which you live to be one of those who will exert an increasing influence to the end

that pure water, and only pure water, shall be used for drinking purposes. We do not mean to make reference to the temperance question. That solves itself when the body, the blood and the nervous system are in their normal health. Many an intemperate man has lost all taste for alcohol by acquiring a pure body through the practice of Ralstonism. So the tobacco habit fades away before the march of perfect health.

Amid the splendid achievements of the American people the sad fact remains that they have made no genuine attempt to solve the water question. Ill health is the rule, not the exception. Far sighted in matters of the purse, they are thoroughly indifferent when the sacred temple of life is being undermined. One case may be cited as a representative one. A lady whose husband had saved a few thousand dollars in forty years of struggle was rapidly failing. Suggestions of health proffered to her before had been spurned with a tip of the nose. Now she asked her husband to take her to a sanitarium where the expense would be twenty-five dollars a day, and challenged his love to that extent. It probably meant the poorhouse for both of them after the senseless experiment had been tried. A Ralstonite called on the couple and said to her: "If the sanitarium should restore your health you would lose it again, for your manner of living would break down the most vigorous constitution." They resolved to use a little judgment, just a very little, by way of trial, to see if there was anything in the idea that sense was more valuable than nonsense, and to their surprise they found such to be the case. The first change was in their drinking water. They secured some excellent spring water and adopted a few Ralston ideas. The old man's money is still in the bank, and the wife says: "Had I not been indifferent to my health in the years past I would have escaped much suffering, and we would now have several thousand dollars more that have gone to doctors and medicines, all on my account." What right had that woman to send her husband to the poorhouse simply to gratify her whim for needless doctoring?

The drinking water question solves the greater problem of health more often than we suppose. The brain tissue is a network of a million or more of the most sensitive fibers, through which play the blood vessels that supply the nutrition of this engineer of life. So small are the passages that only the clearest blood ought ever to be sent through them. Drinking water, with

its lime or other minerals, passes more quickly into the circulation than food, and the delicate brain is the first to be affected. Calcareous matter, which is in almost all hard water, soon leaves its fine film of clogging substance in the small vessels of the brain, and irritability follows, gradually leading on to mental imbecility. Except in cases of inherited insanity, it is nearly always true that brain troubles are associated with what fluids go into the system, and communities where hard water is used furnish the greater number of candidates for the asylum. Most all inherited cases of insanity would have remained dormant but for some exciting cause, of which this may be one. Hard water leaves its deposit on the interior of kettles that contain it; and doing the same in the fine blood vessels of the brain cannot help clogging them, and thus rendering the mind a crippled engine.

We might sum up this chapter by repeating the chief facts only, including such as relate to the kinds of drinking water that ought to be preferred :

1. As Nature is always best, the natural distillation is superior to all. This is the pure water lifted as vapor to the sky, there condensed as rain, aerated in its passage to the earth, and filtered through sand and rock to eliminate anything that may have been caught in its aeration, reappearing as some cool and delicious spring.
2. Few springs are safe, for few answer the foregoing description.
3. Next in value to pure spring water is rain water.
4. Third in value is artificial distillation.
5. The most impure water is rendered pure by distillation.
6. Artificial distillation consists in boiling the water, catching the steam and condensing it.
7. As nothing artificial is so good as that which is natural, the first two waters are to be preferred; but artificially distilled water may be made nearly as good by aeration and sand filtering.
8. Aeration is necessary to the structure of water as water.
9. Aeration is not perfect unless the water passes through the air in drops, so as to affect the bulk.
10. Mineral waters and all bottled waters, except pure spring water, and all that are advertised as containing "medicinal qualities," should be avoided. Pure water is what is wanted.

STAR RALSTONISM

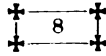


THIRD CARDINAL POINT OF HEALTH

EXERCISE



"Thou hast been dust and ashes. I who write
 And they who read, we know another world
 From that thine eyes looked out on. Wouldst thou smile,
 Even as here thou smilest, if today
 Thou wert still of us? O, thou joyous one,
 Whose light half mocking laughter hath outlived
 So much earth held more precious, let thy lips
 Open and answer me!"



Activity is necessary to draw the food elements from the blood into the body.

This is the eighth Ralston principle. Assuming that the food taken into the stomach is nutritious, and not trashy, as is generally the case, it is not easy to induce the blood of a sluggish system to take up such nutrition, and the result is that much value is lost; in some instances nearly all the food passing out of the stomach undigested, as far as reaching the blood is concerned, and some remains to ferment.

The best activity is that which makes an all round demand on the appetite, through the blood, and this can occur only by such general use of the faculties as Nature intended for them when she made man. The brain does not draw phosphorus enough for its growth and lofty development unless it is taxed by strong uses at a time when the blood is carrying the nutrition it needs. The nervous system is capable of expressing that high magnetic life for which it was created; but few persons know what this is, and have never conceived of any greater magnetic power than the low practice of hypnotism, which is the opposite in every respect of the God-given energy.

Then there are the usual muscular operations which so many persons consider as complete exercise; though, in fact, they are far from sufficient. Labor is dry, fixed action, even if it is varied much, and it lacks the inspiration that true activity arouses. It destroys the body unevenly. Most toilers have lost that perfection of shape and that beauty of contour that make a human being the image of the divine form. For this reason it is as essential for the toiler as for the sedentary individual to practice a balanced and scientific system of exercise. Violence and taxing gymnastics are even worse. They aim at the lungs, tear down tissue that can never be rebuilt, overlay the chest with muscles that prevent normal breathing, and send thousands every year to the consumptive's grave. Activity needs to go further in its operations. Flesh masses are not exercised by muscle motion, except incidentally; but they should receive daily attention. Then come the functions, which are independent of the faculties; they must be aroused to their best capacity.

THIRD CARDINAL POINT OF HEALTH: EXERCISE

CHAPTER XXIX

THE RALSTON VITALITY EXERCISES

WHEN here's to the oak, the brave old oak
 Who stands in his pride alone;
 And still flourish he, a hale green tree,
 When a hundred years are gone.

H. F. Chorley.

"How many people there are who never enjoy their work! They are dead, but unburied."—*Shaftesbury.*



MAN wagered that he could lie in bed a week without any material change in his health. Upon rising he found he had not strength sufficient to enable him to stand on his feet. Muscles, bones, tissues, nerves and even the blood, had been vitiated, and were remarkably weaker. He could not understand why absolute stillness should not rest a man instead of destroying his strength. Another man carried his arm in a sling for three months to see what would happen to it. The muscles and skin shriveled and the flesh was flabby and sickly. The bone of the arm became stiff as though all the vital spring had departed from it.

People who do not exercise sufficiently have flabby flesh, soft and sickly muscles, and their bones are dry as chalk and are easily broken in a fall. On the other hand, if sufficient exercise is taken, the bones are full of sap and have a spring or flexibility that will resist a fracture. Such a person is generally safe against disease. Persons once in health ought never to be ill if general attention is paid to the Four Cardinal Points of Health, and persons who are sick may make themselves well by this system. Exercise without proper food is not sufficient, and proper food

without exercise is not sufficient. Food, however nutritious it may be, will not become a part of the active, vital organism until it is drawn to some portion of the body by exercise and that part receives it as nutrition.

Exercise and movements have for generations been a part of all methods of aiding the physicians to restore health in the patient. To establish and maintain two great forces is the main object of all the operations of the human system. These are the *mechanical* and *nervous* forces. To improve these capabilities, and to train them to their proper use is, in short, to put an individual in possession of himself. Ill health is evidence of loss of such control; medical efforts are endeavors to restore this control.

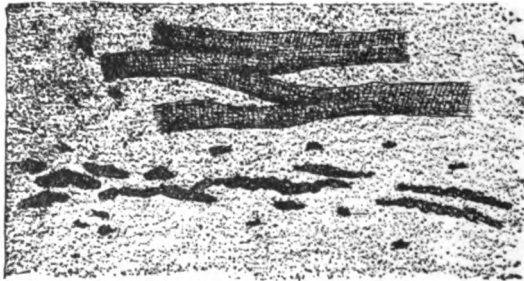


FIG. 35.

Wasting away of muscular fibers in the midst of muscular tissue, resulting in a breaking up of the muscles: due to lack of exercise. The above is an exact condition, except that the fibers are magnified.

According to Draper, the water taken into the system of a man weighing 140 pounds in the course of twenty-four hours amounts to 4.1 pounds; the dry food, 2.25 pounds; the oxygen, 2.19 pounds; the whole amounting to about eight and a half pounds of material every day, furnished the system to sustain its powers. A proportionate amount, we discover, is discharged from the body in the same time, there being no increase of its weight. But in the meantime these materials have become greatly changed in consequence of chemical combinations with others. About a pound and a half of water has been produced, half a pound of carbon has been dismissed through the lungs, and great varieties of organic and earthy salts have been concocted in the system, and drained off by the kidneys. To convey oxygen and nutriment to the changing structures, about twenty-five pounds of

blood have been kept in unceasing circulation through all, even to the minutest, channels of the body, and about twenty-one pounds of solvent juices have been poured into the digestive canal to effect the solution of the food, to be again absorbed into the blood.

The plan of Nature is evident ; man must move daily, not as a drudge, but as a being of pride and beauty. The human form should not toil in unremitting menial labor ; but must perform the strong and the light duties of work in order to balance and stimulate muscular growth, and keep the blood moving vigorously. Work is noble ; but to make it drudgery is base. There is no labor so low that a nobleman cannot perform it. Abraham Lincoln and his wife, in a humble home, performing all the duties of life with no servant excepting their own hands of flesh, were not degraded by honest toil. Laziness destroys the pith of men and women, and grows on people. If you once submit to it, it is hard to arouse yourself from its lassitude.

By way of review let us state that—

1. Nutrition to the body can only come through the activity of the body.

2. Food attracted to any part of the body by exercise gives health and vigor to that part.

3. Food, no matter how nutritious it may be in its elements, is not so easily drawn into the organic life of the system, or "assimilated," unless muscular activity is going on. Much of the best food, not being assimilated, is lost as waste.

4. Assimilated food, after having served its purpose, becomes effete ; and such effete matter should be thrown off by exercise and the eating of fruit.

5. The strength of the muscle is in its own fibers ; these assimilate nutrition only when excited by exercise ; when idle they waste away as seen in *Figure 35*.

The code of practice presented in this volume is intended solely for the purpose of furnishing to each busy man and woman a limited yet powerful system of exercise that need not take more than a minute or two of each day's time, and thus not intrude itself on other duties. The complete scientific system is explained in the "Ralston Gardens of Life," noted in the final chapter hereof. When the body is in health the bones are not the dry, dead, blanched things they seem to be, but are moist, living, pinkish

structures, covered with a tough membrane, while the hollow is filled with marrow, rich in fat and full of blood vessels. Let these vessels become closed, and the bone soon dries.

The first exercise to be performed is to learn to stand on the tips of the toes and to keep in good balance. This is of course quite difficult, but its difficulty is the main charm of its success.

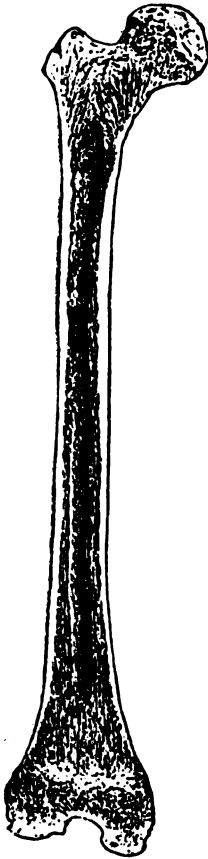


FIG. 36.
A dry bone, due to lack
of exercise.

We wish now to add to the difficulty by having you endeavor to stand on the tip of one foot; by the tip we mean the extremes of the toes. When this can be done easily, make an effort to rise, while counting five slowly, on the tips of the feet; then take each foot in turn. This is almost impossible to a nervous person, but its very difficulty adds to the glow of pleasure when it is accomplished, and keeps the attention of the person on the exercise. We hold that exercise done mechanically never produces the effects that are desired. For persons, however sedentary they may be in their habits, to walk when they do not feel like it, or do not take an interest in walking, is only to add to their weariness. Exercise should be desired and liked in order to be exhilarating.

The second exercise is to place the right arm in front of the body, and try to clinch the fist as tightly as possible without moving the arm; then try this with both arms in turn. Endeavor to put all the will power that you possess into the fists, for here lies the greatest physical expression of the body.

The third exercise is to bring the fists back to the chest with the greatest rapidity, while keeping them clinched with will energy. Try to make the motion so rapid that the eye cannot detect the passing of the arm through the air. It is well known that those who practice legerdemain, or sleight of hand, deceive their audiences by the wonderful rapidity with which they can make the hand pass through the air. So we can all obtain that same speed by sufficient practice; and we challenge any person to invent any more pleasant

or exhilarating exercise than this. Its effect on the health is very marked and speedy. All the good results, however, will be lost in the hands of a person who does not observe the precaution to keep the fists tightly clinched with all the will power possible, while the arms are being moved with this great rapidity.

The fourth exercise involves the whole body. Take a standing position and lower the body so that the heels are nearly or quite touched by the hips. Rise from this as slowly as possible. Repeat for a number of weeks until the limbs are made very strong; then try to rise slowly, but with a little more will power each time, so that the tendency of the body on coming up is to jump from the floor about an inch or so. Do not jump, as this is too violent. The rise must be steady and full of energy. Smoothness is better than a jerky leap. All jerky motions are injurious to good health and good nerves; in fact, it is well urged that the breaking down of the nervous system, which is so common with all athletes sooner or later, is due directly to the bad habit of making so many jerky motions. This is the fault of gymnasiums. The true principle is that great will power and strong, steady energy should accompany all practice, without jerky movements. Mere rapidity, as we have shown, is not jerkiness.

The fifth exercise is of the lungs. When we are born we commence to breathe, and do not cease until we die. Life is not only dependent upon the air we breathe, but our health is directly affected by the amount of oxygen we inhale. In sleep nine persons out of ten inhale through the mouth. In waking hours nearly all persons inhale through the mouth while catching breath during conversation; while a majority who do not have catarrh keep the mouth shut when not conversing.

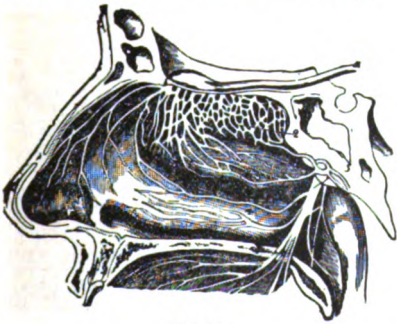


FIG. 37.
The great nasal chamber.

Figure 37 shows the kind provision of Nature for the protection of the lungs and throat, and the prevention of catarrh, consumption, bronchitis, sore throat, and inflamed tonsils. This chamber is above the mouth, the lower bone of the picture representing the roof of the mouth, or the

sounding board of the voice. The nasal chamber is just above this mouth roof, and its condition determines the nature of the singing or speaking voice. Any mucus collected in the nasal chamber will destroy the vocal resonance; as, for instance, if you should try to say, "My Mary, come home," it would sound like, "By Bary, cub hobe."

Mouth inhalations are dangerous to the health for four reasons: 1. They chill the throat and colds result. 2. They dry the throat and irritation results. 3. They carry dust into the throat and lungs, and irritation and disease result. 4. They carry animal and vegetable life into the system, and poison to the blood, and contagious diseases result. How about the nose? Well, there are spongy filters in the nasal chambers which catch all the dust and neutralize all poisons, furnish moisture, and prevent the direct contact of cold air against the throat. We have experimented in thousands of cases, and we are sure that persons who know nothing of the importance of nose breathing are ignorant of the first great step toward health, and the avoidance of colds in the head, and throat and lung troubles. If the stomach is not empty and the person takes no breath through the mouth, it is perfectly safe to enter any room where another is ill with a contagious disease. The following exercises will not develop the lungs, but will keep them in good health:

1. Inhale as deeply and as long as possible.
2. Exhale as deeply and as long as possible.
3. Walk five steps while holding the lungs as full of air as possible.
4. Walk five steps while the lungs are absolutely empty.

The sixth exercise is of the skin. This covering is full of pores, the duty of which is to breathe out poisons. If you varnish the skin, you will die very soon. If you allow dirt to accumulate so as to stop these pores, the effect is always injurious. The waste effete matter must be thrown off the body, or good health is out of the question. Hot water bathing is injurious, both summer and winter. Cold water bathing does not harden the skin or the blood, as is supposed. Soap should be used only when dirt has collected generally; it is not needed to open the pores. The blood has a temperature of about 98°, and the skin will follow that temperature of itself; and the best results in bathing the year round come from using blood-warm water. Cold water in summer reacts and pro-

duces greater warmth. Cold water bathing in winter leads to some of the worst colds, and often to pneumonia.

The natural bath is in tepid water, and with a sponge. The body should be washed and wiped in sections. The face and neck are the first; the arms and chest are the second; the waist and hips are the third; the legs and feet are the fourth. Bathe the first quickly, then wipe dry, before taking the second; and so continue. When all through, dash cold water on the dry chest, so as to gasp for breath, and instantly wipe dry again. A bowl of water is as good as a bathtub. Bathe every warm day; and twice a week in cold weather; at night just before retiring. After wiping each section dry, slap it hard with the hands; then polish it with the palms by a few quick motions. Such a bath as we have described may be done in three minutes, including every detail.

The seventh exercise is that of glowame. This has generally been called glame. If the hand suddenly closes with great power, the nerves act instantly and affect only the muscles. Any *sudden* use of muscular strength develops the activity and power of the muscles only. The nerves take on no growth. But if the hand is placed upon a round piece of wood so lightly that it seems to be entirely devoid of strength, not able in fact to hold up its own weight, and then gradually begins to show muscular power, but in a very slight degree, evenly and smoothly tightening its grasp until it develops the utmost strength of which it is capable, then the nerves are called into active play by what is known as the tension exercises. Holding the breath while performing the tension exercises will cause the glowame which is associated with the oxygen to leave it and pass directly into the nerves, going at once to the fountain of vitality in the body.

Of the thousands of reports concerning glowame and its speedy effects on the health, most of which were concurred in by physicians, the majority said that the gentle pressure of the clinched hand, very gradually increased, but never with full strength, developed by far the largest quantities of this vitality. The lungs should not be packed full at the start. The air should be pure, and a good meal of wholesome food should have preceded the exercise, though not necessarily within a close time. Gentle, calm breathing assists the exercise, as a variation.

The eighth exercise is of the hair. In the accompanying illustration, the root is seen, deep down in the skin. It is a



FIG. 38.
A single root of hair highly magnified.

in. *Figure 39* shows a heap of this soil at the surface of the skin, and clinging to the hair itself. The animal refuse matter soon becomes rancid, and the hair has a very bad odor. This could be easily prevented by brushing or combing the soil away twice daily.

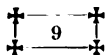
The teeth need attention five times a day—first on arising, second after breakfast, third after the noon meal, fourth after the evening meal, and fifth before retiring. If you neglect them, we will promise to find tartar adhering to their enamel, and in this tartar we promise to find for you, under the microscope, a number of living germs, crawling around each tooth. They are often diphtheria germs.

wonderful little life in itself. It may be pulled out and lost; or it may be cut and made stronger. Frequent trimming is its exercise, even if but a tiny bit of the end is taken off. The scalp needs combing twice a day, with a fine comb, or brush; but it should never be irritated. The hair is an absorber of electrical vitality, if it is kept clean and dry. The many thousands exert a combined influence, each acting like a lightning rod and gathering magnetism for the brain and nervous system. In men the hair should be at least two inches long; if shorter, the brain is weakened. In women it should be of womanly length, not short. The hair is a nest of dust collected from the atmosphere, and of animal soil

oozing out from with-



FIG. 39.
A single root of neglected hair, with animal soil on the skin.



Indifference with regard to health leads to stagnation of vitality and consequent disease.

This is the ninth Ralston principle. Most persons have an utter indifference as to their own health. Most persons are ill. The individual who, when feeling well, says, "I am as free from sickness as anybody," changes the refrain when ill, and means, "I am more afflicted than most persons;" thus illustrating the law of forgetfulness in matters of personal health. The most ubiquitous fabricator is the man who says, "I never had a sick day in all my life." He may never have been ill in bed, but he has had colds, coughs, touches of influenza, la grippe, bronchial inflammation, headaches, neuralgia, liver disorder, indigestion, constipation, incipient cholera, kidney trouble, pimples on the skin, cold extremities and derangement of the blood; all of them evidences of imperfect health; and he may be very honest while he tells you most vehemently that it is not so, yet he has forgotten quite liberally.

Persons who, when feeling better than usual, content themselves with the idea that health never fails, are indifferent. If you are well, as you think, it is better to remain so than to tax your faculties against their intended uses, in an uphill struggle to regain lost health. If you are not well, you must make the battle or succumb. Sick persons, however, are not so indifferent as those who assume to be well. You may hear any one of the latter class say, "My health is my own, and whose business is it if I lose it?" Is it true that all the suffering is endured by the invalid?

Who suffers most when an indifferent wife loses her health by wanton carelessness, and saps the finances of the household for doctors and drugs, keeps her husband poor, her children half-clothed and uneducated, and deprives the home of its comforts—all unnecessarily? **Who suffers most when the family is robbed of that mother,** and the little ones must yearn without hope for the tender affection that once gave their lives all its sunshine and happiness? **Who suffers most when a father is taken away,** leaving the family dependent on others, or cheerless without him? Even if you are alone in the world, have you a

right to court ill health by indifference, and throw yourself upon the care of others to nurse you for months or years?

Non-use of faculties is a sin, for the body is nothing but functions and faculties, and life is nothing but their operation. A machine may wear a long lifetime if well lubricated and constantly used; but non-use will rust and destroy it very quickly. When the body is in health, the glands lubricate it during its use, and action keeps up a constant supply of nutrition; but it rusts and decays in idleness. The quickest way to destroy a faculty's normal power is to show its indifference. Under the first Ralston principle, the mental weakness that leads to this condition is discussed and the cause assigned.

But there is a wanton, chosen indifference that does more harm than mere idleness of the faculties. It may exist in ignorance of the two needs of the body, nutrition and vitality; for it proceeds to disobey every natural law of diet in food selection, until indigestion is rampant or the muddy blood has ruined the organs; at the same time disobeying every natural law relating to the acquisition of vitality and its preservation; the result being that life is depressed, the faculties are inert, the money needed for happiness is given to doctors and quacks, and the poor depleted system is drenched with poisons for cures. Where is the boasted sense of the human mind? Food and habits that would send the strongest horse to the hospital are the deliberate choice of the indifferent man and woman of this enlightened age.

One more phase of indifference is seen in its effect upon the general system. What we think, we are. If we place no value upon life, it ceases to have value. If we do not care what our health is, it sinks to the level of our interest in it. The claim of those who say that health takes better care of itself if left to itself is true as said; that is, it is said in reply to those who are eternally dosing, dieting strangely, soaking their feet, and following a labyrinthian catacomb of advice as to what to do and not to do; for death is everlastingly shying its missiles at such persons. Instead of doctoring and drugging, the better way is to avoid such measures and make them unnecessary by keeping the machinery of life in proper condition and properly supplied with needed nutrition and vitality. It requires very little attention, and is no trouble whatever.

STAR RALSTONISM



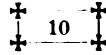
FOURTH CARDINAL POINT OF HEALTH

CHEERFULNESS



"So brief our existence, a glimpse at the most
 Is all we can have of the few we hold dear;
 And oft even joy is unheeded and lost,
 For want of some heart that could echo it near.
 Ah, well may we hope when this short life is gone,
 To meet in some world of more permanent bliss;
 For a smile or a grasp of the hand, hast'ning on,
 Is all we enjoy of each other in this."

A Ralston principle. Here we come to the tenth and last law laid down for those of our members who wish to become students of life. Any man or woman, young or old, may become such a student. If you have education, so much the better; if you lack it, this will help you.



As the bright sunshine supplies the earth with all vitality, so a bright and sunny disposition invites health to the body.

This is the tenth Ralston principle. We all know that life of every kind is derived from the sun. That great central orb is the furnace of the solar system, supplying heat to life and to matter. The coal we burn was once vegetation that caught the sun's warmth and laid it away in the earth, to give it forth to man's uses. So all electricity is directly taken by matter from the sun rays, and held till such time as it will serve humanity. Likewise vitality comes from the sun, without which no plant or animal can thrive, for even the dark growing species depend upon the effects of light.

Nature is found in double conditions, which seem necessary for her alternating operations. Day has its night; the year has its summer and winter; light makes a shadow; joy changes to sorrow, love to hate, and life to death; yet somewhere and somehow the bright side of everything is dependent upon the sunshine of the sky, or the heart, and the dark side is always associated with its absence. Any doctor knows well enough that there can be no cure where gloom hangs over the life, where disappointment saddens, or irritability depresses.

Good nature and a sunny disposition rest most beautifully upon the heart that must struggle to acquire or maintain them. Effervescent happiness is shallow, and spends itself in noise. There must be character in cheerfulness; and such a quality is born of effort. Merit cannot be claimed where virtue is a dead weight and vice a stranger. Like a vine that climbs out of its weed-tangled slough, and sets its tendrils upon every hold that will serve to light it skyward, seeking sunshine to mellow its buds into flowers, so man takes his true course heavenward, and needs must reach his higher rank by climbing.

FOURTH CARDINAL POINT OF HEALTH: CHEERFULNESS

CHAPTER XXX

(FOURTH POINT OF HEALTH)

CULTIVATION OF CHEERFULNESS

WHAT then remains, but well our power to use
 And keep good humor still, whate'er we lose?
 And trust me, dear, good humor can prevail,
 When airs, and flights, and screams, and scolding fail.

Pope.

"Cheerfulness is flexible; it may be cultivated to the highest degree."—*Shaftesbury.*



ONE of the great American papers, in a leading editorial in 1893, gave utterance to the following views, which are published in full: "It is remarkable that a man 82 years of age should be at the head of the English government, and that he should be able to bear the strain of taking the chief part in the election which brought him there. Mr. Gladstone seems to defy all expectations, but the surprise is taken away when one finds out that his health has a substantial basis in their facts—a sound constitution whose integrity he has never violated, a devoted wife who saves him from worry, and a first-class physician who regulates his living and sees to it that he does not go beyond the limits of what he can safely do. In exercise, in rest, in diet, and in sleep every effort is made to secure for him the best possible conditions. Only in this way could his life be maintained at its present vigor. He is a fine example of what can be achieved when the foundation of life and usefulness is laid in physical health. Mr. Gladstone is a standing witness of what a man can do who obeys the laws of his physical existence as carefully as all men ought to obey the laws of God. He may hope to live, under present arrangements, until his phys-

ical system is entirely worn out. The late Dr. James Freeman Clarke was an instance of what a man can accomplish who pursues a similar course. He was born four months later than Mr. Gladstone, and might have been living today if an accident had not broken him up. He was remarkably busy down into old age, and was always remarkably well. When asked one day how he could keep up the strain in his old age, he immediately said: 'I never worry; I take all the sleep I need; I am always regular in my habits; and I maintain a cheerful disposition.' By these four rules he lived, and it is evident that Mr. Gladstone also still lives by following practically the same plan." Dr. Clarke had four rules by which he lived: the first "I never worry," and the last, "I maintain a cheerful disposition." These are one and the same, and the *alpha* and *omega* of his life were founded on cheerfulness.

What is this one great factor of good health and longevity, and whence comes it? Is it light-heartedness? No, for that is often an illogical good nature. Is it pleasure? Not necessarily, for that is the lot of those who are fortunately situated, and such is not the case with all of us at all times. A great misconception of cheerfulness occurs when one *tries* to look pleasant, to smile, to be jolly, to be even flippant. Others are counted cheerful who are full of mirth; but experience shows that "comical geniuses" have their reverses, and the funny man of today is the despondent man of tomorrow. True cheerfulness is of three kinds:

1. Plain contentment.
2. Happy contentment.
3. Happiness.

Plain contentment is the first, or lower, stratum of cheerfulness. It may abound in tears or smiles, have its ups and downs, its todays and tomorrows; but it holds the even tenor of its way, like a rope of gold amidst a rift of clouds, leading us ever upward, and binding the soul of today with the God of tomorrow.

Happy contentment is the middle stratum of cheerfulness. In it we find some of the sweetness of life, and the now budding graces of heart and mind. It is the richer and better fruit in the ripening of our character.

Happiness is peace and joy found only in the *citadel* of character. It comes always and surely to those who seek it; and with it we learn that disease is a sin and poverty unnecessary.

Friends tell us that cheerfulness is the source of health and happiness, and therefore we are advised to be cheerful. It is preached from the pulpit, fulminated from the press and drawn from the lives and sayings of all successful characters—**BE CHEERFUL**. But how? Can a person sit down and summon a certain amount of this essence of health and happiness at will? No, cheerfulness must grow, and it requires time. The fruit is either plain contentment, happy contentment or happiness. Each has its mark of sterling character.

Any member of the Ralston Health Club who possesses all three of these degrees of cheerfulness, and who abides by the simple rules of the other three *Points of Health* ought to live, and will live, to an extreme and happy old age, retaining the full use of all the faculties, and shaming those younger persons who regard old age as a period of dependence and uselessness. Will you, with us, endeavor to linger in the golden days of life's early autumn by living a new existence from this time forward? If so, cheerfulness must be one corner stone of such a life, and this must be cultivated. It grows fastest and strongest when adversity knocks at the door in vain, or irritation and disappointment are frequent visitors, but are unable to drive it from the heart. It needs a cloud to test its genuineness.

All the world agrees that cheerfulness begets good digestion, brightens the eye, lightens the heart, tempers pleasure, and stamps a rainbow upon every tear of sorrow. But how can a quality so evanescent affect the particles of matter which make up the physical body? There is no answer to this question except upon the theory that such a force as glowame exists. Even digestion depends upon it. Experiments were made which showed that the stomach of a man refused to deposit the juices necessary for digestion when food which had lost its flavor was received into it, and in a certain case the process of digestion ceased entirely when a fancied slight at the dinner table caused a young man to "pout," or become gloomy; and in still another case of a serious and almost fatal attack of indigestion, the physician adopted the plan of having the "good news" brought, and thereupon the stomach deposited its juices and the distress was soon gone. A young lady was ill in bed, had lost her appetite, and seemed to be in a decline. The promise of a trip to Europe revived her, and she at once began to get well. Such experiences are common,

and a thoughtless person exclaims: "O, well, the thought of a trip to Europe will revive anybody; it is pleasure." But how? A body can do ten times as much exercising in play as in work, with less real weariness. A girl who loved to dance was prostrated with a terrible headache; an unexpected invitation to an impromptu dance at once revived her. You all exclaim: "Any pleasure will make a person well." Yes, if the other points of health are looked after. Cheerfulness affects the stomach, lungs, heart, liver and kidneys. How? Simply because it draws vitality into these organs, and that means life.

It is all about us, and cheerfulness is sure to draw it from food and air. For the reason that some persons will not be cheerful under any circumstances, we doubt if they can draw vitality by the exercises given in an earlier chapter. The three degrees of cheerfulness will make every face beautiful; the features which are embellished only by mechanical arts tire us as we know them; while those which are embellished by Nature grow fascinating under the influence of their owner's kind disposition. An irritable person breathes with difficulty, and the respirations are short. A cheerful person breathes twice as much air, and with pleasant ease; consequently carrying more oxygen into the system. Disappointment, or anything which detracts from cheerfulness, causes an almost complete cessation of the act of breathing; sometimes leading to fainting or prostration.

The play impulse of youth attends the vigorous vitality of that period, and we believe that is ordained by Nature to create or to maintain such life energy. It is found everywhere. There is no growing animal so savage that it does not engage in play while yet its maturity is unattained. Persons of adult age should cultivate this impulse. The ablest men and women of history who have added years to successful careers have been lovers of genial play all through their lives. Games, not of cards or of losses, but sports that call for gentle action and leave no sting of disappointment, should be adopted in every home. Such amusements as cards cramp the lungs, suspend the breath, and weaken the general faculties. Let some man or woman invent a Ralston game that shall be hygienic, leave no ill feeling, develop the play impulse, and be strong in its characteristics; and make a million dollars out of it. The world needs just such a game. Let every home be blessed by the sunshine of cheerfulness and the vigor of health.

CHAPTER XXXI

(HEALTH DIVISION)

QUIET BEAUTY OF RALSTONISM

MY crown is in my heart, not on my head ;
 Not decked with diamonds and Indian stones,
 Nor to be seen ; my crown is called content ;
 A crown it is, that seldom kings enjoy.

Shakespeare.

"Come with me hand in hand with Nature and with Ralston, and let us drink deep of the fountain of life."—*Shaftesbury.*



ALL PERSONS who give thought to the serious side of life hail with delight such opportunities for doing good to themselves and others as those afforded to Progressive Ralstonites in the preceding chapter. The two duties are pleasant and easily performed. But as health surmounts the petty restrictions that make existence very narrow, and as life itself broadens away to greater fields of usefulness and pleasure, there comes the desire to live better and more nobly in and through those avenues which are yours exclusively. Before you can shed an influence over the lives and habits of others, you must make your own worth as much as possible to yourself. It is too often true that men and women start out to reform others, giving no thought to themselves. A stream can rise no higher than its source. Efforts to achieve success in any department of life can never exceed the quality or force of that character which inspires them.

There is a quiet beauty in Ralstonism in that it takes hold of a worthy personality and soon begins to shine all through it. From the plainest practicability the sublimest ideals are attained. The blood of the body is a river of food, capable of sending nutrition into all diseased parts and rebuilding them. That

poor and morbid stream is no longer a feeble and sickly messenger of maladies; but now, under the better regime, it purifies itself and repairs the broken temple. The skin is a reflection of the blood. It becomes smoother, finer and clearer. A new life seems to be working through the debris of past errors.

The temperament now changes, very much to the surprise of everybody. It is impossible to have clean blood without possessing a tendency to form general habits of cleanliness. The mind rejects foul reading and thinking; the stomach feels it an insult to be offered alcohol in any form; the mouth loses its taste for tobacco. "I was amazed to find my craving for beer and liquor to have entirely left me when Ralstonism had purified my blood" is a statement that has been echoed thousands of times from members everywhere. A typical case is that of the husband who resisted his wife's attempts to Ralstonize him; yet, finding the bills for medicines and doctors for his wife to have ceased altogether, and seeing her in good health for the first time in many years, he joined the Club.

Our best members keep in the background. They avoid publicity. To them it is wrong in principle to display vauntingly or openly so sacred a theme as that of personal health. As a minister recently declared, "Ralstonism is secular religion," so it has its privacy in dealing with the individual, although its fruits are open and public. An enormous proportion of our membership may be included in the sentiments of the following letter: "We enjoy Ralstonism in all its phases, in our homes and in the many informal chats with our most intimate friends; but we never attend any public meetings, nor pose for effect. Our influence goes out always for the cause. Our records show a larger number of recruits, no doubt, than the records of those who display their Ralstonism." Strange as it may seem, the quiet members have the greater influence. Still waters run deep.

Yet when one's profession is that of a speaker or lecturer, it is always appropriate to advocate Ralstonism, if a sincere desire to do so for real good is manifested. It is wrong to attempt to sell books by such efforts. Let the lecture or address be confined to the principles of health, and teach them so plainly and clearly that those who listen will be given some valuable ideas to help them in life. There are ministers who have been courageous enough to preach openly on Ralstonism in their regular sermons,

calling it by its name to prove their straightforward character. A lady who attends a fashionable city church, wrote: "You may imagine that it took my breath away when our minister announced this Sunday morning, 'I will speak upon Ralstonism next Sabbath evening.' I never knew he was a member." "The Bible makes it an imperative duty to take care of the health, and Ralstonism furnishes the way and the means," said another clergyman in his sermon. These are examples of the spirit of the times. More than one thousand lecturers are at work upon this theme, speaking and pushing the work rapidly along.

But it is apart from all public effort that Ralstonism is best enjoyed. The daily improvement in health, the brightening of the faculties, the clearing of the mind, the evenness of the nerves, the strength of the muscles, the oldtime keenness of the appetite, the lighter step, the firmer heart beat, the richer eye and more roseate glow of the face—all these are delights that no art of physic or poison of drugs can give. So hope takes on its radiant colors, fresh with the buoyancy of another youth. The personality becomes magnetic. Power is felt. A life that might have fallen to waste through the indifference that ill health breeds now treads the hill-tops of a higher realm. In that once dreary desert of aimless suffering the garden of peace is resplendent with bloom.

The mind must have some means of satisfactory employment and some ambition. Light or trashy reading deadens it, making it a prey to forebodings of every kind. There is no sane mind that is free from depression, unless a wholesome ambition stimulates it to a higher plane of action. Frothy or exciting reading is vapor, not food. The brain cannot thrive upon fog. Faculties are preserved by their most vigorous use. Solid reading is strengthening food to the mind. So the best Ralstonites, the quiet but influential ones, derive great satisfaction and intense pleasure from the study of the deeper problems of life; and the more so when such problems are presented in language that is readily comprehended. It is our hope to be able to meet the wishes of our members in this regard.

We are often told that Ralstonites are clannish. From numerous letters we are informed that they seem to have the same love of their principles the world over. Says a lecturer: "I saw Ralstonites in Boston, in New York, in Philadelphia, in Chicago, in New Orleans, in San Francisco, in London, in Paris, in Berlin,

in Calcutta, in China, Japan and Australia ; and I found the same quiet adherence to their principles, as though no other plan of health was right. I drew them out in conversations, and found that they had all been benefited in health, when doctors and drugs had failed ; so nothing could shake their faith in Ralstonism." Travelers through America often note the clannish disposition of the great army of believers in this system, and some have shown annoyance because a Ralstonite who has any character at all will never be convinced that the Club is not the best in the world. We have asked the cause of this feeling, and have invariably received the reply that the permanent improvement in health is sufficient reason for the loyalty to the cause ; but that other blessings also follow. All our members are keen enough to perceive this double advantage ; excepting always those who are careless in their habits.

It is gratifying that all honest doctors who have investigated Ralstonism are its friends and recommend it, or rather prescribe it, in place of medicines, to their patients. A doctor who has investigated this system, and does not affirmatively aid and use it, may be set down as dishonest and unsafe to employ. One who has not investigated it, and abuses it, is fully as dishonest, because he opposes what he is ignorant of. We know that it is hard to deprive doctors of their means of livelihood ; but the safe advisers win more patients in the end. A noble physician, a king among men, says : "I have prescribed Ralstonism to my patients for ten years, and I can tell you it is a satisfaction to see former candidates for the graveyard still living and looking as if they never intended to die." A doctor who saves lives will hold the confidence of the public and have the largest patronage in his community.

While these giant forces are at work, the influence of the quiet Ralstonites is ever felt. They have their friends and close acquaintances, and when the time is ripe for a word or suggestion, when some loved one is ill or some victim of disease is baffling the tide without hope, then it is that these sincere believers in the power of Ralstonism to rescue the sufferers will tell them of what it has done for others. Thus it spreads. It is not within our power to check it. There is sunshine in its path ; over the doorway of each Ralston life a trailing vine hangs full of clustering flowers ; the sky grows fairer as it deepens into a rich, eternal blue, and blessings multiply to attest the quiet beauty of Ralstonism.

CHAPTER XXXII

REGIME, THE QUEEN OF HEALTH

“THE deeds we do, the words we say,
 Into still air they seem to fleet;
 We count them ever past,
 But they shall last;
 In the dread judgment, they and we shall meet.”

“One minute of thoughtful attention each day may suffice to preserve your health.”—*Shaftesbury.*



GUIDE OF LIFE, watching the course of existence day by day, keeping an intelligent hand at the helm, correcting errors of calculation, and supplying that governing control without which all institutions tend to their destruction, is the simple yet effective attention which a minute of thought, given daily to the body, makes an irresistible influence in a very brief space of time. That so much can be attained by so little labor is one of the marvels of existence.

GIVE ONE MINUTE A DAY TO RALSTONISM

We ask but **sixty seconds** in every twenty-four hours. This is not much, yet we will show you how great the results will be if you are in earnest. When we say that it will take but one minute of your time each day, we mean that amount from your other duties. There are some things that you must do whether you are a Ralstonite or not. These we will consider first.

1. **You must breathe.** Respiration continues every second of the day and night, so this cannot be counted as part of our “one minute a day plan.” Yet Ralston regime shows you that you do not breathe enough air in every respiration. The more air you

let out at every breath, the more you will take in. The more you take in, the healthier you will be. Ralston regime says, increase the range of respiration and your vitality will be improved as though by a miracle. The range is increased by letting out more air than you are accustomed to, and taking in more than you are accustomed to. Try it. As you must breathe all the time, it is not necessary to devote a special period to this effort. Very soon a fixed habit will be formed, not even requiring attention.

2. **Fresh air that has been vitalized** by the sun, that is, air on which the sun has shone, is the quickest and surest destroyer of germs of disease in the system; and, when the blood is cleansed by pure spring water, the combination will rebuild the blood most speedily, unless the diet is vicious. As some kind of air must be breathed, and as fresh air is obtainable by all persons, the habit of daily taking large, exhilarating draughts need not consume any extra time. It can be done while you are walking.

3. **Here is something that is not generally known.** A novel, or any reading matter that is intensely interesting, causes an almost total cessation of breathing. You can easily prove it. Your vitality and health can never be greater than the range of respiration.

4. **Here is something else.** All persons, sooner or later, have pains in the muscles, bones, joints and flesh that are caused by uric acid in the blood. The presence of this one enemy leads to the agonies of rheumatism, some forms of gout, dropsy, gravel, calculus and the destruction of the kidneys. It is the father of untold misery; yet it may be driven out of the blood by the extra oxygen of extra large inhalations, but never by artificial oxygen. In other words, pure fresh air deeply inhaled and completely exhaled will take all the uric acid out of the blood, under the conditions required for rebuilding the body, as set forth in the special treatments. These are free to Star Ralstonites, as stated in the final chapter of this book. It requires no more time to breathe deeply than to breathe in any other way.

5. **Health is natural.** Sickness is unnatural. The tendency of Nature is to heal and cure; but the cause of sickness must be removed. Medicines cannot cure; they may sometimes counteract the cause of sickness, and thus let Nature in to heal. There is a special cause for every disease, and it is in the power of each individual to avert the cause, or to remove it.

6. **Typhoid fever is a dreadful malady** and a fatal one; yet you will never have typhoid unless you get it from the water you drink. It takes no more time to drink pure water than diseased water. Consumption is cruel; it strikes the fairest of earth's sons and daughters, and in a few months they pass from the glow of health to the pale of an almost incurable disease. Yet, if you were to live for a century, you could not possibly catch this malady unless you were to inhale through the mouth. It takes no more time to breathe through the proper organ, the nose, than through the improper organ, the mouth. Nose breathers are very rare; those who protest most solemnly that they always breathe through the nose never do so in conversation, as an observer may easily prove.

7. **No disease can be worse** than diphtheria. It is wicked and torturing in the extreme, and generally selects for its victims the innocent children; although persons of any age may die from it, and thousands of adults do annually. Over two millions of children in the civilized world fall victims every year to this fearfully fatal scourge. Yet the cause is simple. Dampness, loss of vitality and unclean teeth are the combinations necessary to its origin. The germ is bred in the tartar on the teeth, and there develops until it is vigorous enough to attack the throat.

8. **An ordinarily good vitality** will resist diphtheria; but dampness and cold soon weaken the best vitality. Yet the disease will not come without the development of the germ on the teeth. The habit of kissing children, especially by older persons with decayed teeth, as well as the daily interchange of kisses among school girls, are causes of the most cruel of epidemics.

9. **We might go on and cite case** after case, but time does not permit. We simply wish to make clear the point that every disease is due to some specific cause, the prevention of which requires no trouble whatever. In all such matters regime is merely a guideboard of knowledge, and no part of one minute a day is consumed as yet.

10. **In food selection the same law** holds good. You must eat something every day. It requires no more time to eat wholesome food than to eat that which is vicious. If you belong to that narrow class of individuals who believe a person is a crank who prefers proper food to improper, you must close this book and join the hordes of sufferers from rheumatism, neuralgia, la

grippe, dyspepsia and diseased kidneys; for if you are not there yet, you are as certain to be in the near future as the sun is sure to rise again. Here is the whole philosophy: "Fool! crank! idiot!" shouted the nervous dyspeptic. "I never saw a sick day in my life. I eat anything that comes before me, and I propose to do so as long as I live." And he hissed the words. Let us see if he was honest or dishonest. He had a fine horse, beautiful in form and of splendid vitality. When this nervous dyspeptic who shouted "crank," and who claimed never to have seen a sick day in his life, was so loaded with drugs secretly taken that he could not look after his horse, his wife had the noble animal fed with fried potatoes cut thin, white bread, hot rolls, fried cakes, pastry, spices, adulterated foods and so on, to which were added tea, coffee and beer. The horse was soon a sorry sight. The nervous dyspeptic could hardly believe his eyes. When he learned the cause, he gave vent to adjectives that we are not allowed to publish. The only remark that can be repeated is this: "Any fool ought to know that a horse must have wholesome food and not such stuff as he has had the last week." Yet the human body was not, in his opinion, entitled to as much care as the horse. Was the man honest?

11. **If pleasure in eating is what** you wish, there is more genuine enjoyment in wholesome food properly prepared than in a vicious diet. It is a question of preparation. One kind does not take any more time than another, either to prepare or to eat; and the cost of pure, wholesome food is less than half that of the vicious.

12. **What to eat** is a science, but a simple one. Here is a brainy man going to his daily duties with a diet of heaters and muscle makers. He will come home fretful, tired out, exhausted and disappointed from the day's failures. School children and students break down for the same cause. On hot days the temperature is unbearable because winter foods and heaters are eaten all summer; when Nature has produced cooling foods for that season. Then the blood is out of order for the whole year.

13. **Nearly all persons indulge** in a vicious diet. When the blood is disordered, they suffer from the least exertion. If the blood boils from a slight activity, they must get in a draft; the skin is chilled; the poisons which are exuding in alarming quantities are checked and held in the suddenly closed pores; and no

end of mischief follows, involving every organ, muscle and nerve. When the blood is out of order, as it is sure to be from any bad diet, the most dangerous thing you can do is to suddenly cool the body. It is better to overheat it.

14. **The human skin has millions** of pores, through which the poisons should escape; especially the urea. These pores must be kept open. To close them means colds, weak blood, skin disease and lack of good digestion. The dog has no pores; and when he is active he must pant vigorously to throw off the heat and poisons. The human skin is quickly stopped by two causes: first, by chilling the surface; second, by the glue of the exudations. If you varnish the skin, you will die.

15. **Nothing can be more important** than the daily care of the pores of the body. The poisons must be got out. Yet the common methods of bathing in cold weather tend to shut up the pores, for the skin is always chilled after a bath. It takes but one minute of exposure to do this. When the water does not reach the location of the vital organs, there is no danger; so a daily-bathing of the hips, legs and feet will prove beneficial. Above the hips it is better to depend upon the dry process, if you are subject to colds in winter. See "RALSTON GARDENS." As it takes less than one-fifth the time of a bath, we have something to our credit on that minute a day plan.

16. **Sickness was never so prevalent** as at this period of the world's history. It is due to the wide extent of ignorance on matters of health; to the use of drugs in rivers of poison; to the belief that the doctor, instead of Nature, is able to cure; and to a sickly indifference before disease comes, followed by a frantic struggle to get well after it has sunk its clutches in the body.

17. **Ignorance was never so rampant** as it is in the order of the daily meals. For convenience to wives and to business men, the heaviest meal is served late in the day. To digest this requires the sacrifice during sleep of an enormous amount of vitality; the repair of the previous losses is incomplete, sleep is not refreshing, and the good of the food is not obtained from it.

18. **There are two opinions** on the question as to what nutrition should supply the fuel of the day's activities. The old view which still has many supporters, because it is an old view, claims that the work of the brain, the muscles and the organs is done on food to be eaten afterward, as though an engine could be

run on coal not yet fed to its furnace. The Ralston view is exactly the opposite. We admit that repair takes place after loss; but, by over 100,000 experiments made solely to discover *facts*, not theories, we find that the first principle of rebuilding the body requires a *supply* of nutrition *before use* equal to the demand to be made upon the life of the system. Therefore, the heaviest meal of the day should be in the morning, and the lightest in the evening. Convenience to wives and to business decrees otherwise; but with convenience as against health Ralstonism has nothing to do.

19. **Supper.** There is a Ralston principle here. Muscle-making food should never be eaten at the evening meal. There are many delightful dishes that can then be eaten, and yet not threaten sleep nor leave the body tired the next morning. The muscle foods may not keep you awake, but you will arise exhausted the next day, for your system has been at work all night. Rice is a sleep producer. To show its value, we will quote the following history: A wealthy man offered the Club a goodly sum to help spread Ralston literature, if we would do what the doctors could not—cure him of sleeplessness. We prescribed a rice diet, and he exclaimed, "Nature is marvelous! Here I have been taking all sorts of medicines and nerve quieters, and you have cured me by telling me what to eat." We then showed him the report of an emigrant ship from Asia, whose steerage passengers were fed on rice and slept nearly all the time, day and night. His reply was, "You Ralstonites have collected many facts. Nature is a great doctor, after all. I will give up medicines and pay some attention to common sense." He has never been ill since, and no power on earth could shake his allegiance to the Club.

20. **Another fact escapes the attention** of thoughtful persons. The body, while dependent upon a different electrical life, acts like a battery. Its vitality is drawn off by actual contact with either the damp ground or the cold ground, whether soil, brick or stone. The wearing of thin-soled shoes, or standing in heavy shoes on cold or damp ground, lowers the vitality in a very brief time. This is a very simple matter, yet it is a boon to the undertaker.

21. **We have not yet used up the minute a day.** It remains in full with something to its credit. The real fact is this: You should spend the minute in reading a page of this book. Just one page each day. Your good judgment will do the rest.



BOARD OF GOVERNMENT
OF THE

RALSTON HEALTH CLUB



CHAPTER XXXIII
STAR RALSTONISM

“**S**AY, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock or wear a gem,
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth and Fame.”

“That person is great who sees the trend of coming events and promptly acts.”—*Shaftesbury*.



GRANDEUR heaped by the acclamations of sentiment upon the heads of those who have achieved wealth and fame is a tinsel glory; but when it crowns a life that has added some luster to the art of existence, or that has taken a step in the eternal march of progress, it towers above all the triumphs of earth like a citadel of rubies upon a mountain crest. There is but one real success in this life, and that is the perfecting of this temple of the body so that its faculties of mind, heart and

flesh may accomplish all the ends for which they are intended. For the grandeur of such a triumph Star Ralstonism has been established.

DEGREES

The present book of General Membership, known as the twelfth edition of the Ralston Health Club, is the basis of advance in degrees, both in the old club and under the new system adopted in 1900, and called Star Ralstonism.

For the reason that true Ralstonites cannot help telling others of the good that may be done them, and will insist on helping to spread the membership of the Club, we have deemed it wise to reciprocate; so very many years ago the degree system began. It started in this way: The early members said they could not keep silent; Ralstonism was right; it stood all tests; it was what humanity had been looking for in all these centuries; others must know of it. So they got recruits and asked for nothing in reward. Then one philanthropic member wrote: "I have obtained one hundred recruits; may I call myself a 100th degree Ralstonite?"

This led to the adoption of the system by which one degree is advanced for each new member procured, or for each General Membership book obtained for the purpose of securing a recruit. Before you can advance a degree, you must own a copy of the present book in your own name, for which you have paid one dollar and ten cents. If you have received the book free or at a discount, you should make the amount good either to us or to the person from whom you received it. We make the boast that there are no deadheads in the Club. After this trifling expense, you need not pay us anything further as long as you live. All the great emolument books are free as degrees are taken.

A Star Ralstonite receives all the benefits that can be obtained by the regular system; and, in addition, is given enormous advantages, the benefits of which are beyond estimate. The most pronounced of these are:

1. **The twenty-five dollar** emolument of the fifth Star degree, known as the "RALSTON GARDENS OF LIFE."
2. **The one hundred dollar** emolument of the tenth Star degree, known as "RALSTON CULTURE."
3. **The Ralston Franchise**, which we estimate as worth four hundred dollars.

“RALSTON GARDENS OF LIFE”

This splendid twenty-five dollar emolument is one of the most unique volumes ever published. It is of giant proportions, of the same rank as the largest works ever issued by us, and is without doubt the most beautiful of books. In size it approaches the well-known Combination Book; but is far richer in every respect. It contains hundreds of illustrations, many of them being full page on velvet paper. The engravings are printed on heavy enamel paper.

“**Ralston Gardens**” is a book of personal interest in your life. In it you are escorted by the influence of the author through the many gardens that are capable of affording you pleasure and profit. For the first time, as we sincerely believe, you see what life really is, what it means, why it so often fails, what throws the shadows over it and where the bright paths are to be found. You walk from one garden to another, arm in arm with the author of Ralstonism; with him you talk over matters that are of the deepest interest to yourself, and you find yourself a different being. Then the book contains the latest science in the natural cure of disease and the preservation of health. **It tells you honestly, without reserve, what chance there is for recovery in any case.** Its general treatments for curable maladies are the best that have ever yet been published, and, in this respect, it is all and more than the former books of Complete Membership. In other words, in this one advantage alone you gain more in the fifth degree of Star Ralstonism than in the whole of the complete membership of the regular system. Then in another path of the “RALSTON GARDENS” you come to the array of facts concerning yourself. Another department of extraordinary value is the personal diet plan, never before attempted.

This is the first arrangement ever made that gives the diet (what to eat) for every class of disease and every phase of sickness, including also the diet for every temperament, season and climate, all in the great emolument of the Fifth Star Degree

“RALSTON GARDENS OF LIFE”

“RALSTON CULTURE”

This magnificent one hundred dollar emolument, of the tenth Star degree, is the crowning glory of Ralstonism. It is the superior of any work we have ever published. As the price is very high, we must explain why it is worth one hundred dollars. These are the reasons:

1. It contains the new system of Ralston physical culture, under protection. It is founded upon the old, but that had been so mutilated by thousands of irresponsible, unlicensed teachers that the public demanded a protected system. The changes now made will add immense pleasure to the culture. It cannot be had in any other way, except by the graduating class of Ralston University of Washington, D. C., for less than forty dollars. As presented in the great book of the tenth Star degree, with the hundreds of new illustrations, it is worth forty dollars. Every movement and all different parts are illustrated.

2. In addition to the usual explanations, there are little lectures that tell the story of the movements, the right and wrong ways of performing them, their purposes and advantages; thus putting the words in the mouths of the teachers. All this is new. We have many a time been offered large sums of money for these little lectures. They are worth at least twenty-five dollars for the whole number. Any person can now become a Ralston teacher. It is, of course, better to enter Ralston University for six months (or for two years, if you can spare the time), and thus learn to become a speaker and lecturer. One of our graduates earned over twenty thousand dollars in two years after graduating.

3. It contains the full system of RALSTON MUSIC, recently perfected, and now published for the first time. Spurious copies have been issued by fraudulent means, and are seriously defective; *the exercises cannot be correctly performed* by such copies. The true Ralston music has nowhere appeared prior to the year 1900. Yet the wrong doers sold the spurious music for fifty and even one hundred dollars per set. To have the correct airs, properly arranged, is worth fully one hundred dollars to any teacher. This Ralston music is inspiring. The airs *make the exercises go with delightful harmony.*

4. **The pleasure of Ralston culture** as a means of *home entertainment* for the family only, especially now that the music is

perfected, is of the first and most important consideration. Then when your friends are invited in, the interest is increased. Ralston culture is as fascinating as *dancing*, with none of its detriment; and imparts health and strength to the body.

5. An authorized license to teach Ralston Culture accompanies each copy of this hundred dollar book. Such a license has always cost fifteen dollars. It is free only with this volume. We have heretofore sought persons as teachers who have shown executive ability and magnetism. It requires some executive ability to advance to the tenth Star degree; yet all you are required to do is to obtain ten fifth degree Star Ralstonites, and the one hundred dollar volume of Ralston Culture will be given you free, with the license, the music and all else. We give much for little. To avoid rules we use forms.

6. The great emolument, "Ralston Culture," contains not only the full system of exercises with the usual explanations, but each movement is presented in an enlarged picture with the description and the Ralston music accompanying it. This grouping is very valuable.

7. The Minuet in all its beauty is revived by Ralston Culture. It must be remembered that the minuet is not a dance, but combines all the grace and refining influences of the dance with a loftier culture. It embodies stateliness, dignity and polish in the highest degree, and has been the basis of the best breeding for the last two centuries. It was the leading social function in the days of George Washington, and was his favorite when President. Because the minuet is the only movement known that combines every law of grace, it is being eagerly sought by persons of refined tastes, both as a means of training and as the highest form of social pleasure. But it has come down from tradition only. No book has ever given an adequate description of its intricate action; although the great musical composers of the world have written special airs for it.

8. The genuine Minuet is now presented in the emolument of the tenth Star degree, "RALSTON CULTURE." It has all the steps for both ladies and gentlemen fully described and illustrated by our special artist, who has produced the best pictures ever yet made on the subject. They are exceedingly beautiful in themselves. The minuet is to be everywhere revived in polite society. It is coming to stay. Of its merits a famous educator said, "It is

the quickest and best means of making a lady or gentleman." It is the only pastime of the kind of which all churches approve. The book of "Ralston Culture" is the only authority today on the minuet.

9. "**Ralston Culture**" is to be the recognized training system of civilization. The demand for it is enormous. It displaces all other methods. The public have learned to place their confidence in Ralstonism. Nothing else satisfies. We are overwhelmed by the tremendous rush from all directions, and we know what the enthusiasm is; the facts warrant the assertion that "Ralston culture is to be the recognized training system of civilization." It will bring you health, wealth, home pleasures, social powers, and all else that is worth living for. The book contains much more than we have described. You see why it is worth a hundred dollars. Yet we give it free to any Star Ralstonite of the tenth degree who has obtained ten members who are fifth degree Star Ralstonites. The process is simple and is quickly done. Use the Red Form at the end of "RALSTON GARDENS."

"THE RALSTON FRANCHISE"

This is a piece of generosity so liberal in its character that the number who are allowed to accept it must be limited. We do not grant the Franchise to everybody; but the first who apply will secure it. If you ask for it at once and use the Blue Form without delay, you will get it.

How obtained? The method is very simple. 1. Sign the compact in full sincerity. 2. Use the Blue Form at the end of this volume. 3. Proceed without delay; but take time enough to read the book through and to understand it.

What is the Ralston Franchise? It is a privilege, good for twenty years, granted to the Star Ralstonite, allowing such member to call for any or all needed treatments without charge for the same, except the few cents for mailing and preparing. You may not be sick now; yet you will need help some day. Death is inevitable. By the law of chance, you will fall prey to some disease, and will then feel the necessity of help. Most persons die of chronic maladies; the heart, stomach, liver, kidneys or lungs may be attacked; and in such cases a cure is almost always

possible. All thoroughly sane persons wish to live long and useful lives, with faculties alert. It is better to fall asleep sweetly in the lap of serene age than to die in agony after years of suffering and dependence. Here Ralstonism is humanity's best friend.

The Ralston Franchise is a clear gift. Without it, you will receive fully as much and more in the way of treatments in "Ralston Gardens" as ever appeared in the Complete or Combination Books. But there is a specific treatment applicable to almost every phase of sickness, and the total of these would make a book of too great a size to use. When persons are sick they do not wish to do a vast amount of reading; they need help, and at once. They demand the best treatment, the latest and the most scientific. The knowledge of disease is all the time increasing. Any year may bring greater discoveries. Experiments are always being made. We cannot change editions continually in our book department. The present issues are perfected, and we do not expect to publish further editions. But we do propose to adopt all new ideas in the treatment of disease, if they are valuable and scientifically tested; and we propose to give Ralstonites the benefit of all such progress. The special treatments will be printed from time to time, and sent out under seal by mail as needed. Thus a consumptive may have the latest treatment for consumption; a rheumatic victim may feel sure of an absolute cure through the Franchise by applying for the latest treatment for that malady, and so on. These methods cure. Ralstonism has a tremendous following among physicians, from the least to the best. They believe in it. We are in touch with sources of information of the most modern character. Our treatments are Nature's doctors, without which no other doctor is able to cure.

A certain number of Ralston Franchises will be given to members of the fifth Star degree; that is, when you use the Blue Form at the end of this book, you will become such a member. Then you will receive free a copy of the twenty-five dollar work, "Ralston Gardens," also the Ralston Franchise, if you apply without delay. This Franchise is good for twenty years. When the limit has been reached, no more will be issued until twenty years hence. Yours will have a money value, and you will be allowed to sell it to any person acceptable to us, at a sum not less than four hundred dollars, provided you have become a perfect master of your own health. The time for applying is very short.

EXPLANATIONS

1. Star Ralstonism is a side shoot of the regular Ralston plan, embracing all of the latter, and adding much more to it.

2. Any regular Ralstonite may take the few Star degrees and come back to the regular system of degrees and go on with them if desired.

3. The "Waiting Number" is written on page 7 of this volume. It merely identifies your book and standing. When you wish to obtain a club number, you will receive a permanent one with "Ralston Gardens." If you have already had a permanent number, you should state it, and the same number will still be yours in "Ralston Gardens." This prevents change.

4. The book of Star Ralstonism is the present twelfth edition of General Membership. A complete Star member is any person, whether a former member or not, who has used the Blue Form at the end of this volume, and thus gone to the fifth Star degree.

5. The Star number is the same as the permanent club number. It is granted to a member who reaches the fifth degree.

6. A degree is granted for each member procured by you; that is, if you induce a person in earnest to obtain a copy of this book of General Membership, or if you obtain a copy, either to give or sell to some person who may use it, a degree is at once conferred upon you. This degree is awarded at the time you get the book.

7. There are several ways of advancing degrees. The easiest is to give an invitation bearing your club number to a friend, acquaintance or stranger who, in your opinion, will be a credit to the Club; the person then sends us the invitation with \$1.10; we send a copy of this General Membership book; and your club number is credited with one degree on our records. The way generally adopted is to send to us for Invitations, which we freely furnish; you then write your club number on them, and mail them to persons whom you select. Thus they are sent all over the world. A bishop sent them to missionaries abroad and claimed no degrees. A life insurance company insisted on its agents becoming Ralstonites, and then urging all insured persons to join the Club; as deaths would be fewer. This was a stroke of business. A clergyman called his congregation together one evening and lectured on Ralstonism. He told them of his desire to

advance at once to the one hundredth degree, and there were over one hundred persons in one night who became his recruits by taking the book of General Membership. A lady called her friends together and told them of her desire; she advanced twenty-seven degrees in one evening. Sending out Invitations, however, is the usual method. Kindly write to us for Invitations.

8. Before you can advance degrees, you must own a copy of this book of General Membership in your own name, and you must use your club number. This copy does not count one degree. Tell all your recruits these facts very plainly.

9. By the emolument plan, we receive no fees or other income from the various books, emblem and other advantages which we give to Ralstonites. We have sold them at a profit; and many persons would gladly pay twenty-five dollars for "RALSTON GARDENS OF LIFE," for its cost would be saved in the very first use of it to cure disease or prevent sickness; while many others regard one hundred dollars as a very low price for "RALSTON CULTURE," with its great systems, its profuse music, its License to Teach, and other values. It must now be understood that these works are not for sale at any price to Star Ralstonites. We use them and the great Franchise as a leverage to increase our membership and influence. Therefore, if so much is to be given freely, it must be understood that the sum of \$1.10 must be net to us for every Star Ralstonism Book of General Membership which we sell. We make no discount by the million copies. We charge book dealers, jobbers, wholesalers and publishers \$1.10 each; and they and you are privileged to charge \$1.50. We must have the \$1.10 clear, or we will not be able to maintain the emolument system. We formerly paid transit on General Membership books, and do now in single orders to non-members; but the new book is much larger, the emoluments are many times more valuable, and we have abolished all fees, although our duties and obligations are greater than ever. We ask now but a single item. When using the forms and procuring emoluments, you should have them sent by express with the charges to be paid on arrival. It will cost but little, if any more, to include the five General Membership books in the same package.

10. When you have procured five books of General Membership, you are a complete Star Ralstonite; but the Franchise will not be granted. The only way of securing the Franchise is to use the

Blue Form as soon as you can after reading this volume. This gives you five copies of the book, or five coupons, which can be sold, thus making the twenty-five dollar work, "Ralston Gardens," free, and the Franchise free. If you wish to go to the tenth Star degree, you must use the Red Form in "Ralston Gardens." There is no other way. That requires five more recruits, or ten in all; each being a complete Star Ralstonite. If you secure worthy members, they will become complete Star Ralstonites at once.

11. All record fees are abolished to Star Ralstonites. There are no dues, charges or other expenses. Our purpose is to remove the money question from Ralstonism, and to make everything free except the first cost of \$1.10 for this book. The sole object in giving emoluments is to reward members who have the interests of the Club at heart, and to inspire them to use every reasonable effort to increase its influence. We depend upon their enthusiasm and honest zeal for all the progress we make.

A BUSINESS STATEMENT

The Ralston Health Club has but five degrees and two books; this General Membership is the basis, and "RALSTON GARDENS" is the end. In these two volumes the entire range of the Club and its health principles will be found complete. You need go no further.

The Ralston Club has but ten degrees. It includes the Ralston Health Club, and, therefore, has but five degrees beyond that. It ends with the great volume, "Ralston Culture," at the tenth degree. You may join or not, as you prefer.

Ralston Natural College is a home course of training, having no relation to the health, but is devoted to the development of the faculties and talents with which every man and woman is endowed. It begins at the fifteenth Star degree, at which you "enter college" without leaving your home, and without expense.

The incorporation of Ralston University includes all the educational systems of the Ralston Health Club, the Ralston Club and the Ralston Natural College, under the departments of its own charter. The royalties and books are owned by the author of them, for the reason that it was decided years ago not to allow the legal

title to pass into the hands of corporations or speculators, but to have it remain where it properly belongs.

Membership in the Club consists in two facts: First, the ownership of this book; second, an active interest in the principles of health. We keep all records freely, as the fee system is abolished by Star Ralstonism. The book is worth far more than the small sum paid for it, and all other books or emoluments are free; they are not for sale. There is no membership in the usual sense of the word, embodying expenses and obligations. It is more like a great system wherein some leader of the people has promulgated doctrines and has had a vast army of followers, who are free to accept or to reject what of the principles they please. This book is the Club.

Profits and dividends. The claim has been advanced that millions of dollars have been made out of the Ralston publications. If this were true, it would show the value and the stability of Ralstonism; for every member wishes to feel secure in his relations to the Club, and to know that its obligations will be fulfilled; and a poverty-stricken club would not inspire such confidence. It takes wealth to maintain the emolument system of Star Ralstonism. The facts are these: The author receives the usual royalties, and *no more*, on all books in Ralston Natural College; he contributes to the cause all royalties on this book of General Membership, on "Ralston Gardens" and on "Ralston Culture," all being freely given. The last-named work is the direct contribution of Ralston University, for which it was prepared. The Club pays out all its receipts in its degrees, as stated, and even more is constantly being spent. A high degree member voices the sentiments of others when saying: "I have been a Ralstonite for ten years. It has cost me a total of about one dollar for all that time; yet I have won emoluments worth hundreds of dollars, and have well tested their value. I cannot understand how the Club can afford to give so much."

THE RALSTON NAME

To those whose lives have been saved from the grave the Ralston name is sacred. It originated by the hand of a sublime destiny, in its relation to the cause of health and progress. It is being applied to foods and everything else in an indiscrimi-

nate manner; and the public are being misled by this piracy. No less than fourteen hundred articles or enterprises have been named "Ralston," "Ralston Health," or something similar. Even the name "Health Club" is copyrighted and owned by us; but others have been using it illegally. Still others who do not dare to commit open piracy invent names which sound like Ralston Club, or which suggest it. Imitators and deceivers cannot be sources of anything worth having.

Many teachers use the Ralston name without authority.

We often see on cards and announcements the claim that certain persons are teachers in Ralston University. Not one is genuine. Then others advertise to have been teachers in Ralston University; but the claim is fraudulent. Still others state that they are teachers of Ralston physical culture, licensed by Ralston University. Ask to see the license. None was ever issued prior to May 1, 1900; and every University license is a large diploma in steel, printed on heavy parchment in bank note colors, with the widest bond margins; all incapable of being forged or duplicated. It is the most expensive and the most magnificent diploma ever issued, and is awarded to any person who is a graduate of the department of expression as well as physical culture in Ralston University, and to no others. The study of expression is necessary to qualify a person for professional teaching, speaking and lecturing; and nearly all demands made for teachers of physical culture stipulate that such teachers should also be skilled talkers. For this reason the study of expression is necessary for at least one school year of six months. One of our graduates in expression, after winning the diploma and license, earned over twenty thousand dollars teaching Ralston physical culture.

The ordinary license to teach is called the amateur license, and is very effective. It will do just as much as the professional, or University license, if you wish to use it for smaller classes, and do not care to seek employment in schools and colleges on a larger scale. With it you can earn the means of coming to Ralston University if you like. This ordinary license formerly cost fifteen dollars, but is now free with the book, "Ralston Culture."

The name Ralston belongs instinctively to our Club, its literature and all its educational interests. It does not belong to foods, goods or any merchandise whatever; nor to local clubs. There should be no branch clubs. In the past they have served in

most cases to aid schemers introduce goods, or use members for personal gain. The rule for the future is this: Wherever in any locality there is a person who holds the ordinary license, such as has been granted in the past, or may be in the future, such person may establish a Ralston School of Physical Culture, either permanent or temporary, at home or elsewhere, for the purpose of aiding a widespread increase in the use of the system, either for pleasure, entertainment or education, but all for health. It must be remembered that we charge nothing for the license, that we furnish music that has cost hundreds of dollars to collect, and include the lectures needed—all freely to Ralstonites of the tenth Star degree. A person who does not have executive ability enough to reach that degree would have no success in leading a class, or even in organizing one.

The unwarranted use of the name Ralston, in order to catch the trade of our members, must cease. It is dishonest to steal. From such a source no pure goods would come. These pilferers of our name generally make impure foods and shoddy articles.

It is our intention to hereafter endorse no goods or enterprises bearing the name "RALSTON" in any form, but to reserve the word solely for the Club and its educational interests. We will gladly and freely endorse all pure foods and help their sale as long as they are honestly made; and this we will do without recompense of any kind whatever, if the name "Ralston" is not used.

The main object of the compact of Star Ralstonism, and the offer of its enormous values, is to protect the Ralston name by giving a large reward for the co-operation and active zeal of our members. In this age of fraud, when most of the foods on sale are unfit for the stomach, it is of the highest importance that the public be protected; and no Ralstonite who is loyal to his principles can refuse to enter into the compact which is offered herein. Ralstonism is the only hope of the people against the growing dangers of food adulterations. The cupidity and avarice of those who thrive by causing ill health, pain, suffering and misery to their fellow beings must be classed in the category of the worst crimes of the age.

The compact is merely an agreement founded on ordinary business principles, the chief security of which is the honor of the member. It is designed, among other things, to protect the Club against two classes of dishonest persons: those who use the name Ralston to defraud the public, and those who come into membership for greed only, and who are friendly to the cause so long as they can make something out of it.

Notice. The body of the compact is printed in the usual type. The explanations that are enclosed in brackets and printed in finer type are no part of the agreement, but are inserted merely to construe the meaning of the text. Every word of this compact should be read three times, so that its value may be fully understood. It will stand you in good stead in some hour of need. When sickness throws its shadow over your life or that of some dear one, Ralstonism and the Ralston Health Club will prove the strongest friends you can have in this world.

COMPACT OF A STAR RALSTONITE

[The fine print is explanatory, and is not a part of this agreement.]

Desiring to enter the "RALSTON GARDENS OF LIFE," and being willing for the sake of advancing the cause of humanity to conform to the opinions of those who have the interests of this great movement at heart, I, the undersigned, hereby take upon myself the obligations of this compact, each and every part of which I solemnly adopt with the full intention of keeping the same in the spirit in which it is intended by the Club, and without mental reservation of any kind whatsoever.

[This compact has the sanction of careful business men. Our most prominent members recommend it, and freely sign it.]

CLAUSE 1

Inasmuch as I enter Ralston Gardens by virtue of this compact and the required use of the Blue Form, I will abide by the terms of said form, the provisions of this compact and the explanations set forth in this chapter; and any wilful breach of any part thereof shall cause me to forfeit the rank and Franchise hereby obtained.

[This clause enables us to deal justly and equally with all members, and to avoid errors and misunderstandings. It has the approval of all our prominent members.]

CLAUSE 2

I will not ask any person to become a Ralstonite or to purchase a book of General Membership, unless such person is capable of appreciating its doctrines and will be a credit to the Club.

[We do not wish ignorant, dishonest, or unworthy members. Ralstonism appeals to the intelligence. We seek two classes: First, those who are well and wish to remain well; second, those who are sick and wish to be restored to health. From these two classes we will build a NEW RACE.]

CLAUSE 3

I will not loan, sell or otherwise dispose of this book of General Membership, bearing my waiting number; nor will I loan any copies of said book that I may procure by taking degrees or otherwise. I will not loan, sell or otherwise dispose of "Ralston Gardens of Life," in case it is given to me as an emolument, or any other emolument that I may receive. I will not loan copies of General Membership to be read, or to be returned; but will either sell my extra copies, or give them outright to persons who are capable of appreciating them.

[To loan a valuable book is a disadvantage. It is human nature to underestimate what costs nothing. A surface reading never yields the true knowledge of a subject. Ralstonism is to be studied, used and absorbed; not skimmed over.]

CLAUSE 4

I will not collect for myself or for others, or give to any person, the names of Ralstonites, and I will not canvass among Ralstonites for the sale of goods, or for any purpose whatever.

[This does not mean that you are not to sell goods to Ralstonites if you are in business; but you must not take advantage of the fact that you are a Ralstonite, and annoy fellow members by urging them to buy goods. We are constantly besieged by the requests of peddlers for lists of Ralstonites. We never make known the name of any member.]

CLAUSE 5

I will not associate with or encourage, but will use my influence against any false clubs that are parasites of Ralstonism, and against imitators of this cause, its books and its literature.

[The name "Health Club" was first copyrighted by us, as well as the name "Ralston" in connection with all matters of health, study, culture and progress. We have imitators everywhere, who, knowing of our success, are stealing everything they dare, and parading it under the guise of something else. Loyalty requires the Ralstonite to stand by his colors, and never to lend aid to the enemy of the great cause.]

CLAUSE 6

I will not organize, join or attend any Ralston society, club or other association, designed to be distinctively Ralstonite, unless the same is devoted exclusively to Ralston physical culture; nor will I attend any Ralston meeting unless called under authority of the Ralston Health Club of America of Washington, D. C.

[There are several reasons for this clause. Nearly all Ralston local clubs are organized by schemers with something to sell, or some selfish object in view. The makers of shoddy goods have secured thousands of names of Ralstonites by employing persons to join such clubs. Local Ralston clubs have been bold enough to endorse goods, although knowing the endorsement was a fraud upon Ralstonism. Manufacturers have employed agents to organize local clubs and sign such endorsements. Then almost every such society is afflicted by some talker of inexperience who has pet isms to advance in opposition to Ralstonism. Our best members are known only to us; never to the public. They are always making new members without parading the fact openly. We wish classes in Ralston physical culture to be organized everywhere. See "Ralston Gardens."]

CLAUSE 7

I will deal frankly at all times with the publication house of the Club. I will not send conditional orders, ask for discounts, request the substitution of one emolument for another, or otherwise embarrass it by seeking to vary the established methods of doing business.

[Our business runs as smoothly as a perfect piece of machinery, when the members follow what they know to be a very simple plan; but if any variation is sought, the machine gets out of order at once. Our clerks work by fixed rules.]

CLAUSE 8

I will always send my full address and WAITING NUMBER, as on page 7 (and my PERMANENT NUMBER in place thereof when I have entered "Ralston Gardens"), in every communication to the Ralston Publishing Company, or the Ralston Health Club of Washington, D. C. I will claim no degrees when I shall have forgotten to enclose such number with an order, and will not ask afterwards to have my forgetfulness corrected; but will accept the value of my remittance in copies of General Membership book.

[The carelessness of members in omitting to send their club numbers, and their after-requests to have their negligence overcome by compelling our clerks to go back over an immense volume of correspondence, lead to endless confusion. We never omit to give credit when the club number and remittance come to us at the same time. We do not know where to find your account unless we have your club number. The use of FORMS at the end of each book is designed to prevent you from being careless or indifferent, and so save loss.]

CLAUSE 9

If I shall receive the Ralston Franchise, I will retain the same in my own name until such time as I shall have acquired perfect health and the knowledge of maintaining such health; and I will not sell said Franchise, except according to the provisions under which it is granted, nor will I sell the same for less than four hundred dollars.

[By perfect health is meant freedom from sickness, disease and suffering, under permanent care. No condition of health is so good that neglect will not impair it. Ralston Health Club will give this Franchise to every Star Ralstonite of the fifth degree who promptly uses the Blue Form at the end of this book; but we will not issue more than we can properly attend to; nor will we sell any. It is but right, therefore, when a member has acquired perfect health under the Franchise that such member should pass it on to another person who may need it. Such member should be rewarded, and our reasons therefor will appear later.]

CLAUSE 10

I will explain to dissatisfied members of my acquaintance the reason why the Club cannot answer general correspondence not directly pertaining to the business of the Club, and I will bear with patience any neglect I may suffer in the same way. I will not get angry, but will maintain an abiding belief in the sincere purpose of the Club to do, through its books and Franchise, whatever is best for me.

[We attend promptly to all orders. Our first duty is there. Any requests for printed information are at once complied with. We do not answer letters asking general questions; these are so numerous that we cannot even read them; and, if we were to attempt answering them, it would be impossible to reply to all. Every proper question is answered in our books. Hundreds of thousands of inquiries are thoughtless, as, "What does the color of my hair indicate?" "What is the best corset?" "Why does a person weigh the same after a full meal as before?" "Will you give me the name of some doctor in my town whom you can recommend?" and so on in an increasing stream. Under the plan of the Ralston Franchise, as set forth in "Ralston Gardens," every sick person will receive full attention, and that means much.]

CLAUSE 11

I will do all that is reasonably in my power to protect the name Ralston from being used in a commercial way in the sale of foods, goods, merchandise or otherwise against the consent of the Ralston Club of Washington, D. C., and its literary and educational interests; and, therefore, I will not buy any foods, goods or merchandise which are improperly or by subterfuge claimed to be Ralston goods, or produced or sold by any person or concern using the name Ralston as a business name in whole or in part; nor

will I deal in other matters with any person or concern that offers any such goods for sale (if I can possibly help it), or buy any goods produced or offered by any person or concern that makes or deals in such prohibited goods.

[You will find it very easy to keep this part of the compact, if you are so disposed. It is simply a question of arraying yourself on the side of justice and honesty.]

CLAUSE 12

In pursuance of the desire of the Ralston Health Club to bring before the public the lists of honest and unadulterated goods of all producers everywhere, I agree to send on or about the first of March and September of each year, to the Ralston Health Club, Washington, D. C., a six-inch envelope directed to myself, and duly stamped, for its Bulletin; and to be guided by its published list as far as I conveniently can; but if I do not choose to procure any goods mentioned in such list, I will not, on the other hand, purchase any prohibited under Clause 11; and if at any store where I may intend to trade such prohibited goods or any of them may be offered for sale, I will call the attention of the manager to such list before I withdraw my trade, in order that he may have the opportunity of co-operating with the Ralston Health Club in the protection of its name and the fight for pure foods and honest goods.

[In sending for the March and September Bulletins, be sure to enclose a six-inch envelope duly stamped and directed. We could not possibly direct so many envelopes, and the cost of the necessary stamps would overwhelm us. Many members send us extra stamps to enable us to carry on the good work. You may have as many copies of the Bulletin as you desire.]

Signed in ink this.....day of.....

[Name].....

Waiting Number (see page 7).....

Blue Form used (see last page) this.....day of.....

NOTE.—Never use your waiting number after entering “RALSTON GARDENS OF LIFE,” for a permanent number will be found in that volume. If you are already a Ralstonite and have the permanent club number, you may have the same in “RALSTON GARDENS,” if you send that number with your present waiting number when using the Blue Form.

In summing up the great advantages of Star Ralstonism, the reader stands amazed at the thought that so much can be offered by the Club in return for so little. We can never hope for greater enthusiasm among human beings than that which has been shown in the past by Ralstonites under the simplest plan of rewards—an enthusiasm based upon such improvement in health that gratitude has spoken in every thought and act.

This very improvement in health speaks to us in the line of duty. History shows that humanity is prone to remain long in ignorance of the blessings that are designed to uplift it. A sharp probing, a great impulse, an electric shock of awakening are needed to arouse mankind to every new leap in the world's knowledge. This cause is undoubtedly the key which turns the lock of the immediate future of the human race. It is destiny. The great emolument system of Star Ralstonism is the agency, the living force, in the next step of progress.

As to the immense value of the Franchise, a word is necessary. A Star Ralstonite holds such Franchise as a gift, not as a right; and it entitles such member to all treatments that may be issued by us in the next twenty years, subject to such restrictions as we may deem necessary for their proper use and protection. You may be well enough today; but the chances are that you and your family will be sick at some time. Ninety-nine deaths out of every hundred are premature. Life is not fully enjoyed. Star Ralstonism averts sickness and suffering, and preserves the faculties of body and mind in perfect condition until they wear out naturally. We shall issue no more Franchises than can be attended to during the period of their run.

If you do not wish to enter into the compact of a Star Ralstonite, you may send for the descriptive announcement of the regular plan of advance in degrees, where the Inside Membership, the Complete Membership and the Combination books may be obtained free under the old plan, which has pleased so many members. Simply ask for Old Plan Rules, and they will be sent. The emoluments contain the great special treatments; but "Ralston Gardens" contains them also, and an immense amount of grander matters added, and more than twice as many special treatments available. Address

RALSTON PUBLISHING COMPANY

1223 to 1231 G Street, Washington, D. C.

FUTURE OF RALSTONISM

Our Club is now your Club. It is not possible to retard its progress. It must be a permanent institution in the home life of the nation, because it is right, it is Nature, and it is helpful. We believe that Ralstonism, since it is becoming universal, is as necessary as food, light or water. This movement is the grandest, noblest, and already the most far-reaching power that has originated in the present age. Thousands of the greatest men and women of the world believe in it. Its friends are the true people in every rank and station in life. Every honest heart opens at once to receive its sublime doctrines. Its future means much to the nation and to you. Under its influences, you and your home and your community may be blessed in many ways, and your life made a happier and a nobler one.

Where our duty ends, yours begins. To a reasonable mind, arguments on the value of health are unnecessary. The vacant chair in many a household, and the muddy blood or lusterless eye of abused health, are reminders of wrongs long ago begun, and often reiterated against the remonstrance of judgment and the solicitation of love.

Ralstonism can never die. Its principles are Nature's richest laws, framed by an all-wise Creator solely and absolutely for man's happiness. Its plan of existence reaches far forward into a rapidly multiplying growth which no power of man can check. The many great names now enrolled upon its list, and the intense interest they take in spreading its influence and increasing its membership, speak of a Higher Power working in the hearts of men and women to make the world better.

This book we commit to your charge, and with it the General Membership which it implies. May you and it be inseparable companions; may its pages open up to you new truths, to be conned and learned until their spirit shall become a part of your desires; may it never leave you in final parting; but on the other hand, we hope that you shall be the first to leave it, not in the years that mark the highway of the present generation, but in the hazy distance of life's long autumn, far, far away from the day your name was first enrolled as a member of

THE RALSTON HEALTH CLUB

Date **AUG 9 1900**

BLUE FORM

[Before using Blue Form, read explanations and compact in this chapter. Blue Form may be used at any time for the purpose of obtaining the fifth degree, which is that of a Star Ralstonite; with which "Ralston Gardens of Life" will be sent free, as the emolument, containing more thorough and advanced treatments than ever appeared in Complete Membership or in Combination Book. But if the Franchise is desired, and application is not made within one month after the date above, it can never be applied for again. The reason is this: The Franchise is so important that we can issue only a certain number, and the right may be withdrawn at any time.]

To RALSTON HEALTH CLUB, Washington, D. C.

I hereby state that the "Waiting Number," on page 7 of this book, is; that the date above is the same as that given by the Ralston Health Club; that I have never had a Permanent Number (or if so, my Permanent Number is 9,9....., which I desire to retain); that I own this copy of General Membership in my own name, and have paid \$1.10 in full therefor; that I have signed in ink my full name to the "Compact of a Star Ralstonite" in this book; that I accept each and all of the provisions of said agreement, and will abide by them.

I wish to become a **Complete Star Ralstonite**, or fifth degree Star member, for which purpose I enclose the sum of five dollars and fifty cents for five copies of the "Book of Star Ralstonism," known as the twelfth edition of the General Membership book, which I will receive as full equivalent for the amount herewith enclosed.

Believing in the power of Ralstonism to accomplish results in the world that may become mighty agencies for the uplifting of humanity, and having a desire to assist in spreading and increasing this influence, I propose to add five worthy members to the Club through the use of the books herewith ordered. I shall be pleased to accept as a token of good will from the Club one copy of the twenty-five dollar work, "RALSTON GARDENS OF LIFE," to which I make no claim as of right by purchase. All the foregoing to be sent by express at my expense, unless one dollar extra be added by me, whereby the Club is to prepay transit on all the books and guarantee their safe delivery.

My name and full address are as follows :

Name

Town or City

County

State

P. O. Box, or Street
and Number, if any

[NOTE.—It is expressly understood that if erasures, alterations, additions, or any variation whatever shall be made in the Blue Form above, the user thereof will receive no emolument, but merely the full value of the remittance in books of General Membership, as already stated. Instances of variation do not often arise, and never should at any time.]

If the **Franchise is desired**, fill out the above Blue Form in full, and also sign the request on the back hereof, if there is yet time. It must be done within thirty days from the date stamped above.

[SEE OTHER SIDE]

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Application for Ralston Franchise

I have signed in ink the Blue Form on the other side hereof, without any alteration or variation whatever ; and I desire to append this as a part of the same :

Inasmuch as I make this application within one month after the date placed at the top hereof, I also apply for the "Ralston Franchise;" and I will regard this as a gift to which I am not entitled as of right by purchase, and I will hold and use it subject to such restrictions and regulations as the grantors may deem necessary in order to successfully maintain the same.

Signed

[NOTE.—This must be signed in ink by the applicant's own hand, as the signature is always compared with future requests for treatments under the Franchise. If more than thirty days have elapsed, you can apply for "RALSTON GARDENS," and the General Membership books only.]