

OUR
NEW RALSTONISM
OR THE
NINETIETH (90th) EDITION
BOOK OF
General Membership
IN THE
Ralston Health Club
AND THE FOUNDATION WORK OF THE GREAT

✻ RALSTON CLAN ✻

FOR HEALTH AND LONG
HOME APPINESS AND LIFE



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THIS BOOK

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whose club-number is

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NOTICE.—As soon as you get this book for your private use, write your name on the blank line in the above space. Then send at once for a CLUB-NUMBER and certificate of good standing, by using page eleven of this book according to the directions stated in chapter I; and insert your CLUB-NUMBER in the above panel.

The Binding

NOTICE.—This book is bound in specially prepared leatherette covers, reinforced with cloth, and faced with the most expensive grade of water-silk-figured moire Bible-lining, such as is used for the most costly leather binding. It will outwear cloth covers and will permit of rolling for carrying in the pocket; and its lightness in weight will allow it to be mailed to all parts of the world at a minimum cost. Our members may be found in every country on the globe.

NOTHING SECRET

It has been asked at various times by various persons if the Ralston Club is a secret society. We are not, and have never been, nor will we ever be such an organization. Our mission is to do good, and our lights should shine for all humanity. We do not mean by this that secret societies may not do good. We do not assume to judge them one way or another.

OUR RELIGION

The question is often asked, what is our religion? We do not have the time to make reply to the vast number of inquiries that are sent to us, and we therefore try to anticipate as many as possible in our books, so as to avoid disappointing our members. We trust that the following will prove satisfactory:

Ralstonism is in no way connected with religious questions. Our members are of all creeds, just as the students of physiology or geography may be of all creeds. Our religion is to do the greatest amount of good to the greatest number of people.

We are pledged to receive no financial profits from Ralstonism. All our receipts go to the great fund that supplies the clan classics and emoluments to members as rewards for their efforts to increase our power of doing good.

OUR POLITICS

We are not in any way connected with political parties or with political questions. The nearest we have come to it is to fight for pure food laws, and sanitary protection for the people; but even this work has been done through our regents who are numerous everywhere; and we have permitted nothing to be attempted in the name of Ralstonism.

PRIVATE BUSINESS AFFAIRS

We have on our records the names of many persons of wealth and prominence. Some of them are known the world over. Some are multi-millionaires. Others are famous in various walks in life. Intermingled with them are the names of the middle classes, the humble and the lowly. All names are sacred to us. We never make them known to any person, and certainly not to the public. This is our contract with each and every member; for the act of joining this club, like that of employing professional assistance, is a private business affair.

ADVICE

BE SURE TO OBTAIN YOUR CLUB-NUMBER AND CLASSIFICATION AT ONCE. THIS CAN BE DONE BY TAKING OUT THE APPLICATION PAGE AT THE END OF THE FIRST CHAPTER AND MAILING IT AS DIRECTED. AS SOON AS YOU RECEIVE YOUR CLUB-NUMBER WRITE IT IN THE PANEL PROVIDED FOR IT ON THE FIRST PAGE OF THIS BOOK.

CHAPTER ONE



How to Join the Club

AND

BECOME A RALSTONITE IN GOOD STANDING



VERY PERSON who believes in good health is a Ralstonite, whether such person ever heard of this club or not. There are many Ralstonites in the world who have no knowledge of Ralstonism through this organization.

They are people who believe in good health. They concede that humanity is charged with the duty of treating the body as the temple of a precious life, and that the admission of disease into this body is doing it violence for which the owner is to be held accountable at the bar of judgment, for the time has come when indifference to the laws of health is a sin against the Creator and a crime against nature.

The wide-spread debility of the human race, the weakness of the vital organs, the multiplicity of diseases, the annual expenditure of billions of dollars for medicines, and the enormous growth of the medical profession along with the numerical increase of drug stores, sanitariums and hospitals everywhere, tell too plainly of the present public calamity of universal sickness. In a recent assembly of doctors, one physician declared that "all men and women are invalids most of whom are able to keep up, and those who are not prostrated are merely holding their own against a brood of maladies that almost down them." No one challenged the assertion.

The great drift of a whole race of people toward the dark sea of perpetual disease, means much more than words may seem to imply. Ralstonism has turned many persons into new methods of

living ; but, in spite of more than a quarter of a century of progress, it is yet on the threshold of its great work. It already has a large following, and many of its long-tried and staunch members have lent us their valued assistance in making the experiments that have brought about the recent discovery of the cause of disease.

Now that so much has been learned, it is the duty of all persons, new friends as well as old comrades, to secure good standing in the club of NEW RALSTONISM, by obtaining a club-number and classification as stated in this chapter. No one should be omitted. To ask for standing in the club, does not place you under any obligations whatever. It merely shows that you believe in the doctrine of good health.

EXPLANATIONS

1. The application for a club-number as stated in the last pages of this chapter, is the least of all the acts that can be performed by a person who is interested in aiding the work of ushering in an era of good health.

2. Such applications are made by persons of every rank. No man is so prominent, wealthy or powerful, and no woman is so lofty in her social position as to deem the signing of the application blank a trivial affair. Great men and women have gladly taken such steps and have been proud of announcing themselves as Ralstonites. We have never yet had any person hesitate to ask for a club-number.

3. Before signing the Application at the end of this chapter, you should write your name in ink on the first page of this book in the place prepared for it. In case you have procured this book to sell again or to give to another person, do not write in it at all, and do not make use of the Application blank ; as these things are to be done by the person who finally receives the book for personal use. *Please do not make a mistake in this regard.*

4. When the Certificate of Membership is received, it will contain your name and club-number, and the latter should be at once written by you in the panel on page one of the book. The reason for this double care is to protect yourself against loss of the club-number. The new certificate may become detached, or the first page may be removed by accident, and you would then lose your number. We do not know you by *name*. We must always know your club-number.

5. We obligate ourselves to each and every person holding a club-number that we will never make such person's name known. Nor can we find the name ourselves unless we are told the club-number by the owner of it. If you know your club-number, you hold it in your power to have the book opened that contains your name. We are powerless until you tell us your number.

6. It is on this account, to pay the cost of ledger-space, clerical hire, certificate, mailing, etc., that the fee of ten cents is charged for the club-number. The actual expense to us is more than that; and many members have sent extra stamps for use, but this we never ask. Every cent helps and is turned into the fund for supporting the club. We would like a profit, and certainly are entitled to a profit; but it is the settled policy of this club to employ all the money it receives in spreading its influence world-wide. One of our management in one year spent twenty thousand dollars more than the receipts, and the amount has never been asked for.

7. If, while you are sending for your club-number, you wish the Constitution and the Rules of the Ralston Clan, the price of the same (twenty cents) may be enclosed; making a total of thirty cents for everything. These small items cover all of the incidental expenses, and there are no more fees of any kind to follow.

NEW RALSTONISM

differs from all former works of the Ralston Health, in that its teachings reach every known disease that can be cured or helped. Previous to this work, there were two books; one was the volume of General Membership that cost the same as this book, though it was smaller; and it was designed for persons who were in good health and wished to remain so. Then there was another volume that was designed for persons who were ill.

Now the present book, which you are reading at this moment, is for both classes of people; thus proving a great advantage, as well as a great saving. The helps that are given in the form of the Clan Classics of the Ralston Clan, are designed as great specialties to hurry on the progress toward knowledge, and to present to busy people the most valuable information in the readiest form. We have men of wealth back of us who also insist on maintaining a system of magnificent emoluments with which to reward all members who do something toward the spread of Ralstonism by taking degrees.

The whole plan and system of the Ralston Health Club, is now and hereafter to be included in this one book which you are reading; and all former systems are to be changed to this as gradually as possible. The Ralston Clan is for far more advanced purposes, and its membership will be limited to those who enter it now or very soon.

Kindly keep this distinction in mind.

DIRECTIONS FOR MAKING APPLICATION

1. The Application page at the end of this chapter is to be removed by taking a sharp penknife and cutting the leaf out at the dotted line to the left of the blank. This will allow a margin to remain in the book on which to fasten the beautifully engraved Certificate which is to be sent to you in return. Do not tear or injure the margin.

2. When the Certificate comes, which will be engraved on parchment bond paper, it will be an exact fit if it is properly inserted in the book. This you can do by seeing that each edge is on a line with the other pages.

3. When once the Certificate is duly attached, do not remove it for any purpose.

4. See that the Application page is enclosed in a plainly directed envelope, addressed to the Ralston Health Club, Washington, D. C., and that the same is well sealed.

5. American two-cent stamps may be obtained in all parts of the world of bankers and others, and without premium as a rule. Mutilated or smoothly worn coin is not of any value, and should never be sent.

6. Do not lose any time in making application for club-number by filling out page eleven.

7. If you wish to be CLASSIFIED in the author's private records, so that your standing as to health (and probable as well as possible longevity) may be fixed by him and your progress given to you after sufficient time has elapsed for definite knowledge, then fill out page 12, which is the reverse side of the Application form; otherwise do not pay any attention to the questions there asked.

8. If pages 11 and 12 are missing from this book when you receive it, the volume has been tampered with. Return it to the person from whom you got it.

9. Read every word of this chapter two times.

APPLICATION

to Become a Ralstonite in Good Standing



TO RALSTON HEALTH CLUB,
1223 to 1231 G St., Washington, D. C.

I have read and re-read the explanations in chapter one of the book of New Ralstonism, and I hereby make application for enrollment, club-number and recognition as a Ralstonite in good standing. I enclose ten cents to cover cost of same.

I have already written my name in ink on the first page of this book; and I agree that, as soon as I receive my club-number, I will write it in the panel reserved for same on said first page, and I will insert with paste or mucilage the engraved Certificate of Membership which is to be sent me for insertion in place of this which I now remove.

This application carries with it no obligations or duties of any kind. My name as a Ralstonite shall never be made known to the public or to any person, unless I shall consent to the same in writing; and I am to be recognized always by my club-number and not otherwise.

It is my sincere hope that an era of good health may be ushered in, and that it may remove many of the evils that now threaten the welfare and happiness of the people.

Name

P. O.

State

Street and number, if any.....



[THIS PAGE MUST BE CUT OUT AT DOTTED LINE ON LEFT EDGE. A COPY WILL NOT DO. DO NOT TEAR OUT. LEAVE MARGIN OF LEAF FOR ATTACHING THE CERTIFICATE WHEN IT REACHES YOU.]

For Classification

(SEE EXPLANATIONS ON PREVIOUS PAGES.)

1. Are you over or under thirty-three years of age?.....
2. State color of your hair.....
3. Color of your eyes.....
4. Is your complexion naturally clear?.....
5. Is your disposition irritable?.....
6. Is your temperament sluggish or active?.....
7. How much of the time daily are you out doors?.....
8. How much on your feet daily?.....
9. Have you ever had lagrippe?.....
10. During the past year have you had any form of catarrh?
.....In the nose?.....Or phlegm in the throat?.....
Or droppings of phlegm at back of mouth or nasal chamber?.....
Or other form of catarrh?.....
11. Have you ever had stomach trouble?.....Indigestion?
.....Dyspepsia?.....
12. What foods, if any, cause you distress?.....
13. Have you been constipated?.....
14. Do you sleep soundly?.....
15. What constitutional trouble, if any, have you; and how long
have you had it?.....
16. State any facts, not included in the above questions, that
may be of help to us in placing you in our Classification as to
health, chances of progressive improvement, and probable dura-
tion of life
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(NAME AND FULL ADDRESS MUST BE WRITTEN ON THE OTHER
SIDE OF THIS LEAF, AND FORM FILLED OUT IN FULL.)

CHAPTER TWO



The Glorious Discovery

THE CAUSE OF DISEASE



WHILE MOVING SLOWLY but steadily onward during more than a quarter of a century of struggles; while heading in the right direction, though not going fast or far; while helping hundreds of thousands of our members to find a degree of health that could not be secured under any other system; while spending money and energy in a countless number of channels through which facts and truths were discovered; while paying out large sums for knowledge that could come only through experience, even in the face of the belief that Ralstonism was controlled by a syndicate that sought only financial profits, a belief that was without any foundation whatever except the phenomenal growth of our membership; while actually making enormous sacrifices in order to be able to give the truth to the people; we came upon a new field of evidence in a way that was as much a surprise to ourselves as it was to others.

This discovery is all the more welcome because it was unexpected. Our theories and belief had seemed to point in another direction, although our work had been correct from the start, twenty-eight years ago. We did not discover something for which we had a theory waiting; on the contrary it required a new theory to adjust itself to the facts.

We have had better facilities for investigation than are enjoyed by any other organization. We have experimented for twenty-eight years. A certain percentage of our members may always be relied

upon to aid us in making tests and securing facts. They generally are eager to take part. We do not depend upon theory, but go directly to the result that is the inevitable outcome of certain conditions. We do not draw conclusions from a few cases, even if they are all agreed; but we include a large number in various parts of the country and at different seasons of the year.

The pivotal point of our recent discovery has been found a much more important one than its rank would seem at first to admit. It may be said to hold the same relation of importance to the cure of disease, that the missing specimen holds in the doctrine of evolution. It connects the great volume of our past labors with the whole work ahead of us; without changing the former, it completely revolutionizes the latter.

This discovery enters at one point only. All the facts that lead up to it are agreed to by science; and all the facts that follow it are likewise free from dispute. Yet so potent is the one great pivotal law that it is bound to bring to mankind "a new era of existence" the like of which has never been known before. There is no intention of boasting in this claim. The facts are not held exclusively by anyone. They are yours, and may be readily tested and proved. There is no risk in attempting to prove them; for, in the first place, they cannot fail, and, in the second, they are steps in the right direction. A person who is travelling in the right direction has nothing to fear from failure.

For thousands of years the science of medicine has been at sea without guide, rudder, anchor or known port. The best doctors today, as well as the leading investigators of these subjects, admit freely that the science of medicine has been a system of guess-work. Great writers, great physicians, great lecturers in the medical colleges, state that this guess-work has been going on for all the centuries; and it is due to the single fact that the CAUSE of disease has never yet been discovered.

Of late years the progress of the early stages of disease has been made clear in some maladies; and germs have been found at work in the body. It has never been claimed that these germs are the cause of the disease. Something more is necessary. A person who is immune (safely protected by the condition of the health) from the germs of disease, will not be made sick by them. Hence it has been found that the germs themselves do not cause the malady.

This great fact turned all investigators into a new road, farther on. It became known that toxins must be present in the body, either introduced by the germs, or made dangerous by them, or attracted by them from a condition of the health already existing. They are now supposed to be in the body, and the germs are supposed to be created for the purpose of absorbing them; and this presumption need not fall because of the fact that the germs secure the same poisons outside of the body and bring them in. A poison may be fatal, and yet be composed of wholesome chemical elements; for it is by a re-arrangement of the atoms of pure food that violent toxins are set up. Thus carbon and oxygen are each the leading principles of life; yet when they are present in the proportion of two atoms of oxygen to one of carbon, carbonic acid gas is produced and death follows.

The life of the disease-producing germs may convert good matter into poisons; but this is not believed to be the case. The probability is that each variety of germs goes about eating or absorbing poisons of its own liking; one kind devouring one toxin, and another devouring another toxin, and so on; getting them outside of the body or in the body wherever they are most available. Some day it may be proved that these deadly bacteria are given the work of destroying the toxins that produce disease, each having its prey; but it is difficult to explain why they develop them outside the body.

There are more varieties of disease-germs than there are known diseases that are chargeable to them; but for every variety of such germs there is a toxin which it is probably created to devour; and there are many kinds of illness that are not classed as bacterial, although they are due to the presence of toxins in the body. Thus there are as many varieties of the latter as there are of bacteria.

Toxins are small poisonous influences that are generated in the body; some of them are necessary as the result of the life within the body; but most of them are wholly unnecessary. A person who is well, is not under the control of these toxins; to throw off disease, it is necessary to throw off the toxins; to prevent disease, it is necessary to prevent the accumulation of the toxins. The science of medicine is the science of *throwing off* disease. The science of Ralstonism is the science of *preventing* disease.

The latest steps in medical practice are those that counteract the influence of the toxins. Hence the advanced practice of today among physicians consists in the use of anti-toxins. What are

they? Generally milder forms of the bacterial disease which devour the toxins in the body, and leave little or none for the stronger germs to feed upon. They get rid of the toxins, and the person is then called "safe" or immune.

It has recently been proved in this country and in Europe that the condition of the body controls the question of safety from disease. In communities where typhoid-water has been drunk by a large number of people, it was found that those whose food was plain and wholesome, escaped the malady altogether; while others who ate a low grade of food, were the victims. Experiments made by Alessi in the University of Rome, confirmed this view. He showed not only that the quality of the food had much to do with safety from disease, but also that the quality of the air that was inhaled determined the question in many cases.

The whole science of advanced medical practice of today may be summed up in the following statements:

1. Persons whose bodies are free from an excess of toxins may be exposed to infection without danger; it is impossible for them to get sick.

2. The same persons, by change of food, air and habits, may invite an excess of toxins into the body and thus become victims of disease.

3. The same persons, by allowing different vitiating influences to give rise to different varieties of toxins, may become liable to catch different diseases. This fact is perfectly established, and proves that the toxins in the body give rise to its maladies.

4. Some toxins invite germs of disease; others do not. Many forms of sickness are due to toxins for which there are no known germs; although such germs may exist.

5. There is no sickness that is not due to toxins in the blood and tissues.

These facts came to us not only by our own observations, but also by the testimony of scientists; and they are not disputed by any investigator. For the first time in the history of the human race, it is known that the immediate cause of sickness is the accumulation of toxin in the body. Acute disease requires the presence of germs to bring on the conditions that are dangerous; and it is probable that these germs would convert the poisons into harmless

matter, were it not for the excessive quantity of them. In proof of this view, we cite one of the many experiments made by Prof. Cheyne, in which he found that it required 225,000,000 bacteria to cause death in a certain disease; while 10,000,000 produced a local abscess, and less than 9,000,000 caused no injury whatever, the germs disappearing entirely after reaching that number.

Other experiments along the same lines confirm the claim that, when the germs have multiplied enough to eat up all the toxins, they have served their purpose and done their work. Let those toxins be of limited quantity, and their destruction will prove beneficial to the body; the so-called germs of disease being the friends of health. It is excess of the toxins that causes the damage.

In the blood are certain white cells that eat up these disease-germs after the latter have eaten up the toxins; and the germ as well as its toxin-contents are changed into life-food that nourishes the body. This process is called by scientists, phagocytosis; and the white cells are called phagocytes; but we call them "fags," as that is as useful to the lay mind as the longer term. **Fags** are limited in number, and are killed by an excess of toxins.

The serum of the blood is also able to destroy disease-germs; and this power is great or small in proportion as the white cells are numerous or scarce; showing that they live in an element that is fatal to disease-germs. But when the toxins of the blood have become excessive, they kill the white cells, and annul the power of the serum.

Every way we turn we find that sickness and health, life and death, depend upon the toxins. But what are they, and how do they get in the body? **One step** takes us to the great discovery made by New Ralstonism,—the answer of this question; and hence this book is written. It cannot be made clear in a single chapter; for a great deal is involved in the discovery.

The great aim of the medical profession of today is to introduce anti-toxins into the system; the object being to overcome the toxins.

Until the most recent period, the medical profession were blindly at work trying to do the same thing with drugs; they knew, in a general way, that certain medicines would counteract the conditions that favored the disease. They were moving in the right direction in so far as they were trying to fight the toxins.

Years previous to the drugging era, the doctors fought these

toxins with herbs; and it did seem as if nature had provided these little blessings to serve as anti-toxins, blindly of course, but with some good results.

Time was when the blood of the sick was let out; that practice was universal. It let out toxins also, for these poisons are in the blood. If enough of the toxins could be drawn off to permit the system to regain its mastery, then the disease could be checked. The practice of blood-letting is now ridiculed; yet it was scientifically taught and conducted for centuries and effected some great cures. We know of physicians of the very highest rank who employ it today when it may do good. The principle is a sound one, even if the use of it was blind guess-work; it let out a quantity of the toxins.

Since its disuse, there has come into vogue the practice of physicking. The principle is right; for the toxins tend naturally to find partial vent in the intestinal excretions. When the bowels are emptied, a free movement takes place in the whole system toward a second discharge of toxins into the emptied parts; thus relieving the entire body to some extent. Hence the very first thing to be done in nearly every case, is to draw off the contents of the intestines. Here is another illustration of the use of a right principle blindly employed.

Then it was found that sweating drew off poisons; and still another right principle was blindly employed.

God and nature gave man the instruments of knowledge, but the knowledge itself was delayed.

It was found that:

1. Anti-toxins destroyed certain toxins at the expense of introducing others.
2. Drugs did the same thing.
3. Herbs did the same thing.
4. Blood-letting caused the loss of much that was good with the bad.
5. Physicking removes much of the food before it is digested; for the most important part of digestion occurs in the intestines.
6. Sweating takes out but a small part of the toxins, and deprives the blood of a valuable fluid.

Yet we cannot fail to recognize the grand principle that impelled each line of practice. Each used the best method available. Each aimed to fight down and drive out the poisons that caused sickness.

Now, as we stand face to face with the grand system of medical practice, and are lost in wonder at its marvelous breadth of science, let us ask ourselves the question :

Which was better: To devote all these centuries and all this wealth of learning to fighting the poisons that caused disease; Or, to adopt a line of practice that prevented the poisons from accumulating in the body. In other words, which is better :

1. Blind Curative Efforts, or
2. Perfect Preventives?

The best that medicine can claim is that it seeks to repair the damage done.

New Ralstonism is absolutely a system of Preventives.

Do you prefer to have your wardrobe stained by pollution, even if you know that drugs, etc., will remove the greater part of the stains? That is the method of medical practice.

Or do you prefer to keep the pollution from getting into your wardrobe? That method is New Ralstonism.

We do not intend to imply that the medical profession is not grandly meritorious. They are a necessity today, and will be invaluable to humanity as long as toxins are allowed to enter and to accumulate in the body.

New Ralstonism is an absolutely certain method of keeping these poisons from accumulating; hence it is sure to do away with every form of sickness, weakness, aging and decrepitude; for the time is surely coming when the process of cures will be reversed, when

Preventive cures will take the place of *Remedial cures*.

In the changing of the medical practice from old methods to new, there is bound to be a vast amount of experimenting. Never in all the history of the world has there been such complication in the diagnosis and treatment of disease as exists at the present day. The few ailments of the body are given the kaleidoscopic intricacy of millions of pages of elaborate description in hundreds of thousands of books, advocating the most diverse and subtle methods of procedure, when the whole thing is caused by the accumulation of poisons in the blood arising from **deat**; a train of horrors easily prevented and **practically** incurable if not prevented.

CHAPTER THREE



New Words

.....
DICTIONARY OF SPECIAL RALSTON WORDS
.....

Used in this book to make the facts better understood

THESE WORDS WILL ALSO APPEAR IN THE UNIVERSAL
LANGUAGE

*New words should not be coined, nor new meanings given to old words, unless a decided advantage is to be gained thereby. A slight benefit would not furnish sufficient excuse for introducing new words, however important their office might be. Under the plan made necessary by the recent discovery of the **cause** of disease, more than a hundred words might be coined, and some advantage gained thereby; but we have refrained from making so great an invasion and have confined ourselves to a very few only, and these are unavoidably necessary.*

Language is the only medium of explanation. Great facts are often kept obscure because of the weakness of the language, in that it does not furnish such terms as will make the facts clear to the common mind. If our members were all highly educated, or if sickness did not attack the humble as well as the sage, we might proceed with the elaborate diction that is usual in scientific works.

Nature herself is complicated. The composition and activity of the blood alone are so intricate that volumes might be written upon them without exhausting the subject. In this field of inquiry is found the great secret for which humanity has sought for centuries; it is the story of disease and its cause. To tell the story so that all minds may understand it, will require words that are not now in our language. We must go into a new language for them; into the Adam-man.

These words may be quickly learned. They should be practiced as though they were parts of a system that must be made familiar by adoption; that is, they should be said over and over again, applied often by means of constant repetition, and given their exact meanings whenever used. In a few days they will be found not only useful but necessary.

The Special Ralston Words are:

1. DEAT.—Pronounced to rhyme with “wheat.”
2. DEVS.—Pronounced with short “e” sound.
3. FAGS.—Pronounced to rhyme with “bags.”
4. FOOD.—Pronounced to rhyme with “mood.”
5. GLAME.—Pronounced to rhyme with “same.”
6. LAFT.—Pronounced to rhyme with “shaft.”
7. PAB.—Pronounced to rhyme with “slab.”
8. PLASM.—Pronounced to rhyme with “spasm.”
9. REFUSE.—Pronounced to rhyme with “teff use.”
10. TOXIN.—Pronounced to rhyme with “box in.”
11. VARAC.—Pronounced to rhyme with “barrack.”

Their Definitions are:

1. DEAT.—That part of **food** which is neither **plasm** nor **pab**. **Deat** is the cause of all disease. Its action upon the body is the discovery that has just been made by Ralstonism.

2. DEVS.—To the person whose education has been liberal, all we need say is that **devs** are known in science as *pathogenic bacteria*. To others we will say that **devs** are the germs that destroy human life or produce disease as the result of their effort to drive **deat** poisoning out of the system. See Explanations later on.

3. FAGS.—To the person of liberal education we need only say that **fags** are known in science as varieties of leucocytes, having the name of phagocytes, whose duty it is to destroy **devs**. To others we will say that **fags** are white cells in the blood that eat up the germs of disease, when the latter are not too numerous.

4. FOOD.—This word includes everything that enters the body, whether eaten, drank or breathed. It includes air, water, liquids, as well as the usual diet, and all else that can be taken into circulation, even stimulants and drugs. All food is not wholesome.

5. GLAME.—This word represents a quality of buoyancy that inspires a feeling of good health. It is difficult of explanation in

a few words. For many years much has been written and spoken of glame, especially where Ralstonites are found. It is sometimes defined as healthful vitality, or a fine degree of health.

6. LAFT.—Like its precursor, this word cannot be explained in brief terms. Its nearest definition is “active and aggressive good nature involving all the vital organs in its expression.”

7. PAB.—This is contracted from the word *pabulum*. It means food in the blood that is capable of being made into **plasm**. See Explanations.

8. PLASM. This is the part of **food** that builds the body and produces health.

9. REFUSE.—This is the **food** that has not been digested.

10. TOXIN.—This represents the poison that arises from **deat**, and attracts the **devs**.

11. VARAC.—The word is taken from the first syllables of “varied activity.” It implies much more even than these terms can express. A considerable portion of this book is devoted to its presentation.

Their Explanations are:

1. DEAT.—All **food** contains **pab**, **plasm** and **deat**; or at least two of these, the general composition being **pab** and **deat**. If the latter alone is taken into the system it is regarded as a poison, and its effect is disastrous unless it can be thrown off. **Deat** is not **refuse**, for this is the part of **food** that is left in the intestines after digestion; while **deat** remains in the blood and tissue of the body. If it were nothing more than **refuse** it might be easily controlled. Do not forget, then, that **deat** is present in the blood and tissue of the body; and it is its presence that leads to sickness.

2. DEVS.—There are many kinds of germs of disease; one kind for each variety of **torin**. The plan of nature is wonderful, and in it is seen a trinity working in a circle. In the first place, the human body is unable to get food that does not contain **deat**. Nature knows that **deat** gives rise to **torins** (the latter have no other origin), and she sends **devs** to devour the **torins**. The **devs** become a source of danger, and they in turn are devoured by the **fags**. Thus a large margin is allowed for indiscretion in eating, and it is only when the **deat** is present in too great a pro-

portion that its **toxins** produce sickness. This is the exact story briefly told, and it is always capable of absolute proof.

3. **FAGS**.—The blood, among other things, contains red corpuscles, white corpuscles and plasma. The white corpuscles contain in their varieties a lot of **fags**, or white cells, which are known as scavengers. Science calls them phagocytes. Their chief duty is to devour the **devs**, which they never attempt until after the latter have done their work of devouring the **toxins** that arise from **deat**. There are many varieties of **fags**, one for each variety of **devs**; thus the typhoid **devs** have their **fags**, the diphtheria theirs, and so on. The **fags** are courageous, attacking their enemies relentlessly and fighting valiantly for their host. They even assail **deat** and foreign matter. They die readily in defense of their master's life; and it is too often true that the **devs** and **toxins** conquer. There is no other origin of disease, age or death.

4. **FOOD**.—At the present day the **food** is abominable. Never before in the history of human life was so much **deat** taken into the system. Bad air is the rule now, whereas formerly all persons not in prison got fresh air. Now the blood is kept charged with **toxins** from impure air, as well as from a flood of impure liquids of every conceivable sort. Added to these dangers is the ever-increasing **deat** from improper foods and their adulterations. No wonder new diseases arise; for, with each new kind of **toxin** there must come a new malady.

5. **GLAME**.—This principle of life is so elaborately worked out in other parts of this book, that we will not spend the time at this place to explain it further.

6. **LAFT**.—This is one of the Cardinal Points of Health, and is given full attention in another division of this work.

7. **PAB**.—All **food** that is serviceable to the body must contain **plasm** and **pab**. The former is what the body is made of, while **pab** is what **plasm** is made of. The rest of the **food** is **deat** which causes **toxins**; and refuse which is thrown off in the excretions. **Toxins** cause sickness, age and death. The only way to secure health is to get all the **pab** possible, with the least amount of **deat**. Now comes the greatest fact of all: **Pab** that is not turned into **plasm** becomes **deat**. **Pab** cannot turn itself into **plasm**; the latter must absorb and digest it, and change it into **plasm** by increase. At this point arises the greatest fact in Ralstonism, and it will be explained under **plasm**.

8. PLASM.—A weak or sickly person does not contain in the system enough **plasm** to carry on the process of eating the **pab**. There is always plenty of **pab** in the body; always too much **deat**; generally too much **refuse**; and never enough **plasm**. The last named is all that is used in building the body. Life and health consist of **plasm**; it is being made all the time; and, as we use the body, it is giving up its life for ours. It eats **pab**; nothing else. It is destroyed rapidly by **toxins** that arise from **deat**.

9. REFUSE.—This is that part of the food from which **plasm**, **pab** and **deat** have been taken; it goes off in the intestines, while the other parts remain in the blood and body. It contains **toxins**, which become injurious, unless there is a daily full and free discharge of the **refuse**.

10. TOXIN.—While the word may represent the larger kinds of poisoning, we use it in its more recent scientific sense, as describing the dangerous condition that invites specific disease. Thus small-pox is due to a toxin that is overcome by vaccination; the vaccine-virus being known as an anti-toxin. When the latter has done its work, the germs of the real disease cannot thrive in the body because there is no **toxin** present for them to feed upon. The same doctrine holds true in all other diseases, and is the basis of the grand work now being done in the medical profession.

11. VARAC.—This being one of the Cardinal Points of Health, there is a division of this book devoted to its presentation.

We advise all our readers to master these words at once, for it will make the further reading and study of this book much more interesting. It is not by any means a difficult thing to master the new words. Take, for instance, the word LAFT; that is a contraction from the word laughter, you will say. All the better, if you choose to think so; for when you think of laft you will also think of laughter. But laughter is the audible expression of enjoyment; while laft is the good nature that is supposed to be present when one laughs. To cultivate laughter is one thing; and some persons teach that too much noise in your enjoyment is not best; but this is not Ralstonism. Good nature is not the same as noisy laughter; for there are many persons who do not feel like laughing, but who are quite pleasant and cheery in their conversation and habits; and they shed a flood of light and sunshine among the people about them; thus doing a divine service.

Then there are many who will take kindly to the word VARAC.

It is a very happy combination of the two most useful words in English; for variety is the most important thing in life next to activity. The other is life itself; and when activity ceases, life stops like a clock that has run down. You will like the word VARAC. We have given it to many thousands of persons for practice, before we put it in this book; and all say they think the word a grand one. We wish you to devote your first hour of study to the mastery of VARAC, and then have your friends do the same.

In closing this important chapter let us again impress upon you the necessity of using these eleven words in their special sense until they are as familiar to you as the commonest terms of every day life. To assist you in grasping their meanings we present condensed definitions which are not exactly accurate, but which are near enough to be useful:

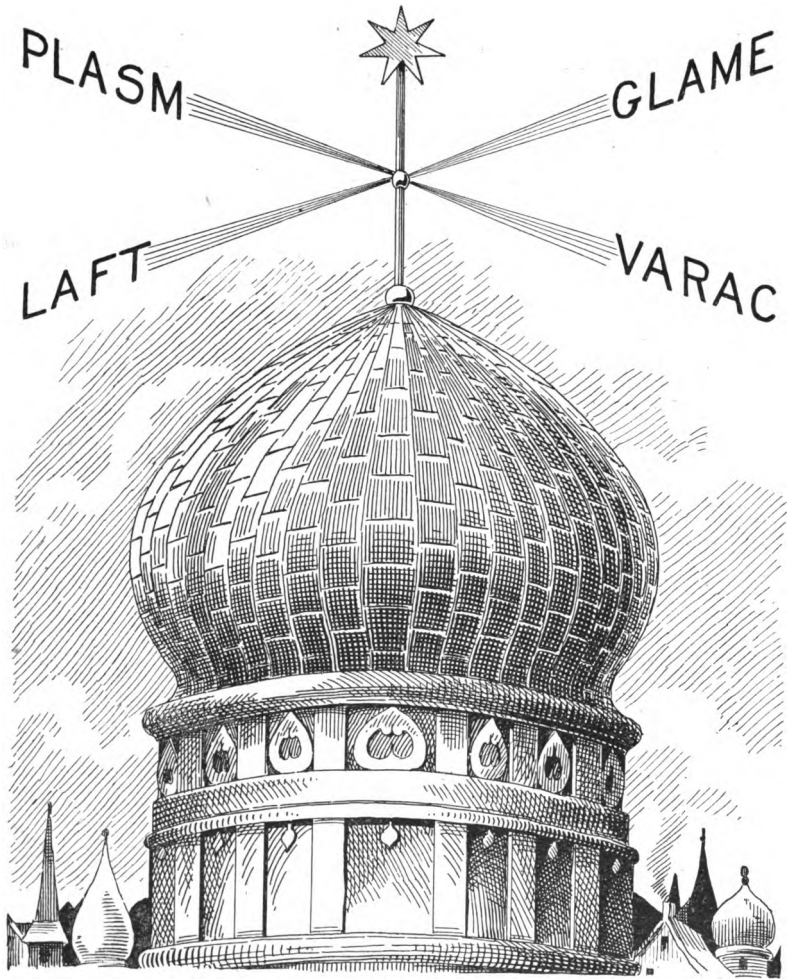
Nearly Correct Definitions:

1. DEAT.—Dead food in the blood.
2. DEVS.—Germs of disease.
3. FAGS.—Germs that eat **devs**.
4. FOOD.—Everything eaten, drank or breathed.
5. GLAME.—The Life-Principle.
6. LAFT.—Aggressive good nature.
7. PAB.—Food for **plasm**.
8. PLASM.—The cells that build the body.
9. REFUSE.—Intestinal contents.
10. TOXIN.—Poisons that cause disease, age and death.
11. VARAC.—Varied activity.

One word in parting.—If we fail to induce you to learn and use these words, the whole work fails as far as you are concerned. The other chapters are useless. The plan may seem complicated, but it is not one-tenth as complex as are nature's operations in these matters.

Is your education of limited scope, so much so that you cannot grasp the ideas of this chapter? If so, do not be discouraged, others will help you. This system of health will, ere long, be taught in the public schools and everywhere. Our members will, in many instance become teachers and lecturers; and they will help you.

Do not be discouraged, even if you cannot understand these words now.



THE FOUR CARDINAL POINTS OF HEALTH

The natural and necessary means of securing absolutely perfect conditions in the life of the body and all its functions. Every wind blows in one direction; and that is toward the Star of Hope on the Temple of Human Life. Let every earnest Ralstonite become as familiar with these laws, as with the common operations of nature. They furnish a most beautiful and delightful system by which to live.

CHAPTER FOUR



The Four Cardinal Points of Health

AS ESTABLISHED BY THE DISCOVERIES OF

New Ralstonism



ALL PERSONS who love life and are willing to take care of their health, seek certain great guides to help them along from day to day. A multitude of rules or small directions are like advice, rarely heeded. On another page we present the four leading points of the compass, which are the great guides of all people on land and sea; and, at each point is printed the name of one of the cardinal principles of perfect health.

It is easier to keep them in mind when the laws of life are thus reduced to the smallest compass. The names employed are new to the general public, although they may be quickly grasped and understood. Before proceeding with the reading of this chapter, it is advisable to carefully study the definitions of the new words as described on another page. Do not attempt to go on until the exact meanings of these words are fully known. With this suggestion we will present the plan and purpose of the system of health under the

FOUR CARDINAL POINTS OF HEALTH

1. GLAME, The First Cardinal Point.
2. PLASM, The Second Cardinal Point.
3. LAFT, The Third Cardinal Point.
4. VARAC, The Fourth Cardinal Point.

BRIEF DEFINITIONS

1. GLAME; or the Life Principle.
2. PLASM; or the Cell-Structure of the Body.
3. LAFT; or Agressive Good Nature.
4. VARAC; or Varied Activity.

Each one of these Cardinal Points of Health will receive at least a full chapter of explanation in this book; and some of them will require more; therefore we will not attempt at this place to fully describe them. Their relation to each other and dependence on the complete four-sided system will be discussed now.

Life is four-sided; a model building is four-sided; health is four-sided. Were it not for the brain, we could live and grow up as a tree. But the organ of mind is so terrible an agent in ill-health, and it so influences all conditions, that its nature must be dealt with in any successful plan of physical study. Humanity is four-sided; the body is the physical wall, the mind is the intellectual, the nerves the emotional, and the soul the moral. No one of these departments can be totally or largely neglected without disturbing the balance.

Like a strong building, having splendid symmetry and greatest usefulness, Ralstonism erects a structure that is four-sided. It has four great walls. Each wall looks to one of the directions of the compass indicated by the Four Cardinal Points of Health. Starting with the giant walls, Ralstonism becomes the most complete system of education known in the world today. It makes perfect health the basis of everything; for success and achievement are never so rapid as when they are built upon a sound body containing a sound mind.

 1

GLAME

This is the First Cardinal Point of Health. It is not only the basis of life, but it is life itself. It is the spark, the breath, the spirit, the essence of each unit in the body. It is the quality that must be present in plant and animal, or life cannot exist. In another chapter we learn that all life consists of a cell, begins

with a cell, grows by multiplying the cell, and dies by the breaking down of its cells. The chemical composition of this cell cannot be learned, for chemistry deals only with dead matter, and the dead cell is not a cell at all.

The peculiar quality of the cell is its life, not its chemical composition; and this life is **glame**. The cell may be weak, ordinary or vigorous. A weak cell is partly starved, and quickly gives up the fight. An ordinary cell builds an ordinary body, and no more. A vigorous cell is active, energetic and thriving; it multiplies fast and never gives up the fight. These three kinds of cells derive their condition of weakness and vigor from the vitality in each; and the name of **glame** is given to the most energetic. This explains why we cannot describe it in any word or series of words now in the English language. We go to the Adam-man Tongue for a word that expresses a vast deal of meaning in one syllable.

When, therefore, we say that **glame** is the life-principle, we tell but part of its nature; it is the most exalted form of vital energy in the body; and cannot be defined in any better way than by an extended explanation. Before this book is finished every reader will be fully acquainted with **glame**.

2

PLASM

This is the Second Cardinal Point of Health. It includes the study of the most interesting and pleasing branch of knowledge in all the world. Everywhere scientists are investigating the one principle that underlies life; the cell, its nature and secrets, for it holds in its little scope the whole story of the animal as well as the vegetable kingdom.

There is nothing that lives that does not begin in a drop of protoplasm. The drop is a world in itself, yet there may be millions of them in a bit of matter not so large as the point of a pin. Each cell carries the secrets of the life it is designed to build. In one drop of protoplasm of the human body, there is the plan of a great structure, the architecture of a mighty temple, all hidden in its little compass.

Nature provides a certain class of foods, habits and influences that are intended to furnish protoplasm to the blood by the most

direct methods; and these are known as natural or plasmic. The omission of these things always results in sickness, aging and decrepitude. Man is guided by his inclinations: Animals are guided by instinct. As the latter cannot think for their choice, they are given the choice of mother nature. Hence, in the essentials of life, instinct is a law.

This law which is known as instinct, is never wrong in the essentials of life, as far as it relates to normal conditions; and the more closely it is studied, the greater is our respect for it. The very first impulse of instinct is its demand for plasmic food. This is seen in the extremes of human life; in the first months of infancy, and the last years of age. No animal cares for any other food but **plasm**; though by this we do not always mean protoplasm direct, but often such foods as pass readily into protoplasm.

It is possible to deceive an animal into eating other foods, as when the surface is covered with the juice of plasmic foods; but even this is soon rejected. Animals grow weak and sicken when fed with food that is not plasmic. We came across this fact a few years ago, when visiting the office of a skillful and highly successful cat-and-dog doctor, in a metropolitan city. A fashionable lady alighted from her carriage and stated the case of the drooping of a cat which had cost her five hundred dollars. "What do you feed it?" asked the doctor:—She told him—"All the cat needs is a live bird every day," and certain other simple articles which he named. "What!" cried the lady, "give my cat a live bird every day? Why that would be horrible." "The cat will die if you do not. It is simply drooping from lack of natural food." "But it is cruel, can we not *kill* the birds?" "No, the cat will do that much more humanely than we can; and without the slightest pain. Nature provides that life shall eat life, and makes all death painless to the prey." Here a lesson was learned.

We are not advocating the theory that human beings should eat life; but the fact remains that, when sickness brings a person near to the grave, and the body must have nourishment or fail, the physicians of the world, and the great treatises, all with one accord prescribe plasmic food, of which there are a number of varieties.

Every part and every particle of the body is made of **plasm**, and there is nothing else of which it can be made. **Plasm** in its pure state can never give rise to toxins; and hence there could be no disease in the body, no aging and no decrepitude.

3

LAFT

This is the Third Cardinal Point of Health. It is briefly defined as aggressive good nature. By this is not meant levity or a jolly disposition, nor any phase of character that is at variance with good dignity. The word *laft* is coined as a technical term to express a wide scope of meaning that cannot be made clear without an elaborate explanation.

It is hardly possible to make its meaning understood in this brief introduction. All we need say now, as a hint, is that the world is a place of sunshine as well as shadow. While there is night, there is also day. Winter is balanced by summer. The endless green and sombre hues of nature are studded with flowers. Night is adorned with stars. Humanity is the only species that is capable of laughing, and its risible muscles tell plainly of their intended use.

The body is a child of the sun; The brain is fed on the impulses of the sun; the nervous system cannot thrive without sunlight; and, when it is not possible to live in the influence of that father power, nature affords as a substitute a sunny disposition that shall bloom and blossom like the gardens about us. Flowers that are uncultivated run rank and are often choked off. A sunny disposition, a cheerful spirit, may be cultivated by care and attention; or may grow less and vanish like the neglected flowers in the conservatory.

Laft is medicine. It is tonic. It is the antidote of many ills that cannot be reached by science. This wonderful medicine was prescribed by the Creator, prepared by nature, and is offered at every door free of cost. It perishes when neglected; but grows with wonderful vigor under the nurture of pains-taking cultivation.

4

VARAC

This is the Fourth Cardinal Point of Health. Like the three preceding terms, it has a special meaning that cannot be made clear in a few words. It is derived from the ideas of variety and activity; but they of themselves do not express its purpose.

We start with the idea that the human body is a complex

machine. It possesses a multitude of powers and faculties that radiate out from the brain, and are reflected back into that organ. It is not easy to make this idea perfectly clear to the reader who does not know that the brain is composed of cells that are arranged together in groups; and that each group is the key-body of some special faculty.

Certain of these groups must be kept alive by using the faculties, or the part of the brain that contains them will decay and fail. A breakdown occurs that is actually dangerous. Thus the use of one kind of memory stimulates a certain group of brain-cells and keeps them in health; or, the use of the whole arm, hand and fingers, stimulates another group of brain-cells; or, the use of the hand stimulates another group; or, the use of the fingers stimulates another group; while to move any one finger alone stimulates still another and distinctly separate group; and so on all through the body.

Different activities, different interests, varying habits, the employment of many avenues of the mind, and the use of all the faculties of the body, conspire to arouse the brain to its complete health and thus reach the functions of each and every organ of life. When any one part of the brain is weak some organ of the body suffers, or some duty within it is depressed. The equilibrium is lost. Certain phases of disease are developed into an obstinate stage. It is well known that mental shock will bring on diabetes, kidney trouble, degeneration of the liver, or other malady, according as it affects the nerve centers that feed the organ or part. It is also well known that bad news will stop digestion, and that disappointment will bring on a general decline of the health. Some diseases are incurable as long as the mind is perturbed.

A complex machine like the body, every part of which is fed by nerve-centers and brain-cells, cannot attain perfect health if the activities of mind and muscle are one-sided or unbalanced. Certain avenues of action must be opened and kept open; in some cases a few only, in others more; but in none, only one or two. Crime is the legitimate fruit of toxins that are born in the poisonous tendencies of a one-sided life. Human life is intended to express a multitude of varied activities, in order to develop the power and spirit within the individual; and each line of action purifies the body and clarifies the brain, according to the plan stated in the chapter on VARAC.

CHAPTER FIVE



Glame

.....
FIRST CARDINAL POINT OF HEALTH
.....

The Vital Spark



HE LIFE PRINCIPLE of any thing that lives is **glame**; but there is a distinction even between these two terms, for **glame** is a buoyant condition of the life principle. This condition is very prominent when health is full of vigor. It comes of itself under certain circumstances that are growing less numerous in each age and generation. But it may be readily cultivated.

When the impulses of nature are at their best, then glame is present. These impulses are generally held in check by wrong methods of eating and living, and glame is lacking. The gardener occasionally notices a plant or shrub that is unusually vigorous, and this is due to the presence of glame. Sometimes a tree is seen that shows splendid vitality; or an animal is in exceptionally good health; or some form of life excels all else of its class; and this is glame. A horse that possesses energy and power, not for heavy work so much as for speed and beauty of action, is endowed with glame; yet that very animal, by being improperly fed and cared for, may lose all its glame.

This word is not another name for strength. It implies a buoyant condition of the life principle. Here are two ideas in one word. No one knows what the life principle is, although every

student is familiar with its operations. Nor does anyone know what electricity is; yet its nature is observable in its works. The greatest electricians of the world, even Edison himself, all declare that what the electrical fluid is, has never been discovered. It is equally true that no one knows what the life principle is. Yet that there is such a thing, is clearly apparent to everybody.

It is elusive. No chemist can get at it. Experimenters once thought they had discovered it when they found that all life was protoplasm, whether in the vegetable or animal kingdom. They thought they had analyzed protoplasm into four great chemical elements of life; the first being oxygen, which is the most active force in the world; the second being carbon, which is the fuel or energy of life; the third being nitrogen, which is the texture or strength of life; and the fourth being hydrogen, or the medium in which life moves. These four elements make up the basis of every living thing, not only on this planet, but probably throughout the universe. What then is life? It is the combined working of four things:

1. Oxygen, for activity.
2. Hydrogen, in which to move.
3. Carbon, for fuel or power.
4. Nitrogen, for texture to produce structure and shape.

What is more simple? What can be more wonderful? Yet these four elements constitute, as was thought, the basis of life. They are always present in every drop of protoplasm; and this is the basis of everything in the animal and vegetable kingdom. All growth begins with the cell of the four elements. Every plant, every tree, every vegetable, every animal, every human being, is nothing but a collection of cells, each composed of the four elements named. Why, then, does one life differ from another?

In recent years the chemist has discovered that the cell of protoplasm, which is the basis of all life, is elusive. Analysis shows that it differs from all other things in nature, by constantly changing its proportions. Lately it has been found to contain eight or ten other elements, but in a proportion so fine that they cannot be given an accurate description. Another fact is the presence of an intelligent center or nucleus; and still another fact is the appearance of an inner nucleolus. Within this is a mysterious power, called "id" by German scientists. It is given various names in this country, and is but little understood.

This elusive cell that makes the human body by simply adding itself to itself in countless millions, is always restless, is always changing, is always picking up other elements, and is always laying itself and its elements down in various parts of the body. Thus where bone is needed, it deposits the lime necessary to make that substance.

There was once a time when chemists thought they had discovered the secret of life. They took carbon, oxygen, nitrogen and hydrogen, and brought them together in every conceivable proportion; all to no avail. They then added all the other elements that make up life by association with protoplasm; but they could not give the needed spark. The life-principle was lacking. The cell of protoplasm can never be made by the chemist. Nor could the most skillful inventor make the nucleus, the nucleolus, and the "id." All these are parts of the life principle.

If the cell cannot move, it dies. If it cannot move and increase, it dies. It never stands still and lives. If the last cell of protoplasm on earth should die, a new one would have to be created by a living God; and, in a short time, the earth would be peopled again. But, while the new one was being created, there would be no life of any kind on the planet, no fish, fowl, beast, insect, tree, plant, leaf, or man; nor even any bacteria or germ of disease, for they are made up of protoplasm, each being a lot of cells added together.

Life, therefore, is the addition of cells to each other; but the life principle is the purpose which prevails in such addition. If the purpose be to make a human body perfect in all its parts, we call that glame. How this purpose comes about, is the object of this chapter to tell.

It is one of the foundation rules of philosophy that the kind of protoplasm that makes a certain life, is the kind that will assume control in that life if given the full chance of doing so. This is very true of the human body. When your body began to live, it was but a tiny cell. That cell grew and made two; then each grew and made four; and so on until each, catching the purpose of its existence, knew that it was charged with the duty of building a human life. So, ever since, all the added cells have been told to go on with the same work, and to keep your body alive until death comes to dissolve the cells back again to earth.

Had these cells never been interfered with, they would have made you a being of perfect health, and probably of perpetual youth.

But they have been fed with chemicals not suited to their nature, and in fighting the intrusion they have become weakened and been rendered incapable of doing their natural work. Death in the blood has caused toxins, and these toxins have poisoned the protoplasmic cells that are designed to build the human body; while the toxins have attracted germs of disease which have done havoc; and all these enemies have proved too much for the human cells. Hence the life principle has become very weak.

One more law comes into play; and that is the tendency of groups of cells to unite in a vital fund, or an intelligent mass. Your mental force is composed of the union of the inner-intelligences of the cells of protoplasm. Your vital force is composed of the union of the purpose that is lodged in each such cell. This vitality pervades the blood everywhere, and fills the whole body, like a general power that spreads throughout the zone of life in the system.

The native purpose of each human cell, is a tremendous factor toward perfect health, when it is allowed to multiply itself free from restriction. To bring about this great result, two things are necessary:

1. The increase of the supply of food that produces such cells, and the decrease of the poisons that destroy them. These propositions are found fully explained under the chapters on plasm.

2. The introduction of those natural influences that favor the growth of glame.

These things are so closely related and interwoven that they are inseparable; one is the cause and the effect of the other. But the specific influences that favor the growth of glame are capable of separate consideration as far as they include the non-food regime.

The human body is exactly like a plant in its simple requirements. The gardener that cultivates the plant in the house must deal with it just as the individual must deal with himself who lives in a house. The best food is necessary for the health of the plant, as well as for the human being. The gardener selects plasmic food, or that which contains pab that is most readily turned into protoplasm, together with any specific elements that the plant requires; and science has of late years told him what foods are thus constituted.

Yet food alone is not all. It is the material that is to become the plant or the body; just as brick is the material for a brick house;

but this material cannot become useful in the highest degree if it is merely dumped into the house, or laid within reach of the plant.

Every gardener gives three things besides food to his plants. He gives air in abundance, even on cold days in winter. He gives sunshine in abundance, avoiding only the vertical sun. He gives activity in abundance by constantly stirring the soil, and making it mellow and fallow. Why, even today when science prescribes the food-fertilizers for crops, the farmers do not yet know that those fertilizers are valuable only in proportion to the mellowness of the soil. Let the ground be carelessly plowed, and it will take many times as much fertilizer to bring results as when it is thoroughly plowed and constantly worked. This value of activity is known to the successful florist.

Deny plants fresh air in abundance each day, and give them all the food, activity and sunshine they need, and they will be sickly and diseased. So will human beings.

Deny plants sunshine in abundance each day, and give them all the fresh air, food and activity they need, and they will be sickly and diseased. So will human beings.

Deny plants proper food each day, and give them all the fresh air, sunshine and activity they need, and they will be sickly and diseased. So will human beings.

Deny plants activity each day, and give them all the food, air and sunshine they need, and they will be sickly and diseased. So will human beings. Of course, as the plants are not movable by their own powers, the activity of the soil becomes the substitute.

Thus we see that four departments of influences are required to bring health. In this chapter we shall discuss certain things that are called glame-influences, because they supply the life principle to the blood. They are necessary. They cannot be omitted. To regard them as non-essential is to strike a death-blow at the prospect of securing perfect health. Let us see what these potent factors of life do for us. There are

GLAME-INFLUENCES

1. The first glame-influence is **SUNLIGHT**.
2. The second glame-influence is **FRESH AIR**.
3. The third glame-influence is **ANIMAL MAGNETISM**.

As we have said, all things that work for health are related to each other. So it is true that plasmic food tends to the production

of glame; but is not of itself enough. So varac, and laft produce glame; but they are not enough. All four of these cardinal points of health are necessary; not one can be omitted.

We refer to glame as the first cardinal point of health, because it is the life principle. It is the spirit that lives within the cell that is formed of perfect food. The body of that splendid athlete who was recently drowned, although he was under water but a few minutes, was opened to the surgeon's view, and showed that every organ and part was perfect. As he lay upon the grassy bank after being in the pond so brief a period of time, when the water was removed from his lungs and a lucky chance had brought an electrical current to his heart to start it again in motion, it was found that this splendid piece of humanity lacked but one thing, and that was the spark of life. No one but God could give that. Thus it is seen that the life-principle, glame, is the most important of all the essentials of existence.

The first glame-influence is called sunlight, for this is the source of all life on earth. We are all children of the sun; and so is every living plant, tree and animal. The spark of life is delivered to us by the ray of sunshine in pure air. The same air without the sunshine, or the same ray of light without the air, would be useless and dangerous if persisted in. It is for this reason that vertical or nearly vertical sunshine, as in summer between the hours of ten and three, passing through the thinnest zone of air, is injurious to humanity and to plants; while, on the other hand, in winter when all vitality runs low, the rays of the sun are always slanting and come to us through a great range of air, thus furnishing the combination that produces glame.

This proposition is so important that we ask our readers to go over it several times, or until they understand it. Read slowly, and a few lines each day.

When shall a human being get sunlight, and how much is required each day? Our answer is this: Go to a greenhouse one day in January, one day in April, one day in July, and one day in October; selecting sunny days; take pencil and paper; and ask the gardener how many hours he permitted his house-plants to receive sunlight on each of those days; also how brief a period of sunlight would suffice each day on an average; and you have an answer to the questions; for what the plant requires, you require. The only exception is this: You may get along with the minimum amount

of sunlight that will suffice for the plant; any less will tend toward disease.

But you say that the plant is made up of vegetable cells.

So is your own body. There is not a single drop of your blood, nor a bit of your flesh that is not composed of vegetable cells. If all vegetables were to be removed from the earth, there would be no animal life of any kind. The meat you eat is vegetable and fed on vegetation. It is simply a form of ready-made plasm taken from the plants and grains of the vegetable kingdom, so as to pass more quickly into your blood; of course charged with the poisons of the deat it may contain.

When you say you cannot get as much sunlight as the florist gives his plants, you begin to cut the crape for your door. You can live in sunny rooms, if you will insist upon it. Much of your work can be done in the sunny part of the house. Says a good lady: "I am a Ralstonite, and do all you require in preparing wholesome food for my family; but I do much of my own work and the sunny room in our house is in front. It is the best room, and is kept for company." We wrote in reply: "You and your family are just as good as your visitors. Take your work into your best room. Let your children play in it, while you are working, and you will get some good out of it." She did this and gained by it.

How much fresh air does a human being need daily? Get your answer from the florist, in just the way you ascertained how much sunlight was needed. We mention the months of January, April, July and October, as they represent the four changing seasons of the year, each having a special demand for air and light.

People who say they cannot get out of doors, do not think as they speak. Much work can be done out of doors that is done indoors; and fresh air can be let in much oftener than it is. No person can catch cold who eats plasmic food, and lets deat food alone. No air from out of doors is dangerous or harmful, unless there are toxins in the body produced by deat.

We find that Ralstonites are everywhere building piazzas on their houses; and that they are spending much time on them in the performance of duties that formerly were done in doors. Even the good housewife who cooks for her family and who has not even a porch to sit upon, sits out into the yard to pare her apples, do her mending, etc., when the weather permits. The merchant and

clerk who used to sit at a desk in a dark end of the store, now finds that he can stand near the open door to do some of his work; and some of them are out on the sidewalk getting air and light, when opportunity affords. You can see them as you pass.

The third and last glame-influence comes from the practice of the simplest and earliest exercises in animal magnetism. This chapter will contain only one of those exercises.

Animal magnetism is the opening door of the great system of personal magnetism. With the latter we have nothing to do in this book. Its basis is animal magnetism, and the first step in this limited field of development is called glame practice.

FIRST EXERCISE

Sit or stand still in any place where the air is in motion, or has recently been in motion, however lightly, and upon which the sun is shining, or has recently shone. A carriage that is not going at a rapid rate, will suffice as a place for practice, and those who go driving should avail themselves of the opportunity of getting glame. It is a good idea to take along a piece of broom stick, of the ordinary diameter for a man, and of the smaller diameter for a woman or young person. It is not necessary to sit in the sun, but not harmful if the rays are not irritating, or vertical. There is no vertical sun in winter, or in the late fall or early spring.

While observing the above directions, fill the lungs to their utmost capacity and hold the breath long enough to count three and no more. The time should be about three seconds. Let the breath escape very slowly, say in six to ten seconds. Repeat in the manner stated by drawing in the fullest possible breath and hold four seconds and no more. Let the breath out very slowly. Repeat by drawing in the breath very gradually and hold for five seconds. Always inhale through the nose, if possible.

SECOND EXERCISE

Empty the lungs completely; inhale a quick short breath through the nostrils without hearing the breath pass in; instead of allowing this to escape immediately add another quick short breath to it; and keep on so doing until the lungs are packed full. This may be carried on until the air in the lungs becomes condensed by the force of the inhalations, provided it does not result in coughing.

Bear down on the shoulders while inhaling, and never raise the shoulders under any circumstances.

This exercise may be repeated as often as desired, but as it may cause an unpleasant feeling it is best not to overdo it.

THIRD EXERCISE

Fill the lungs full, clasp with the right hand, and with the left a piece of wood about the diameter of a broom handle. For gentlemen a broom handle of large diameter will suffice, and for ladies one of smaller diameter. Clasp this as gently as possible while holding the breath for three seconds. It is at this stage of the work that a faint presence of GLAME will be detected, although not till after many trials in some persons. It enters the body, whether felt or not.

FOURTH EXERCISE

The fourth and last glame-exercise is the most effective. It is very important in its results, if practiced with care. *First*, be sure of pure vitalized air. *Second*, prepare by emptying the lungs, and still keep on emptying them after you think you cannot breathe out any more air. *Third*, you are now ready: inhale slowly, steadily, smoothly, irresistibly until the lungs are completely filled. *Fourth*, as soon as you commence to breathe in, bring a very light pressure to bear on the glame-sticks in your hands and gently increase this pressure as you are inhaling. *Fifth*, during the time the air is being inhaled, accompanied by the gently increasing pressure, think intently upon some very pleasant subject.

A BRIEF EXPLANATION

Everything in this world is done on an in-going breath. Even the spirit that lives in the body comes in with it. When the body dies, the spirit leaves with the breath. We refer to the physical spirit, not the immortal soul. The distinction between the two is seen in our emolument work, Immortality, which is given to progressive Ralstonites who care to take up such study. See the rules of the Ralston Clan, referred to in the later pages of this book.

If an athlete wishes to get the best of his strength for any purpose he will find that the in-going or the held breath is always

necessary. Our Magnetism Club sent out a number of formulas for experiments last September, one of which was the test of the strength of four persons holding the breath and lifting the weight of a fifth person of considerable weight by the end of the finger of each hand. That is, the heavy person was lifted by eight finger-ends of the four persons who took in a full breath before trying it. In no case was a failure reported; and in every case where the same thing was attempted on empty lungs or on an out-going breath, there was not the strength necessary.

In many of our other emolument books, which are prepared for our progressive Ralstonites, as stated in the Rules of the Ralston Clan, we show what can be done with the mind, the muscles, the nerves and the magnetism on an in-going or held breath.

There is nothing strange or mysterious about any of these things.

By observing a person to whom good news is being delivered, you will see that a quick, deep, full breath is taken, something like the caught breath of one on whom cold water is dashed while in the bathtub. That breath has been used to revive persons who are faint; and the very latest treatment for stopped action of the heart, or heart failure, or for weak heart, is to abandon the old forms of stimulus, and to depend on the use of ice cold water dashed over the heart and on the region of the diaphragm.

A person who was recently pronounced as dead beyond all hope from drowning, was suddenly revived by dashing ice water on the region of the heart and just above the stomach; causing a contraction which started life anew. In another instance where a young lady had died, as was supposed, from heart failure, while stooping over in her chair to pick up something; and when time had elapsed to call the family physician, who said there was no hope for her, as she was dead; a dash of ice water, at the suggestion of a Ralstonite, was thrown on the bared body over the heart and over the region of the diaphragm, and she at once began to breathe and her heart renewed its activity.

Both these persons are alive today, and are good Ralstonites, having no wish to depart from the way of right living.

The point established is the fact that the ice water contracted the diaphragm and heart, and caused a re-action of expansion which instantly drew in a breath of air.

The in-going breath is a powerful thing when taken in the right way, and following a contraction. It must come as a re-action.

All happy moods are attended by such a breath. All happy surprises are likewise attended by the deep, full inhalation. The pleasure of a trip abroad, the fascination of companionship, the joy of friendships of the right kind, the change of scene, the journey, the new experiences, and everything that is novel and pleasing, if it arouses a deep interest, is sure to be attended by deep inhalations that carry glame into the body. All physicians know this, and most people know the results of the doctrine if they have secured better health thereby.

What is attained by natural processes may be cultivated by an adherence to the means whereby such processes are carried on. For instance, it is well known that what most impresses the mind on taking a quick, deep breath, add its influence to the whole body. Train the mind to think of the most pleasing experiences that can be imagined, while taking the kind of breath described in the fourth glame exercise, and the whole trend of the thoughts for hours afterwards will be in that direction. This is no theory. We have proved it over and over again through many thousands of our members. All persons can prove it most easily.

In closing this chapter, we do not wish to leave the impression that we are dealing with the soul part of human life in our discussions concerning glame. The study of the soul does not in any sense belong to this book, nor to any of the earlier works of the coming Classics. We are not spiritualists, nor spiritists, nor do we believe in the prevailing theories concerning spirit life. We say this because we have for many years made scientific investigations of the subject in ways that do not admit of doubt; and we have conclusively ascertained that the spirit of physical existence is not the immortal soul. The existence of the latter can be proved in certain definite ways as stated in our most advanced books; but the proofs are not clothed in mystery; for when mystery enters science, the usefulness of the investigation ceases. The entity and separate existence of the immortal soul is shown in a number of common proofs that are within reach of every person.*

* The passage of the SOUL from the body after death, and its lingering presence in the home, are readily proven by the facts which appear in abundance in the most advanced of the Ralston Classics. See "Rules of the Ralston Clan," referred to in the final pages of this book.

CHAPTER SIX



Success of Glame

AS SHOWN BY THE

REPORTS OF MANY EXPERIMENTS



SOMETHING has always existed as the representative of the purpose of nature to maintain life on earth. That something is generally small in its substantial character, yet mighty in its power. For instance, if certain instincts were weaker than they now are in the sexes, very few children would be born, and the race would die out in one or two generations. No one can describe the feeling that impels men and women toward each other; but, insubstantial as that feeling is, it exists and is so irresistible that marriage and propagation go on forever. Thus a power that cannot be called by any name that represents a material existence, is at work in all forms of creation, and the fate of the world hangs upon its activity.

Then, also, the instinct of mother-love in the female parent of all kinds of life, is not a thing of substance. It cannot be weighed or measured. But it compels the mother to protect its young, and to fight for it even at the sacrifice of the parental life.

Glame is the spark of existence, the vital part of life, in its best condition, buoyant and vigorous. Because it cannot be measured or weighed, no one has a right to conclude that it does not dwell in nature and work for the human family with all its energy. Simple and intangible as it is, this power may become a tremendous force in establishing perfect health.

When a person is prostrated by a severe illness and pulls through, it is due to the fact that his system possesses more glame

than another who dies. What is called a strong constitution does not consist of big bones or great fat, or heavy weight; it is found in the superior energy of the life within, even if the body be thin and the bones small. When this force is in control of the body and holds mastery over all its operations, we call it glame.

It is really based upon animal magnetism, but differs from it in many ways, as is seen by the study of our books on magnetism.

The simple exercises we prescribe are so effective, and have attracted so much attention of late among experimenters, that we propose to publish a few of the opinions sent in by our members. These are in the same vein as hundreds of thousands of others; one stands for a countless number that express the same idea; and only those of the present year are referred to, although we have received similar reports for many years. We cannot give the names, as our contract with our members prevents.

A lady writes: "I find it very easy to produce glame, after a few weeks of practice. The feeling is one of exhilaration."

A young lady writes: "My lungs were very weak, and nothing would help them. My doctors told me I must get more fresh air, but I could not make any gain until I combined the glame-practice with fresh air. My improvement was instantaneous. The doctors say that glame-practice is nothing but fresh-air-practice, with the addition of more ozone and electrical energy than is usually obtainable from fresh air. I don't know, and don't care. I am well."

A merchant writes: "I did not believe in glame at first as I could get no evidence of it after a week's trial. A friend of mine claimed that he got it, so I kept at it a week or so longer, and was convinced of its value. It is an electrical force. It fills me full, now, every time I try it. I find it very valuable for weak heart and weak lungs."

An editor writes: "I practice glame every day, and have obtained better vitality thereby."

Another editor writes: "A person who is not familiar with the nature of the glame-practice, is apt to undervalue its effectiveness. I owe my life to Ralstonism, and for this reason I have accepted the Ralston books as reliable guides. I failed to get a 'show' of glame at first, but I kept at it and found out that it is a real power. It cannot be a creature of the imagination, for I had counted myself out of its reach when it came to me. I believed

it to be accumulated human electricity that does not come strong until it is developed by practice.”

A college professor writes: “I found many true experiences of glame by persistent practice. When done in the dark, the exercises often flood the room with a bright light.”

A very prominent society lady writes: “I get a genuine stimulant from the practice of glame. It always exhilarates me.”

An editor writes: “I have changed my condition from that of threatened consumption to perfect health by living according to Ralstonism. The part that built up my lungs was glame. A friend of mine, a druggist, not knowing that I was a Ralstonite, called it a fad. I told him that it had done more for me than all his medicines. I then explained glame to him. He ridiculed the idea of there being any power that was intangible. For four weeks I kept him practicing much against his inclination, until the sensation came to him. He at once shouted ‘You’ve got an electric battery concealed in this room!’ I told him I have not. He became convinced at last and is now a staunch Ralstonite, although he sells drugs. I mention this case to show that glame can be forced on others against their will.

A school principal writes: “I teach in a large city and my work is very confining. I spend an hour each day out in the fresh air, and have done this for years; but not until I commenced the glame exercises have I derived any real good from the use of the fresh air. Glame is a remarkable quality of natural life. I do not agree with you that it is a form of electricity. It always gives me a sensation of joy.”

A banker writes: “I am a convert to the doctrine of glame. It is the greatest dividend producer in the world; for it brings health without cost, and saves much expenditure for doctors and prescriptions.”

A cashier writes: “I took up a lot of exercises by mail-lessons, paying ten dollars to start with, and then ten dollars again, and more ten dollar payments; but gained very little. I then heard of Ralstonism, and I found glame-practice to be the best exercise I ever had. Yet you charge nothing for it. It is free to all. I am glad that Ralstonism does not lock its secrets up and sell them for money-making purposes; but that it gives them to the public free of all cost. The most valuable methods are offered without charge.”

A physician writes: "I prescribe Ralstonism now where I formerly prescribed medicines. This community is becoming so healthy that I may have to go to New York for lucrative practice. I have taught the glame exercises to nearly a hundred persons; and I find that they are more effective than artificial oxygen or the electrical battery. One of my patients had gone so far in tuberculosis as to be left with only the left lobe of the lungs. Glame has saved that and he is now living and getting better. I think that nothing else could have saved him."

A dentist writes: "Whenever I practice glame I feel like shouting, the sensation is so exhilarating.

A physician writes: "Glame imparts a full, natural action of the heart, and flushes the face. This is true not only in my case, but with every member of my family."

A college professor says: "Among things new and yet old, is your glame exercise. It is a lost art restored. It is new to this age. Yet something akin to it must have been experienced in the days when men lived centuries. I have tried it hundreds of times and find that I have come into a new lease on life,—thanks to you."

A gentleman of forty-five, an ex-mayor, says: "The first time I attempted the glame exercise I felt a tingling sensation over my entire body. A personal acquaintance who was in the room, tried it, and felt faint for a few seconds, then shouted out loud. He had been a Ralstonite for some months, and had *tried* to try glame, but never went at it right. He said he thought at first there was nothing in it."

An elderly gentleman, an ex-Governor, says: "In a few minutes I wanted to shout for joy; but I did not, for I believe in the moderate acceptance of everything new. I am satisfied that glame is as real as light, heat, or electricity.

A well-known physician says: "As a close student of the science of phenomena, I could not place glame in any hitherto discovered realm. It was then logical to regard it as a species of imagination. But no one knows what imagination really is, although all realize its terrible effects at times. It can kill a strong man, it can cure an invalid. Glame never hurts, it always does good. When I am wearied with my professional duties, I practice glame, often thinking of something else; and this proves to me that it is not imagination but reality, for I am refreshed at once. The real fact is, glame is life; but life is mystery."

CHAPTER SEVEN



Plasm

THE SECOND CARDINAL POINT OF HEALTH



EVERY INVESTIGATOR at the present day who is interested in the study of human life, begins with that marvellous little mass which is known as the cell of protoplasm. All persons are fascinated by the prospect of such study, but are quickly disheartened by the dry technicalities of the books that contain the latest information on the subject. We wish to act as interpreter, and to present in this chapter a perfectly correct description of the wonderful life that is going on in the body, and yet avoid all difficult terms.

One of the greatest investigators the world has ever known says: "We know that all life, whether of the animal or vegetable kingdom, begins in the cell of protoplasm. If we could know exactly what is in that cell, we would be able to look into the secret-chamber of creation and settle every problem of existence." Others have stated that the study of protoplasm is the most important in all science.

Let us see if we can make the facts clear to you in everyday terms. In the first place, all the universe consists of two classes:

1. What is regarded as matter?
2. What is regarded as force?

What is called matter consists of water, earth, air, solids, liquids, gases, flesh, bone, plant, and all chemical elements. It might be said that matter is an element or combination of elements in chemistry.

What is called a force is a condition or tendency that involves activity. The universe is full of such forces; and some of them

are called gravity, light, sound, electricity, expansion, adhesion, feeling, thought, magnetism and others.

All matter is in one of two conditions:

1. Organic.
2. Inorganic.

Matter is organic when it lives in either the vegetable or animal kingdom, and inorganic when it is devoid of life. Organic matter is always associated with some kind of force; and the beginning of every kind of life is a cell of protoplasm, which contains matter and the force called the Life-Principle.

The cell of protoplasm is the same whether it is the basis of a human being, a horse, a fly, a blade of grass, a tree, a flower, or anything else that is organic. It consists of the four chief elements of all life: oxygen, carbon, nitrogen and hydrogen. The cell picks up other elements as it floats along; and these extras determine what the cell is to build. The power to pick up other things is given to the Life-Principle which lodges in the nucleus of each cell; and this nucleus holds the secret of the future history of the organism, whether it shall be a tree, plant, flower, insect, horse or human being. All these things are known to a certainty.

Every form of life must have a river or stream running through it, which carries its plasm and the food for the plasm. This river or stream in the vegetable kingdom is called sap; in the animal kingdom it is called blood.

In the human body, the blood travels not only in the large veins, but in millions of small thread-like veins that fill the flesh, bones, muscles, nails, hair, teeth, and every part of the system with a living, changing flood of new life. When this circulation is interfered with, or the flow is weak, or the blood is thin, or deat clogs it, or toxins abound, the perfect plan of nature is interfered with and disturbances take place, usually as follows:

1. Colds, as the first warning.
2. Catarrhs, as the second warning.
3. Headaches in some instances.
4. Disturbance of the digestive tract, with or without skin troubles.
5. Organic maladies.

Nature intends that the health shall be perfect when the blood is kept pure and the vigor of its circulation is maintained. It is to bring about these two results that this book has been written.

We wish, in this chapter, to find out what the blood demands. We have said that it is a river. If you will prick the finger and take on the point of the finest needle, a tiny drop of blood, and spatter this on a thin piece of glass so as to separate it into many other drops too small to see with the naked eye, then examine it with a strong microscope, you will get a result something like that

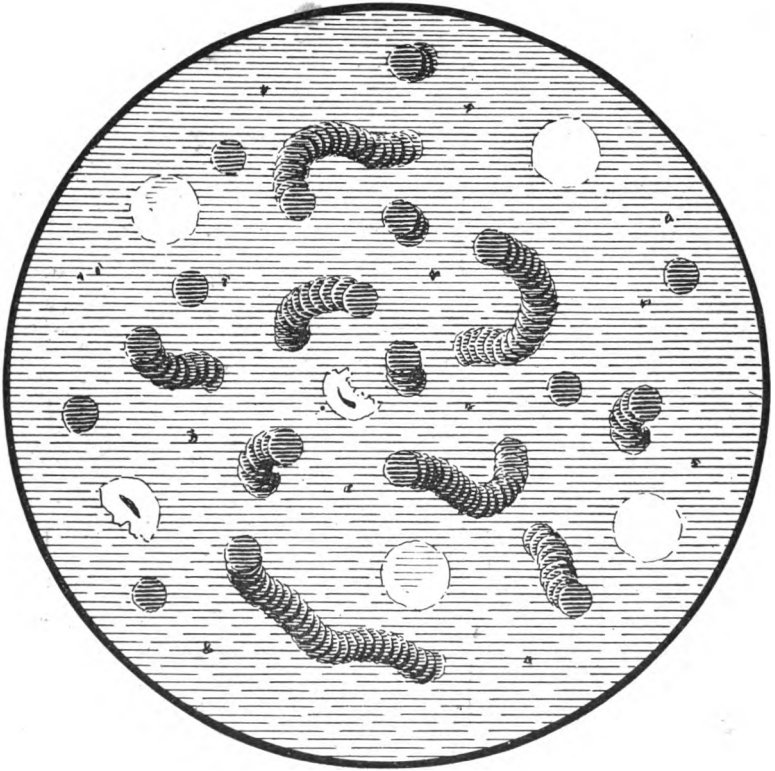


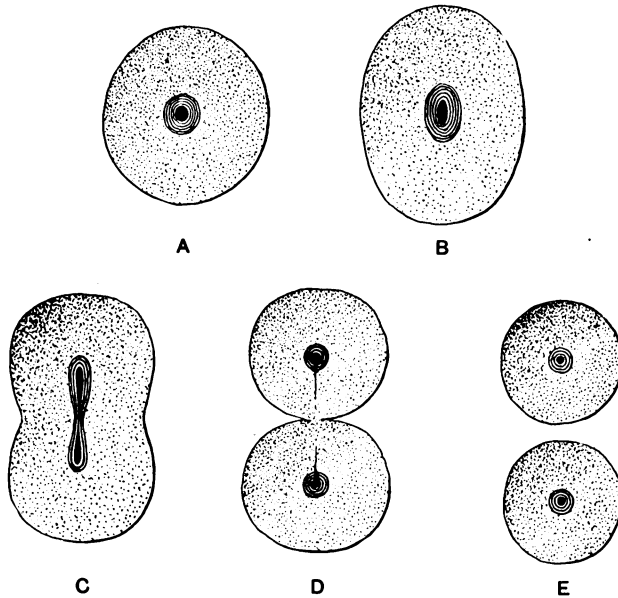
FIGURE 1.—A DROP OF BLOOD

presented by the contents of *Figure 1*. The dark discs that generally arrange themselves in rows like coins, are the red corpuscles. The large white discs are white corpuscles, or food-protoplasm. We shall call them protoplasm. The white discs that have black strings in their centers are fags. The dots are foreign matter, or disease germs. The rest of the drop of blood consists of the fluid in which everything floats, and this fluid is called plasma.

Now let us sum up the whole story:

1. Plasm is the important part; it consists of white discs.
2. Plasma is the fluid part of blood.
3. The red corpuscles, or small, dark discs, are the workers. They carry oxygen, electricity, glame and every form of energy.
4. The fags destroy poisons and germs of disease, and turn them into plasm. They can only do a certain amount of work; as, when they are outnumbered, they give up the fight and die. In the technical works of science, they are called phagocytes (fago-sites). We call them fags for short.
5. The *plasma* in the blood is the product of the food that is digested. It contains many things that ought not to be allowed to get in it; and anything that will not make plasm (protoplasm) ought never to be taken into the system. Water contains oxygen and hydrogen, two of the elements of plasm. Air contains oxygen and nitrogen; two of the elements of plasm. Carbon is the only other food that is really needed in the primary list; but, as the human body must have lime for bones, phosphorous for brain, nerves and marrow, as well as iron, fluorine, silicon, magnesium, potassium, chlorine, sodium and sulphur; and, as nature does not favor the use of any one element by itself, it is necessary to eat foods that contain all these fourteen elements in proper proportion.
6. There are many foods in the world that contain these elements, and they are therefore called plasmic, as they furnish the blood with its protoplasm. These foods are very abundant, and are common to all humanity. They are created under the law of special design. If a person were to eat them, and exclude all deat-foods, the result would be perfect health provided some little attention were paid to the other Cardinal Points.
7. When any food is eaten, no matter how good or bad it is, some of it is digested. Digestion is a process that begins with the mouth, goes on in the stomach, is continued below the stomach, and does not cease until the refuse leaves the body. It is for this reason that injections in the colon are given to provide food in extreme cases, and lives have been saved by that kind of feeding.
8. The system takes up a part of all food that is digested. The part taken up enters the blood, and joins the plasma or fluid portion only. Remember this.
9. The plasma, therefore, contains all the possibilities of health

and disease. It is loaded with good and bad. It may hold the deat and toxins of colds, catarrhs, diphtheria, small-pox, consumption, headaches, skin eruptions, uric acid, gout, dropsy, rheumatism, and other maladies; and it is a settled scientific fact that *disease of every kind begins in the plasma of the blood.*



The above diagrams represents the increase of plasm in the blood. The cell A in the diagram is a white corpuscle, or disc containing a nucleus in the center, and the nucleus contains a black nucleolus, or little nucleus. The latter is supposed to be the brain or intelligence of the cell, and carries with it the purpose the cell has in view, whether to build bone, muscle, nail, hair, tooth, heart, liver, kidney, membrane or other things. The cell is called PLASM, or short for protoplasm. It alone builds the body, and makes it good or bad just as the pab it gets from the plasma is good or bad. When it finds enough pab, it swells in size and the nucleus also becomes longer, as is seen in B. when B. gets more pab, it elongates, and the nucleus also elongates. It will be seen that the nucleolus is longer. This enables the cell to divide and make two cells. In C. it is ready to do so. In D. the long cell has broken into two; and each cell is complete in its nucleus, etc. In E. these cells are beginning to grow and each will become like A., B., C. and D., and so they will go on as long as life lasts. They take in their food by absorbing pab from the plasma in the blood.

It is impossible for disease to originate in any other way. This proposition will stand every test to which it may be subjected.

10. The plasma of the blood is good or bad, just as the food, air and surroundings are good or bad.

11. The food that is digested provides pab for the plasma; and pab is anything that can be turned into plasm.

12. Deat is everything that enters the plasma of the blood that cannot be turned into plasm. This distinction is a very important one, and should be thoroughly understood.

13. Food may or may not be digested; that is, it may or may not enter into the circulation of the blood. The part that does, joins the plasma. It is then either pab or deat. As long as there are any plasm-cells in the blood, so long will they eat the pab, and make more cells.

14. But, even if they do eat the pab and make more cells, the plasm that is thus produced will depend on the power of the red discs to make the body in all its parts.

15. The red discs (or red corpuscles) are the workers. They are made red by the oxygen in fresh air, and by the light of the sun. They are produced in the quickest way by the glame exercises. If they are not plentiful in the blood, the body is pale and the complexion yellow and bad. They are made of protoplasm, and increase in the same way as the white discs, but are quite different in their nature, and are surcharged with oxygen which gives them wonderful activity. They keep the blood always changing. They urge and hurry the white discs into all parts of the body, and use them to build up each part as it is wasted by use. Thus the red discs are called workers and builders.

16. Plasm is the real body; for it goes into all parts of the body and adds its cells to flesh, bone, muscle, etc., every minute of the day and night. Even the brain and nerves are built of the plasm. You can readily see how poor the health must become, when the plasm is not given the kind of food that it needs.

17. As the plasm circulates through the body, it is accompanied by deat, toxins, devs, and all kinds of poisons; and all these enemies get into the flesh, muscles, bones, nerves, brain, and organs; and sometimes even come to the surface and try to break out at the skin in pimples, lumps, humor and eruptions. These poisons come from deat, bad air and exposure. They can all be avoided. The body can be made perfect by very little

attention. The whole plan of complete health is given in this book.

18. In addition to the poisons that are forced into the blood by deat and other things, the life of every part of the body is

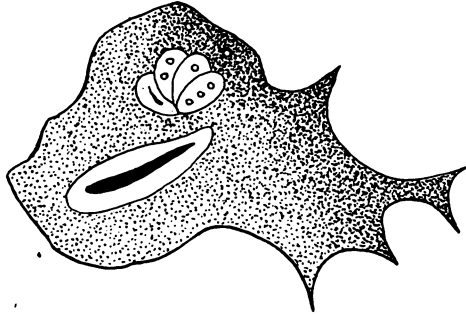


FIGURE 3

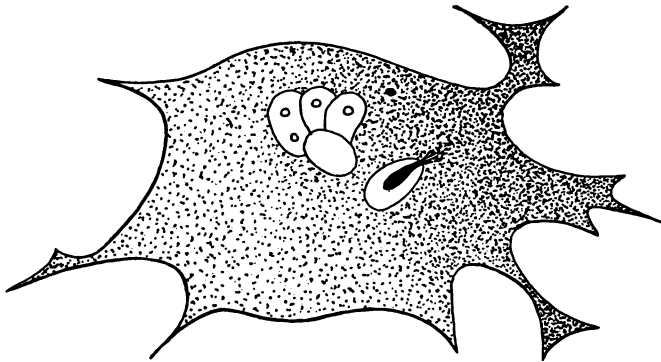


FIGURE 4

The above illustrations are representations of the shapes taken by FAGS in the blood. They are white corpuscles, and are generally made to appear round, although they are more often of irregular shape. They change in form every second, and are hard to follow with the eye. Figure 3 shows a FAG that has just eaten a disease-germ that it found in the blood. It looks something like a diphtheria-dev. If the dev is not eaten, it will multiply very rapidly, and set to work generating a poison which it gets out of the deat in the blood. In *Figure 4*, the germ of diphtheria is nearly devoured, and its substance is going into the fag, there to be rendered harmless. When a person eats much plasmic food, and very little deat, these fags are seen to be very numerous. Deat kills them. They are also devoured by devs when the latter are too numerous. There can be no possibility of vigorous health unless the white discs, and the fags are very numerous; and they can come only from plasm produced by plasmic food.

constantly wasting in the act of living. This is necessary. The waste is thrown into the plasma and becomes a bad load for the blood to carry. Each day certain functions ought to take this waste away; but wrong habits cause neglect and the poisons of waste remain and set up a class of diseases by themselves. All this can be easily prevented.

19. Nature very kindly allows a certain margin of neglect and error, without imposing a penalty. But humanity goes every day far beyond that margin, and the penalties are accumulating.

20. It is to provide for this margin of error that fags (phagocytes) are made and do a certain work in the blood. They are

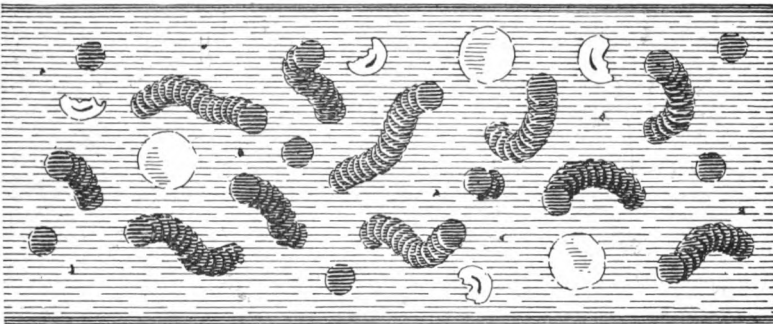


FIGURE 5.—SHOWING FOUR FAGS

white discs. Some scientists call them scavengers. They are fearless and aggressive, and will attack an enemy, no matter how big he is, or how dangerous. If they die, they die; and appear willing to make the sacrifice.

21. The fags are protoplasm, and are the direct product of the best plasmic food. It is supposed that, after they devour devils and death, they become useful protoplasm for building the body. If this claim be true, it ought also to be true that flesh made of fags (scavengers) is not so good as that made of the pure plasm. No one knows what the fact is in this respect. It is, however, well known that fags are made from the purest plasm or plasmic food. This can be discovered by taking a drop of blood from the body after a meal of plasmic food, or after taking raw eggs, or hot milk, or new milk, or malted milk, or old bread (long-bake from yeast), or beef-juice, or scraped beef, or cod liver oil, or whole wheat (uncooked) digested in the mouth, or any other

of the articles described in our chapter on Plasmic Food. The drop of blood will show a great abundance of fags, as is seen in *Figure 5*. This illustration contains four of the fags, three of the white discs (plasm), a lot of red discs arranged in groups like rows of coins, and very few germs of disease.

22. As a rule, when the blood is healthy, the total of the white discs is one for every 300 red discs. *Figure 5* shows four fags and three white discs, making a total of seven white corpuscles altogether; and there should be about 2100 of the red ones. In starvation, the white discs are very scarce. After plasmic food is eaten, they are numerous, and the fags show up. Four fags in the presence of 2100 red discs is a large proportion, although

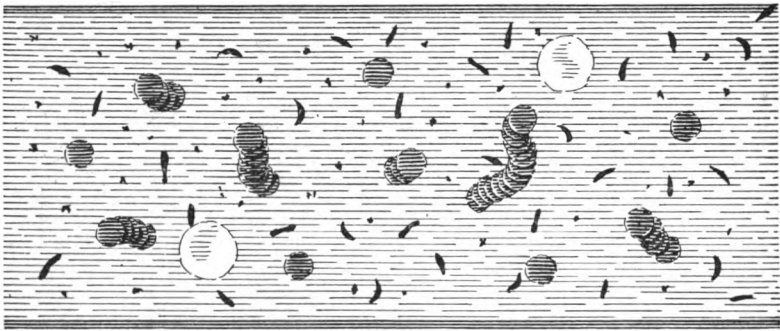


FIGURE 6. —POOR BLOOD

it does not seem so; yet, when you recall the fact that, at every breath, 20,000,000 (twenty million) red discs die, and as many more are born to take their place in your body, you can see that they must be very abundant. There are millions of them in a drop of blood not so big as the head of a pin.

23. Now if you will look at Figure 6, you will see the blood from the same person, taken after a meal of dead, or ordinary food, badly selected and improperly cooked.

If you have a good microscope you can make the test yourself. A needle, pricking the little finger at the tip, three hours after a meal, will get a fair sample of the blood, for the latter flows readily to the finger tips. Place a tiny drop between two pieces of thin glass, and you can easily see what is going on.

24. The better way of experimenting is to get a drop of blood from some person who is not in good health; and then, after

ten days of eating plasmic food, take another drop of blood from the same person, and note the remarkable difference. The first drop, before eating plasmic food, will resemble Figure 6. There will be fewer red discs, fewer white ones, no fags, and a big lot of devs, deat and dead plasma. This is very likely your present condition. Toxins fill the plasma. You will have colds, catarrhs, influenza, and no one knows what else.

25. After giving ten days' attention to the Second Cardinal Point of Health, look again at the blood. The plasmic food has revolutionized it. But the red discs are not at their best; so, you must give attention to the other three Cardinal Points of

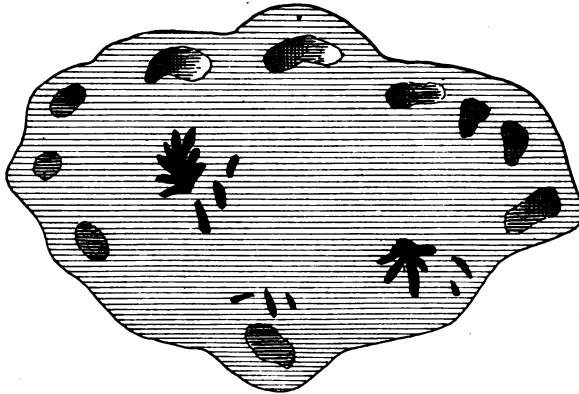


FIGURE 7.—A GIANT FAG

Health, in order to give them the energy and vitality with which to do their work. They are workers and builders; and the material they build with is plasm.

26. Fags sometimes destroy devs without digesting them. Sometimes they take them into their own cells, kill them and let them remain as dead matter. Their disease producing tendency is thus destroyed, but the dead devs set up deat in the blood that is sure to appear in the form of catarrh, and, as all plasma circulates through all parts of the body again and again every hour, this catarrh may appear at the nose, throat, lungs, stomach, intestines, or many other places.

27. In *Figure 7* is seen a large fag enclosing substances that are hurtful to the blood. The fags do their best work in a temperature of seventy-one degrees, and in a dry climate; in case

there is much deat or disease in the system. They become sluggish in a damp locality, or when the blood is chilled suddenly. They destroy millions of enemies every hour; and, in case they are unable to work, the deat and its toxins increase very rapidly. Thus it is seen that colds, catarrhs and influenza may follow exposure to dampness or a chilling temperature.

28. There are various kinds of fags. Prof. Metschnikoff, the well known scientist, is credited with the best work of investigation among them; but Dr. George M. Sternberg, Surgeon General U. S. Army, in a recent book says: "Metschnikoff divides the so-called phagocytes into two groups: Fixed phagocytes and free phagocytes." And again: "This explanation is now commonly spoken of as the 'Metschnikoff theory,' although, as a matter of fact, it was clearly stated by the writer [Sternberg] several years (1881) before Metschnikoff's first paper (1884) was published."—And again: "The colorless blood-corpuscles which he denominates phagocytes [fags], accumulate at the point of invasion and pick up the bacteria [devs], as they are now known to pick up inorganic particles."

29. Dr. Sidney Martin, a high authority, says that different varieties of phagocytes (fags) eat or "take in" different varieties of disease germs (devs). Thus "neutrophile" fag eats the germs of erysipelas and gonorrhœa; the mononuclear eats the germs of leprosy; etc., etc.

30. The fact just stated, coupled with the other fact that plasmic food tends to the rapid increase of fags, would tend to show the natural methods of cure; at least in conjunction with specific treatment in acute cases. Nature has provided these little agents for the pupose of fighting the battle of life for each human being. They permit a margin of neglect and carelessness, and it is only when this margin is exceeded that the danger begins.

Let us all try to so manage ourselves that the margin will never again be exceeded.

It is not always necessary to refuse deat-producing food; nor are special foods required. The products of the earth can very readily be cooked and combined so as to take out of them the deat tendencies, and make them plasmic. There is hardly anything that is now called food, but what can be made, selected, arranged and cooked at home so as to avoid the deat and make it of plasmic value.

CHAPTER EIGHT



Natural Food

LIVE FOOD, AND LIFE IN THE FOOD, ARE
NECESSARY FOR PERFECT HEALTH



WE HAVE SEEN that the cause of disease, decrepitude, age and death is the accumulation of **deat** in the body, producing the many toxins that make the full list of ills that "flesh is heir to." We have also seen that the cause of **deat** may be too much forbidden food, or too much allowable food. Nature takes care of a certain proportion of the forbidden things that enter the body, but she sets her limit, and to pass that limit means suffering. We might spend some time in the consideration of foods that are generally regarded as wholesome, but that have lost their life-cells by wrong preparation, such as too much cooking; or that are eaten in too great abundance, or out of proportion with other articles; but such matters will be found mentioned elsewhere in this book. What we most wish to present in this chapter is the system of foods that are known as plasmic.

Under this term we include such articles as are already rich in protoplasm, as well as those that are quickly converted into that condition. We wish to exclude the foods that produce almost nothing but **deat**, for they give rise to the poisons that make sickness. The law of nature is, the less **deat** that gets in the body, the less disease will be possible. To carry this law onward to a greater result, it may be stated that the more **plasm** the body receives each day in proportion to its other food, the better will be the health. In order to understand these laws, the foods should be studied in classes, somewhat as follows:

1. The first class includes all foods that human beings are capable of eating, and that are directly protoplasmic.

2. The second class includes all foods that may be readily converted into protoplasm after being taken into the body.

3. The third class includes all foods that may be converted into protoplasm in the body, but not readily. They are considered as wholesome, although they produce **deat** to an extent that requires watching and care. In this class are many good articles of food that have been injured in the cooking.

4. The fourth class includes foods that are not capable of becoming protoplasm except when the body is craving nutriment with a keen appetite that is due to starvation or severe muscular effort. Even then such foods yield so great a proportion of **deat** that they are the cause of impure blood and skin eruptions. This is seen in the case of athletes who reduce their weight by training and limiting their diet; they have a voracious appetite, and can digest almost anything that would hurt a sedentary person; yet these athletes suffer more boils and carbuncles than any other people, for they take deat-food into the system, which causes toxins and the latter causes boils. It is also true that athletes die of consumption in greater relative numbers than any other class of persons. Their appetites being more vigorous, they can digest all foods readily, and thus they fill the system with **deat**. This leads to toxins; for the decay of **deat** becomes a toxin; and the latter attract the germs of disease. So exact is this process that it can always be proved by observation.

5. The fifth class includes foods that are all **deat** producing. They form the principal part of the meals of all people. Where they are reduced, the health improves; where they are increased, the health fails; and the persons who are the greatest users of patent medicines, or of drugs, or who doctor the most, are always at all times and without exception the most indifferent as to what they eat, until the time comes when dire distress drives them to the wall and then they must be careful or die. Every mouthful of **deat** producing food is invisibly stamped with the words *suffering*, *expense* and *misery*. Nature, in the pains of her people, cries out in loud tones and says: "What does not belong in the body cannot go in there without causing a lot of fuss to get out." But the worst of all is the fact that the only way of getting it out, when once it enters the blood, is by the process of decay in the

blood, and this decay is toxin. All impurities are expelled by decay. Nature has no other way.

This fact is the great discovery of New Ralstonism.

Small as it seems, it is the most important law ever brought to light in relation to health.

As we are now working it out among men and women who have suffered for years without relief, and without hope, it is proving the greatest blessing ever brought to the human race, as far as health and life are concerned; and it is to revolutionize the whole medical profession. Hereafter the millions of pages of learning that are now telling the world how to **clean** the many rooms of the great temple of the body, after the polluting sewerage has flowed *freely* through them, will be reduced to less than a hundred pages of plain facts showing the simple way to *prevent* the sewerage from *entering* the temple. The pollution will not be allowed to flow in the *direction* of the human body. Today all humanity is giving "open house" to **deat**, and thus allowing the sewerage to come freely in; and the doctors, like so many millions of busy ants, are prescribing ingenious methods of cleaning up after it. All the while the body is being polluted more and more. Disease is more complex; and, as new lines of food and new ways of cooking are being introduced, new maladies are being originated, such as appendicitis and la grippe; for new toxins make new diseases. Back of each disease is a toxin, belonging solely to that disease. Foods that produce **deat**, yield many kinds of **deat** each kind leading to a special toxin, and each toxin giving rise to a special malady.

The whole science of health hinges on the use or disuse of **deat** producing foods. The more **plasm** is used the less deat will enter the system; and the whole study of health is brought to this point.

It must be remembered that **plasm** is a word that includes the first three classes of food, somewhat as follows:

1. Foods that are protoplasmic.
2. Foods that may readily become protoplasm.
3. Foods that may, with difficulty, be converted into protoplasm.

In answer to the question why we refer to protoplasm, we would say that all food that becomes a part of the body must first become protoplasm in the blood. Nothing else enters into

the building of the body. All our life begins in these cells, and each day new cells are formed to supply the waste. They are all protoplasm. Nothing else is needed; and nothing else can be used. Whatever does not become protoplasm, is in the way; and, once in the blood, it cannot be got out except by decay and pollution. When people can learn and apply this plain doctrine, the whole question of disease will be solved, and in no other way. There is no other way. There can be no other way.

Life is **plasm**. Live food is already full of plasm. It is also full of deat, toxins and whatever else such food has lived upon. We do not advocate the use of life, in the sense in which the term is understood; although our ancestors were accustomed to the eating of life. All animals eat life, excepting a very few. Those that do not, are the only ones that ought to be eaten by other life. All flesh contains toxins, chiefly in its tissues and fibers, but to some extent in its blood. The settled toxins of meat are in its fibers, not in its juice, and it is these that do the greatest harm to the human body.

No animal that feeds itself can be free from some **deat**, but this poison is largely confined to the tissues; it is not so abundant in the free juices.

In order to produce meat that is pure, the food given the animals should be clean, wholesome and *all* plasmic; the water should be pure and clean; and the air should be free from odors, especially of manures and excretions. This last provision is sadly neglected. Human beings who inhale the vapors of their own excretions, as is the case in ninety percent of the bed-rooms of America, are subject to contagious diseases, to catarrhs, colds and influenza. With animals the same rule holds true.

There is a strong movement on foot in this country for producing clean meat for those who must use it. The plan is a simple one, and is not attended by much labor or care. It consists in looking after the feeding, ventilation and surroundings of such animal life as is to be used for food; chiefly beef, lamb and fowl. Ere long it will settle one of the vexed problems of the day; that is, toxins from meat-eating.

The meat and eggs of hens furnish plasmic food; but the hens are allowed to eat much that is unclean. We have been in poultry houses where the ventilation and cleanliness were equal to the best conditions of a home; and where the water, dishes and food

were as free from dirt as the table of a tidy housewife; all being conducted under the principle that purity pays. Even the large establishments where thousands of hens are kept, are often perfectly clean, and the food entirely wholesome. The eggs that are not fit to eat are those that come from hens that feed themselves on the farm or among the vermin of the back-yard. What goes into a hen comes out in taint and toxins in eggs and flesh.

Eggs are now, and always will be, a necessary part of human food, unless the whole conditions change as stated in our book entitled "Real Life." Today, it is folly to try to live without the free use of eggs. They agree, in a live state, with all persons who are not overloaded with toxins. The presence of an excess of **deat** in the blood, makes live eggs and live milk nauseating; but this dislike for both disappears when the **deat** is decreased.

An egg is alive when its white is not coagulated or hardened, and when its yolk is soft. A temperature that does not produce hardness, as in boiling or shirring, may be hot enough to destroy germs of disease, and yet leave the egg partly alive. We do not refer to its power of hatching, but to its live condition as plasmic food. When the heat has hardened it, the egg is no longer plasmic food, but is **pab**. In the latter state it is useful, very useful, but it develops much more **deat** in the body than when it is plasmic.

As live or plasmic food the egg, raised under conditions of cleanliness, is among the best food for humanity for health-giving purposes; and no person can safely omit its use.

Another example of live food is milk. This is still called live food up to the time when it is changed by cooking. When not allowed to boil, it may be heated enough to kill germs of disease, and yet be alive. If a person is suffering from toxins or has an excess of **deat** in the blood, milk cannot be digested, and its flavor is not pleasant. But when the **deat** is reduced, the toxins disappear, and milk then is relished.

It has always been, and always will be, the chief food of humanity, as long as conditions are about the same as they now are. In sickness, in chronic disease, in the crisis of a malady, as well as in all cases where other foods are dangerous, milk is prescribed by physicians and in hospitals and sanitariums. It is the *one* food that *must* be employed in many a disease, or death would be certain. The more skillful a physician, the more learned he is,

the more he *knows* of curative methods, the more dependence he places on milk alone. There are many cases in which nothing else can be used.

The only natural food for an infant is milk. This is well known. But it is not as well known that the only natural food for extreme old age is the plasmic, of which milk forms a necessary part. The stomach and digestive system repudiate, in old age, all **deat** forming foods; yet they are about all that are given to old people, and the result is that senility is one long struggle on the brink of the grave, when it might be attended by a sense of security for many years. We, who are younger, owe it as a duty to people of advanced years, to aid them in prolonging life and maintaining health. A young child *must* have plasmic food to start life with; but it ought not to be given any variety that includes the **deat** kinds, until its hold on life is assured; for it is the toxin of wrong dieting that makes the infant a prey to disease.

Another article of plasmic food is the juice of beef. This is not by any means the same as the blood. The latter has been recommended for consumptives and in certain other cases. It is still advocated by some doctors who take their patients to slaughter-houses and have them drink the blood while yet warm from the animal. This is inhuman, as the sight of the fluid will and ought to nauseate every person. The good it has accomplished has been due to the abundance of protoplasm in new blood; and, could it be given in disguised form, it would be helpful. Yet the meat-juice is quite different from the blood itself.

There are three ways of getting plasmic food from beef. These are:

1. By extracting the meat juice.
2. By scraping the beef.
3. By limited mastication.

While it is not safe to give meat to young children, invalids and convalescents, it is always an advantage to give them the **plasm** that is derivable from the above forms.

Not only do the best physicians use these forms, but they are also employed by hospitals, sanitariums and the United States Government. All science has come to recognize the need of them. So frequent is gastritis at the present day that it is being studied by many investigators. Sometimes this form of indigestion kills

in a few minutes, and in all cases it is a serious malady. As it arises from eating wrong foods, its cure is possible only by the use of right, or plasmic, foods; and beef juice is about the only diet possible for it that gives sufficient strength.

The best way to obtain beef-juice is to broil a piece of beef-steak; the thicker the cut, the better. The broiling should be over a hot fire, so as to coagulate the outside and thus hold in the juices. The heat should reach the center, but not enough to change its character. Then pound and mash the meat until it is thoroughly shredded; and finish by running it through a lemon squeezer. The juice may be salted to suit the taste; and peppered if desired, in case it is to be used by adults. Do not pepper it for infants.

This is immensely nutritious, and its plasmic nature reaches any other food that may accompany it. If taken alone, let it be made warm, or else give ice-cold. It may be given with great advantage to infants after nine months old, and during their second year. It contains nearly all the good of meat, and none of the danger. It is not safe, as a rule, to give meat fiber to infants. Sometimes it is done, but in eighty percent of cases it results in serious harm. The best physicians advise against it. Yet all allow the use of beef-juice made in the way described.

In all cases of indigestion this beef-juice is helpful, and it is about all that can be taken. It is coming more and more into use by persons of all ages, and especially by adults whose stomachs have become weakened by indigestion.

The **plasm** that is contained in the beef-juice so prepared, acts upon other food, and turns that to plasm. Home made yeast bread, or sour-milk bread, after it is forty-eight hours old, makes a splendid combination with the beef-juice. The bread is best not toasted, but is more palatable toasted. The juice is spread over the top of each slice of bread, but it must not be allowed to soak in more than one-fourth of an inch.

Scraped-beef is prepared in the same way, except that the broiled beef is scraped with a knife until the juice and tender part of the meat are taken off; while the connective-tissue sheaths should be thrown away. They are indigestible even in cases of perfect health, and cause much disturbance in a weak stomach. To infants and invalid-adults they are sources of great danger. It is always better to run the scraped-beef through a fine sieve,

so as to get rid of the fiber which is almost nothing but dead; for which reason meat fiber is unwholesome.

Scraped-beef may be taken in the way described for the extract, salted, peppered or not for adults, heated slightly or ice-cold, and with or without old bread, toasted or not. It is given to infants in their second year, the bread being omitted in some cases. It is the very best food for invalids in convalescence; and especially in cases of gastritis. The addition of the meat-fiber makes it dangerous in sickness.

Scraped-beef is more nutritious than beef-extract or beef-juice; and its value can at once be seen. As a plasmic food, it takes rank with milk, eggs and other articles; but all serve their special uses.

Beef tea and soups are NOT plasmic foods, as the cooking has completely destroyed their **plasm**. This fact should be kept in mind. There is more plasm in one egg or one cup of milk than in ten gallons of any soup or beef tea.

The various meat extracts, broths, beef-peptones, and what not, now for sale on the market, are not plasmic. Masterman compares some of them to urine, owing to the stuff from which they are made. The better way is to have good beef in the house and let the juice and scraped-meat be made at home. No other meat but beef should be used for this purpose.

The third form is that of limited mastication of beef. It is broiled or roasted, but the whole inside should be red. When beef is not red, it ceases in great degree to be plasmic. It is now cut as needed; but the piece to be chewed should be as large as the mouth will easily hold. Salt it to suit the taste, just before putting it in the mouth, not sooner.

The piece must be chewed until nothing is left but the connective-tissue. This will take a few minutes, but it will develop a great quantity of gastric juice and add the value of the saliva to that of the stomach, thus doing more good than all the medicines ever invented. Do not swallow any of the meat-fiber.

There are many efforts constantly being made to arouse the flow of gastric juice in the stomach. When that fluid does not come to aid the food, the latter ferments or decays and sets up disease in many forms. Plasmic food, in most cases, except where it is wrongly selected, arouses the flow of the gastric juice; but the best medicine for this purpose is saliva mixed with plasmic

food. The habit of swallowing saliva alone is a bad one, as is seen in the use of chewing gum. The saliva is made to act upon food, not to be used alone. If swallowed alone when there is plasmic food in the stomach, it does some good; but nature intends it to mix in the mouth with plasm and thus furnish the most important of all medicines that can enter the stomach.

Yet in spite of the fact that its equal cannot be found, and that it costs nothing, the people and the scientists are hunting up something artificial to arouse the gastric juices of the stomach. They pay high prices for the artificial, and the sufferers go to fifty times the trouble that would be required if they used the natural. The doctors argue that the artificial is natural, because it contains the same chemical parts; but life in plasm and dead plasm are vastly different even if they are chemically alike. Experiments both ways in many cases, and the use of artificial food and digestive agents, have furnished a mountain of proof that cannot be disputed. There are one hundred thousand wealthy men and women in America who suffer constant agony from indigestion and gastritis, and who get no better in spite of the fact that they spend a fortune every year in medical treatment. If they were to adopt natural plasmic food, their suffering would soon disappear. In every case where we have been privileged to help such persons, the stomach trouble has been quickly cured.

New bread possesses no plasmic qualities. It is charged with deat and toxins. Yeast-made home bread is the least injurious. Next is baker's bread; that is about half as good as the yeast-made home bread. The worst of all are biscuit, cakes and bread made from baking-powder, or from any mixture that contains alum. To eat new bread, is to take into the system at once, and in the most direct manner, a lot of deat and toxins that must be got out by pain and suffering sooner or later.

Certain important principles come into play in relation to the use of bread and the grains from which bread is made. In the first place, the contents of the grain before being cooked are plasmic, and are powerful aids to digestion if reduced to a pulp by the saliva alone. On entering the stomach they may do some injury if hastily chewed. This principle is thoroughly explained in another chapter.

When wheat and other grains are subjected to heat, the food-cells are deprived of their plasm by a process similar to coagu-

lation, just as milk, meat and eggs are coagulated. Wherever this process becomes complete, the plasm is destroyed. In its place the milk, meat, egg and bread become **pab** which may be turned partly into plasm and greatly into **deat**. Thus food that might all have become **plasm**, is made to yield **deat**. The latter is the cause of disease when it is abundant; the former is the source of health. Thus it is seen that the same food may be entirely changed by cooking. Let us follow the history of bread.

The wheat out of which bread is made is a plasmic food. As such it stands at the head of the list of all foods for adults, and all children above two years of age provided it is used in the manner stated in the chapter on uncooked food.

As soon as the flour of the wheat is heated, it is deprived of much of its plasmic value. The heat makes the millions of cells contained in a pinch of flour, hard and indigestible. The cooking may, in a minute, change the plasm into a mass that is totally unfit for the stomach. The food must now be cooked a long time to soften and open the cells that have been closed. Different foods require different treatment. If an egg is given one degree too much of heat, it coagulates; but the longer it is cooked the harder it gets. The same is true of meat. Long cooking ruins it.

But if flour is given a long bake, the food cells gradually change to a digestible condition. The rule is, the longer a loaf of bread is baked, the better it is; and the less it is baked, the worse it is. If its wheat is uncooked, it is still better.

Most people get puzzled at the statement that no cooking is better than short cooking, and that short cooking is worse than long cooking. We may not succeed in making the reason clear. An uncooked egg is much more nutritious than one that is soft-cooked; and a soft-cooked egg is much more nutritious than one that is hard-cooked. These are well known facts. Yet the more an egg is cooked the worse it gets.

Wheat is perfectly wholesome when uncooked. It is very un-nutritious when slightly cooked. Thus the whole-wheat breakfast foods that are prepared by five, ten, fifteen or twenty minutes of cooking, are not good food. Bread that can be baked in ten, twenty, or thirty minutes makes **deat** and not plasm.

As soon as the grain has been cooked it changes its character. It must be kept cooking until the food-cells are all made digestible. These food cells are the starch and not the gluten. Gas

from yeast or baking powder makes the gluten inflate and thus give bulk to the mass, which seems light and palatable; but the starch-cells, which are the main thing, remain sealed. Long soaking before baking makes it easy for the cooking to quickly open them; for which reason the habit of putting bread to rise for eight or ten hours or more before it is baked, is a good one. Even then the long bake helps to make it digestible.

Now comes a wonderful transformation. Wheat-flour before it is cooked at all, is plasm, and is the best for the human body, and the best for health, if certain strict conditions are observed. A brief period of cooking (from one minute to ten) changes the wheat-flour to an indigestible mass. A long period of cooking (from one hour to twelve hours) makes it largely digestible, except in cases of certain maladies or when used by certain people, as infants or the aged. Yet that same bread, when toasted, passes into a still a fourth condition, which is known as dextrine. The starch of any bread is a tax on the stomach; but dextrine (toasted bread) is quickly digested. To balance this good quality, however, much of the nutrition is destroyed by the toasting.

A fifth condition of the bread now arises. Take a loaf that has not been toasted or cut into slices, and let it stand forty-eight hours in an average temperature; that is, not under sixty degrees; and, if it has been baked not less than an hour or two, and has been made from yeast-rising, the whole mass becomes plasmic. This condition grows until it begins to get moldy, or spoil. Mold in any form is a violent poison.

We now have the following conditions: 1. Bread made at home from yeast, and well baked. 2. This kind of bread must be kept not less than forty-eight hours in a temperature above sixty degrees. 3. It has undergone a bacterial change, due to the germs of the atmosphere acting upon its mass. All bacteria are not disease-producing. Some are necessary to human life. There are varieties of bacteria that assist in all the functions of the body, and without which we would die.

Plasm is cell-structure. Bacteria are cells. The body is built of cells, and nothing else. The blood is all the time creating cells to keep up the life of the body. Food that will not make cells is not fit for the body. The air is always full of bacteria; most of them are good, useful and friendly to human life; some of them are disease-producing.

Anything that is fit to eat, contains bacteria. The same is true of drink. When water is so far deprived of its bacteria as to be called pure (H_2O), then it ceases to be a builder of the body. It may serve as a cleanser, like distilled water, but much of the latter is injurious. Are these many laws understood? They have tremendous value.

The good bacteria of the air and water are needed by the body. They must unite with all food that is to be regarded as highly useful. New bread possesses no bacteria at all. When it has stood a day, it is beginning to get some. At the end of twenty-four hours it is plasmic and exceedingly valuable. The good old custom of baking once a week was the greatest blessing of the olden days. People today crave new bread, because their palates are vitiated by toxins. In the old days, the loaf that was seven days old was relished just as much as the new loaf is today. It softened by standing. No one should allow bread to get dry. Let it be wrapped in towels and kept moist. There is a splendid flavor to bread that is a week old.

The Germans call this stale bread, but not in the sense that it is spoiled. They mean by stale, not new. All physicians are careful to caution their patients against the use of new bread. Lovers of animals and birds know that old bread is a necessity, and new bread a poison, in the feeding of certain pets. The reason has been supposed to be in the fact that new bread contained the gas that caused it to rise: the carbon dioxide; but this gas is not hurtful to such birds or animals in the quantity in which it is found in the bread given, as experiments have abundantly proved. The whole secret is this: old bread is plasmic, new bread is **deat**; and nothing but plasmic food is healthful. The **deat** of new bread causes toxins that produce disease. This fact can be verified by any person who will follow it carefully through a number of cases sufficiently numerous to establish a law. We *know* it to be true.

The remedy for one of the greatest evils of the age, is to bake all bread at home, make it of yeast, keep it slowly baking for hours, let it be made once a week in batches large enough to last seven days, and begin to eat it when it is two days old. Thus if put to rise on Tuesday evening, it can bake on Wednesday, and be ready for its first use on Friday. If enough be made for seven days, it will last until the batch of the next week is ready

on Friday. The older it gets, provided it does not begin to spoil, the better will be its flavor, for one of the duties of good bacteria is to impart flavor to food with which it comes in contact; and this same duty is performed in the ripening of fruit. Just at the last stages of development, when the juice-cells open, the good bacteria give a delicate flavor to the grape, a rich flavor to the peach, and so on in all the varieties of pear, apple, plum, quince, cherry and others; but this office is not performed until the fruit has softened. The same is true of bread that is moist with a few days of age. When once the flavor is recognized, and the relish changed to its quality, there will be a decided preference for bread a week old.

As to health,—that is a matter that comes with such lightning rapidity, after this plasmic bread has been used, that it can never be in doubt. We asked a hundred physicians, every one of whom was recognized as highly qualified, what they had to say about this proposition. They all agreed to it. One said, “If that custom can only be revived, of baking bread once a week, and beginning to eat it when it is two days old, hundreds of names of diseases will be at once struck off the list; among them gastritis and appendicitis.” The other doctors expressed varying views; but *all agreed* that if Ralstonism could revive this custom, it would in that one thing alone do the world a service that would revolutionize the present fearful conditions of health.

Let us work together for this great end. Yet it is but one of many great things in Ralstonism.

There is not a scientist, an investigator, a practitioner, a specialist, a nurse of exact experience, among the hundreds of thousands who have studied the question of food-values, who differs with us. All consent to the truth of our statement.

Let us review the several stages of bread made from flour:

1. Uncooked; highly plasmic and of immense importance.
2. Briefly cooked; very indigestible, and the cause of certain toxins and diseases.
3. Thoroughly cooked; largely digestible.
4. Toasted; converted into dextrine, and still more digestible.
5. Thoroughly cooked, and kept for two or more days; plasmic and very easily digested.
6. Thoroughly cooked, kept for two or more days, and slightly toasted; plasmic and very easily digested.

Too much toasting will kill the plasm and convert it all into dextrine. Plasm is much more valuable than dextrine; as dextrine is largely **pab**, or food for plasm, and some of it becomes **deat**.

Then we come to the plasm of uncooked wheat as compared with the plasm of old bread. The latter is splendid; but the former is even better in small quantity. It will be found treated in full in another chapter.

Milk remains plasmic up to the steaming point, just before it begins to boil; although when warm from the cow it has much more plasm and greater vitality. Never allow it to boil.

Cream is not plasmic, except in slight degree.

New bread with sugar or sweets of any kind produces **deat** and toxins; but old bread is so plasmic that the use of the sweets is not harmful, as the plasm converts them into food for itself, after the liver and other organs have acted upon them.

Fruits are plasmic, although only in the bacterial juices that carry the rich flavor. So much water is present, that the proportion of value is small; yet the use of fruits bring a high degree of health, when assisted by other conditions. They attack **deat** and toxins, and do much good in this way.

Green peas, green beans and other green foods are plasmic; they do not lose all their plasm when cooked as little as possible to soften them; and they become **pab** for the plasm in the blood. When old and ripe, they are useful chiefly as **pab**, which means that they take part in supplying the nutrition on which plasm feeds, and thus they are converted at last into that health-giving condition.

Bread from other grains may be made plasmic under the same principles that apply to wheat bread; and it is now known that much that has been considered indigestible, becomes good food when kept long enough to season, which may be done in a few days. The use of barley-bread has been revived of late years, and it has been found very injurious; but investigation has shown a brief baking period and an attempt to eat the bread when new, both of which are fatal to its digestibility. The gladiators and ancient athletes, like the sturdy people of the north of Europe, never ate barley bread that was not long-baked and seasoned with age. In some instances it was a month or more old. But avoiding one extreme does not permit the use of another.

The same is true of cheese. As between new and decayed cheese, the former is preferable; but there is a stage when new cheese has come under the influence of good bacteria and has got its flavor or seasoning, and then it is most wholesome.

There are two remarkable laws that now come into use; and they are these:

1. Good bacteria are the first to associate with food, air, water and life. That is, they are ahead of the bad bacteria, or **devs**.

2. Bad bacteria, which are known as the germs of disease, cannot do their work until they have been preceded by the good germs. The latter are necessary to life; while the bad are dangerous to life.

This same principle is seen everywhere at work in nature. In the garden or field, the good seed springs up before the weeds, although but just a short time before; and this enables the gardener and farmer to protect the good from the bad.

In certain kinds of yeast, the fermentation is arrested before it becomes rot. This is the ancient way of getting the most wholesome raised bread. The same thing occurs in the foil-covered yeast that is soft and compressed; the arrest of the ferment makes it fit for bread; but when it is allowed a normal temperature long enough to spoil, the rot is very distinct and it is useless. The ferment is begun by good bacteria, and then the bad germs are quick to follow.

All kinds of ferment are subject to this law. A ripe peach is never so good as when the "flavor-germs" are followed by the ferment germs; but the rot-germs spoil it. If fruit is to be thoroughly enjoyed there are three sets of good germs that must do their work; the first are those that ripen it by opening the fruit-cells and let the juice free; these are called the "ripening-bacteria." The second are those that give the flavor; and the third are those that produce the "vinous quality" so well known to good judges. The trouble with fruit is in the fact that it is not taken into the stomach at the exact time when its flesh is vinous. It contains no alcohol, and its use creates a dislike for alcohol. Grapes, apples, pears, peaches, blackberries, plums, apricots and other fruits are humanity's richest blessing in plasmic foods; but only at the exact time stated. Yet people are so nervous, and so hasty to get things eaten that they miss all the good things that God has provided.

A peculiar fact is the habit of the medical profession in prescribing cod-liver-oil. Why is it recommended? Because it is a direct plasmic food. People have found out what it accomplishes in the body, if rightly used; but neither the people nor the physicians realize how it does its work. It is not only plasmic, but it turns other food to plasm, provided the cod-liver-oil is taken one hour after eating the other food. It also drives some of the **deat** out of the system if the excess is not too great.

It must be remembered that cod-liver-oil is a plasmic food that does its best work in acting on other food. It should never be taken on an empty stomach, nor on a full one. If given sooner than one hour after a meal, it disturbs digestion; if delayed much beyond the hour, it does not reach the food. It is better for most of the food to have left the stomach. The pure oil is much more nutritious than the preparations and emulsions; though the latter are easier to take, and are beneficial if taken in the manner stated. The pure "cold-drawn" oil is to be preferred. It is obtained from raw fresh livers of the codfish by heavy pressure, which squeezes out the oil. It is sometimes given in capsules, in which case, it may be taken about half an hour after a meal. Not more than half an ounce should be given at a time, and even less is beneficial if there is good food ahead of it.

We mention these facts solely to show the leaning of the medical profession toward plasmic food. They have found that there is no other hope in many cases; and they are now on the threshold of helping humanity to an extent never before possible. It is indeed the beginning of a new era. It is not by any means necessary to go to cod-liver-oil to find plasmic food; for plasm is obtainable in ordinary ways. Doctors find it most readily in medicated form, and seem to prefer it so.

This presentment of great facts must not be construed to mean that a well person is to indulge in them to an extent that is not agreeable. Careful persons who seek to attain perfect health, are glad of the privilege of making the acquaintance of the class of foods that bring so grand a result. Most persons, however, desire to get pleasure from their meals; they do not care to take the idea of eating as a serious one; to them it must be a desert from beginning to end. To counteract the joy of feeding on indigestible dainties, they are compelled to take bitter medicines and endure years of misery.

It is possible to get a great deal of pleasure out of well arranged meals, and not abuse the laws of health to such an extent as to produce sickness. But, as blood is made out of nothing but plasm, there is no human being who can exist at all, either sick or well, who does not put some plasmic food in the body each day. There is no way of avoiding this rule, try how we may.

BRAN LEMONADE

One of the best things ever advocated by Ralstonites was the use of wheat bran as a drink. There are many ways of preparing it, but the following is by far the best. Take four quarts of bran for four quarts of water. Let this mixture stand in a cool place for two hours, and stir it occasionally. Then strain through a cheese-cloth. If the bran is rich in plasmic food, the water will be clouded; otherwise the water will be clear, and of no value. Squeeze in the juice of one lemon for each quart of the strained water, or four lemons for the gallon. When drinking it, put cracked ice in a glass and fill with the bran water. The lemons may be omitted; but, if lemons are used no sugar should be taken with them, for the combination of sweet and sour is hurtful to the blood. It is better to avoid sugar in this drink.

Bran lemonade is very refreshing and a direct stimulus to the brain and nervous system. It contains plasmic food, although not in abundance, but in great vigor. The bran-plasm and not the lemon gives the value; for, the result is the same even if the lemon is omitted. So simple and inexpensive an experiment can be readily made by every person, and proof will be abundant of the remarkable nature of this food-drink. It is plasmic, and can be taken at any hour, with or without other food.

There is no doubt that a small quantity of plasmic food in the body will turn much of the deat food into protoplasm, if the person is out in the fresh air and light most of the time, and is under the influences of the other points of health as stated in other parts of this book. The faster the blood can make protoplasm, the less chance there is for the deat to generate poisons; for the former reduces the latter. It is for this reason that many physicians today prescribe plasmic food whenever their patients catch cold; but, at the same time, they must come under the influences of the other cardinal points of health, if perfect security is sought.

CHAPTER NINE



Uncooked Food

FACTS IN SCIENCE FOR AND AGAINST IT



RALSTONISM has for more than a quarter of a century been opposed to the eating of uncooked grains. While finding reasons for such opposition, which reasons still stand today, we nevertheless have carried on a line of investigations for the purpose of testing the claims that uncooked food is an advantage to the body. We were in search of facts. Our position has been many times stated in our books; and in every instance we have been opposed to the use of uncooked foods.

Any change in that position will be comparatively slight, and has been brought about by the knowledge that has come to us from experiments made under our direction. We have for years met people who claim that they have been wonderfully benefitted by eating uncooked food. We have placed no scientific value on such claims, for most of the evidence has been intangible. There are estimated to be twenty thousand people in this country who are devotees of the habit of eating grains in the natural state. All whom we have seen are in apparently good health, but we have not met more than a few hundred of them, and these use the uncooked grains in connection with other food.

The number of people who claim to use such diet, and their persistent devotion to that regime, led us some years ago to follow out their methods in an exact manner, so that the results would be valuable to science. We selected six thousand persons to do the eating for us, and our first work was done with wheat. We found that certain natural laws were responsible for varied results.

In the first place, it was abundantly proved that bread, cooked many hours, was much more nutritious and far more easily digested than when it was cooked only two hours; that, however, two hours made it better than one hour; and that, in proportion as the time was lessened, the bread became less nutritious and harder to digest. These facts became startling when applied to breakfast foods, biscuit, doughnuts, pancakes, and all kinds of flour foods that are cooked in a few minutes. All such things contain flour or grain-cells that have not been changed at all, and are therefore digested; but they contain chiefly the changed cells that are made indigestible by the first application of great heat.

A FEW NATURAL LAWS

may be stated at this place, as they serve to explain the contradiction now so often met with in the discussion of cooking.

1. The grain-cells are digestible in an uncooked state; but by saliva only.

2. When flour or grain of any kind is cooked, the first application of great heat, as in ordinary frying, boiling or baking, renders the cells indigestible.

3. Thus no cooking at all is, under the circumstances just stated, preferable to brief cooking.

4. After the application of great heat, the grain-cells must be thoroughly cooked in order to render them nutritious and digestible. Each fifteen minutes of cooking has a value of about five percent toward complete digestibility, or twenty percent of good for each hour of baking or other method of cooking.

5. The longer the bread is baked the slower should be the fire. Ten or twelve hours will not do harm; although at the end of five hours the highest good has been attained; for bread makes toast, and toast turns starch into dextrine. This chemical alteration is partly carried on by excessive baking.

6. As the nutritive and digestive power of wheat or other grain-cells is decreased with the decrease of cooking, it seemed a natural conclusion that no cooking at all was even more harmful. Experiments however have established the fact that no cooking at all is an advantage under certain conditions; but a great disadvantage under others.

There are many ways of making experiments. We start with people who are in good average health, and proceed somewhat as

follows, with one person in each locality so that they may not consult each other.

a. One hundred persons attempt to take three times a day for six days, enough of any one of the breakfast foods now before the public to make a full meal each time, or three full meals a day, using nothing but one kind of breakfast food. It must be used with milk and no sugar, and no cream except what is on the milk. The result is that there is not a single breakfast food now before the public that can be eaten for two days, except cracked whole wheat, cooked for one hour. It remains palatable for eighteen meals, or six days. Not one of the advertised breakfast foods can be safely taken with the cooking prescribed. The claim that from five to fifteen minutes of cooking is enough, is made to encourage the sale of the goods.

b. Four out of five of the breakfast foods now before the public are indigestible and weak in nutrition. Those that are most advertised are totally unfit for the stomach. Sensible people have found it safest to avoid all things that are loudly advertised.

c. Another hundred persons attempt to eat three meals a day for eighteen days, using nothing but new biscuit. At the end of the third meal, all are sick with indigestion. The biscuit are made of the best of baking powder; and it makes no difference what kind is used, all are taken ill. White flour is used.

d. Another hundred persons attempt to do the same as *c.* except with whole wheat flour. In all cases the biscuit are buttered in eating, are served warm or hot from the oven, and are deliciously palatable at the first meal. Each person eats until hunger is satisfied. The use of whole wheat flour gave the following results: Of the hundred eaters, six were taken ill after the first meal, twenty-eight after the second, and all were in distress after the supper or six o'clock evening meal, but there were eight who were able to eat the fourth meal, or the breakfast the next morning. The superiority of whole wheat over white flour is very slight when the food is made indigestible by brief cooking.

e. Another hundred persons attempt to eat three meals a day for six days, using nothing but raised bread made at the bakers. Thirty-one are unable to continue more than two days; twenty-four continue three days; and three keep on to the end, but are not in good health when the time is up. The others straggled along. All had an increasing desire for more butter as the days passed.

f. Another hundred persons attempt to eat new home-made yeast-raised bread baked the average length of time. Sixty-five give up at the end of two days; twenty continue for three days; ten for four days; and five for six days, at the end of which time they are in fairly good health.

g. Another hundred persons attempt to eat home-made yeast-raised bread, baked for eight to ten hours, and kept forty-eight hours before being used. Some of the bread becomes seven or eight days old. Ten persons give up on the second day. Seventy-nine go through the whole period of six days. The other eleven drop out at various times, but most of them remain for five days. Previous habits in eating render any decided change difficult. The ten persons who gave up at the end of the second day stated that they could have gone through the six days, but self-denial was a hardship to them after having indulged for years in a great variety of other foods. Of the seventy-nine who lived on the bread for six days, all but three said they could have gone much longer; all of them, however, were intensely hungry for other food as a change; and all had so wonderfully improved in complexion that they caught at once the idea that plasmic food was the best medicine for a fine, delicate, pink and clear complexion.

h. Another hundred persons attempt to eat raw whole wheat, cracked and salted to suit the taste; taking a full mouthful and chewing the same for a few minutes until it is thoroughly salivated; and being careful to avoid swallowing the outer layers. After the first mouthful was swallowed, another was taken; and so on until enough had been eaten to constitute a meal; requiring about ten mouthfuls, and fifty to sixty minutes. This kind of eating was conducted while reading, writing or other work was being done. No water or fluid was drank during the hour. Then, at noon, the meal was repeated; and again at evening. At the end of the first day all the eaters were intensely hungry for other food; and six plunged into a heavy supper. Fourteen found the raw wheat a laxative, but they admitted that they might have swallowed some of the bran. Of these fourteen, five dropped out and the other eleven went on, three of them reaching the limit of six days, together with forty-two of the others, making a total of forty-five to go six days on nothing but raw whole wheat. While all were hungry, it was the unanimous opinion that raw whole wheat could be digested very easily by the human saliva, and that it was a wholesome food.

i. Sixty persons took a meal of new biscuits at ten o'clock at night. All were taken ill in greater or less degree. Eight required physicians. Others had headaches, colds, catarrhs, and uric acid complications, following or being aggravated by such meal.

j. Another sixty persons took a meal of new bread at ten o'clock at night, with results nearly the same, but not quite so bad.

k. Another sixty persons took a meal of home-made, yeast-raised bread, three days old; eating heartily at ten o'clock at night. In all cases butter was spread on the bread and biscuit. The only result of this last experiment was that ten persons claimed that they had no appetite for breakfast. Not one felt any distress, nor any of the consequences that follow the use of new bread.

l. Three hundred persons, at ten o'clock at night, ate heartily of salted whole wheat raw. Except that forty-eight of them found it laxative, not one felt any inconvenience; and it gave them all a keen morning appetite. Those who found it laxative seemed to regard it as a great blessing; and twenty-nine of the forty-eight stated that it gave marked relief in catarrhal troubles, influenza, colds or headaches, with which they had been variously afflicted.

m. Four thousand persons were advised to try a large mouthful of raw whole wheat at the end of each regular meal; spending plenty of time in mastication. It seemed to help the digestion of other food, and to relieve the stomach of previous indigestion, soreness and other discomforts, if persisted in day after day. Some find it a laxative; others a very natural aid to regularity in the action of the bowels. All learned to appreciate it as a medicinal food.

n. The same persons, at other times, tried other raw grains; but without the success that attended the use of wheat. Nuts of all kinds were tested. Some gave distress. Nuts with sugar proved indigestible. The only cooked nuts that seemed an advantage were mealy chestnuts, made so by boiling. Peanuts gave much trouble, and set up a tendency to stomach-catarrh.

OUR CONCLUSIONS

based on ample experiments, are as follows:

1. Uncooked grains, as a rule, are not suited to the human system.

2. Uncooked wheat is the only grain that can be regarded as an all round food. It can be eaten day after day, if salted, and put into the mouth unsoftened.

3. Uncooked wheat, alone, is not to be regarded as regular food, although it will sustain life for years. Its value as a cleanser, polisher and hardener of the teeth, must not be forgotten.

4. Uncooked wheat leaves no evidence of indigestion or discomfort, unless the outer layers are swallowed.

5. It is probably, next to milk and beef-juice, the highest form of plasmic food; and, like all plasmic food, it performs the duty of making protoplasm out of pab, or non-plasmic food.

6. Its best work is done, not as a food, but as an aid to other food that would otherwise turn to **deat** and set up poisons in the body.

7. Uncooked wheat must, therefore, be regarded as a natural medicine; for the reason that it tends to keep **deat** out of the body and thus reduce disease.

Uncooked wheat bread is being used by some physicians as a means of purifying the blood. It is recommended as an aid to digestion, because it turns **pab** into good blood; but, in order to do this effectively, it ought to be eaten *with* other food. A single mouthful of such bread, taken at the end of a meal, and chewed for five or ten minutes, is very helpful in giving tone to the stomach, attracting the gastric juice, and producing nutrition out of food that otherwise might do incalculable injury.

Any person can make whole wheat raw bread, or uncooked wheat bread as it is called. Get cracked wheat in bulk at any grocery; do not buy it in packages. Or get whole wheat and put it through a coarse coffee mill. The day before put a quarter of a pound of whole (not powdered) gum arabic in enough water to dissolve it; and then let the solution stay upon the stove until all surplus water is gone, leaving a gummy mass. Stir the cracked wheat into this mass, press it into shape, and let the cakes dry in the sun until they cease to be moist. It has never yet been possible to induce the cakes to remain whole; for the wheat always crumbles more or less. A fortune awaits a person who can make the wheat adhere so as to keep the cakes solid.

Soaked or soft wheat should not be used; as the purpose is to cause the saliva of the mouth to mingle with the starch of the grain, and this is not possible when the latter is already moist. The saliva flows freely only when the food is dry, or mastication is long continued. Water prevents the flow of saliva.

Chewing whole wheat salted, is the most valuable method of keeping the teeth clean, and maintaining their vigor. Any person or any animal, that eats soft food all the time, soon comes to possess weak teeth. The hardness of the wheat is not great enough to endanger the teeth or enamel, and yet requires all the strength necessary for taxing their powers. More than this, the finely broken wheat has innumerable sharp corners which are continually polishing the teeth.

All persons who have adopted the habit of chewing a mouthful of raw wheat at the end of each meal, have found to their surprise that not only do the teeth stop decaying, but they also become unusually clean and clear. The combination of saliva with plasmic food is fatal to the germs and acid that destroy the life of the teeth.

The taste of whole wheat eaten raw is very pleasant. The greater portion of it is flour-starch which becomes grape sugar. The act of chewing changes the cereal to a new chemical condition which gives pleasure to the palate; so much so that the taste for it increases day by day. It is far more beneficial than chewing gum, for the latter excites saliva without producing any chemical change, and without adding nutrition to the body. To send saliva to the stomach is useless, unless some form of food goes with it.

Nearly all, if not all kinds of grains that are seeds, may be digested by the saliva, but some are so hard that they cannot readily be ground to a fine pulp in the mouth. Animals that are non-meat-eating, are able to digest the seed-grains with ease; but the stomach of man and of animals that eat flesh, will not digest such grains; the saliva must do it, or else the tract below the stomach will be required to undertake the task. Hence the necessity of long and slow mastication of raw grains and nuts; for nuts are seeds.

The claim is now being put forth that green grains, as green peas, beans, corn, etc., are more wholesome and nutritious than when they are cooked. We do not believe this to be true; but, if any appreciable number of people insist that they have found them to be beneficial, we shall give the claim a thorough test. It generally requires three years to cover all the ground in such an investigation, and the aid of hundreds of persons. We have always been glad to have our members volunteer to assist us in making our experiments and getting at the truth. If you are so disposed, we wish you to write to us to that effect. We never under any circumstances make known the names of our members or assistants.

CHAPTER TEN



Deat

THE CAUSE OF DISEASE, DECREPITUDE AND DEATH

BEFORE YOU read this chapter, you should review that which contains the brief list of special Ralston words, with their definitions. Until they are fully understood, it would be useless to proceed with this part of the description. As a test of you knowledge of the subject, you should answer the following questions:

1. What is **deat**?
2. How does it get into the body?
3. How does it differ from refuse?

*A few comparisons may prove valuable at this stage. **food** contains mixed material. If it is all of live cells, it is known as **plasm**. This is found in such articles as ray eggs, milk, the juice of rare meat, etc., where **plasm** is so abundant as to practically control the whole substance.*

*When food is all **plasm** or when it contains an abundance of this value, it is said to be live food. When it contains **pab** and no **plasm**, it is serviceable only on condition that there be **plasm** present in other food, or in the body, in sufficient quantities to convert the **pab** into **plasm**. For a more extended discussion of these facts, see chapter on **plasm**.*

*When there is more **pab** in the food than the **plasm** can digest, all that does not pass into refuse becomes **deat**. It is a well*

known fact that the whole human body depends upon protoplasm, or **plasm** as we call it, for its life and growth. Hence comes into action the following

LAW

*All that part of food that is not turned into **plasm** must become a poison.*

As a poison it may pass on as refuse and leave the body; or it may remain in the blood as **deat**, in which case it passes into chemical conditions that give rise to toxins. These would produce death were they not attacked by **devs**. They always produce sickness of some kind, or bring on decrepitude or failure of an organ or other part of the body. The facts are so important that we must state them frequently and in various forms so that they may be fully understood

*The human body is built of plasm, and of nothing else. This fact is so well known that it is never even discussed. All persons who know anything of physiology, admit the truth of the statement. If the body is built of **plasm** and of nothing else, then the source of perfect health is to be found in an unpolluted condition of the **plasm**. But if, on the other hand, the flow of blood that carries the **plasm** is loaded with pab that never becomes **plasm**, or with foreign material, the result is an accumulation of **deat**.*

Now nature allows a wide margin for indiscretion, and a wide margin for ignorance, as well as a wide margin for inability to procure the right kind of food. But humanity has always used up these margins, and gone far beyond their utmost bounds; for which reason the human body has always been the store house of deat-poisons. The stomach and digestive tract have always served to separate the refuse from the food. The refuse can be controlled so as not to become a source of danger; although as a rule it is not so controlled. The real trouble arises from the fact that what is not passed on as refuse, remains in the system and there sets up all the poisons which are called toxins and which cause every kind of disease, all decrepitude and death.

*Just as it is sure and admitted as a certainty that perfect health is dependent on **plasm** unpolluted, so on the other hand it is a positive fact that there is no sickness, no disease, no aging, no decrepitude, no weakness, no turning gray, no loss of the faculties, no death that is not due to **torin**, or poison arising from **deat**. It is*

to prove this, and to set up the facts that make the proof clear that this book is being written.

The blood is a great river system with countless branches, brooks, rills and rivulets, flowing into every part of the body. It carries in its onward flow the two great essentials of life; one is **plasm**, the other is **pab**. The latter is only the food for the former. When the latter is not sufficient, the former ceases to do its work. When the latter is reasonably near in its proportion to what the body actually needs, then the health is not only perfect, but is ideal. When, however, the **pab** is too much in excess it cannot be eaten up by the plasm, and the excess becomes a source of danger, for it passes through a chemical change, just as meat will do, or food will do, or refuse will do, when not disposed of by the wholesome methods of nature.

The excess of pab undigested by plasm, becomes a spoiled mass in the blood and tissue; and this decay is called **deat**. All decay gives rise to poison; **deat**, in its pollution, generates **torin**. The latter is food for **devs**, or germs of disease; just as the toxins of the ground are food for reptiles and insects; or the toxins of a dirty room are food for vermin. For every poison, there is a feeder. This law will be more fully stated in the chapter on **devs**.

To save the accumulation of terms, we propose to include under the word *deat*, not only all spoiled **pab** in the blood and tissue, but also all material that has entered the system whether it could be classed under the name of **pab** or not. This will permit all those impossible kinds of food that are mentioned in the chapter "Absolutely Forbidden," and which are doing so much today to keep humanity miserable.

Scientists declare that sickness is due to the toxins which are elaborated by the germs of disease, which we call **devs**, and which they call pathogenic bacteria. Thus we and they are agreed on the direct immediate cause. They go behind this cause with great caution, and seek to explain the presence of the toxins by saying that the bacteria elaborate them. In this they are discreet. They do not say that the germs *create* the poisons; but that they elaborate them. Here again we are agreed. But the scientists now differ among themselves. They do not know where the germs find so much poison; whether in the air, the earth, or under what conditions. They know that the poisons are elaborated in the body that the germs inhabit, that becomes sick, and that dies because of their presence.

To show the facts as they are, and as all experiments prove them to be, we will imagine that one microbe or bacterium has entered the body. It contains the poison of diphtheria, we will say; for each bacterium carries poison with it more or less malignant. This poison is a stimulus to its rapid growth. It may thrive and multiply artificially without absorbing poison; but it is pretty sure to find it somewhere, if not in the air, then in the material on which it feeds.

*In the body of man or animal, the **devs** cannot thrive by artificial culture; but must find the **toxins** present, or they will die. They have their enemies awaiting them in the shape of **fags**. The latter are rendered inactive by an accumulation of **toxins**, and cannot fight the **devs** when the latter and the poisons combine to overwhelm them. Now this one **dev**, which we have supposed has entered the body, finds the conditions suited to its nature; the **deat** has given forth its poisons, the latter are the atmosphere, the ventilation, the stimulus of the **dev**, and that microbe feeds, swells with size, breaks in two, and each part feeds, swells and breaks in two, until the one has made a million, and the million has made a billion, all in less than an hour.*

*The claim we make is that disease cannot come except by the poisons elaborated by the **devs**; also that the latter cannot thrive so as to be dangerous unless they have an abundance of such poisons; that there can be no abundance until a large quantity of **deat** is present in the blood and body-tissue; and, finally, that this **deat** is due solely to the use of food that will not make **plasm**. The constant relation of one term to another may be seen at every stage.*

*There never was an age when so much **deat** was being formed in the human body as at the present day. This is actually and emphatically "an age of **deat**." Never in all the history of humanity was there so much "stuff" sent through the mouth into the stomach, and through the latter into the avenues of circulation, as is being done in this era. Despite the fact that the medical profession is triumphing in all stages of its practice, the increase of **deat**, bringing a constant increase of toxins of many kinds into the body, is presenting a condition of weakness unparalleled in life and destined to thwart all efforts of science. What is the use of knowing so much about the deadly operations of toxins and bacteria, if nothing is done to check the onward rush of **deat** into the system? How long will the poisoned blood and body be able to*

endure the fight of the numerous anti-toxins to drive out the poisons, if the latter are to be kept on the increase?

You may introduce drugs that will destroy or counteract the poisons caused by **deat**, if you deal with each specific malady as it arises; but one kind of drug that overcomes one variety of toxin, will probably bring a new toxin of another nature into the blood; and the body will not long endure the strain. This disastrous result is seen in the deaths that occur during convalescence; where the science of medicines has stayed the assault of the toxin in one malady, to find life succumbing to another condition that was not looked for.

How much better it is to go to the source of all the trouble, to prevent an undue mass of **deat** from accumulating in the system, and so to keep all toxins out?

Recent efforts of Ralstonism show conclusively that all toxins may be kept out of the blood and tissue of the human body. This is no theory. It is a fact that can be so readily proved that it may be called the most common thing in the study of health. We are not setting forth a system of complex facts that will be useless without the aid of scientific works and assistants; but, on the contrary, we are telling plain, simple truths that every man and woman, no matter how humble or how ignorant, may put into use without effort or expense, and may test in all ways for themselves, with the glorious reward of perfect health.

There is a pleasant satisfaction in knowing that these tests may be made by all persons, without cost, and with a certainty of success. The results will be surprising. Time is not required. No other book than this is necessary. No further explanations are needed. This book is the whole plan and the whole story. If other books follow, there are guides and helps in other directions; and not needed in the campaign for perfect health.

Follow the plan of this book, and you will never see another sick day as long as you live. If you are not well now, the methods set forth herein will start you at once on the road to health. When the excessive accumulation of **deat** is reduced, you will find the **toxin** leaving the body; and, with their departure, all tendency to sickness in every form will at once cease. Another tendency will set in—that of perfect health.

Your recovery will be the wonder of all who know you.

CHAPTER ELEVEN



Dead Food

HOW COOKING KILLS GOOD FOOD



FIRE was undoubtedly given to humanity for use in cooking, as well as for other purposes, it is nevertheless true that none of all the countless species of creation employs this gift for preparing food for the stomach, except humanity; and it is also true that human beings can be born, live, develop, maintain perfect health, and reach a ripe old age without ever cooking the food, and without the aid of fire in such connection.

We are not advocating the use of uncooked food to the exclusion of that which is cooked. Our purpose is to state nature's laws, and then to apply them as far as may be possible in the interest of humanity. It is not an easy task to do this, and to be understood. Some critics misconstrue everything, by catching only a part of the meaning. An unfair person might read the first lines of this chapter and then give it out to the public that advocate the omission of all cooking; when such a claim would be totally false.

Take, for instance, the use of milk. Everywhere the civilized world has come to acknowledge a greater dependence on milk than on any other article of food. It is much more of a staple than bread. In nearly all maladies it is the sole diet of the patient. In infancy and age it is as essential as breath. Most of the milk sold is unclean; although Ralstonites are everywhere fighting for greater care and purity. The lack of cleanliness in milk has caused the deaths of over two million babies in the last few years. Then came the practice of boiling it to kill the germs of disease.

This saved lives. But it was found that boiling the milk deprived it of some of its nutrition. The next step was to heat it to about 160 degrees; and this proved the greatest blessing of all. It was made hot enough to kill the dangerous bacteria, or so weaken them that they became food for the plasm. This is due to a merciful provision of nature that causes the germs of disease to die at a lower degree of heat than will kill the good bacteria.

Now here is found a compromise between no cooking and too much cooking. It is true that boiled milk serves a slight purpose; but, when the milk is pure, it is much more nutritious raw and fresh, than it is when subjected to boiling heat. Yet milk that has been heated but not brought to the boiling point, is almost as nutritious as when it is raw. It is more wholesome when hot, if it has not been allowed to boil; for hot milk serves as a tonic.

Chemical sterilization of milk is not to be recommended, for it results in **deat**, and destroys much of its plasmic value.

Boiled milk is not dead food; but it is partly so. The most digestible form of milk is that which is yet full of its natural heat just as it leaves the cow; but this cannot be had in America. In some parts of Europe, cows are driven through the streets of the cities, and milked at the doors of the people, thus insuring purity, cleanliness and freshness. Such a custom has immense advantages, but is not possible in this country.

Dead food is that which will not produce pab or plasm, or which tends largely to **deat**. It may be dead in a raw state, as is the case with cucumbers, radishes, indigestible nuts, green apples, and certain uncooked vegetables.

As a rule, however, dead food comes from wrong methods of cooking, or from combinations of foods, which might under other conditions be wholesome. It is possible to take two articles, each of which is harmless, and make them into a combination that is harmful. These things are fully considered in another chapter, under the title of **deat**.

At this place we will discuss the question of changing food into dead matter by wrong methods of cooking. It is well known that one minute of high heat is sufficient to alter the nature of food. This is seen in cooking an egg; for as soon as it is made hot enough to harden it, even though the heat be applied but for a brief time, the egg passes into a condition that is partly, and in some cases totally, indigestible. Hence we refer to it as dead food in part.

Now let the egg be hardened to a crisp, as is done in frying it, and it becomes almost totally dead, as well as indigestible. The hard, crisp part of a fried egg is about as dangerous a thing, in the form of supposed food, as can be put into the stomach; yet millions of them are being eaten daily. If any part of the egg should be free from the crisp hardness, it would be **pab** if not soft, and **plasm** if soft. Thus a crisp fried egg may contain three parts:

1. Some soft portion that is plasmic.

2. Some hard but not crisp portion that is **pab**, or food for **plasm**.

3. The crisp part that is both dead and obstructive to digestion.

Food that is dead may or may not be obstructive to digestion; some dead foods are, and others are not thus injurious. Many things are taken into the system daily that are dead food, yet pass on and go out with no harm that is directly noticeable. Nearly all the foods that are not classed as pab or plasm, are dead.

Such things as soggy potatoes, old potatoes that have given out sprouts, new potatoes that are too gummy to be mealy, pearl tapioca, green corn, roasted peanuts, and scores of other articles, are examples of dead food that may not obstruct the system so as to cause indigestion, yet are sure to fill the system with **deat** and toxins. They are of no use whatever. They cannot make blood, and consequently will not make health. If there is any way of getting health without making blood, it has never been discovered.

Such a food as pearl tapioca has been on the market for years and is in use everywhere, yet people would starve on it if they had nothing else to eat; while potatoes from which it is made, would support life indefinitely if they were properly cooked.

The best potatoes may be made dead by a wrong method of cooking; for soggy potatoes are the result of the way they are cooked. There is a possibility of making the same potatoes either mealy or soggy.

Green corn goes through the body unchanged. The condition of the corn when it leaves the mouth is the condition it will be in when evacuated; if swallowed without much chewing, it will so appear; and if chewed fine it will be only as fine; but it will not furnish plasm to the blood, nor give any nutrition. Yet no one can say that it causes indigestion to a sound system. It helps to make some **deat**, but not much, as it passes freely through the body.

Peanuts, on the other hand, turn almost entirely to **deat** when roasted. No part of them can be digested, and much of them remains in the system to its steady, though not immediate, injury. Yet peanuts when ground into a fine powder and boiled or baked, are quite nutritious; although they contain only pab and no plasm. It is on this account that they would not sustain life alone; for plasmic food is necessary to convert pab into plasm; and nothing but plasm will make blood.

The purpose of cooking is to change food-cells into a digestible condition. Thus raw peanuts, raw potatoes, raw chestnuts, raw vegetables and many other articles are masses of unopened food-cells, totally unfit for the stomach. Cooking opens the cells, and renders them capable of being digested. No other purpose can possibly be served by the use of heat, unless it be to change the chemical character of food, as by coagulation and toasting.

Excess of cooking is responsible for making much dead food. This fault is prevalent everywhere, and not only ruins the good things of life but adds very much to the cost of living.

Take a piece of meat as an example. Its whole value is in the juice and juicy-matter clinging to its fiber. A quick action of heat coagulates both this juice and its juicy-matter; and thus the only value in the meat has gone to waste. Coagulation hardens and toughens the meat. It is a provision of nature that is useful in cooking, when only the surface is coagulated, for it serves as a covering which holds the juice within the meat.

The coagulated surface of meat is indigestible, and should not be eaten. The more crisp it is, the more injury it does. Proof of this may be obtained very easily by any person. Let crisp surfaces of meat be eaten in place of all other meat, but with the usual food, and very soon the stomach will be out of order, the liver affected, and the kidneys weakened. The face will show slight jaundice. Now change the meat so that the surface is not eaten, and allowing only the inner portion to enter the stomach. There will be none of the symptoms referred to.

The palate relishes the crisp surfaces.

Try the experiment of feeding one hundred persons for a month on meat that is hard cooked, and another hundred persons for the same month on similar meat that is rare. Of course beef is the only meat that can be used in such experiments. Let all other food be of average quality during the month; not specially injurious.

nor exclusively wholesome. The hundred persons whose meat has been over-cooked will all have a peculiar look; bad breath, bad complexion, muddy eyes, yellowish skin, and many other evidences of deficient feeding will be apparent. The other hundred, those whose meat has been rare, and who have let alone the crisp surfaces, will have ruddy or pink complexions, sweeter breath, clearer eyes, and a general appearance of good health. This is assuming that, in both classes of cases, there has been no serious neglect in other matters.

A dog will live on meat alone, if it is rare. It may be raw or cooked but slightly. If it is cooked thoroughly, he will starve on it. This fact has been tested by a number of experiments. Meat is the natural food of a dog or cat. Meat-fiber is the natural enemy of a pup or kitten. Well cooked meat contains nothing but fiber.

Patients convalescing from fevers should not be given meat. It is always injurious to them. If it is thoroughly cooked, it is more dangerous. If rare, it is less harmful. If only the scraped part is given, it is not dangerous. If the juice of rare meat is given, no harm can come from it, even to convalescents.

In our previous books we have spoken of instances where sick persons, on the road to returning health, have eaten meat and died soon after. Since our last mention of such fatalities, which was about a year ago, we have received information of seventy-two deaths from meat-eating during convalescence; and of over seven thousand cases where the juice of rare beef was used under similar conditions, not one of which resulted in any harm whatever. These facts have tremendous significance.

Experiments have been made with dogs. Ten were fed on rare meat, and given nothing else but water, for eight weeks. All remained in good health. Ten other dogs of same kind and condition were given meat that was thoroughly cooked. Some ate a little of it; then refused to touch it, although fresh lots were given three times a day. Others refused it at all times; and refused all subsequent lots of similarly cooked meat. All ten of the dogs had plenty of water. All showed signs of starvation. One died, and the other nine would have died also had the diet not been changed.

The wonderful fact is that the kind of cooking to which the dogs were subjected and which killed several of them, is identically the kind of cooking that humanity is suffering from today.

Meat thoroughly cooked is dead. It becomes **dead** in the body. It causes more **toxins** than any of the other kinds of food, except

piecrust. It leads to more colds, catarrhs, gastric disturbances and bad blood than any other article of food. Of course the chief cause of disease is **deat** from dead food, and many kinds contribute to this cause; but overcooked meat, fried foods and piecrust lead the list, and cost the people of this country alone, five thousand million dollars a year for medicine, doctors and treatment to overcome the damages done. Five billions of dollars is the sum total of the losses due to this unnatural food.

Some years ago certain families in this country got the idea that all diseases were caused by bacteria; and, to defeat these enemies, they sterilized everything they ate. The milk was boiled, bread was toasted to a brown, meat was thoroughly cooked and heat applied to all foods; even the water was killed by being boiled. The result was that all the families began to *starve*. No plasmic food was eaten, and new blood could not be formed, except by the slow process of its own protoplasm turning a scanty amount of daily pab into plasm. **Deat** became excessive, and colds, catarrhs and la grippe followed.

High cooking kills the germs of disease which may be present in the form of bacterial cells; but it also kills the life-cells. Water that does not contain life-cells, is dead. Distilled water is dead; it has a very important use as a cleanser, if drunk occasionally, and we so recommend it; but, if taken to quench thirst, it acts as a poison, and deprives the blood of a great deal of plasm which spring water contains.

On the same principle, new bread is dead; but old bread is plasmic, for it has taken life out of the air and started new conditions in its man.

So distilled water, if well aerated, takes life out of the air and becomes plasmic; whereas it is dead when new from the still.

Salted meats are dead. Fat pork, whether salted or not, cannot be classed as a plasmic food; it is rather a fuel, and is serviceable for that purpose when the system is able to digest it.

Fried salt pork, as in the form of bacon, is the deadest of dead foods, next to piecrust; and should be avoided by every man, woman and child. It has a nice flavor, and is appetizing; but so is piecrust. Any thin fat meat, fried to a crisp, is the direct enemy of health. Even the hardy hard-working country people cannot digest it. It is a common dish with them; and they are prolific purchasers of medicines.

Fried potatoes are dead in proportion as they are deprived of their mealy condition. A piece cut thick and fried so as to be mealy, is good food except the crisp part; the latter should be rejected. Thin slices of potatoes are indigestible; and the chips, so-called, are death-producers; many a case of acute gastritis having followed their use.

One kind of food, like wheat, may sustain life for a long time. Potatoes, if mealy, will do the same thing. Bread, potatoes and pork form an ideal diet for a poor man who works hard. We recently had a challenge of our statements in regard to the indigestibility of hard fried food; the person claiming that any single line of diet was unnatural. He said that "wheat, potatoes and pork in any form and any kind of cooking were all right." We offered him ten thousand dollars in cash if he could find a healthy man or woman who could live on the following diet for six days, and not do the health a serious injury: Piecrust, which is wheat; Saratoga chips, which are potatoes; and crisp fried bacon, which is pork. Nothing else to be eaten, but any drink desired might be taken. He accepted the challenge and could not find a person who was able to endure that diet for one day. Yet the same foods properly cooked will sustain life for many years.

If indiscretion in eating were to be followed by direct results of poisoning, all persons would be in danger. Some things are deadly poisons, which mean that they cause death soon after they are eaten; and these are avoided. The public brands them as poisons. But other things, like Saratoga chips, new bread, pastry, fried crisp meat or cake, etc., are such slow poisons and have such an attractive taste that they are regarded as safe to take unless the stomach is already disordered; so they go unchallenged. People eat them freely; find no swift penalty; even believe they are harmless; and, weeks or years later, when colds are easily caught, or catarrhs are frequent, or la grippe threatens life, or uric acid brings pains in the muscles, bones or nerves, or something else follows, the sufferer cannot connect the cause with the effect. Reason asks, "How can a wrong diet begun years ago and kept up since, show itself now?" Nature replies: "Wrong diet slowly fills the body with deat, toxins follow, and they invite the germs of disease or other forms of ill-health, in the effort of the system to get rid of them." This slow change toward corruptive decay may be going on in secret for years, before the toxins make their presence felt.

Coffee is another food that is almost always served dead. Boiling it kills it. The use of boiling hot water poured over the coffee sets free its best and most wholesome contents; but most housewives allow it to remain boiling to keep it hot. Then some re-heat it, which changes it chemically to a poison. Many others make the worst mistake of keeping the coffee-pot on the stove all the time, adding new coffee as needed, and rarely taking out either the old water or the old grounds until space demands a change. Hence they drink dead food themselves and give it to others; and catarrhs, colds, la grippe, headaches and pain chase each other through those families where a miserable ignorance guides the helm of life. The money spent for sickness or drugs, will more than balance the few pennies saved by using dead coffee.

All cake is **deat**. Sugar and flour cooked together, or eaten at the same time, make a poisonous combination; not serious for a while, and generally not noticeable in young folks of robust health; but nevertheless, quiet and slow-working poison. Sugar and butter make **deat**. Sugar and cream make **deat**. Butter and flour do not; they are helpful to each other, until heat is applied.

Bread and butter make a wholesome combination, if not heated together. When bread is toasted and buttered, and then placed in the oven to be heated **deat** is formed and the combination is not good. All fried grease is hurtful.

Piecrust is baked grease, and crisp baked flour; either of which is dangerous. Here the climax of error in cooking is reached. Yet during the last ten or more years, the use of patties, fritters and other forms of crisp fried or baked grease, has steadily increased at the table; so much so that a meal is considered lacking without this kind of dead food. The only excuse is that it is tempting to the taste; but so is a diet of all cake and candy to a child, or coffee and fried oysters to a woman, or liquor to some men. Relish is a guide to the stomach only when it chooses from a list of wholesome foods, adapted to the condition of the individual. "I go solely by my relish," says the invalid who is swiftly gliding toward the grave with **deat** on a fork in one hand and a drug in the other. No wonder all kinds of stimulants, relishes, sedatives and head-ache-destroyers are courted to still the torments of the nerves and brain.

If health, peace, happiness, and contented days are desired; if less cost of living, and more nutrition from food are sought; it is the simplest of all simple matters to get the right kinds of food,

learn the right principles of cooking, and so apply them that they will make pure blood and a sound body, instead of producing as they do now, toxins, diseases, gray hairs and age.

These words of warning will not fall on listless ears; for the barbaric methods of modern cooking have gone to such a fearful extreme of wrong, and are so completely sapping the life and vitality of the people, that the time has come to call a halt. Science looks only *down stream*. It sees the maladies and discovers the bacteria playing among the ruins. It names both with an intricately complicated terminology that makes the sickly collegian stagger and turn pale; but, amid its splendid achievements, on the debris of cells, bacteria and toxins, it stands helpless, because its god has never taken it by the shoulders, turned it about, faced it up stream and made it to see the source of all the horrors that float down the current of life. It is the CAUSE that from now on, must be met and fought.

The human body is a beautiful temple. The stream of disease is a sewer that may flow away from the temple and never touch it, or into the temple and pollute it. Today this sewer is wide open and its contents are not only permitted to enter the house, but are invited in. The damage is extensive. Science is called upon to suggest a tremendous multitude of methods for repairing the damage; then, as soon as the temple is partly restored, the sewer is again opened, and science again called into service.

It is a solemn fact, an awful fact, that no attention whatever is paid to the CAUSE of disease, except during the period of acute illness; and then science tenderly advises that the sewer be turned off for a while. If the patient survives the efforts to repair the damage, then the sewer is turned on again and its pollution is allowed to flow freely through the mansion of life.

We will pay a goodly sum of money to any person who will come nearest to telling the cost in America each year of the efforts to cure the infirmities of the body. Try it. The sum total will stagger you. It takes needed wealth from the channels of life, and begets poverty and hard times. As the president of a Northern University has just said, "This vast expenditure threatens the economic basis of our national fabric; and we find it increasing every year."

Try to make the estimate.

Then think of the fact that it is all, ALL, ALL unnecessary!

CHAPTER TWELVE



Toxin

OR

ILL-HEALTH POISONING

FROM

SIMPLE COMBINATIONS



ONE OF THE MOST AMAZING facts in the study of health, is the readiness with which harmless eatables will, if combined, produce **deat** and **toxin** in the body, and set up those conditions that gradually undermine the health. Sickness may come on in many ways:

1. It may come on suddenly, as where exposure to damp and chilling air when the body was over-heated, has produced death in an hour.
2. It may take a long time for developing, and a short time between its first appearance and death; as in many forms of Bright's disease, which, at the time of first manifesting itself, is beyond all human power to cure.
3. Hundreds of forms of sickness are in progress of slow development in the body, and drag along slowly after their first appearance. The victims are known as chronic sufferers. Some are temporarily cured, some live many years in the disease, and others die quickly when a contagion or complication brings on the crisis in acute form.

The following proposition is perfectly well established and must be regarded as the basis of hygienic science.

LAW.

There is no form of disease, sickness, malady, decrepitude or weakness that is not due to toxin from deat.

While it is true that **deat** is the soil out of which **toxins** arise, there are many influences at work in the production of them. Food must always be the basis of **deat** but the life, occupation, exposure and habits of the individual have much to do with the quantity, quality and nature of the poisons developed in the system.

For our highly educated members.—[A line of explanation is necessary at this place, but we fear to give it in such terms as are most readily understood by the scientist, because it would become a dead-weight with the general mass of our readers. We will try to compromise; that is, to simplify the scientific description, while not fully reducing it to the language which we generally employ.] In the first place the most modern physicians, the experts, specialists, and medical writers, agree that *all disease* is either *pathogenic* or *autogenic*. The word pathogenic comes from two words, meaning “disease producing;” and the term autogenic means “self producing.” Thus there are two great classes of causes; one from influences that invade the body; and one from influences that arise in the body. We are merely giving the scientific views as generally accepted at the present day. We have not stated them as our views; but our only difference is in what constitutes the first class. Pathogenic medical men a few years ago believed that all bacterial diseases were due solely to the bacteria; now they are rapidly coming to believe that there must be in the body certain conditions that feed and stimulate the growth of bacteria. Ralstonism not only believes this, but *knows* it to be true.

For members who are not highly educated.—Diseases, except when induced by assault or accident, are due to two classes of causes: First, to the poisons set up in the body that do attract **devs**; second, to the poisons set up in the body that do not attract

deys. Under the term disease we include also weakness, decrepitude, old age and death.

Any common school education will tell you that the human body is nothing but a collection of cells. This fact is too well known to be discussed. The cell comes not from the food you eat, but from the plasmic part of the food, each cell is made up of the things that the body needs. But other things get in the cell, and poison it. The harm done is sure to result in a tendency to ill-health.

Deat is a poison, and cannot be made into food. From **deat** the **toxins** rise and spread throughout the body. The cells refuse to do their work; they are choked, stifled, broken, killed and become dead-matter, corrupting the blood, when **deat** and **toxins** are too abundant.

Foods that furnish **plasm** and **pab** to feed the **plasm**, are perfect foods. They are ideal. They give health, life, vigor and buoyant power. Yet the very same foods may set up poisons, if they are wrongly combined. One would hardly see how an article of wholesome diet could produce a poison; but it is true that chemical purity is not to be made the test of wholesomeness. Chemists say that carbon is needed by the body; yet diamonds are carbon; so is charcoal; so are wood, coal, starch, sugar, white-bread, and many other things. A diamond is pure carbon. Charcoal is pure carbon. Pure carbon in the form of white-bread is one thing and in the form of coal is another. Little influences change a good thing to a poison, and chemistry may fail in its rules of health; although it rarely misses its mark in other directions.

New bread is one thing; new bread toasted is another; old bread and new are as widely apart as day and night; and old bread toasted is a different food from new bread toasted.

White flour, whether made from wheat or other grains, is a health-inspiring food, either in its plasmic form, or as **pab**; but the same white flour may become a poison, not of itself, but by a toxin-ferment that it sets up when some other article of food acts upon it. This is seen in all combinations of sugar with flour. Sugar of itself is a benefit, but the conditions under which it may be used are very limited.

All ferments are **toxins**. This does not mean to include the subject of alcohol, as that is the *result* of a ferment rather than a ferment itself. The first products of fermentation are far more dangerous than the results, although we are not advocating



the use of the latter. All sorts of ferments are going on in the stomach, blood, organs and tissue of the body. It is one of the ways in which **deat** makes **toxins** and produces the poisons that bring ill-health.

Sugars, or any form of sweets that might be taken with safety under certain conditions, will always produce poisonous ferments, if taken with flour, eggs, or cream; or with any one or more of these articles.

White bread itself is a carbon. Sugar is a carbon. Cream is a carbon. Butter is a carbon. Fat is a carbon. Oil is a carbon. Vegetable fat, like olive oil, is very wholesome if free from vegetable poisons; and it combines with flour without ferment. The same is true of butter, cream and other forms of animal fat.

White bread and cream do not produce deat-poisoning, nor will white bread and butter. But white bread and sugar are almost always injurious; although no evidence of sickness may be seen for months or years, except a tendency to catch cold and grippe.

Care should be taken to avoid the mixing of flour and sweets, unless in cases where the person is quite young or the body is entirely free from a tendency to catch colds. Molasses is partly plasmic in its nature, and does not so readily lead to ferment, especially when used on old bread. The habit of eating sugar, syrups and other sweets on new bread, cakes, and biscuits, is sure to undermine the health of the strongest child, and is much more injurious to the young adult and to the grown person.

No immediate harm may be noticeable; but that does not matter. The injury consists in the slow accumulation of **toxins** in the body. These poisons may make their presence felt in the form of grippe, of colds, of headaches, of scalp-dandruff, of pimples on the face, of lumps under the skin, of hair falling out, of weakness, or in one or more of a hundred other ways. They may attack the stomach; but, if they do not, never mind, for they will some day make digestion a horrible nightmare. "They don't hurt me" sounds well today; but "I wonder what's the matter with me," is the future offspring of the denial.

Sugar and flour enter many cakes, and are the basis of many puddings and delicacies. Some persons are able to take this combination for years and years, without feeling the effects of the poisons; but, until you can say, and say it in all honesty, that you have not had a cold a full year, you should not eat sugar

and flour in any combination. They set up a disease ferment in the body of every person who eats them.

If you wish sugar there are many ways of taking it without putting the starch of any grain in the stomach with it. Each is wholesome; but together they become a ferment and cause **deat** and poison.

Sugar and cream always set up a ferment and generate poison in the blood. Sugar and milk do not, unless there is to great a proportion of the former. The cream in the milk, when it is in natural quantity, does not produce ferment with a small amount of sugar added to the milk; it is only when the cream is separated and united with the sugar, that the ferment is caused in digesting it.

Every physician and nearly every well educated person knows that sugar and cream, added to coffee, cause ferment; and that the omission of the sugar makes the drink more wholesome. Sugar and cream in tea make a bad mixture. If milk be used in either case, the sugar does no harm as far as its combination with the milk is concerned. Coffee is far better when taken black, that is without cream or sugar; and it is best of all, if it must be used, when it is taken half-and-half with hot unboiled milk.

Ice cream made of the cream of milk and sugar, as a part or all of its combination, is sure to set up a ferment that leads to **toxins** in the blood. One dish of such cream may not do any harm, unless the person is very weak; and fifty dishes may not cause sickness if taken during a summer; but each dish makes a small quantity of toxin, very small, we will say; and, with other articles of food doing the same thing, the sum total is what does the harm. The constant adding to the stock of **toxins** in the blood, the flesh and organs, is sure to reach a point where colds will break out, catarrhs flow, and weakness follow, even if indigestion and disease do not show themselves. What's the use of filling the body with **toxins**?

Our statement as to the ferment danger of ice creams was challenged by a physician of high standing. He had six children, all of whom were subject to colds and catarrhs, and were very fond of ice cream. To three of them he gave the usual amount of the delicacy, for one month denying the other three. The latter were noticeably improved in health. "Great heavens!" he said, "Is it true that we must deny our children so simple and so nu-

trititious a food as ice cream?" He went into the matter thoroughly, making tests with two hundred young persons and one hundred adults; and he then was convinced that sugar and cream produce a ferment that in time destroys the health.

Sugar and butter are the same as sugar and cream; only richer. They produce a very decisive poison, although it takes years to undermine the health of a strong constitution. Give a rosy-cheeked child, bread spread with butter and sugar, and the color will gradually leave the face, giving way to a sallow white. The **torin** of the ferment has ruined the blood.

At a boarding school of young ladies it was noticed that most of them were developing pimply faces; and it was discovered that they were being fed pantakes, buckwheats, etc., with sugar and butter as a syrup or dressing; while puddings were served with "hard sauce" made of sugar and butter. When this diet was discontinued, and care taken to lessen the use of ferment-foods, the trouble disappeared. Three of the young ladies refused to give up their butter-and-sugar syrups, and their "hard sauce" luxury; they doctored for the facial blemishes, spending large sums of money to check a malady that was being caused all the time; with the result that two of them had abscesses break out on the body, and the third had grippe which developed into fatal pneumonia.

You cannot go on putting poisons into the body and cure the maladies they cause.

Nature will assert herself.

Eggs and sugar produce **torins**; yet eggs and butter are wholesome; eggs and starch-foods, such as white bread, rice, grains, etc., are wholesome; and these with butter are wholesome.

A cake made of eggs and flour is all right. Add butter, and no harm is done. Add sugar and the whole combination is changed. The white of an egg is albumen, and it is more harmful with sugar than the yolk is with sugar; but both are injurious.

A cake made of eggs, sugar and flour, causes **torin**. A cake made of eggs, cream and flour is wholesome. A cake made of sugar, cream and flour, is injurious. A cake made of butter, sugar and flour is harmful. A cake made of eggs, butter, sugar and flour is about as bad a mixture as can be put into the body. To make it worse, add currants, for this supposed fruit (they are only dried poison-berries), are a quick-acting danger. Many a person has died of acute-indigestion following the eating of "fruit-cake" or mince-pie in which dried currants were cooked.

Certain nuts are not only wholesome, but are **plasmic** food of the highest order; yet these same nuts, mixed with sugar, cause ferments and lead to danger. Nuts and sugar should never know each other. Nuts and salt are helpful to each other, provided the nuts are raw and of the digestible class. Peanuts produce **deat** and very little **pab**. Chestnuts may be cooked, but the mealy part is all that is useful. Almond nuts, lightly roasted and chewed a long time in the mouth, are plasmic and wholesome.

While the fat of meat serves certain useful purposes in persons who are young or in middle life, it becomes a very dangerous agent in the stomach, liver, digestive tract and blood when it is changed by the action of heat. This influence of heat is of the most decisive character.

Thus it is well known that flour-starch, such as white-bread is made of, cannot be digested in the stomach as starch, but when it is converted by heat into dextrine it is digestible. It is for this reason that white bread is toasted; the application of heat changing the nature of the food.

Fat meat, lard, butter and grease in any form will take on a new condition when heated so as to become hard or "crusty." This condition is by far the most dangerous that can be obtained by cooking. Butter on bread is wholesome, and necessary; but let the bread be buttered and then heated hot enough to form a crisp crust, and it will become totally indigestible.

Toasted bread is excellent, if not eaten in too great a quantity to the exclusion of other food; but the practice of toasting it, then buttering it, and placing it on a hot stove or in a hot oven, leads to a condition that makes it indigestible. The proper way of preparing it will be found in *Ralston Classics*.

The product of the frying pan is *grease-crust*; the worst enemy of the stomach and blood. This *grease-crust* is the crisp part or surface of meats, potatoes, cakes, doughnuts, crullers, pastry and similar articles. Piecrust has caused many a case of acute-indigestion, bringing on death in an hour or two. Much of the cooking of today, even for dinners, includes patties, pasty-shells and other piecrust, which are certainly delicious, but most dangerous. They seem to be the menace of health to the rich classes who indulge freely in them and who employ physicians at princely salaries to counteract the horrors of nervous dyspepsia.

The surface of fried meats, and of baked meats, should be

avoided when the grease is crisp. Re-cooking meat renders the surface a poison, and this should be trimmed off.

Doughnuts, crullers, fritters and fried cakes of every kind are doubly injurious. In the first place they contain or are eaten with starch and sugar or butter and sugar, or reach other combinations that produce **toxin**; and in the second place, they have *grease-crust* surfaces that destroy the nervous energy of the stomach, stop the action of the liver, and produce general indigestion.

Re-heated coffee and tea are poisons. There are many homes where the coffee-pot stands all day in use; and the miserable attacks of grippe, colds, catarrh, headache and weakness go on all the time, while the self-satisfied housekeeper keeps up the even tenor of her way in blissful ignorance of the fact that coffee should never be boiled nor allowed to stand after it is once ready; for boiling or re-heating converts it into a poison. It is an art to cook coffee just right, and this, with a thousand or more other reasons, has led us to prepart the *Ralston Classics* spoken of at the end of this book.

Re-heating well-cooked meat is productive of danger.

Another combination that is injurious is that which brings sour and sweet in the stomach together. The sour may be wholesome by itself, and so may the sweet be wholesome by itself; but both together in the stomach set up a disturbance that leads to a special **toxin** which gives rise to uric acid, rheumatism, gout, dropsy and similar maladies. People who are afflicted with such troubles find that they become worse soon after eating anything that contains sour and sweet.

There are many such articles of diet at the present day. The sweet-pickles, and sweetened sauces and fruits are examples. Cranberry sauce is a very prolific cause of **toxin**, and uric acid. So is apple-sauce made from sour apples sweetened. The apple pies so much adored in the country are made of green apples, or tart apples, cooked and sweetened, and laid between the piecrust; an all-round combination that sufficiently explains why travelling medicine-troupes find country traffic in their cure-alls so attractive.

Country life with its fresh air and activities, is a much sicklier life than that of the cities; for country people eat very little food of wholesome character, that is not accompanied by the worst things that could enter the stomach. The body of a country fed

person is as full of toxins as it could well be and live; and medicines follow in their order day after day. Out of a group of one hundred and forty females who lived in the country, only two of them were in fair health; all the others being chock full of "ailments." No wonder. Their foods were the worst possible. Such foods in the city, with city air and sedentary life, would encourage the undertakers.

Strawberries and sugar are a poison. Some persons are at once made aware of it. Others suffer from hives and skin troubles. Others have pains in the joints or muscles, and never know that the strawberries and sugar caused them.

Milk does not agree with a person whose body contains an excess of **toxin**; for it will produce flatulence and often indigestion. Even if milk is not liked as a food, it is a test of the presence of danger, and should be used daily until there is no flatulence; all the while making an effort to remove the **toxins** by following the directions given in this book. Milk is a natural food, perfectly digestible in a body free from **toxins**. In such a body it causes no trouble whatever. It needs no lime or salt to aid its digestion, unless there are **toxins** present.

Make this test. If there is poison in the blood or tissue, it will enter the stomach and unite with the milk, for milk attracts poisons. The result will be fermentation, flatulence and distress. The test of this fact is very easily made; and, better still, the reduction of the **toxins** in the body will be very clearly proved by the gradual increase of the digestibility of the milk. When the **toxins** that affect milk are reduced or driven out, the milk will be quickly digested with no trouble whatever. Of course there are other poisons that may not be in evidence in these tests; but they will disappear as the use of plasmic food increases.

Some persons have more toxins in their bodies than others; and some have a much greater variety. One person may have a kind in excess that, when combined with fish, produces certain harmful effects, and it is then said that fish does not agree with that person. Yet let those **toxins** be driven out by plasmic food, and fish *will* agree with the system.

This explains why one thing agrees with some people and disagrees with others. It is all due to the kind and quantity of **toxins** in the body, and the combinations they effect.

CHAPTER THIRTEEN



Death-Toxins

SICKNESS, ILL HEALTH, AND ALL FORMS OF
WEAKNESS, AS WELL AS OLD AGE AND
DEATH ARE DUE TO TOXINS
THAT ARISE FROM DEATH

THE PRESENCE of any kind of **toxin** in the blood, or in the nerves, or in the tissue of the body, is sure to cause some form of derangement. There are supposed to be many more varieties of **deaths** than there are maladies; but there are many kinds of derangement that are not classed as maladies. Thus the decay of the teeth is not looked upon as a disease, yet there are **deaths** that work upon the teeth elaborating the poison found there; and it makes no difference whether the one precedes, follows or attends the other, the result is all the same.

Science is not agreed as to what the *toxin* is. No one knows whether it is found in the *deaths* in the flesh or food on which they live; or is foreign to such food. One thing is certain, and is agreed to by all recent investigators; it is that the **deaths** get **toxin** into their system in one way or another. Live **deaths** can cause death when they are allowed to thrive and rapidly increase in the human body; but dead **deaths** can do the same thing if a large number of them are allowed to enter the body.

This fact is of immense importance in the study of health. To restate it we find that a small number of living germs may cause disease and death, if they increase in the body; also that a large number of the same germs when dead at the time they are in-

troduced into the body, may cause the same symptoms and the same disease, ending in death. This shows that the *contents* of the germs and not the germs themselves, produce the disease. It used to be thought that the germs ate up the tissue and life of the body; but the fact is now known that it is their *contents* and not themselves that cause the malady.

The contents of the germ can come from no other source than from the food it eats. It is like the case of certain oysters that fed on poisons; the poisons entered the abdomens of the oysters; the oysters were eaten in the usual way, abdomens and all; the process of digestion opened them and the poisons killed the men in whose bodies they entered. The germs of a disease feed on the toxin that is the cause of that disease; the germs multiply with great rapidity; their organisms contain the poison which by increase in their numbers is concentrated in the body, and, being let loose by the continual death of the germs, become virulent.

Toxins are everywhere present, in the air, in water, in food, in blood, in tissue of flesh, but they are carried along without doing harm, unless the decay known as **deat**, or some similar cause, permits of their concentration and increase. The **devs** select them as their food. When the toxins are very abundant, the **devs** increase with a rapidity that is amazing. But the point is that toxins are the food of **devs**, and that the **devs** in a virulent state contain toxins in their insides.

This fact has dawned upon scientists in the past few years. Much is said and written about it. In the most recent edition of their work, Profs. Vaughan and Novy say: "It is now generally admitted that diseases are in reality cases of poisoning. * * * The poison may be possessed of life, or dead. * * * The difference between the living and the dead organism is one of degree rather than one of kind. * * * A very few living bacilli injected under the skin may cause certain symptoms followed by death. A larger number of the same bacilli, after having been deprived of life by some agent that does not alter the contents of these cells, injected under the skin induces exactly the same symptoms and causes death in the same manner. The difference is solely one of quantity." By this is meant that it would require a greater quantity of dead **devs** than of live ones; for the dead ones cannot increase, while a small number of live ones may increase very rapidly in the body. The probability is that the live ones must

become as numerous as the dead ones, and that the same amount of poison must be present in either case, in order to cause death.

When dead germs are introduced into the body, causing disease and death, their poison was not obtained in the body, for they did their feeding before they entered. As they select their food it must be true that a certain variety of **devs** feed upon a certain kind of poison. The toxin that causes diphtheria is not by any means the same kind of poison as that which causes typhoid, or consumption, or gray hair, or old age. Each is different, and each different kind of toxin must have its variety of germ to feed on it. If this is not true then the whole fabric of bacteriology falls at once to the ground.

The typhoid dev must find the typhoid toxin, or it will perish. It may find it in the air, or in milk or gelatin, or elsewhere; but, until it finds such toxin in quantity, it can not thrive abundantly. When **deat** has accumulated in the system, its pollution may contain a hundred varieties of toxins, any or all of which depress the vitality, weaken the heart, retard digestion, and bring on colds, catarrhs, headaches, decrepitude, a tendency to grayness, old age and premature death. This **deat** may do all that, and no more unless, perchance, some **devs** come along and begin their work.

These devs may be of the typhoid variety, in which case they would pounce upon the toxin in the deat that belongs to that malady; and the symptoms of typhoid would develop because the typhoid **devs** had come along. On the germs of diphtheria may be the visitors, in which case they would select the toxin of that malady, generate and concentrate it. Or they may be **devs** of consumption, or any other disease. Thus it is that a person whose blood and system are loaded with deat may be taken sick with any one or more of several maladies.

If no exposure occurs, if no **devs** enter the system, then that person is sure to age rapidly, or else to suffer from la grippe, influenza, colds, or something else that indicates the presence of **deat** and its natural attendant, **toxin**. That the poison is in the system, is well proved. Camman, who is a recognized authority, reports twenty-three cases of tyrotoxon poisoning from milk, although in the milk itself, there was not the slightest evidence of the poison; it having originated in the system and there combined with the milk.

All recent works of the leading writers and teachers on the sub-

ject admit that the body originates the poisons that cause disease. Brunton says that "biliousness" is found chiefly among people who eat certain kinds of foods which lead to the formation of toxins, which he calls "poisonous alkaloids." Brieger found "pepto-poison" to be the first putrefactive products of certain kinds of food. It is true that nature is constantly seeking to throw off the poisons through the action of the excretions; but a greater degree of exertion is required than is found in most lives. Bouchard has shown that the active person throws off a much more poisonous excretion than is disposed of during periods of ordinary inactivity.

This proves that there are poisons in the system that an inactive person does not throw off. Vaughan and Novy say: "Diseases may be due to an excessive formation of poisonous substances in the body; or, to the accumulation of poisonous matters due to deficient elimination; or to harmful bodies, that may not be changed to harmless bodies by the failure of some organ to do its duty. * * * It matters not whether the food-molecule be broken up by ferments, bacteria, etc., in all cases poisons may be formed." Flesh-ferment, or fibrin-ferment, is very often the cause of dullness, fatigue, fever, headache, nervous depression, loss of sleep, etc., as stated by eminent writers of recent date.

The medical profession is just waking to the fact that every disease is due to the presence of toxins in the blood and body-tissue. Their first step is to free the bowels. When the intestines are emptied, one large source of the poisons is removed; not only in the excretions, but in other parts of the body that tend to send their accumulated toxins into the empty bowels. We might print thousands of pages of medical reports showing countless cases of speedy recovery in the earliest stages of disease, when a purgative is given; and one writer of repute goes so far as to say that, "if at the very beginning of any case the patient could be freed of the intestinal contents, the departure of these poisons would be accompanied by the departure of the malady itself." Bouchard says "the amount of poison formed in the intestines of a healthy man every twenty-four hours, would be sufficient to kill that man if it was all absorbed." Yet how many millions of people are partly absorbing such poisons each day, and suffering from it? We refer to the **toxins** in the blood and tissue, as well as to those in the intestines; for they really originate in the blood.

For every malady there is a toxin. They are not all alike. For each infirmity there is a toxin. For every condition of weakness, fatigue, sleeplessness, headache, nerve-ache, or decrepitude, there is a toxin. Some variety is years in forming, as in small-pox. A child born of flesh that is of itself a source of toxin, would take the disease very readily; and early vaccination would be severe. Any person who has the kind of toxin in the blood that small-pox **devs** feed upon, would take that disease upon due exposure to those **devs**; but, if his body is free from such toxin, he would not take the disease no matter how great might be his exposure.

If he possessed the toxin in his system, but was not exposed to the **devs**, he would not take small-pox. If he was vaccinated, the milder germs would more quietly dispose of the toxin, and there would be little or none left for the genuine attack of small-pox. If the vaccination does not dispose of all the small-pox-toxin in his system, he might suffer mildly from the disease if attacked. Now his body is free from that poison. How long will it remain free? In the course of a few years he will find it accumulating again, and another vaccination is recommended to dispose of the new fund of toxin. This shows that the real cause of disease is formed in the system, and that the **devs** are probably created to move it. Only when the toxins are too great to be disposed of without danger, are the **devs** the agent of the malady.

The medical profession of today is grandly turning its work to account, for the doctors are beginning to realize that the fight must be made against the toxins. Precious lives are being saved by the many anti-toxin remedies now coming into use. The old system of guess-work will soon be a thing of the past. Today it is a battle against the toxins. Yet the doctors, in all their blindness, were groping in the dark in the right direction; for they practiced blood-letting, physicking and sweating. Blood-letting let out a lot of toxin. Crude as it seems now, it was the best method known a hundred years ago, and for a long time. It must have had its merits, or it would not have been employed by the brainiest of men.

Then came the art of physicking, from which the name of physician is derived. He is the man who physicks, and is therefore a physician. He is still with us, and empties by his art many tons of toxins every day from the invalids of this land. Then sweating

let out a lot of toxins. Drugs, herbs, and other remedies do the same. It is all a fight against the toxins. Often blindly, more often by guess-work, and sometimes by process of reasoning, the great effort of all time has been and is to get rid of the toxins. And the Pasteur, Koch and other institutes that are saving life more scientifically, make their aim straight at the specific toxin, as in the case of diphtheria their anti-toxin remedy seeks to remove the toxin of diphtheria so that the germs will be powerless.

The difference is important. The purgative methods, the blood-letting methods, the sweating-methods, the drug-methods, and the herb-methods all aimed at the whole mass of toxins in the body, the removal of which was attended by the loss of good conditions; while the anti-toxin methods, now coming into vogue are hurled against the specific toxin of the disease that is under treatment. This is an immense stride in the right direction. For the first time in thousands of years, the profession of medicine is approaching its daylight.

Ralstonism hails the new dawn with acclamations of rejoicing; but strikes its blows at the *source* of all the trouble. Medical remedies seek to remove the toxins that have come into the system; Ralstonism prevents their entrance. The up-to-date doctor is an anti-toxinist; Ralstonism is a non-toxinist. We claim that the accumulation of **deat** in the body is the great cause of toxins. We can prevent this accumulation; not in one case, nor in a thousand, but in every case, and by the teachings of this book alone. Our experiments along lines that do not admit of doubt, show conclusively that **toxins** can be kept out of the system, and their accumulation will be a thing of the past. The plan is simple, easy, straightforward and effective.

Theories serve only for discussion and hair-splitting. Facts and results are what the public want. If any person shall fail to find our explanations satisfying, no reasonable mind can deny that the body is today a hot-bed of foul poisons that underlie all diseases, all weakness, all decrepitude and all aging. This much is universally conceded, and it is enough. Our work is to present a plain system whereby these poisons may not be allowed to enter the body. When this is done, all disease will cease. Sickness will be as much a thing of the past as are the wild wolves of the land where now our great cities stand. The dawn of a new era is just breaking on the human race.

CHAPTER FOURTEEN



Absolutely Forbidden

Every Ralstonite who seeks Good
Health must obey these Laws

NO ONE WILL BE EXCUSED

FOR MANY YEARS hundreds of thousands of men and women have claimed to be Ralstonites who have been so only in name. We propose now to lay down a course of living, not severe or difficult to follow, but strictly within the lines of health, and we shall insist on a strict observance of this course of living by every person who makes claim to being a Ralstonite.

Our reason for taking this decisive step is due to the fact that many of our members have proclaimed themselves as first class Ralstonites, when in fact they have paid no attention to the laws of health. We constantly hear of those who make the boast, and who are far from well. A sick Ralstonite is a paradox, a contradiction, a discord in nature. No person can be well or remain well who disregards the plain rules of health. It takes something more than reading a book, to maintain a sound body.

To illustrate what we mean, let us quote from a letter just at hand: "There are many Ralstonites in my town; and, as a rule, they are in much better health than the other people; but I wish to know why certain members (names enclosed) who claim to be good Ralstonites, are in poor health." In the letter were enclosed the names and club-numbers of eight persons, three of whom had reached the one-hundredth degree, two the sixtieth, and the others

the fifth degree or higher. As we always do in such cases, we employed Regents to have the matter thoroughly investigated and the facts ascertained. The result was that every one of the eight persons gave very little heed to the laws of health. When suffering somewhat from their carelessness, they would read up a little on the first subject that came to mind, and try to live up to what doctrines they came across; but nearly always at haphazard. They had no system, no method, no plan, no consistency, and in fact they had no use for Ralstonism except in times that followed their periods of neglect, and, even then, they proceeded in a manner that could never be satisfactory to themselves.

Their case is the case of countless thousands of others who rebound between states of total indifference on the one hand, and blind, illogical efforts to find health in spasmodic spurts on the other. Such members are not creditable to this club, nor can they be called representatives of Ralstonism. The Ralston plan is not for persons who seek it merely in times of penitence for errors that they will not correct as long as a breakdown can be avoided. People who drift down the stream of indifference, and never turn about to row up the river of safety, cannot make the same use of the Ralston ports of health that others can who are rowing against the stream headed for the uplands of life.

The provisions of this chapter do not apply to persons of good health who never get sick from their abuses of the laws of nature. There are some who can go on year after year disobeying these rules; and they boast that they can eat anything and do anything without the slightest danger. This chapter is not for them. When they collapse it is generally all at once. Their bodies are filling up with toxins as rapidly as others; but, by a more general distribution of the evils, no part seems to give way early. A typical case is that of a well-known man who stated to his friends that he had never seen a sick day in all his life, and that he had hardened himself by paying no attention to the laws of health. "The rules of health are for sick people, not for me," he said; "I can eat anything and it never hurts me." Four weeks later he was in bed with pneumonia. "My constitution will pull me through," he said. The doctors did not tell him that his kidneys were hopelessly diseased, and he lapsed into his last sleep never knowing that he was dying. He had not reached forty years of age, and was useful to the world.

Now it is well proved that pneumonia is the result of months and generally years of accumulation of **deat**, while kidney disease is also based on other lines of poisoning due to hurtful foods that do not make their injuries known at once. There are many articles of food that seem not to hurt at all, for they cause no distress after they are eaten.

We request our members, before they proceed further with these pages, to read the chapter on "Colds," or "Nature's Death Trap," in another part of this book; as the many facts there stated are of great importance at this time.

Leaving out of our estimates all persons who are members of this club, and who are really Ralstonites in good standing, we find that practically all persons are more or less out of health. A Ralstonite in good standing is one who actually tries to keep well and not merely to get well when sick. It is much more praiseworthy to be consistent than to be otherwise; and a consistent Ralstonite does something more than seek help after repeated injury to the health through carelessness. Of course we know that it is human nature to be heedless when freedom from penalties seems assured. But the heedless individual cannot be regarded as a Ralstonite in good standing; and we insist that such a member shall not pose before others as an example of Ralstonism.

With these explanations we will proceed to make clear the purpose of this chapter. We are satisfied beyond all doubt that disease, gray hairs and age are the result of **deat** in the body, from which hundreds of toxins arise; the chief bulk of which produce colds as the first warning, catarrhs as the next, la grippe as the third, and so on in a line of effects from which there is no ultimate escape; and many of these toxins are ready to develop into contagious diseases as soon as they are exposed to bacteria suited to thrive on the specific poisons. This statement is the summing up of the whole story, and is based on the most recent scientific knowledge.

Leaving out of consideration all Ralstonites of good standing, we find that nearly all persons are out of health. Colds are much more frequent than ever before, and they are the first signals of the excess of **deat** in the body. Catarrhs are on the increase everywhere; if not of the nose, throat, larynx, windpipe, lungs, or chest, then of the stomach, bladder, intestines, and other places

already numerous enough to require indexing. Then the third signal, la grippe, is spreading far and wide every year. It is undoubtedly based on a new lot of toxins due to **deat** from modern errors in cooking. The views of some men indicate that the use of baking-powders is the cause of the **deat** that produces la grippe. One of the reasons for so thinking is the fact that persons who omit all bread, cake, pastry, etc., that contains baking-powder, are free from la grippe, even amidst the gravest period of its spread.

If it is true that practically all persons are subject to colds; or, if not to colds then to some form of catarrh; or, if not to colds or catarrh, then to la grippe during its prevalence; if, also it is true that, when there is exposure to bacteria of disease, these persons are liable to attack; and, finally, if it is true that, when any ten, or fifty, or hundred, or thousand, of these people omit the foods prohibited by this chapter, they one and all become immune, or safe, against colds, catarrhs, la grippe, disease and weakness, then it is certain that we have discovered the cause and can provide the remedy for the "ills that flesh is heir to." There is no escape from this conclusion.

What are these prohibited foods?

They are given herein, with a few reasons why they are to be avoided by persons not well.

YOU need not avoid them, if you are in perfect health; but, remember this, if your health fails, you shall not call yourself a Ralstonite in good standing. When we say that we can drive all disease out of your body, we mean it, and we can accomplish it in every case; but we insist that the laws of nature must be obeyed. If you do not wish to deny yourself the pleasures of eating, and would seek a compromise between an extreme diet and extreme errors, then you are referred to the CLASSICS which are mentioned in the final pages of this book.

But, if you hope to stand secure from ills, amid the prevailing sickness of your community, then you must seek that safety by living up to the requirements of a Ralstonite of good standing; and you must

AVOID THE FOLLOWING ARTICLES:

1. DRINKS that produce indigestion.—Many that may be taken by a person who is well, or who is not in any sense an invalid,

cannot be taken by one who seeks absolute health. The severe restrictions of this chapter are only for persons who wish to go to the full extreme of perfect safety.

2. ICE WATER.—This is never dangerous when taken in small sips; but is quite harmful when swallowed rapidly. There is an enormously large class of people, mostly men, who do not care for results so that they quench thirst. There are two dangers from drinking freely of ice water:

A.—It lowers the action of the heart and weakens the vitality of the body.

B.—It contracts the stomach, and forces food out before it is digested.

3. *Quantities of Water.*—Even if it is not ice cold, water drunk in large quantities is injurious, for it destroys the tone of the nervous system as far as it relates to the stomach. A person may drink slowly a pint or less of water on arising in the morning, and this will generally be found an advantage; but so great a quantity at any one time during the day will be hurtful. A glass before each meal, and sips during the meal, are beneficial; but water must not be made to take the place of saliva or gastric juice, for serious indigestion will follow.

4. HARD WATER.—This causes intestinal troubles with infants, and brings on old age and limy deposits with adults. Hard water also contains, in many instances, chemical poisons that lead to the ruin of the blood or some organ. We know of many cases where a decided improvement in health has come from a change in the drinking water. Millions are suffering from the use of hard water; and some of them are in continual agony, with no knowledge of the cause.

5. WELL WATER in cities is always a source of danger.

6. WELL WATER in towns has caused more typhoid than all other causes combined. Few wells are safe.

7. WELL WATER in the country may or may not be safe. Not long ago a Ralstonite who had lost his wife by typhoid, spent all his money in the education of his daughter. She was a beautiful and accomplished girl. We happened to learn of the fact that his well was located in a place that permitted drainage from and near the surface, and we intimated that this might have caused the death of his wife. He wrote back, "The doctor says not; he says the well is all right." We wrote again "Have the water analyzed."

This he neglected to do. In August, after his daughter had been at home for three months on a school vacation, she was taken sick with typhoid. The father at once had the water of the well analyzed and it was found to contain typhoid germs in dangerous quantities. The daughter died, and the father ended his own life. Willing to spend thousands of dollars for the education of his loved one, he had not the energy of mind necessary to act in a matter of health. Like millions of others, he took his chances. Today in America there is an increase of fatality from typhoid; and if a red flag could fly on every headstone in the graveyard where sleeps a typhoid victim, the cemeteries of the country would resemble a bloody field from the Atlantic to the Pacific. These millions of graves are all unnecessary.

8. *Mineral Waters.*—The claim that a mineral water cures disease, is based on the fact that its chemicals may neutralize some toxin in the blood, although at the expense of setting up some other toxin. From a list of thousands of users of mineral waters, we find not one person who is well, and all seem to be getting worse from year to year.

9. *Charged Water.*—Any gas-water is injurious. The carbonic acid gas is a poison, and it causes great depression and sinking spirits. This is the gas that comes out of the lungs, and that, in a crowded hall, leads to headache and fainting. Four persons went down into a well and did not come up. A fifth descended, but was dead in a minute. Carbonic acid gas is heavier than air; it sinks in wells and hollows; and produces death very quickly. There is no sense in drinking it in the form of charged waters.

10. *SODA WATER.*—This is full of carbonic acid gas. See the preceding paragraph.

11. *FRUIT SODAS.*—See paragraphs 9 and 10. There is additional danger in the use of juices and syrups in soda. The combination is sure to leave deat in the system, and this sets up toxins; for a rank ferment is the result. More than this, the drinking of soda water in any form with juices, syrups, cream, etc., is unsatisfying and generally sickening. Thousands of women and girls in the cities have a thirst and a craze for this concoction, and by indulging in it before meals they deprive themselves of appetite, and so are compelled to resort to stimulants.

12. *ICE CREAM SODAS.*—These are open to the objections

stated in 9, 10 and 11 preceding. If ice cream is needed, why not go to the soda-fountain and call for a glass of ice-cream and a glass of ice water, and take them very slowly, if thirst is to be relieved, or the ice-cream can be eaten alone. It causes some ferment, but not ten per cent of that which comes from ice-cream soda.

13. ALCOHOL.—This should be avoided by persons who are young or in middle life. When a man or woman who is at an age where fats are no longer digested, alcohol in various forms to suit the conditions may be taken in quantities that will be absorbed; the rule being that, when any odor of the drink does not remain on the breath the alcohol has been completely absorbed. We have made, and are still making, thousands of experiments along these lines, and shall give the results freely to our members.

14. LEMONADE is good without sugar. With sugar it tends to produce uric acid, rheumatism, and neuralgia.

15. BEER.—This destroys the kidneys. The present custom of breweries, of giving shares of stock to physicians who recommend the use of beer, is leading to its general adoption, and the dividends are larger, while the physicians' practice is greatly increased. Any human being, sick or well, who takes beer as a beverage or as a medicine, is loading the system with a poison that will bring its inevitable penalties. We are not speaking from the temperance side, nor from any belief or theory. Our statements are based on facts, ascertained by the most searching experiments. The beer made in America is a chemical compound of a large number of poisons; of which there are more than 120 by actual analysis. The fearfully rapid increase in the use of this beverage is somewhat alarming; and its sales are now taking every year more than a thousand million dollars from the homes of the people and the channels of business. This absorption of the national wealth will soon bring on hard times of so distressing a character that no remedy can be applied; added to which will be the sickly bodies and flabby abdomens of men who should be strong and manly. Beer, at its best, is a **deat** producer; the bulky accumulation of which passes for growth and development.

16. RED WINES contain tannin, and this is a poison. It changes good food to **deat**.

17. WHITE WINES are difficult to digest. They also change good food to **deat**.

18. CHAMPAGNE contains carbonic acid gas. See 9, 10, 11 in

this chapter. What are called "dry" champagnes are mere tricks of composition. All champagnes lead to headaches, or else interfere with digestion. They change good food to **deat**.

19. **MALT**, in the union of barley and milk, contains no alcohol, and holds much diastase, which is immensely beneficial; but extract of malt contains two per cent of alcohol, and much **deat**. It furnishes a temporary stimulant, but its continuous use causes toxins to accumulate in the body.

20. **COCOA** may be used as hereafter directed, if a person has no kidney, liver, or bladder trouble. The same rule also applies to chocolate.

21. **DRINKS** made of cocoa are wholesome, if the cocoa is used to flavor hot (not boiled) milk. It takes the milk-taste away. Not much sugar should be used, if it can be avoided.

22. **CHOCOLATE** is also excellent when taken in the way stated. But both chocolate and cocoa, taken as food alone, or without milk, or in abundance with milk, cause **deat** in the system, which cannot be driven out except by the use of raw eggs, with salt, acting as a laxative. The eggs drive the **deat** out of the blood and flesh, as well as from the intestines.

23. **GRAIN-COFFEES** are to be avoided.

24. **CEREAL-COFFEES** are to be avoided. This means that all made coffee (not pure) are harmful to persons not in perfect health. They cause pain in the stomach, poison the liver and bring on heart-weakness, if taken right along.

25. **PURE COFFEE** may be taken by a well person who is used to it, and who receives no ill effects from it; but we recommend that it be taken only at breakfast even then. Cream and sugar in coffee produce a ferment that leads to toxins. Let the sugar be omitted at all times. Coffee is best when taken without cream or sugar; but it may be allowed with cream alone. Few persons know how to cook coffee so as to get its best flavor and value. The art of preparing it is fully described in the *Ralston Classics*; and all points about scientific cooking of everything are set forth in those emoluments as stated in the final chapters of this book.

26. **TEA**, hot or cold, must be avoided by all persons who wish to be considered as *Ralstonites* in good standing, if claim be made for perfect health. No person can put a continuous stream of tannin and indigestibility into the stomach and remain well. The users of tea are sooner or later victims of bladder-weakness; and

late observations show that they are of low vitality in the throat and lungs. A large proportion of them become consumptives. Many have rheumatism, who get better of it when the tea is omitted.

27. ICED TEA is so debilitating that, in a few months, it leaves the stomach and lungs prey to disease. It is a most barbarous drink. In over a score of cases last year, death followed its use in a few hours, owing to acute indigestion. It has been advocated as a substitute for beer; but beer is a much slower poison, and takes its time before rotting the kidneys; where as a summer of iced tea is followed by a winter of very low vitality, weak lungs, colds, pneumonia and la grippe.

We have thus far enumerated more than a score of drinks that are common to humanity. Please remember that we do not deny them to persons who can take them without injury. We are merely placing the strictest ban upon articles that stand in the way of absolutely perfect health.

28. NEW RAISED BREAD must be avoided; also:

29. ALL BAKING POWDER products of every kind, including cakes and bread.

30. ALUM-RAISED BREAD, new or old.

31. PANCAKES, fried cakes, buckwheats and everything made of flour that can be baked, fried, or boiled quickly.

32. ALL MIXTURES of sugar and cream, sugar and flour, sugar and butter, and sour and sweet; or any of them. They cause ferments, uric acid, and toxins.

33. ALL DOUGHY BREAD and cake. This applies to new, soft bread, as well as to dumplings, puddings, and other forms of flour-food that are gummy or doughy.

34. DOUGHNUTS, CRULLERS, FRITTERS, fried pies and everything cooked in fat. These things quickly make the healthiest persons sick.

35. CORN MEAL briefly cooked, in any form, whether bread, cake or pudding. What is known as "hasty pudding" is hard to digest. Old persons cannot easily digest; and few adults can. Yet the same pudding cooked for an hour or more, and not eaten with sugar or sweets, is readily digested by the young and middle aged. If it is allowed to stand over night, after cooking, it may then be eaten cold with butter, or fried in thick slices and the fried surfaces discarded, and the rest eaten with butter.

36. CORN MEAL with sugar or sweets, produces ferment in the body. Cooked with baking powder, it is hurtful.

37. BUCKWHEAT briefly cooked, fried or baked, is hurtful.

38. RICE FRIED is to be avoided; except that the interior may be eaten if the fried surfaces are removed. Rice in all other forms, except when soggy, is beneficial.

39. BROWN BREAD produces a ferment because of the flour and molasses being together. If the molasses could be omitted, and the crust of the bread never eaten, the mixture would then be excellent. There are many tempting breads that are capable of pleasing the palate and building perfect health, as set forth in the system referred to in the final pages of this book.

40. GRAHAM BREAD must be avoided.

41. WHOLE WHEAT bread must be avoided, if the bread is not almost white. The true whole wheat bread is not so in fact. It is so close to white bread that the difference can hardly be seen, except when the two kinds are side by side. Our experiments with bread-making and bread-testing include many thousands of cases. The so-called whole wheat flour destroys the appetite; and white flour is much to be preferred. In the Ralston Classics the matter of bread-making, and the reasons for making the right choice, are fully explained; and a wide variety of eatables will be found available for all people.

42. BREAKFAST FOODS are so abundant in this country, and are being so extensively advertised, that care must be taken in the use of them. We recommend none of them for a person who is not perfectly well. Those of the breakfast foods that are nearly digestible, contain so much stuff that is refuse and irritating to the stomach, that it is safe to set aside all thoughts of using them until the health is very vigorous. All breakfast foods make **deat**; first, because they are not cooked long enough to produce **plasm**; and, second, because they combine sugar and starch, which leads to ferment. If they could be soaked overnight, then stewed in the morning, and toasted in the oven, the pure brands would be wholesome. But there are but few pure brands. The idea of making breakfast food arose from the necessity of getting rid of refuse in flour mills, or of making profitable use of more of the grain than can be ordinarily employed. Our advice for persons who seek absolutely perfect health, is to avoid all breakfast foods; while others, who wish a wide variety, may take some of the hundreds of dishes prescribed in the Ralston Classics already referred to.

43. OATS in every form should be avoided. They are not adapted to this climate and people.

44. WHOLE BARLEY is to be avoided. The pearl grade is good. Barley bread and barley cakes are hurtful.

45. DUMPLINGS, baked or boiled, and dough-food in any similar form, produce **deat** and not nutrition.

46. PIECRUST, which is the union of fat and starch, cooked briefly, is the worst enemy of the human stomach. The quantity of piecrust eaten by one person on an average each day, is equal in its effects to the one-hundredth part of a fatal dose of carbolic acid; and this assumes that the person is in absolutely perfect health to begin with. The weak stomach will find piecrust always dangerous; and many a case of sudden death from acute gastritis has followed the eating of this kind of food. If it were merely an indigestible mixture, it might pass out of the system without doing much harm; but it is a combination of several evils that are actual poisons to the body. Lard itself is a poison. Baked fat is a poison. Cooked flour and fat are always an injurious combination. The brief cooking of flour renders it injurious. All kinds of tests made with piecrust as a food, and in connection with other articles of diet, show its dangerous nature. The fact that it is pleasant to the taste, does not give it value. People crave tobacco, beer, liquor, sausage, opium, and many other things that destroy their health. Only four days ago a man of strong constitution died from indigestion from eating sausages and biscuits, for which he had a craving. The autopsy showed that death was caused directly by these articles. A body that is full of toxins is bound to crave food and drink that a healthy system would not care for.

47. PIECRUST CRACKERS are to be avoided. These are now numerous in the market; and may be recognized by the fact that they are short and crisp. Nearly all the fancy crackers and biscuits are made of refuse animal fat and cheap grades of flour.

48. PIECRUST BREAKFAST FOODS are now on sale. They are flaky and pleasant to the taste; but very hurtful.

49. There are no CAKES or foods made from flour and sugar, or flour and fat, that can be safely eaten by any person.

50 PUDDINGS that are wholesome, are very numerous; but those that combine sugar and flour, or sugar and butter, or include dried currants, citrons and spices must be avoided.

51. DRIED CURRANTS enter largely into cakes, puddings and mince-pies. They are not only indigestible, but actually poisonous; and one of the grossest barbarisms in modern cooking will be put out of harm's way when people learn to discard these things.

52. CITRON is indigestible, and produces irritation.

53. SWEETENED FRUITS in a raw or cooked state are hurtful; in jellies and preserves they may be taken in moderation.

54. CRANBERRIES must never be eaten under any circumstances, either by a well or sick person. They do the stomach great injury.

55. STRAWBERRIES must not be eaten with sugar. If not taken alone they must be used with cream or with milk; but never sweetened, as they cause either hives, neuralgia or uric acid, as well as stomach irritation.

56. No FRUIT should be cooked to soften it; as the fruit cells become separated and do not burst open when cooked; and an unopened fruit cell irritates the intestines.

57. Hard APPLES and sour apples, mellowed by cooking and not by nature, are injurious for the reasons stated in 56. Sour plums, grapes, currants, cherries, peaches, etc., are likewise hurtful for the same reason. If not softened by ripening, or by natural mellowing, they must not be eaten at all.

58. SUGAR and FRUITS make an injurious mixture, except when blended by aging in jellies and preserves.

59. NEW POTATOES, when new enough to be gummy or solid, must be avoided by persons not in perfect health, as also must be:

60. Very OLD POTATOES.

61. Crisp FRIED potatoes.

62. Greasy FRIED potatoes.

63. SOGGY boiled potatoes.

64. FRIED FAT or potatoes.

65. Old BEANS.

66. Old WHOLE PEAS.

67. NEW CORN, if very young.

68. TOMATOES.

69. CUCUMBERS.

70. FRIED VEGETABLES, egg-plant, oyster plant, and others.

71. PICKLES, and vinegar in every form.

72. Old BEETS, old CARROTS, and old PARSNIPS.

73. Old CABBAGE.

74. SAUERKRAUT.

75. CAULIFLOWER.

76. RADISHES.

77. SWEET POTATOES.

78. ONIONS; also garlic and leeks.

79. MEATS that are salted, smoked, preserved, or dried, are all injurious to a person who is not in perfect health. They tend to weaken the blood and vitality even of strong persons. The nearest to an exception is boiled ham from grain-fed hogs.

80. All FRESH PORK is a poison. No person can eat it without filling the body with **deat**, and toxins direct from the flesh of the pork. The fat is less hurtful, when cured and boiled; but it is injurious when fried. A Ralstonite who wonders why he does not secure good health, must answer the following questions: A. Do you eat new bread, or do you eat any food that is made with the aid of baking powder? B. Do you eat piecrust or pastry in any form? C. Do you eat pork in any form?

81. FRIED BACON must be avoided. It is a delicious bit of food, but its use has been readily proved to be the cause of gastritis in scores of cases.

82. LARD is never healthful.

83. CRISP surfaces of meat, biscuits, crackers, piecrust, potatoes, etc., are full of **deat** and lead to toxins and disease. By many hundreds of experiments it has been found that persons who indulge in them, even in connection with wholesome food, are subject to catarrhs, colds and influenza; while these same persons, when they omit all such food, are free from these ills.

84. THOROUGHLY COOKED meat is a producer of **deat**; as is also, to some extent, all meat fiber. Meat, in such cases as fowl, lamb, fish, etc., is not necessarily over-cooked when the red is cooked out of it; but the plasmic juice must not have been dried out. The only value in any meat is in the plasmic juice.

85. SAUSAGES of all kinds, cooked and uncooked, must be avoided. How any intelligent person in this era of intelligence can eat sausage is the wonder of wonders. It consists of refuse meat that is unfit for other use, some of it being rejected by the soap-makers, and much of it consisting of muscles, cords, sinews and even fragments of hides, ground so fine as to pass the teeth like tender food, and made palatable by delightful seasoning. On

this same principle a hotel-keeper took some sawdust, ground it to a soft pulp, seasoned it to suit the taste, and fried it to a delicious brown in butter. He gave it a French name, and served it to all his guests. They declared that it was one of the most palatable foods they ever tasted. The truth that stands forth in this experiment, demolishes at one blow the whole theory of the value of relish.

86. SHELL-FISH are all deat. Such fish are the scavengers of the sea and contain nothing but poisons.

87. OYSTERS in cold weather are wholesome and even valuable as plasmic food, provided the abdomens are not eaten.

88. FRIED OYSTERS are unfit for the human stomach.

89. FRIED EGGS are hurtful. The egg is the staple meat-food of the human race in the most civilized countries, and holds a permanent place in every dietary system; and yet all its value is quickly destroyed by the crispness produced by frying. There are a hundred or more different ways of preparing it that do not turn it into a source of danger.

90. CRABS, both hard and soft, are filthy.

91. MUSSELS are injurious. Their use has been followed by sudden death.

92. SHRIMPS are unfit for food.

93. LOBSTERS are likewise hurtful. Being scavengers of the sea, and living on the nastiness only of the water, they are in no sense to be regarded as good food.

94. CLAMS should be avoided. To many persons they are a direct poison, others are attacked with hives after eating them; and we have reports of deaths following their use.

95. FISH ROE contains a little nutriment and much deat.

96. STURGEON'S ROE, or caviare, is very injurious, despite the fact that certain depraved tastes enjoy it.

97. CANNED sea-flesh, as oysters, lobsters, shrimps, clams, etc., ought to be avoided by all persons who wish perfect health.

98. CANNED MEATS are never to be used.

99. RICH GRAVIES are injurious.

100. SPICES and condiments are all hurtful, excepting common salt. The latter is a necessity, but must be used in moderation.

101. VINEGAR has a slight value in some uses; but it destroys the red corpuscles in the blood and leads to anaemia; and we advise all persons to avoid it if they wish to attain good health.

The foregoing list of restrictions may seem a very severe arraignment of the popular foods of today; yet there are hundreds of "good things" left that are more palatable and beneficial, as may be seen in the early CLASSICS referred to in the final pages of this book.

The diet of the world is something wretched. It is inexcusable in this age of skilled thought and invention. Most of the foods that are wholesome, are made deat-producers by wrong cooking or bad combinations. For this there is no excuse. As an example, take the king of staple foods, wheat. It holds in its composition all the elements of the human body, and in almost exact proportions, after the outer layers are removed; yet this great wonder of God's providence is made into bread that is not properly baked, and it leads to deat-poisoning instead of plasmic food; simply because the baker will not give it a thorough cooking.

A curious case came to our attention not long ago. A family of six persons were all subject to colds and catarrhs. We found that their diet was to blame for it. They changed it in all respects except in the use of bread. They bought baker's bread, and the baker declared in the most solemn manner that he did not use alum. We investigated and proved that he did use alum. Then the family used their own yeast-raised bread. They baked it the usual time; which is about forty-five minutes to an hour. Still their catarrhs and colds came as before, though less severely. They gave attention to other requirements; but the remnant of the trouble was traceable to the use of new bread, briefly baked. We induced them to bake the bread not less than two hours, and to lay it aside in towels for two days before eating it. Wonder of wonders! Their colds and catarrhs disappeared entirely, and all attained robust health. This fact can be proved in your life, and in the life of every Ralstonite who will take the trouble to test it.

Thus the king of staple foods may be made a blessing or a danger, according as it is prepared.

If you do not wish to omit the articles named in this chapter, you may use such of them as you deem necessary; but, in case your health does not remain perfect or become so, or if you ever have colds or catarrh, remember that you must not call yourself a Ralstonite. Nothing is easier to get than perfect health, and nothing is so rare at the present day.

CHAPTER FIFTEEN



Colds

NATURE'S DEATH-TRAP FOR HUMANITY



WHAT is commonly called a cold is the effort of certain poisons in the blood to escape through the membranes. This has always been known to doctors as the true action of a cold; hence they say that the word is not a correct term for the reason that a cold is something quite different from what its name implies. It is often a fever, always a catarrh, and always a congestion of one or more membranes of the body.

If we look in the medical books for a definition of "cold," we find it always called a catarrh. It is also true in fact that every cold is a catarrh in its first or second stage. A cold is caught in many ways; but there is an immense difference between the cause of a cold, and starting of it. The causes of a powder explosion is the nature of the powder; but the starter is the match or spark. No one claims that the spark blew up the powder-magazine. It was the powder that did it. The spark was not at all dangerous by itself.

A cold may be started by a low temperature, or by a high temperature; or by dampness; or by chilliness, or when a person sits on a stone step or brick wall, or on the ground, or stands on a cold sidewalk in conversation; or the cold may be "started" by loss of sleep, or by an attack of indigestion, or by bad air in a room, etc., etc., but all these are "starters" only, just like the match, spark, or percussion cap. They do not "cause" the cold. They are not the gun-powder; nor the toxins.

We have given more attention to the study of colds than to any other subject. Our opportunities for experiment and observation have been greater than any enjoyed by other organizations; and we have sought the facts without reference to any theories. The facts that have come to us during the past year have been so overwhelmingly convincing that we now stake everything upon them. In a brief summary these may be stated as follows:

F A C T S

OF ENORMOUS IMPORTANCE CONCERNING "COLDS."

1. Colds may be "started" by low temperature, dampness, chilliness, drafts, loss of sleep, indigestion, and bad air; but these are not the "causes" of colds.

2. There is but one CAUSE of "colds" and that is **deat** in the blood. This **deat** generates the toxins that are poisons; and these poisons try to force their way out through the many membranes of the body.

3. If there is no **deat** in the blood, it is an impossibility to get "cold," no matter how wanton and reckless the exposure; just as an explosion is impossible if there is no powder or other thing to explode.

4. If there is a certain amount of **deat** in the body, the cold is sure to follow; and no person can be so careful as to avoid it. "Murder will out," and likewise **deat** will out. If it is there, and the quantity is excessive, nothing on earth will prevent its coming out.

Now we have stated the four greatest facts in the history of disease; for every malady has a similar cause, the variations being due to the kinds of toxins generated.

These four facts are new to the world, although the conditions they describe have been going on since the birth of man. These four facts must be accepted by the medical profession, for they will revolutionize the whole plan and science of doctoring. These four facts are YOURS to act upon. They are the most important discoveries of this age.

They can be proved. We are proving them every day. You can prove them. You will prove them. The era of disease must

now give way to a new period of security and supreme happiness, for the whole matter of perfect health is easily within the grasp of every human being.

While the facts are new, we have said that the conditions they describe are as old as the race itself. By some blind instinct, the science of the world as well as its common sense, have been working to get the poisons out of the body. Why have they tried to start perspiration? Because they hoped to get rid of certain poisons. Why have they always tried physicking? Because they hoped to drive out certain poisons. Why did they use blood-letting? Because the more blood they drew off, the more poisons they got rid of. Why are catarrhal douches used? Because war is being made upon these poisons. Why, in every case of pneumonia, do the doctors order jackets made of oiled silk lined with absorbent cotton? Because the silk draws out the poisons and the absorbent cotton absorbs them. Why have poultices, blisters, leeches, plasters, etc., been used for ages? Because these things draw out the poisons that are in the blood. Why have medicines been used for thousands of years? Because they neutralize, in part at least, the toxins that are generated by the **deat** in the body. Thus, in a natural way, guided by a blind instinct, the scientific mind and the lay common sense of the world, have aimed their blows in the dark at the hidden enemy of human life.

Ralstonism now drives away the darkness and reveals the enemy. Knowing what it is, all these semi-savage methods of treatment will be abandoned.

The cure of a cold is easily accomplished by reducing the quantity of **deat** taken into the system daily.

Two facts are very remarkable. One is this: if you have **deat** in the system you will surely catch cold when its poisons are abundant, and no precaution will save you. Another fact is this: if you have no **deat** in the system you cannot catch cold. These things are easily provable by you.

A low temperature may be endured by any person whose body does not contain **deat**. That person may sit in a draft, stand in damp places, or take every possible risk, and not get "cold." They are many persons who are doing so today. Of course no one can allow the body to freeze; and no one who is unused to low temperatures can escape the feeling of discomfort, for

such persons will shiver with the coolness, like a dog just out of the water; but colds, catarrhs, etc., will not follow.

It can be conclusively proved by you and by anyone who chooses to try it, that influenza, la grippe, pneumonia, consumption and like maladies are made impossible by getting **deat** out of the system. As the experiment costs nothing, there can be no harm in trying it.

Here is a simple test of this remarkable law: Take any **deat**-producing food; there are many kinds, and they are abundant; but take any of the most common such as new raised bread made from yeast; or any alum-baked bread; or any biscuit; or any baking powder bread or cake, new or old; or any of the fancy biscuit or crackers on the market; or any quickly-baked bread (that is, bread that has been less than two hours in baking); or any of the other common foods that produce **deat**; and feed these, or any of them, regularly for a few days or weeks; and then, as colds or catarrhs develop, give a dose of castor-oil such as a physician will prescribe to "help a cold;" or any other purgative for the same purpose; and the stools will show a large quantity of **deat** in the form of a slimy mass.

Now vary this experiment by omitting the **deat**-producing foods, but give similar purgatives; and the slimy mass will be absent. No cold or catarrh will be present in any part of the body. If this is true, and every intelligent human being can prove it so, where rests the fearful responsibility for the havoc produced by the colds, catarrhs and influenzas that everywhere prevail? These are the warnings of the graver consequences that soon must follow.

The medical treatises say there are more cases of la grippe now than ever before; and some writers assert that this special malady is due to microbes that have come into existence within a few decades. The fact is that la grippe is the offspring of special toxins due to the use of foods that are now more common than ever before; just as the supposedly new disease of appendicitis is due to toxins peculiar to this age. Many new kinds of food and food-poisoning are eaten now that were never employed before, such as borax in meat and alum in bread; and these are sure to give rise to new toxins that will produce new diseases. If next year a new chemical were to be used to cover biscuits and crackers that are sold in packages, you may rest assured that some

new disease would spring up; for each malady has its toxin, and each toxin has its deat-producing food.

A "cold" is nature's warning effort to drive out the deat before its toxin leads to disease. It is for this reason that a person may have many "colds" before the fatal malady sets in. The "cold" gives warning of the presence of deat in the blood. This deat appears in the form of a slimy mucus that is a rank poison. It is an irritant. It inflames and congests whatever membrane it passes through. When there is but little excess of deat in the body, the cold is a slight one, and the catarrh is slight. When the excess is great, the cold is very severe and the disturbance dangerous.

The slimy, poisonous deat will force itself through any membrane that will give it the readiest passage; and generally the lungs are flooded with the mass. This is called pneumonia. If the mass of slimy deat hardens, death follows from suffocation at the lungs. Sometimes it comes through the membranes at the throat, or in the bronchial passage, or in the nose, and catarrh follows with its attendant wasting away of the surface of the useful membranes. If no deat-food had been eaten, no such result would follow; for you cannot get catarrh without such food.

The body is divided into two parts. The first part is non-membranous, and consists of arms and legs. These have no membranes, and consequently do not catch "cold," nor get catarrh.

The second part of the body is membranous, and includes the head and trunk. The head is full of membranes; even the skull is lined with a membrane, and the brain is incased in one. Congestion of the latter is called *meningitis*, and generally means death. The nose is lined with a membrane; so is the whole pharynx, or throat, from the naso- to the laryngo-cavity; so is the mouth; and so is the passage to the lungs.

The pleural-cavity, the chest-frame, the heart-cavity, the stomach, the liver-cavity, the kidneys, bladder, intestines, and all the details of the complex construction of the head and trunk, present an endless series of membranes. These are porous. In health they allow certain kinds of fluid to pass through their pores. When deat is too abundant it seeks to escape by the same passages, but its poison inflames them and causes conges-

tion; and this is what all the world calls a "cold." Nature gives her warnings mildly at first.

There can be no cold unless deat be present in the blood; and there can be no deat unless certain kinds of food have been eaten. These are fully described in other parts of this book and need not be discussed here.

Why is it that one person will catch cold more easily than another? The answer is plain. The person that has the greatest excess of deat will catch "cold" and never know how it started. The common remark, "I am subject to colds," means that the person is loaded with deat. How often we have seen such persons extra careful, and yet catch "cold," while another might be very careless and escape. No two persons are alike for the reason that no two have an equal amount of deat in the system. Not long ago a man said, "I always catch colds, no matter how fussy I am in trying to avoid them. My neighbor never has a cold, and he exposes himself to all kinds of weather and danger. I guess he must have hardened his system to it, and I am going to do the same." This man caught a fatal pneumonia after his first exposure to the hardening process. He did not know that his body was loaded with poisons that sought to escape; and when he permitted them to come forth all at once, his life was the penalty.

No two persons are alike in anything, for they have different quantities of deat in the bodies. What is good for one may be bad for another. It is always best for a deat-loaded person to take no risks in catching "cold," for one great exposure generally means death, while care will keep off the fatal malady although it will not avert the slight cold or even sometimes the heavy cold. It is better to have a hundred heavy colds, or a thousand slight colds, than to arouse all the poisons in the body at one time and lose life. Yet, if you possess this deat, the utmost care will not protect you from catching "cold."

On the other hand, if you do not eat deat food, you can not catch a "cold," even if you are promised a huge financial reward to secure one by the most flagrant exposure. The experiment is so easily made that you ought to try it.

A person who cannot catch "cold," cannot get sick; for a "cold" is a lesser form of every known malady. The flow of toxins of deat through some membrane, and its consequent con-

gestion, is the beginning of each kind of disease, whether the inciting cause has been directly bacterial or not.

When you die, unless you are killed by accident or wear out in peaceful old age, you will pass through one or more "colds," probably a long series of them, and each attack will be slightly worse than the others, until the collapse comes.

Nearly all infants and children are subject to colds. If they are fed on deat-producing foods, these colds will be more abundant; but if you reduce the use of such foods, the colds will be less frequent; and, if the children are not given any such foods, they will not have "colds," nor will they be sick. These are facts, not theories. They can be easily proved, and without expense. The right kinds of food are at your command on every side, and in ample abundance. They cost less, and afford more genuine pleasure if cooked as stated in the *Ralston Classics*. Certain deat foods are also allowed in the plan of the meals suggested.

Other influences are always at work in connection with the use of foods; and these may be summed up as follows:

1. When **deat**-producing food is eaten, nature counteracts its danger to a slight extent only, by the influence of fresh out-door air, light and activity.

2. When plasmic food is eaten, its chemical change in the body leads to deat and toxins, if fresh air, light and activity are denied.

These two laws are of immense importance. While plasmic food is absolutely necessary for perfect health, it is not everything. Nature never permits a man to escape sickness if he shuts himself in away from the good influences of this mother of us all. The florist must give his plants good food; yet they would die without fresh air and light. Not being movable life, they do not require activity.

When a person can go a whole year and have never a cold, not a sneeze, nor a catarrh; when no mucus flows or thickens in the nose, or drops in the throat; then that person is the master engineer of the life within the body, and is on the road to that condition where disease cometh not and old age stands aloof.

If you cannot boast of this condition, the way to attain it is very easy. Just read this book until you understand it; and, when its truths come home to you like an inspiration, turn about and adopt them in your daily life.

The change will be marvellous.

CHAPTER SIXTEEN



Laft

THIRD CARDINAL POINT OF HEALTH

Aggressive Good Nature

If the laugh be hearty the heart is sound
And the lungs are full of life
And the man who laughs the whole year round
Has jollity for his wife.



LONGEVITY is an impossibility if there be no laughter in the soul. With all other things equal, the man or woman who indulges in sixty minutes of infectious merriment every day, will live fifty years longer than one who does not laugh at all. Some kinds of laughs are not worth the trouble they cost to emit them.

It is not a sure thing that merriment will prolong life when other methods of getting health are neglected. Many of the good things of this world are more than counterbalanced by the bad things on the other side of the account; just as country life with all its fresh air and food, is worse than city life; for the farmer lives on stuff that is vile and debased to a fearful degree, and he is surrounded by odors that fill his blood with poisons. Yet the greatest of all blessings of a physical character are his to have and to hold if he had sense enough to blend them with something civilized.

So there are many persons who laugh enough to make them live for two centuries, yet who abuse the stomach with the most barbarous diet ever invented; and they get out of shape and out of health in as short a time as they can. One good quality is not enough for success in anything. The man who never tells a lie

may be loaded with faults that would make a lifetime of lies a great relief to his soul. Some of the most exact and moral people of the world are too disagreeable to live in the same town with. So the man who laughs may be coarse and unattractive in all else, and thus his good quality would be drowned by an ocean of bad ones.

In the first place let us see what the effect of brightness on the disposition may be; and what also is the effect of good news and happy prospects; for these will lay the foundation of the better nature and stronger vitality that are to follow. As Mark Tapley is made to say by Charles Dickens, there is no merit in being jolly when things go right; yet the effect of having things go right is to make the health better.

Of the score of famous men who have reached the extreme age of eighty and more during our memory, and who have retained their faculties of mind and body for the many years past the usual average, all have without exception cultivated the arts of cheerfulness and optimism, some for reasons of policy, others because the health was improved by brightness of mind.

How does it happen that good nature is wholesome? There are several reasons. First, an irritable person breathes with difficulty, and the respirations are short. Second, a cheerful person breathes twice as much air, and with pleasant ease; consequently carrying more oxygen into the system. Third, disappointment, or anything which detracts from cheerfulness, causes an almost complete cessation of the act of breathing; sometimes leading to fainting or prostration. Fourth, headache is always preceded by holding the breath, and letting out in sighs, or otherwise reducing the respiration to a minimum; this accelerates the headache. Sickness is always at first accompanied by the same decrease of breathing, and this causes the heart to beat faster in order to support life; up goes the pulse, and fever ensues. Fifth, the saliva of human beings is affected by the disposition. All good physicians know this; and it is possible for the bite of an excessively irritable person to cause convulsions. A child fed upon the milk of a vicious cow, died for lack of assimilation.

The human body is nothing but a collection of cells, as far as its structure is concerned. These cells are vital forces, each containing a life-center. Their vigor and rapid growth mean health and make health. They are possessed of peculiar intelli-

gence; they think and feel; they act and move about like messengers obeying a law known unto themselves. One of these cells does not live long; it must increase in bulk and divide, or else must perish. While its fate is largely dependent upon the plas-mic food in which it floats, its ability to absorb that food is deter-mined by the vitality in its own life-center. It must be given a buoyant power that cannot come from depressed spirits.

As the nature of the body is the sum total of its cells, so the latter reflect the moods of the body. A period of irritability, anger, fright or discouragement, makes serious inroads upon these little forms; many of them die, for sunshine and buoyancy are necessary to their growth and development. No person is in perfect health who is not cheerful. By a reversal of the same law it is equally true that cheerfulness begets a tendency to per-fect health. The cultivation of this tendency is possible. People give way to gloomy moods, simply because it is easier to float down stream than it is to row up stream. It pays, however, to row up stream.

There is no part of the body that is not helped wonderfully by the cultivation of a bright disposition and sunny temperament. Experiments were made which showed that the stomach of a man refused to deposit the juices necessary for digestion when de-pressing news was brought in; 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 indiges-tion, 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.

Laft is the name of a new habit, a habit that is seen rarely now-a-days. It must be cultivated just as good manners and politeness must be cultivated. No virtue takes care of itself. A person possesses the habit of laft who is kind to self, and pleasant to others. Optimism is included in laft; it is the habit of *looking* for the bright side of everything and the right side of everybody. You will always find what you are looking for; if you start to criticize your servants, their faults will be glaring and numerous; if you believe some friend has wronged you, there will be evidence of it in suspicious circumstances; if you think the dinner is not what it ought to be, it won't be; if your minister has short-comings in your opinion, they will appear in fact; if the remarks of an individual are regarded by you as offensive, you will certainly find them really so; and thus your search for trouble will be rewarded at every turn.

The level-headed optimist is the best person to cultivate. Look on the bright side of life. Believe in people. If they are actually bad, they are not wholly bad; turn them over and see the good side. Foresight and caution need never be lessened because of optimism. Some of the shrewdest men in the world are the most cheerful and best-natured. Never speak ill to another or of another. Do not listen to gossip; for the listener is *particeps criminis*. Cheer up those about you. Meet all persons pleasantly. Make sunshine in your home. Don't scold. Don't be cross. Don't sulk. Don't worry; it won't matter a century hence.

Never take offence. Do not allow yourself to be classed among those folks who pout at some fancied slight, shut up as tight as a clam, and go off in the dumps. What a creature! And what a sight! Never get blue. The best cure for the blues is varac. It is a scientific cure; and its varied use of the faculties tends at once to overcome their depression.

Laft includes all the things we have thus far mentioned, and much more. It includes the spirit of merriment, and the habit of hearty, but refined laughter. The organ of mirth is the floor of the lungs. It is situated just above the stomach. Being in the midst of the vital organs, and extending through the whole breadth and width of the body, its movements are sure to affect the inward life in a way that cannot be equalled by any known exercise. This organ of laughter shakes and vibrates in rapid action, which is often very strong and powerful; thus reaching the

tissue and fiber of every part. It rises and falls in swift succession, and its energy is imparted to all the vital organs.

This laughing organ is at the top of the stomach, and is the floor of the lungs. Every time it vibrates, it gives great jumps that hustle digestion along at a rate that no medicine can equal.

Just think of it.

This laughing organ is at the floor of the lungs and it bumps the heart every time it goes up and it bumps the liver every time it comes down; and it goes up and down at the rate of at least three hundred times each way every minute; or six hundred single actions; which would be 36,000 times an hour; and 18,000 of these will digest the worst meals ever eaten.

When there is food in the stomach, the nutrition may pass on and go out of the body and be lost; or it may be taken up into the blood and go into the circulation. Where there is activity there the nutrition will be attracted, and there it will build up the weak tissues. The act of laughing makes everything in the vital parts of the body active; it shakes them and they are made to attract nutrition from the blood which demands it from the stomach, and even the weak and worn bronchial tubes which are getting ready for that awful bronchitis and phthisis, are made thick and well again.

We have had many letters from those of our friends who have adopted this advice. The general tenor of their opinion is embodied in the following: "When I became a Ralstonite nine years ago, I was crabbed, dyspeptic and soured in my temper. You advocated cheerfulness. I read it over and over daily. Every time I read your advice I thought it over a little. I made no effort to cure myself. I was cross to everybody, pleasant to none. Still I would come back to those pages and read and read. Then I found that the ideas had become a part of myself. I was gradually growing less crabbed. It is the truth that I did not *try* to be cheerful, but the words of the book clung to me, and they were seed that sprang up into new habits. I am better and feel better. I really succeed in making others happier because of my own cheerfulness. And I re-read the words of my Ralston book very often." This letter, as we have said, is in the same vein as many others we have received. The point is clear; you cannot read and re-read this chapter without absorbing its advice, and adopting it in your daily life.

CHAPTER SEVENTEEN



Varac

FOURTH CARDINAL POINT OF HEALTH

“Varied Activity”



THIS IS THE FOURTH and last of the Cardinal Points of Health. We adopt a word that consists of the first three letters of the word “varied,” and the first two letters of the word “activity.” The word “Varac” therefore means varied activity, but, before this chapter ends, it will be seen that it contains a special idea of what is meant by that term.

A person who possesses a constitution that never knows disease prior to extreme old age, need not pay attention to the laws laid down in this chapter. That is, if such person never has cold, or catarrh or influenza before reaching the age of seventy or eighty. The glame is so abundant as to warrant the belief that exceptional good health is possessed. Go where you will, there is about one such case in every five thousand. People live who are able to resist every attack of disease, and to out-ride every exposure. While they are to be congratulated for themselves, they really do much harm by the fact that they mislead others, without intending to do so. It is a common remark to say that such and such a person can do this, and see how healthy he is: and, if he can do it, we ought to be able to do the same. The imitation of the habits of the exceptional case, has brought many a person to an untimely grave.

This chapter and this book are for those who constitute the 4,999 cases out of the 5,000; that is, for the people as they are in fact.

The first point to be made is that, as the human body is a machine of flesh that was made for motion and for constant action, the human body and all its faculties must be kept in use to a reasonable

degree, and in a large variety of activities. A man who had reached the age of eighty and who was still a power in his profession, was asked the secret of his great mental and physical faculties, which were undoubtedly as bright and as strong as most men's at forty. He replied: "I have found out that every person possesses many faculties, and that they are likely to rust from lack of use. Rusted faculties warp the brain, and a warped brain is a curse to an old person, as well as to one in middle life. My rule is a simple one: If you wish the best health, keep all your faculties active; and this means to indulge in a great variety of mental and physical interests. I do not mean to do too much on the physical side for that is hurtful in old people: but I believe that the whole body, mind, muscles and heart interests, must be kept active. This is nature's plan." And he was right.

We have shown in this book that the whole body is a collection of protoplasm cells, that each contain a nucleus, etc., and these little intelligences, added to each other all through the body, make up the mind and spirit. They concentrate in the brain; and from that organ there radiate millions of little nerves that run to every part of the body. These nerves feed the brain, and the brain keeps in harmony and touch with all parts of the body. Thus, if any of the feeding nerves become dead or paralyzed through a long period of inactivity, the brain cells which they lead to, become soft and die.

The perfect health of the body depends on the life of every class of brain cells, and their constant communication with all parts of the human organism. We recall the case of a man who started life with a desire to accumulate a million dollars. He opened a retail shoe store when he was only sixteen years old, having some cash from his father to begin with. He devoted himself to nothing but the spread of that business; and, at the age of forty, he owned the largest store of its kind in the city; and he was well on toward his million. He was cited to us as the case of a man who could devote himself to one idea and succeed. We said that he might be the one case in five thousand, but even then that, as he was abusing the greatest of all laws, varied activity, his brain would pay the penalty. At forty-five, with grown children, and with a beautiful wife, and a grand home, and all that wealth could bring to them, this man was still devoting his mental energies to the one idea of making money. Then his eyes took on a peculiar look; the unused brain-cells were passing into paresis, which would soon involve the whole brain

tissue; and this man, who had all to live for, whose parents still lived hale and hearty, had to go home and linger for years in a state of mental forgetfulness, while the clouds of paresis, or brain softening, were slowly closing in on him.

In a person of health, the brain cells are renewed every day in countless hordes of millions upon millions, which are broken down by thought, feeling and action, and at once rebuilt so as to keep them whole and vital. This process also tends to strengthen and enlarge the brain and its power of thought. If these brain-cells are not made to break down, they will decay, soften, and atrophy, or waste away; memory fails; judgment lags; ideas get fixed, and the mind cannot originate or resist mental processes; and the body begins to fall prey to disease.

If you are in good health, every time you lift your finger, there are countless brain-cells that die in the effort; every time you think, another part of the brain takes on loss and renewal of life; and every time the heart beats well, or the stomach acts, or the skin opens and closes its pores, in their usual function or the intestines sway in peristaltic waves to carry the bulk of their contents onward; or work is done with mind of muscles; some corresponding part of the brain is employed and rebuilt; thus keeping all the body active; for, you know, when the brain is paralyzed, the body is dead in whole or part. There are over thirty diseases that are due to nothing but the faulty or warped action of the brain. Diabetes is one of these. Locomotor ataxia is another. Meningitis is another. Indigestion is often due to what the brain thinks. A great disappointment stops the stomach and even the saliva is dried up; for the brain cells feed all parts of the body; and no part can do its work when the cells in the brain are dead or inactive. This is a well known law.

For instance, every pore of the skin is represented by brain-cells; and, when the latter are dead or temporarily paralyzed, the skin becomes dry and diseased. Each law has a reverse process. As an example, when the skin is kept inactive, the brain-cells that control it, are controlled likewise by the skin, and they are affected by the condition of the pores of the skin. This makes

ACTIVITY OF THE SKIN

one of the first things to be established. After any reasonable kind of activity, the brain seems much refreshed. Yesterday, there

were in one city alone, twenty eight prostrations from the heat, of which twelve were fatal; and it is safe to say that had the pores of the skin been open by some kind of activity, such as a bath, or rubbing with a damp cloth to remove the deat that fills the pores, the vibration of the pores would have set up a condition of relief in the brain and thus have prevented prostration. In other words, the person who keeps the pores of the skin open and active, cannot possibly get sunstroke.

It is well known that varnishing the skin will produce death in about twenty minutes. In some experiments which we have made with a quickly soluble varnish, we find that, as the first third of the surface of the body gets covered and the pores are thus stopped from their activity, the brain begins to get dull and violent headache follows, and this increases as more of the surface of the skin is clogged. This shows conclusively that the brain-cells are being paralyzed by the shutting of the pores of the skin. Then, when we removed the varnish and bring the skin into its normal action again, the relief is first felt in the brain.

We do not mean from this that a bath will remove every headache. Such headaches as attend sunstroke, or excessive heat, are relieved by the right kind of a bath.

The first great activity of the body is to keep the skin vibrating and the pores pumping; for they get rid of a vast amount of deat and toxins every day. To depend altogether on bathing for these good ends would be folly; for, if you are constantly putting deat-food in the body, you will poison the skin by calling the toxins all out through that channel.

Opening the pores of the skin by exercise and shutting them again by cooling off too suddenly, calls to the surface or near the surface of the body, a lot of toxins that might have gone off in the other excretions, and calling these poisons to the surface, and then shutting them in the skin by suddenly closing the pores by a chilling temperature, produces a serious disturbance of the skin's activities, as well as causing catarrhs and colds in the membranes nearest to the seat of danger. When you exercise enough to find the skin in a state of perspiration, no matter how slight, throw a heavy covering over you until the body is dry. Most persons will go to an open window and get dry in that way, and every one of them must pay the penalty. Athletes suffer from tuberculosis of the body as well as the lungs; and they are specially afflicted with

boils and carbuncles, which are maladies of the skin and blood. They generally expose themselves to a cool air when they are overheated, and thus lock up the escaping poisons.

One experiment has been made under our direction, which speaks volumes. A little quantity of toxins, as far as its bulk is concerned, would not occupy much space to the naked eye; yet, under the microscope, what would seem not larger than the point of a pin to the eye, would be a vast world like the earth, and full of all sorts of things. When the undershirt that you wear has received the escaping deat and toxins from your body all day long, each fiber of the cloth contains a world of such poisons: and the many thousands of threads and fibers hold a great collection of these harmful agencies. We have had one hundred persons of fair health, but who are subject to colds and catarrhs, take a bath after wearing the undershirts for two days, and then put the same garments back on the body.

It seems that, when the skin has been giving out its deat and toxins, it will not re-absorb them so readily as when it has had the pores widely opened; and then it is very quick to re-absorb them. The result was that, in every one of the hundred cases, the re-waring of the undervests after they had been worn and not washed, caused colds, sneezing and catarrhs, which set in the same day or the next. The re-wearing of them, when there has been no bath between, did not cause colds, but showed a tendency to such results. The wearing of any undervest after a period of perspiration, is also the cause of colds and catarrhs.

The only solution of this vexing problem, is that there should be a change of underclothing once a day, in the season when the body perspires. Of course people will not do this; all can afford to do it; but they will not however, as they regard the cost of rinsing out at the tub as an item of expense; forgetting that their neglect of this law of health, causes many a dollar to go for medicines and drugs.

Do not for a moment think that we are preaching the use of clean undervests every day. If we were to do so, our membership would at once fall off, as so much cleanliness is unpopular. If we could, in its stead, preach the adoption of habits of non-perspiration, it would save some money in washing. Yet in many countries, the well-to-do and the middle classes, take a daily bath, and have clean under-clothing to come next to the skin. The washing costs

less than cigars, and is better for the health. We know of ladies who, just before retiring at night, spend two minutes in rinsing out the undervest, and let it dry on a chair; so they write to us; and the exercise they thus get, is very beneficial, for few women, in this age, get enough variety of exercise.

We have seen that the skin vibrates and the pores pump, when good health is at hand.

Likewise the intestines have a continual wavy motion, called the peristaltic waves; and this urges the contents forward. When this motion stops, the toxins that are being urged forward with much refuse deat, are all set back again upon the blood; for the blood is all the time drawing from the contents of the intestines. Nothing can be worse than the stoppage of the wavy motion of this part of the body; and after while death follows; just as it follows the stoppage of the pores of the skin. Hence we have the second great law of VARAC, or varied activity. The eating of plasmic food, and the omission of deat food, will at once bring about a perfect state of the intestines, and cure the worst case of constipation. There are parties who have said they would pay a million dollars for any case of constipation which could not be cured in this way, and experiments show that they would be safe in making the offer. Even when people try, by eating sweets and cakes and pastry, to make themselves constipated, the plasmic food corrects the wrong.

The latest and most reliable of the scientific books on the subject of disease as caused by the accumulation of toxins in the blood, state what we have found out to be true in every instance; and it is this:

The contents of the intestines, as evacuated, are much more poisonous after a period of physical activity of the whole body, than they are after a period of sedentary habits.

A man or woman who has not given the muscles much to do for two or three days, will evacuate stools that are not at all loaded with toxins or poisons; in fact, that are rather free from evidence of them. Now let the same man or woman spend a few days in gentle activity, and the stools will show a considerable quantity of toxins. Let them adopt habits of greater and regular physical activity, and the evacuations will be loaded with toxins. These things are very easily ascertained, and never depend on guess work or theory. Let the same persons engage in a wide variety of action

of all the faculties, and the evacuations will contain a greater variety of toxins; thus showing the road to perfect lies in the use of as many different faculties as possible; a table of which is given in this chapter. These laws are too great to be lightly passed over with one reading.

It seems that toxins are collected from the eating of dead food; and also from the wasting of good food; as the waste must be got rid of as soon as possible; and, in case your food is all or mostly plasmic, you must yet get rid of toxins that arise from the breaking down of the structure of the body in the process of nature to rebuild and keep it new and young. Here is the secret of perpetual youth, if there is any such thing to be had. We do not know that there is. We hope there is. Our members are to help us ascertain if there is or not.

Each kind of food leads to a certain kind of toxin; and each kind of activity of the body leads to the removal of a certain kind of toxin. Thus the brain worker gets rid of toxins that arise from chemical phosphorus. The following analysis is often made: Let a man or woman take a mental rest for a week, and the evacuations will show no phosphorus toxins whatever. Let the same man or woman do a hard day's mental work, or worry much, and the evacuations will be very clearly marked with phosphorus toxins. All experiments of this kind show the same result in all persons. The body takes in phosphorus for the bones, as well as for the nerves and brain; and it is a very bad thing to allow this most dangerous kind of poison to remain in the blood. It may account in part for the fact that so many farmers and their wives and families, and so many of the laboring people, are always buying drugs and doctoring.

We have thus far presented two kinds of activity under the Fourth Cardinal Point of Health; one is the waves of the skin and the other is the waves of the intestines.

We have also shown conclusively that the body must engage in all kinds of varied activities, in order to remove all the kinds of toxins from the blood. In carrying out this idea, we present on another page a Table of Perpetual Youth, as assumed by us as possible, in which we ask our members to aid in making the test just to see what of truth there is in the assumption. Will you be one to join in making this test? In the past we have had millions volunteer to assist us in getting at the truth. Will you now be

one? It will cost you nothing but an honest effort in the right direction; and, if you fail, the result will be a better life for earth, and probably for heaven. It is a case where failure will be a blessing; and success a marvel of creation.

Will you be one of our next experimenters?

If so, we will send you reports of what to do; and all without cost of any kind.

What is this Table of Perpetual Youth?

Look at the schedule on the next page. Do not be unfair. Do not say that we teach the doctrine that youth may be perpetuated; that is, kept forever. We claim nothing of the kind. All we say is this: If there is any such thing as an approach to perpetual youth it consists in the use of perfect food, the disuse of deat-food; and the adoption of all the other Cardinal Points of Health; but, above all else, attended by a varied use of all the faculties, so that the toxins of every kind may be removed from the body.

In every age and generation there have been millions of men and women who would have gladly adopted such a course of life, had they been able to get hold of the facts. We have more than a million letters from our members, asking why these great Ralston truths were never before given to the world. They say that they are truths, for they have tested them; but why did not humanity get them fifty years sooner? And the greatest of all the truths are added now.

EXPLANATION OF THE TABLE

In the brief space of this volume, we cannot give the full presentation of the value of this table. To understand it thoroughly, you should read and re-read many times the pages that just precede it in this chapter. It will then be seen that the brain has many departments, and the body is but a reflection of them.



THE GREAT LAW

is this: *A person who constantly maintains a large variety of mental interests, each in balance with the other, will accomplish the following results:*

1. The mind will never fail.
2. Material advancement in life will be absolutely assured.
3. Discouragement, gloomy forebodings and worry will be impossible,

Table of Perpetual Youth, for Experiment Only

A VARIETY OF MENTAL INTERESTS FOR PHYSICAL
PERFECTION

NORMAL	<i>Versus</i>	ABNORMAL
First Department		
 1. NATURE 2. DAY 3. ACTION 4. PLAY		 SUFFOCATION NIGHT EASE VIOLENCE
Second Department		
5. SKILL 6. ART 7. MATHEMATICS 8. MEMORY		DRUDGERY DISPLAY SHALLOWNNESS PARROTING
Third Department		
9. HISTORY 10. LITERATURE 11. LANGUAGE 12. CONVERSATION		GOSSIP TRASH DEFINITIONS JARGON
Fourth Department		
13. MUSIC 14. DANCING 15. POETRY 16. FLOWERS		JINGLE ANTICS DOGGEREL ARTIFICE

The above Table is in the practice of VARAC only. It is offered for the purposes of experiment. By the term "perpetual youth," we mean the preservation of youth as long as nature will permit.

4. The employment of the faculties in an all-round, well-balanced variation of activities, will throw off all the toxins of waste, and check the approach of decrepitude.

5. We also believe that VARAC is the key to perpetual youth, and a return of age to youth, as far as those miracles are possible. But to test this proposition, which is new, we ask our members to join us in making some experiments as already stated in this chapter.

With these preliminary remarks we will proceed to define just what is meant by the sixteen mental interests.

1. NATURE (and not suffocation) is the first. Nature is outdoors. Humanity was not created for continuous indoor life. Nature also includes pure food, glame and cheerfulness; so that it is not separated from the cardinal points of health. Of course we do not expect our members to change their habits very much; but a little step taken occasionally toward the right direction, is very helpful. Also let nature be studied, thought of, participated in, and made a frequent companion.

2. DAY (and not night) is the second. No person can expect to get health and happiness who turns day into night. The human body is made up of vegetable cells and the same laws apply to both. No gardener would put his plant in a closed dark room in the day time, and give it its only light and activity of cultivation at night.

3. ACTION (and not ease). "Rest not, haste not" during the growing, active hours of the day, is the modified, but accurate proverb of the best humanity. The body was not made for idleness. It has a multitude of muscles, and their possible faculties are countless.

4. PLAY (and not violence) is the fourth. Play is the impulse of youth. It is the comedy of the mind, the heart and the muscles. All kinds of animal life indulge in play. There should be a play-hour for adults; and it has been amply proven that the longer in life a person keeps up the play-impulse the greater will be the tendency to youthful conditions. Cards, games of chance, and other inactive amusements are not play; they, as a rule, are hurtful to mind and body.

5. SKILL (and not drudgery) is the fifth. Work should never be made slavery, or mere drudging to it. Some persons possess

brains that are incapable of education, and they are designed by nature to do the drudgery of life. The natural rule is this: When a person's brain is incapable of progress in the study of mathematics or language, that individual is intended by nature to do the menial work for others who can make use of the mind. But this does not mean that brainy people shall not work. The brainier the man or woman the greater demand should be made upon the muscles by way of balance; but all the work should be of the skilled order, and not in the line of drudgery. Each finger and thumb is a separate piece of machinery, not intended to be used all the time together or in groups. The skilled work of weaving, knitting, embroidering, painting, carving, chiselling, making lace, and scores of other useful or dainty home tasks that were once indulged in by refined and beautiful women, are splendid employments to revive; and every man should spend an hour or two each day in manipulations of the fingers that call for skill. Every variety of muscular change is reflected in the brain; and the brain builds the face; hence the best types of female beauty and manly virility are found among those who employ the muscles skillfully, other qualities being the same. No skillful man or woman has an ugly, homely or repulsive face.

6. ART (and not display) is the sixth. This means the development of taste and judgment in all things in the home, in dress, and in social functions that arouse a true appreciation in the mind. It includes the study of harmony, design, symmetry and other elements of beauty.

7. MATHEMATICS (not shallowness) is the seventh. The reason why so few persons like mathematics is because of the shallowness of the brain; and this age of excessive newspaper reading and cheap novels has produced an epidemic of shallowness. Mathematics toughens the brain-tissue and deepens all its impressions. Shallow and sensational reading leaves the brain surface thin and weak, and depth of thought or strength of reasoning then becomes impossible. Men and women lose their power to resist the spirit of gambling, gossip, drink, frivolous amusement, and the time-killing occupations that are now so abundant. With the increase of the sensational press and the trashy novel, there have come into popular life the comic opera, the funny paper, the cartoons, the caricatures of the leading men of America, the variety shows, the race-course gambling, the habit of universal gossip, the drifting

away from the sacred customs of the past, and a general disposition to ridicule every good impulse. Mathematics ought to be mastered by every man and woman, for the sake of the strength it will give to the brain and the depth it will give to the mind. It was the chief study of George Washington; for he was a surveyor. It has more branches and uses than any other accomplishment. It measures all the earth; it is the sailor's guide at sea; it is the basis of railroading and engineering; it is nearly all there is of astronomy; it is architecture, which is one of the most beautiful of studies; it is business, and banking, and bookkeeping, and many other things. What we refer to in this book is not a special branch; but a little general practice in some line of mathematics, just enough each day to keep the brain strong. Take examples in your old arithmetic, or in algebra; and go through a few of them daily. If your brain surfaces have been made shallow by gossip, or novel reading, or newspaper gush, you will hate mathematics.

8. MEMORY (not parroting) is the eighth. To parrot an idea is to repeat it mechanically, as something out of your head. To memorize it is to absorb it and make it a part of yourself. All the successful men and women of the world have had prodigious memories. The faculty can be quickly acquired, as set forth in our emolument works. When memory begins to fail, a person is unbalanced, one-sided, warped, and generally out of physical health. There is an uninviting stare in the eyes. Paresis or brain-softening and atrophy are first indicated by failing memory.

9. HISTORY (and not gossip) is the ninth. History is a correct and impartial statement of the important doings of the world, not only of past ages, but also of yesterday and today. People, however, prefer gossip; and the public press is taking advantage of this abnormal spot that dwells in most brains, and is feeding it the sewerage of sensations, crimes, horrors, suicides, sarcasm, cartoons, caricature, gambling-race-news, and everything else that the most depraved motives can concoct in the form of mental garbage, and serve on the platter of literary imbecility. The press might be a valuable exponent of news; but, instead, it is the worst of all monstrosities, parading under the pretense of protecting the rights of the people. The mind that is well-balanced should appreciate the true nature of the study of history, and should keep in touch with current events. The daily press is a sad failure, except in those few, rare, far-between instances where the newspaper confines

itself to the publishing of news and the truth only. Here is the grandest opportunity for the weekly press of America; for busy people need a paper only once a week. The successful business men who take daily papers, never read them; they glance at the headlines, and get the news; while the millions of shallow brains devour all the sensational news; and, what is more, are inclined to believe what they read. We recommend that you patronize your home weekly; and, in addition thereto, that you read some good history of the world, at the rate of a page or two each day. If you can find a daily whose scare-heads and biggest news-type do not exceed $\frac{3}{4}$ of an inch in height of letter, you may, as a rule, depend on the paper being within, or nearly within, the line of legitimate news, providing it does not print caricatures, cartoons, gambling-race-track reports, or silly editorials in which the decencies of life are held up to ridicule.

10. LITERATURE (and not trash) is the tenth. This means choice, elevating reading, as opposed to the cheap novel and sensational news just referred to.

11. LANGUAGE (and not definitions) is the eleventh. The human mind was made for the study of language, and the brain has a very large department devoted to the possibilities of this study, which is generally neglected in toto. One of the most satisfying of all accomplishments is the acquisition of the ability to speak in another tongue; and, to the mind that is familiar only with the diction of the home and street, a broader English is another language. Foreign tongues are also nothing but broader English; for they mean nothing until they are translated into the native speech of the person learning them. There is no such thing as a dead language, for Greek, Latin, Hebrew, Sanscrit, Aryan, etc., are compelled to take English life in order to be understood. The great advantage of studying any language is that you learn more of your own by so doing. Language is not a list of definitions; but a form of existence in words that represent life and action, power and thought, feeling and condition; all of which are absent in the mere definition, feeling and condition; all of which are absent in the mere definition. One of the best of studies in all education is language, and an hour or two each week should be devoted to it.

12. CONVERSATION (not jargon) is the twelfth. The art of good conversing is almost dead in this country. Mere jargon has

taken its place. Yet the mind was built for the useful and elevated habit of valuable interchange of ideas.

13. MUSIC (and not jingle) is the thirteenth. We believe in the effective power of classical music, and not in the usefulness of the cheaper slang song, and rag time of the age. The latter are the legitimate fruit of the shallowness of mind referred to in previous pages in this chapter. Variety of music has its value; and the ballad airs are really classical. Yet the mind of the great public lingers longest over the jingle of the coon song, just as the shallow pools of thought find the cartoons and caricatures of the press good material for the caliber of brain they possess.

14. DANCING (and not antics) is the fourteenth. By antics is meant the clog, the rough and eccentric movements of the feet and legs, and the ballet of the usual comic opera. The brain has a department that shows the intention of nature to have the legs, feet and body take up the rythm of music and poetry, and live in that rythm for a period of enjoyment. Dancing has not been in full favor in this country, because of the uses to which it has been put; but all good things may be debased. Dancing has always been a part of the religious worship of the world during every age; and where the civilization has been the highest, and the refinement of the people the greatest, there dancing has been honored with a front place in the exercises. And why not? The heart beats to a rhythmic measure; the lungs breathe with rhythm; the skin has a well known vibration; the process of digestion in the alimentary canal is rhythmic; the flow of thought when at its best is rhythmic; song is the natural action of voice; music is rhythm; good prose is rhythmic; and why should not the human body, filled full to the brim as it is with rhythm, express its native impulse in the measure of the feet? All dances are refining, if they are based on the true law of dancing; and all antics, such as may be seen in many a dance hall and on the stage, are of the opposite effect. Every woman should be a lady; every man should be a gentleman; and, while nothing will make either so, unless the heart and mind are right, still the value and aid of rythmic measure of the feet guided by the instincts that make for gentleness, are really necessary to bring the body into its best estate. There are many movements in the Ralston system of physical training that produce these effects, that are not called dancing and are not so in fact, but that embody the essential principles of this accomplishment.

15. POETRY (and not doggerel) is the fifteenth. Every true mind loves flowers, whether in song, in the garden, or in literature. Only the course mind, the lover of beer and liquor, the follower of race course-gambling, and the habitue of the low dens of the city and country make fun of poetry if they know of it at all; and some people are not aware of the existence of such a thing. When there is a love for flowers and music, when there is an appreciation of the refinements that make men and women gentle, then there is always a keen desire for the flower-garden of literature—poetry. All the great works of the world are poetical; the Bible was all poetry; Homer, Virgil, Milton, Shakespeare, and all else that has risen to the heights of thought.

16. FLOWERS (and not artifice) is the sixteenth. The soul is the grandest life of the human body. Its yearnings are all for beauty and happiness. In the products of nature on the face of the earth, the highest results are those that have been attained in the cultivation of flowers. They stir the soul of the true woman and honest man. They have no effect on other people. The most beautiful garden that ever bloomed, might be passed in silence and total darkness by the individual who gets mental pabulum from the gush and trash of the daily sewerage of newspaper and novel. There is no happiness except in the enjoyment of the things that bloom or harmonize with them; beauty in field, garden, landscape, sky, picture, art, dress, furnishings, adronment, and the elevated diction of prose and refinement of poetry. People who find it possible to appreciate these things, live in a world by themselves; all others wonder what there is to enjoy in them, and caricature them in garbs of ridicule. A beautiful mind neither creates nor enjoys ridicule or caricature, no matter at what they may be aimed.

The basis of this chapter is VARAC, or varied activity of each and every faculty with which the human organism is endowed. It is not expected that all persons will find the suggestions to their liking; but there are millions of men and women in this country and abroad, who will find them just what they most desire, and who will seek to adopt them, or many of them. By music is not meant that you must become a musician if you are not one; but that you should be patient in the presence of the best renditions, and thus develop a taste for them. You will, ere long, find that you

really do prefer them. Most of the ballads that have survived are classical; and many of the operas of today are of that tendency; while there is a vast fund of music that is not tiresome that can be called classical. Listen and learn to like these things. The same may be true of all the other mental interests; we suggest nothing that is difficult. Even the people of low tastes who may look upon refinement as a thing to be ridiculed, will, if they have children, most likely come to believe that the plan set forth in our Table in this chapter, is the very best for their boys and girls. What better secular education can be sought?

Now turn to the chapter on Progressive Ralstonism, and see if you wish to become one of our experimenters in solving the greatest of questions relating to human life. If you will join the ranks of the millions of Ralsonites, and help us to find out if the spirit of youth can be reclaimed or held in control by an all-round method of living, then so signify in the manner suggested therein.

In favor of that proposition, we will say that twenty years ago, we set going the experiment of cultivating cheerfulness and the play impulse among people who were then in middle life; and those who persisted in the habits, have held onto youth and health in a way that is surprising. Just think of it! Cheerfulness under all circumstances, and the spirit of play, such as Gladstone and others practiced for fifty years or more, have done wonders for the people who have encouraged them; and yet they are but two of the many things that we have suggested.

Do not undervalue these great principles. They are founded deep down in the solid ground of nature and good sense, and tend upward in the direction of nature's mighty prototype.

We now bring to a close the consideration of the Four Cardinal Points of Health. What remains of this book will be a summing up and a guide to the use of the many suggestions that have thus far appeared.

The relation of the Cardinal Points of Health, each to the other, is a study that is both fascinating and profitable. If nature's penalties were instantaneous, all persons would be in good health. It is because the effect of error is not at once seen, that people will go on disregarding the laws of life until the grave begins to yawn at their feet. Then they do the ridiculous thing of taking advertised remedies.

CHAPTER EIGHTEEN



Cause of Old Age

WRINKLES, GRAY HAIR, AND DECLINE



EVERY PERSON of sound mind wishes to live as long as possible on earth, and to delay the approach of those evidences that betoken the decrepitude of a declining life. The man or woman who gives even a thought to the subject of self-destruction, is of tainted mind; and the only safety for such person is in the immediate adoption of VARAC in all its sixteen divisions, as stated in a previous chapter. While VARAC is new in print, it is not new in fact, having already been taught under "Mind Forces" at Ralston University of Washington, D. C. The purpose of VARAC is to give each person a perfectly balanced mind through a perfectly balanced system of life-activities. Tests have been made for years of this plan, and three great results have been attained:

1. The brain tissue has been repaired and the mind made sound.
2. The complete balancing of the mental faculties has always, without a single exception, led to contentment, peace, freedom from worry, and release from gloomy forebodings.
3. Perfect health of the body, accompanied by the buoyancy of youth.

Whenever a case has come to our attention where the mind was failing, we have recommended a system like VARAC; for it is well known that the mind fails because of the breaking down of the tissue in some one or more of its departments; and non-use is the quickest of all causes of a breakdown of brain-tissue. When any part of the mind is thus deprived of its life, some corresponding part of the body fails in health. So, when any part of the body is diseased through sickness or idleness, a corresponding part of the

brain is deadened, and the mind suffers. Old age sets in soonest when there is a lack of perfect balance in the mental and physical occupations. The surest way of delaying the approach of decrepitude is by the adoption of VARAC. Science fully agrees with this claim.

It is also true that there are other causes of old age; but they generally combine with the lack of VARAC.

There is an old age toxin. Some investigators have set up the claim that there is a specific germ that causes old age; but this is not the fact. Old age is due to a toxin, and VARAC is the greatest enemy of this toxin. How it does its work is explained in the pages of Chapter 17. Thus we see that VARAC not only tends to produce the conditions of youth, but that it fights out of the body the specific toxin of old age.

The old age toxin arises in this way:

1. The material out of which the body is constructed is plasm (protoplasm). This material is carried by the circulation of the blood into all parts of the body.

2. The new material takes the place of the old tissue and cells of the body, only when the latter break down. The breaking down of the old, and the coming in of the new, constitute life. Thought and action, as well as feeling and enjoyment, are life.

3. The basis of the new material must always be the first two Cardinal Points of Health; and this will be true down to the last hours of time.

4. But, after the tissue and cells have done their work, they die. Being dead, they are a new poison in the blood. They are not like food that enters the stomach and passes on, to be evacuated when not used. They stay in the blood. To get out these waste-toxins, is the greatest of all problems. If they stay in they cause uric acid, rheumatism, neuralgia, etc., in conjunction with other conditions such as deat, loss of sleep, exposure and dissipation. But of themselves and by themselves, they cause old age, decrepitude, gray hair and decline.

5. We call them waste-toxins because their presence in the blood after their death, sets up a toxin that is peculiar to them alone. They are not disposed of in the usual way; but require the operation and use of certain faculties to dispose of them.

6. A function is the involuntary action of some life within the body, such as digestion, circulation, respiration, perspiration, the

flow of saliva, or gastric juice, the action of the liver, kidneys, bladder, intestines or other organs, or the smaller work of the discs and fags in the blood.

7. A faculty is the voluntary use of some part of the body, its mind, muscles, senses or other powers. A plant has functions and no faculties. An animal has functions and few faculties, depending on its rank. A human being possesses a multitude of faculties that make possible the performance of millions of duties; and this wealth of power places the human family far above all other life.

8. The functions alone can combat the poisons of death. The faculties alone can get rid of the toxins of waste. To understand these two propositions, you should read and re-read all that has thus far been stated.

9. All persons are one-sided, or out of symmetry in their mental and physical occupations. Those who work too much are out of balance. Those who think too much are out of balance. Those who sit too much are out of balance. Those who take too much ease, or play too much, or write too much, or stay in doors too much, or do too much of one kind of work, or follow one calling too much, are out of balance. Harmony, contrast, symmetry and variety are absolutely necessary, for the human body was made for them; and it cannot safely be denied what it was made for. Music exists for humanity alone; language exists for humanity alone; and so do the other details of VARAC. They exist as facts. Animals do not love dancing or flowers or language; although they have a few things in common with us to show the great foundation of relationship.

10. As all persons are one-sided, because of the fact that they do not make use of all the sixteen details of VARAC, it follows that they do not destroy all the toxins that result from waste in the momentary dying of the body. It can be easily proved that the use of certain faculties drives certain toxins out of the blood. Proofs are furnished in Chapter 17; and they should be carefully read.

11. The fact that some of the waste-toxins are destroyed while others remain, leads to unevenness in the break-down of the body; and unevenness in its renewal. There are many ways of following out this line of investigation, and obtaining the proofs. If any of our members wish to join with us in making such experiments, especially in testing a new phase of the question (whether youth

can be in whole or partly regained), we shall be pleased to make up a list of one million new experimenters as stated in the chapter on Progressive Ralstonites in a later part of this book.

12. Wrinkles are due to the uneven renewal of the nutrition of the body, especially the more mobile parts where exposure and use render the waste more abundant. The face suffers most, for it is a dial plate of the brain. All mental interests have nerves that run directly to the face. People who work with the legs only, or the lower part of the body, get blank faces; one kind of which is known as the "bicycle face." Every thought sends certain vibrations to the face. Each new variety of thought sends a new expression to the face. The greater the variety of mental interests the greater will be the power and beauty of the face; and when the daily life of a man or woman includes all sixteen details of VARAC, even if only for a brief period in most of them, the face will take on great beauty, and the wrinkles will stop growing.

13. Some persons claim that wrinkles are due to the mechanical action of the face and skin. We once thought so, for it seems very reasonable. A large mass of experiments proved the contrary. But it is true that the mechanical action of the skin will suit wrinkles to the defects left by uneven nutrition. Why we know this is because persons who began years ago to practice VARAC, have kept all wrinkles from the face, even after the prime of life. We have many noteworthy examples of this fact. On the other hand, persons whose mental interests and life activities are one-sided, should not use the face much, for its action and exposure hasten the development of wrinkles.

14. The saddest of all phases of approaching age is the effort of men and women, generally the latter, to "rub out" the wrinkles that are coming on the face. Rubbing and facial massage are good for the skin, but the wrinkles will come if there are waste-toxins in the blood; and no human being can help it, except by the practice of VARAC. This we know. It is not a theory. Facial massage often brings to the surface the poisons that have no business to be in the blood. Rubbing and enamelling take out all expression, and beauty is then gone. Nothing but VARAC will make the face beautiful. If the complexion is bad, stop eating deat-foods, and practice VARAC; and, if there is a human being on the face of the globe that does not acquire both beauty of expression and clearness of complexion, we wish the name and address, in order that we can make a personal call or investigation.

What is the sense in filling the body every day with deat, thereby sending toxins into the blood, and then exciting those poisons to the surface of the skin by all kinds of treatment, rubbing, massage and the like? Why not stop the supply of poisons?

The principle that each use of the faculties removed a specific toxin, was one that we hesitated for a long time to accept. We desired proof in the most convincing form. The first thing that was made known beyond doubt was the fact that muscular activity threw off toxins that were not thrown off by sedentary habits; and that a different kind of muscular activity removed a different kind of toxin. Then it was found out that clergymen, after hard mental work on Sundays, and lawyers, after the trial of a case, as well as students, after a period of severe examinations, excreted an entirely different kind of toxins, showing the loss of phosphorus. These facts became widely known in science, and formed the basis of further experiments.

Coinciding with the scientific facts, were the results obtained by having tests made among people who consented to live up to the Four Cardinal Points of Health in all particulars, but giving the greatest attention to the practice of VARAC.

Not only do wrinkles come from the toxins referred to, but all the composition of the body deteriorates from the same cause. VARAC prevents this change; and death will come from disease due to deat before it will follow from old age. Of course the double-prevention is in avoiding deat-foods, as well as in the practice of VARAC.

The moles, freckles, pigment-discoloration, and the various forms of skin changes, are due to other kinds of waste-toxins that remain in the system for years and years, and peep out in old age. These can be prevented by the methods referred to in the preceding paragraphs of this chapter.

The excessive use of mineral waters, and particularly the drinking of hard water, leaves a lime or other earthy deposit in the blood. This deposit clings to the interior lining of all the veins, arteries and flesh tissues in the body; and, after many years of accumulation, it begins to clog the whole system. The heart grows weak, because of this interference with its action; and is often the first organ to feel the approach of age. Sometimes the deposits collect in lumps, and produce "stone" in the bladder, or elsewhere; and many a premature death follows.

In Europe there is very little soft water. All the wells and ponds are hard and limy, except in rare instances. To avoid "stone" from drinking water, many people use beer and wine, and it is said of Europeans that the three most common maladies are "stone," "diabetes," and "Bright's disease."

The fags of the blood of a very healthy person, pick up a great deal of lime and pass it off into the excretions; but, when the fags are destroyed by an excess of deat-food, the lime and earthy salts remain and clog the veins and arteries. This means rapid decrepitude and early senility. Drinking water should always be soft. Rain water is the best. Distilled water, thoroughly aerated, is next best. Good spring water is excellent. Sellers of stills for making distilled water, claim that it is "all nonsense" to aerate the water; but we have shown a large number of results from the use of distilled water that was not aerated; and, by comparison with results obtained from the use of distilled water that had been thoroughly aerated, the fact is found that the latter is the only right way of using such water. We have always given facts the preference over theories.

Gray hair is the result of deat in excess. While the use of plasmic food will not change the color back again to the shade of early youth, nor reduce the grayness, it is absolutely certain to prevent further whitening of the hair. This much we know. Yet any excess of dissipation will counteract the good work of plasm.

To restore the natural color of youth in the hair, it is necessary to faithfully observe all four of the Cardinal Points of Health, and to adhere to every requirement. This would mean perfection in the rebuilding of the body; something that few if any persons would be willing to undertake at the cost of so much self-denial. The plan of "Real Life, When Things are Right," would have to be followed. The great book is one of the giant emoluments due to Progressive Ralstonites.

The loss of hair is due to deat and to weak circulation in the scalp, caused by the wearing of a tight hat, or any head-gear that causes suffocation of the roots of the hair.

Dandruff is merely deat working through. Some persons constantly comb and pick it off; and dandruff likes nothing better. Deat is attracted to the place of greatest excitement; and the more you clean the scalp, the more dandruff you will get. Ammonia and other washes will not reduce it, the cause is in the blood, and

the scraping of the scalp draws it into the growth of scales. On the same principle the athletic oarsman has boils and carbuncles on the posterior of the body, due to friction in the sitting position; and such sores are merely deat working through at the place of greatest irritation. All abscesses, pimples, ulcers, etc., are due to deat, as has been amply proven; each kind being the result of a special kind of toxin from the food eaten. The sores of smallpox are deat working out of the body; the use of vaccination is to fight down the toxins by a quieter and milder process, which throws the deat into the natural evacuations. Some persons do not believe in vaccination, on account of the harm it has done in certain cases; but any person who has received pure virus and gets serious harm from it, would meet a terrible death when exposed to smallpox itself. Serious harm from vaccination is much better than some kinds of smallpox. But if deat-food be discarded, the awful disease will become rare.

The loss of the faculties in old age is due to the one-sided life of the brain. The first faculty to go is memory; and it can be very easily proved that the non-use of the various kinds of memory, especially what is known as portative, leads to atrophy (waste) of the brain-tissue throughout a great part of the brain. This waste is a partial breakdown of the organ, a weakening of the mind, and a softening of the very fiber that should be toughest and most enduring. The practice of the memory exercises, such as we furnish in our emoluments, is one of the pleasantest things that can be engaged in; and nature imperatively demands that they be kept alive if the mind is to retain its power. With such exercises, any man or woman can retain full memory up to the day of death. Most persons of fifty are weak in memory. Some in their twenties, or thirties, have deficient memory.

What can be sadder? With the loss of memory, all the pleasant recollections of youth pass away. The faces of friends are half a blank, and friendships crumble into the dust of oblivion. Love is dead fruit. What is the hope of life to humanity, here or hereafter, if memory fails to recall the faces, forms, friendships and loves that have endeared people to each other in this world.

No faculty should die. No faculty will live if disused. You cannot keep senses alive if you give them nothing to do. Nor will the powers of the mind and body survive the wreck of the decades, if they are allowed to rust.

The loss of one great faculty, like that of memory, dries up a part of the brain, and many adjacent or related parts are affected by this loss. The great mental departments are given in the Table in Chapter 17. Let each of the sixteen mental interests be kept alive by daily practice if possible; if not then, at least, by weekly practice for some of them that are most difficult.

The body consists of two kinds of life:

1. Functions.
2. Faculties.

When the functions fail, old age and death come through disease.

When the faculties fail, old age and death come through decrepitude.

The functions may be kept in perfect condition by the first two Cardinal Points of Health.

The faculties may be kept perfect by the last two Cardinal Points of Health.

There are, therefore, natural provisions for prolonging life and retaining the buoyancy and vigor of youth, in the following plan:

LONGEVITY

THE
FOUR CARDINAL POINTS OF HEALTH

- | | | |
|----------|---|-----------------------|
| 1. GLAME | } | FOR PERFECT FUNCTIONS |
| 2. PLASM | | |
| 3. LAFT | } | FOR PERFECT FACULTIES |
| 4. VARAC | | |

We believe that old age is a penalty. We know that disease is a penalty. Any person, no matter how sick, who really wishes to get well and to stay well; and who wishes these blessings in the full spirit of sincerity, who wishes them, say, earnestly enough to get right down to the work of a little self-denial, and a little re-adjustment of the habits of daily life; why, such a person is as sure of getting well and of staying well, as the sun is sure of shining again.

This much is certain.

You, who have millions of money, and who have such strong faith in Ralstonism as to be willing to stake a million on any proposition we make, you may safely bank all you have on the foregoing assertion.

If health is a certainty when really sought, if the means of holding on to good health are placed within the grasp of every man and woman, if the power is given to all to make bad health good, and good health better, and better health perfect, what say you of that person who, by eating deat-foods and indulging in many deliberate abuses of the laws of life, becomes an invalid, depriving self and relatives of time and money, and doing violence to the temple which God has entrusted to everyone to care for and preserve? Is such an infraction of the sacred trust a sin or a crime. Was Humboldt right when he said that, some day, sickness would be classed among crimes; and people who, by a scornful defiance of the laws of health, became invalids, would be denounced as criminals?

Reason this out for yourself and let us know the answer.

In the meantime, while thinking it over, set your face toward the wall of the far western sky, and there behold the crimson glow of a ripe old age, freighted with blessings; opportunities for doing good; sweet remembrances of a long past that is never slipping away; happy duties that crowd the sunny hours of the morning like roses in a garden that is well kept; and tender loves that grow resplendent under the weight of multiplied affections.

There is everything in this world to live for. No book was ever made that was large enough to hold the list of joys and beauties that may be cultivated in the teeming years of human life. The home contains possibilities of happiness that require only an awakening of the mind to make them real. Most people grope blindly in the dark for the sources of contentment and supreme peace, when they are just a step ahead holding out their sweet hands to be grasped and caressed.

Day by day we pass in sombre tread between ranks of unseen angels, each holding out to us, with earnest solicitation, a blessing that we need but take to have and enjoy; but we see them not, for the mists that rise shoulder-high hide everything beneath; and we never look above the dust of our weary pilgrimage.

Out of the heart of bounteous nature, an abundance of wealth, of abiding riches, of fruitful resources, flows in a flooding stream to the very gates of every human life. You behold them not, for you look to the murky shores of an unknown sea, allured by the spell of indifference and defective judgment.

Most people grow old because they feel themselves helpless to maintain their youth. The way is clearly shown in this book. As you read these pages, there are good influences all about you, waiting for your resolution to turn about, break the spell of indifference and defective judgment, and look to higher and nobler sources for inspiration; then these influences, like attendant angels, will take you by the hand and lead you in in new paths to realms of health, of success, of happiness and power.

Old age will be merely the accumulation of years. Faces, not now wrinkled, should never lose their smoothness; hair, not now gray, should retain its natural color; the body should be erect and firm, the step elastic, and the eyes bright. All the senses should remain perfect, and all the faculties keen and vigorous. Strength and power of body, mind, nerves and heart, should know no failing.

When the angel of death comes, if come he must, his dark visitation will be announced by a gentle falling asleep, with mind alert and memory clear. Children, grown to excess of years, and generations in train, will come to clasp the hand and kiss the brow, to bring flowers in token of happy events now gone by forever, and to bid the traveler a happy journey to the land his eyes now look upon for the first time; for it is a well established fact that those who die aright see clearly two worlds with mortal sight.*

Death is natural when the faculties and senses fall asleep without failing, just as the body of a strong man falls asleep at night. Warning comes in unmistakable manner, and the running down of the clock of life is the logical method of its cessation. There is no pain, no regret, no tears. The traveler is as sure of meeting the loved ones in the world beyond, as the sun is sure of shining again.


* Evidence is abundant that every perfectly normal death is preceded by a clear view of this world and of the world to which the soul journeys. For proofs and descriptive accounts, with explanations, based on natural principles, see *Ralston Classics*, 91 to 100. These great *Classics* are allowed to all persons who are members of the Ralston Clan, and are awarded as honors under the methods stated in the final chapter of this book.

CHAPTER NINETEEN



Perfect Health

.....
SOMETHING THAT IS ABSOLUTELY CERTAIN
.....

HE WHOLE HUMAN RACE is passing through the crisis of its physical history. The avenues of health are being, one by one, clogged and poisoned by the voluntary misjudgment of the people. Never was any truth more forcibly impressed, than the assertion that the toxins of the blood destroy some parts of the mind, and render the judgment lame. Some folks have weakness of the heart, and still they transact business; others have weakness of the stomach, and manage to crawl about, more or less crippled physically; and nearly all persons are troubled with "dyspepsia of common sense," and do not know it, nor like to be told of it.

The first step in Ralstonism is to attack and destroy the toxins that warp the judgment. When we can get a Ralstonite to see things as they are, then our success toward establishing the conditions of perfect health is marvellous. But this toxin of bad judgment is everywhere prevalent.

Health means "wholeness." To the human body it has the same application that "wholeness" has to a locomotive. If one part of the engine is out of order, the action of the whole is defective. If wrong fuel is used, the furnaces will be clogged and the power will be lacking. If there is no ventilation or air, there can be no draft. If the ashes are not removed daily, the fuel will not be digested by the furnace; for the presence of dead matter prevents the live fuel from doing its work. If the engine is not used constantly in all its parts, there will be rust, decay and ruin ahead.

The health of the human body is its "wholeness," just as much as the health of the engine is its "wholeness"; and the remedy

that the engineer or maker would apply is the same, in principle, that the human being must apply. The engine needs fuel, water, air, and the use of all its parts. So does the human body.

You lack perfect health. You may not be willing to admit it; but it is a fact nevertheless. If you were to possess perfect health, a thousand details of your life would be totally changed, and new power would come to you. You would then, for the first time, understand many things that are now handicaps to your success in many departments of life.

Perfect health, fair health, ill health and disease are all controlled by:

1. What enters the stomach.
2. What enters the lungs.
3. What enters the mind.
4. What you do.

Now, despite all beliefs to the contrary, there is nothing else that can make you well or make you sick; nor anything else that can make you happy or miserable. Of course the mind is the engineer, the maker, the repairer and the guardian of the body in all its conditions; if not your mind, then the mind of some other person.

Do not be one of those who fall into the error of believing that the bacteria, or germs of disease do all the damage. They can get no headway unless there are toxins to be devoured. Our gardener has just told us that the ants are climbing up the cherry trees by the thousand, and are destroying the leaves and branches. We felt sure that the ants were going up to get something that was there; and now we find out the truth. The real cause of the trouble is a disease in the trees; and this attracted the ants. So with bacteria in the body.

They say that typhoid germs cause the disease of typhoid. But how about the well known experiments which showed that families living in houses where the air is poisoned from defective plumbing, or on streets where surface sewerage exists, are much more liable to catch typhoid than other people in exactly the same conditions in all respects, except these, generally escape the disease? Now the germs cause it, of course, in the sense that they are attracted by the poisons in the system; but they are harmless unless the poisons are there; and the bad air caused the poisons.

Thus it is seen that there is something that precedes the germs of disease.

A. There is but one kind of natural food that should enter the stomach, and that is such food as will turn readily into protoplasm. A true Ralstonite will take no other kind.

B. There is but one kind of natural fluid that should enter the stomach, and that is a mixture of two parts of hydrogen and one part of oxygen. A true Ralstonite will take no other fluid. It costs nothing, and can be obtained everywhere.

C. Food drinks are of but one natural kind: a mixture of the fluid just mentioned with the foods just mentioned. That is every natural drink is a mixture of natural food with natural fluid. A true Ralstonite will take no other.

The foregoing is the A, B, C, of Ralstonism, and of life. It is the application to the human body of the same common sense that the engineer must use in the treatment of his locomotive. When will people apply the same common sense to themselves? Not until we can remove the toxin of a warped judgment.

This toxin is running riot in the land at the present day. People are putting drinks and things into their stomachs that are far from being natural. They are most abnormal. And, all the while, the judgment is so blinded that it fails to act. When your mind ceases to be your guide, what have you left to keep body and soul together?

In the "American Journal of Pharmacy" for November, 1902, is the report of Mr. Hynson, chairman of the committee appointed by the American Pharmaceutical Association to investigate the question of the acquirement of the drug habit. This report, while it is written from the standpoint of the pharmacist, reveals a state of affairs so truly appalling that it merits the consideration of every physician, indeed of every person interested in the welfare of society. As perhaps the most accurate means of determining the question of the increase in the drug habit in the last few years, the committee gives the statistics concerning the importation of two plants most commonly employed for this purpose—namely, opium and cocaine.

"Since 1898 the population of the United States has increased ten per cent; the amount of opium imported, however, has increased to the startling extent of five hundred per cent, and this despite the fact that it is less frequently used by physicians than in years past. This increase in the importation of opium is paralleled in the case of cocaine. As the committee points out, it is impossible that there should have been any such enormous increase in the

legitimate demand for the drug. Indeed, it would seem probable that the administration by physicians, certainly of opium and probably also of cocaine, has diminished rather than increased, and it is thus safe to conclude that practically all of this supernormal demand is by drug 'fiends.'

"The condition of affairs among certain classes is almost inconceivable. Such a condition of affairs is so threatening to the very existence of society that its causes cannot be too thoroughly investigated in order to discover a proper remedy."

Another reliable periodical, "The Insurance Advocate," in its issue for January, 1902, says that a certain insurance company, through its medical examiners, asks every applicant for life insurance, "What patent medicines have you used in the last five years?"

The "American Medicine" a well known and reliable medical journal in its January number of 1902, says:

"In commending the action of the insurance company the writer deploras the national expense and physiologic injury done by the advertising nostrum vender. 'A man who will swallow a patent medicine for his blood will swallow a yellow journal editorial for his mental ballast, and he who will bolt department-store pills for his liver is not a fit subject for life insurance.' The action of this insurance company is significant of the new methods in life insurance, whereby there is a sharper scrutiny into the habits and character of applicants as to things which were formerly disregarded. If powerless to do harm medicines are equally powerless to do good, and the patent-medicine drunkard is hardly a good insurance risk either morally or physically."

The "New York Medical News" of Sept. 20, 1902, in commenting on an article in the "Popular Science Monthly," of August, 1902, said, after naming a list of the most advertised patent medicines of today, in which the very great proportion of alcohol and deadening drugs was shown:

"Ordinary whisky, as dispensed in saloons, is scarcely stronger in alcoholic content than are most of these so-called remedies, and especially some of them that are recommended for the treatment of inebriates and the alcoholic habit. As the remedies are prescribed to be taken in tablespoonful or even larger doses, three times a day, it can easily be understood why they give a delusive sense of well-being and increase the appetite of those who take them. It is very

probable that at the present moment the temperance societies of this country could do nothing better calculated to advance the cause of temperance than to undertake a vigorous crusade against the use of such remedies. In women particularly the origin of the craving for liquor is often a mystery to her family and friends. Undoubtedly the taste for spirits not infrequently begins with indulgence in these so-called 'tonic' remedies, which have done and are doing an incalculable amount of harm." Recent investigation shows that many thousands of drunkards are being annually made by the use of patent medicines which are sold in immense quantities.

That women are acquiring a taste for alcoholic drinks, is a fact well known to every physician; and the court records attest to the same fact in many ways. In one of the large cities of the United States, there are three times as many women suffering from alcoholism now as there were five years ago, and the increase for twelve years has been 1100 per cent. This debasement of women includes very largely those in the best social ranks, and is common everywhere. Women are users of the patent medicines that contain alcohol; and are thus unconsciously doing at home what so many drunkards are doing in the saloons.

Beer contains about five per cent of alcohol; some less; some more. The mildest patent medicine on sale contains seventeen per cent, and the strongest forty-four per cent.

The "Ladies Home Journal" for May, 1903, says that "the subject of patent medicines is of much greater importance than nine hundred and ninety-nine out of a thousand have any idea of."

This same periodical, like others of respectability, refuses to print patent medicine advertisements. Much of the following is taken from its recent article:

Articles on the subject have lately appeared frequently in medical journals, but these journals are written for doctors, and the public in general knows nothing of their contents. The newspapers which derive a large income from patent-medicine advertisements, would hardly be likely to "kill the goose which lays the golden eggs," so that, although surely of public interest, these articles are not generally quoted in their columns.

An editorial in a medical journal, "American Medicine," in its issue of November 8, 1902, says: No one is ignorant of the fact that there are many million dollars' worth of these alcoholic nos-

trums sold each year, and that multitudes of people are thus secretly and ignorantly turned into drunkards. Dr. Bumgardner, in 'Transactions of Colorado State Medical Society for 1902,' says that the following 'patent' medicines contain the percentages given of alcohol:

Greene's Nervura	17.2
Hood's Sarsaparilla	18.8
Schenck's Seaweed Tonic	19.5
Brown's Iron Bitters	19.7
Kaufman's Sulfur Bitters	20.5
Paine's Celery Compound	21.0
Burdock's Blood Bitters	25.2
Ayer's Sarsaparilla	26.2
Warner's Safe Tonic Bitters.....	35.7
Parker's Tonic	41.6
Hostetter's Stomach Bitters	44.3

"Is it beyond the truth to say that alcohol causes from one-third to one-half of all the criminals, defectives, insane and dependents which the State is compelled to support? What proportion of these are the products of the patent-medicine syndicates no one can tell. It is surely large."

The above percentages, together with a list of about forty other proprietary medicines, appear in the report of the Massachusetts State Board of Health for 1896 on *Food and Drug Inspection*.

Several leading periodicals show their honesty in this matter by refusing to admit patent medicine advertisements in their columns. They do not suffer financial loss on this account, for they are full to overflowing with respectable advertisements.

The question of good judgment, or simple, every day common sense, ought to settle this whole matter in an hour; but a thousand million dollars are spent every year in this country for patent medicines, and why? What person of good judgment would ever buy them, much less put them into the stomach? It is the toxin of a warped mind that thus dethrones the reason in this particular.

It is not a matter of education; it is solely a question of judgment. Education does not give a person good judgment; and good judgment often exists where book learning has been neglected. A person of good judgment would not believe the claims of the patent medicine advertisements; nor the testimonials of the supposed people who are supposed to have been "cured" by the patent-medicines. Good judgment makes investigation. The latter shows that wood alcohol is used in the patent medicines; and science teaches plainly that wood alcohol weakens the eyes, and often

destroys the sight; also that it is the most poisonous form of alcohol, and the cost is very little to make it, thereby leading to its use in the hidden form of patent medicines. An ordinary drink of wood alcohol will kill a man, who would not be injured by the same quantity of ordinary alcohol.

Good judgment, making its investigation, finds that most of the portraits and letters of men and women who claim to have been helped by a patent medicine, are false and fraudulent; but a person of good judgment would not take them as guides, even if they were genuine. Such things can be easily bought by concerns that have millions of dollars to spend. If, as legislatures report, from twenty to forty per cent of the voters in certain parts of the country can be bought for five dollars a vote, would it not be easy to buy testimonials for ten or a hundred dollars each. Prominent officials have recently been bribed in this country, where bribery is a crime; would it not be easy to bribe others to give opinions on patent medicines, where bribery is not a crime?

In any event, what person of ordinary common sense will take the advertised opinions of strangers, mostly of low mental calibre, on so vital a matter as the health of the body, when there are at home within easy call, many educated physicians, whose opinions are responsible?

Yet, in spite of all these facts, there are millions of men and women in this country who buy and actually put into their stomachs, the patent medicines which are advertised in the "yellow journals" of the land, while the decent periodicals refuse to take such advertisements. The "Ladies Home Journal" quoting from the magazine, "American Medicine," says (May, 1903): "Last year a great temperance reformer's portrait and testimonials were blazoned in every yellow 'journal' in the country, extolling the virtues of a nostrum largely made up of alcohol;" and the absurd claim was made that this had "cured" the person referred to. Thus it is seen that the boldness and effrontery of the concerns are unlimited.

If education will not give a person good judgment, what will? No wonder so many people are willing to bow their intelligences to such nonsense as is published in the sensational claims of the multitude of advertisements with which the papers are loaded.

Not until the art of common sense is acquired, will men and women ever get good health. This blessing is not abundant today.

A man told us last week that people were not so very sick; and we took him to the freight department of a great railroad in a large city, and, by the kindness of an official, showed him that seventy-eight tons of patent-medicines had arrived in that city during the month. It seems not only that almost everybody is sick, but also that they are lacking in that branch of intelligence which is known as sound judgment.

No person of well balanced mind will allow patent medicines to enter the stomach, unless they are of a standard that are prescribed by the medical profession; and those that are loudly advertised, or that are accompanied by portraits or testimonials, are not of that standard. When a testimonial is used, discard the medicine as a fake and a poison, if you wish to be on the safe side.

Do not be misled by the trickery which the patent medicine advertisers indulge in. They realize now that the time has come when the advice of doctors has weight with the public, so they buy testimonials from broken down physicians, or get photographs of good appearing people, and attach anything to them that they choose to write, thus deceiving the public.

The solution of the problem of bringing good judgment into vogue, is to develop a well-balanced mind. By one sided uses, the brain is uneven in its operations, and the intelligence fails in one or more departments, while otherwise it is bright or even brilliant. There is no way to make the mind even in its operations except to give it a balanced variety of uses and interests. Any person of judgment will admit that. The only plan of mental balance ever constructed is that known as varac. Many persons have made such plans for themselves; but they are rare exceptions as compared with the number of those who have not.

A Ralstonite cannot be considered in good standing who uses patent medicines that are advertised in the papers and periodicals.

A Ralstonite cannot be considered in fair standing who does not show good judgment to such an extent as to take a reasonable care of the health when it is good.

When you come to take part in the experiments wherein we seek to secure new facts concerning human life, you will constantly meet new surprises, the import of which will be to convince you that health is normal, ill-health is abnormal; and that a perfect condition of the body and all its faculties is something that can be acquired with the absolute certainty, and maintained for many years.

CHAPTER TWENTY



Progressive Ralstonites

RIGHT LIVING IS LIKE ROWING UP STREAM



THE HUMAN RACE would have gone to depravity long ago, were it not for the fact that some people had motives that were not wholly selfish, and took an interest in doing some good in the world. To assist in the work of uplifting humanity, is an imperative duty. It is a command of God. People may evade it, but they cannot escape the consequences of their defiance of this requirement.

Every human being is like an oarsman in a boat:

1. Either drifting down stream, ere long to be far beyond all human help.

2. Or rowing up stream amid the teeming wealth of a new country, whose fields draw closer as the craft speeds onward through the ever lessening tide.

No human being remains still. Inactivity is always drifting, and all boats drift down stream. Some persons, by reckless habits, hurry themselves to the end; but most people are indifferent until the danger is forced upon them. Wearied by the thought that health will never take care of itself, scornful at all proffered help in the years when disease may be easily conquered, disregardful of the law that prevention is better than cure, men and women who give least heed to the demands of nature when they are out of the clutches of the dread maladies, fly to the other extreme when they get sick. In health they have neither time nor inclination for the exercise of a sound judgment; in sickness they spend money, time and effort in a pitiful battle for the very thing they spurned. They let things go as they will. They drift.

A Progressive Ralstonite is one who will not permit the bark of life to drift. To win success in any line of effort, you must row up stream, and you must man the oars yourself. No one can do the main thing for you. In fair weather, as in storm, you are heedful of time and tide; and the result is always certain. The broad river of effort becomes a gentler stream as you proceed; new fields open upon your view at every turn; new beauties appear on ahead as the sunlit realms smile in pleasant greeting at your coming; and, at last, in the peaceful glory of advancing years, you alight upon the shores of contentment and victory, far away from the sea of disaster.

Life is worth living. We sow our own harvests. All persons reap exactly what they sow. If disease, sickness, distress, poverty, disappointment, and the long train of ills that make earth a hell, are the harvest that awaits a man, there was a time when he put in the seeds and cultivated the soil to give them growth. There are no such things as luck or chance, or fortune in the game of earthly existence. Some people are glad to die; they sowed the seed that made life a failure. Some people find living a burden; they sowed the seed that bore only burdens. Many see nothing to live for here; they planted for that harvest. Many look for comfort not here, but only in a world to come; but there is, in the world to come, the kind of hell that people make for themselves here. The Bible says so. Nature says so. Reason says so.

The human body is a temple of wondrous beauty, power, and possibilities; and is given to each man and woman for the highest development *in this world*, in order to fit it for the next. To give it no thought until after it has been violated, or perhaps received its death blow, is proving faithless to the trust; and there is no hope of future reward for the faithless steward. This is preached over and over again from the pages of Holy Writ, and from the operations of nature. Yet most people are content to do violence to this temple of the body, during all the days of their earthly existence, and then expect to go home to a reward of triumph and be greeted with a "Well done, thou good and faithful servant." The disappointments of this life will be continued in the next. The successes of this life will be continued in the next.

Every man and woman is held directly responsible for neglecting the laws of health. To keep the temple of life in perfect

condition, is the first and greatest duty demanded of you. To allow it to become sick, by indifference when you are well, is the most flagrant of sins. The neglected body is irritable, unbalanced and quick to err. Sin is the fruit of an unbalanced body. A person who masters the Four Cardinal Points of Health; and becomes an adept in the practice of VARAC, cannot commit any sin or crime, and will never break one of the ten commandments.

A balanced life is wholly free from the taint of disease. Crime is a disease. It is a responsible form of insanity. Criminologists not only know it to be a disease; but they can discover the criminal by their methods of examination; just as the skilled oculist can tell if you have Bright's disease; or just as the specialist, by looking at the eyes, can determine the mental condition of a person.

All disease is the result of a disordered life. So is sin. So is crime. The person who regulates his life under the plan of the Four Cardinal Points of Health, and is faithful in the persistent practice of VARAC, will free the body from the toxins that cause the disorder. This proposition is not only true, but it is to be made the basis of the great Ralston Clan, the work of which is to bring order out of disorder. It is not a theory; it is a fact that has been abundantly proven.

The toxins of the present day are far more numerous than ever before; owing to the fact that the foods and the food-adulterations are more varied and extensive. Habits of eating are far more reckless. The guide is the palate, and people eat what *tastes* best, not what feels best. For instance, ten ladies last evening sat down to a repast consisting of many wholesome kinds of food, in addition to which were fried oysters, Saratoga chips, baking-powder biscuit, cake and pastry; and to every one of the ten ladies the five articles named *tasted* the best; but *felt* the worst. All ten of them ate the five articles, every one of which was a poison, even to a strong man; and these ten ladies this morning and today have been sick. More than this they have been doctoring and dosing, and loading their bodies with drugs to drive out one set of toxins with another. More than this, they have been cross and irritable; mean, streaky and cranky; and two of them have been so "touchy" that they quarreled with their husbands; three did not get up until eleven o'clock; and the others have drawn features, pinched faces and sad eyes.

They see no use in living. They hate the world. Nor do they dream for a moment that their ill-health is due to their wilful stupidity; and that their defiance of common sense is costing their families many a small fortune every year in "treatments" and other processes at the hands of doctors.

The example just given represents countless millions who ridicule nature, and yet who suffer at the hands of the great mother they abuse. Taste is in the mouth, not below it. A thing may taste good while it is in the mouth; it cannot after it leaves the mouth. If taste is what you are after, why not eject the deat-food after you have "tasted it," and let it leave the palate by the front door, not the back? You will get just as much "taste" that way, and no damage. That's sensible. Eat your deat-food, get the "taste," enjoy it, eject it; and then eat something that will make you feel good and do you good. Feeding yourself is of necessity as much of a science as feeding a horse, a cow, or a plant. Why make it a source of ill-health, misery, debt, and death?

It is this increasing prevalence of deat-eating that is making humanity a bed of suffering. But it is doing more. By disarranging the lives of people, it deranges them morally as well as mentally. A toxin-loaded body is disordered. It cannot succeed in study, in work, in progress, in health. It is disordered. It is restless. It craves abnormal food, abnormal drink, abnormal amusement, abnormal occupation; and is a surging mass of discontent until these morbid supplies are forthcoming.

These facts we have proved. They can be proved by you.

Abnormal tastes, whether of the mind, the nerves, or the body, are the cravings of a life that has been disordered. This can be proved by you, as we have proved it in thousands of recent experiments.

We took four thousand cases of alcoholism; ninety percent men; although the craving for alcohol is increasing very rapidly now among women of so-called fashionable society. Of these four thousand cases, all of them, excepting forty, were willing to be cured of the temptation. We dealt with them solely by the method of removing deat from the body, and allowing no deat-foods to be taken. Eighteen of them had been to "gold-cure" institutes and been dismissed as incurable. With the removal of the toxins from the body, the craving for alcohol entirely dis-

appeared; nor was it possible to induce a person to drink either beer, wine or liquor who had no longer taste for it, no matter what had been the previous habits of the individual.

This fact is easily within reach of everybody. It is no locked up affair. It costs nothing to try it. There are no conditions involved. Take, as the basis, the chapter of this book which describes deat-foods; and, as an aid, the chapter which enumerates the articles that are "Absolutely Forbidden," and you have the whole key to the situation. Do not get the idea that plasmic foods are scarce, few in number, or hard to get. They are everywhere numerous and abundant, and afford an immense variety of dishes. No special foods are to be purchased.

The eighteen so-called "incurables" were perfectly restored to normal health. The forty who were not willing to be cured were nevertheless deprived of alcoholic taste by the absence of deat and deat-foods. Any person who is prevented from eating such foods until the deat-toxins have disappeared from the body, will find alcoholic drinks distasteful. The craving for them is due solely to the presence of toxins in the blood. Many a drinker has written to us something like this: "Certain foods have always increased my desire for liquor or beer; and certain other foods have decreased it." We ask the public to make these experiments and to test the question for themselves.

The president of one of the great Northern universities, in an address to the students, referred to the annual expenditure of two thousand millions of dollars for beer and liquor in the United States as soon to involve the nation in lack of money with which to carry on business; and declared that it was not so much a question for the temperance societies as for economic statesmanship. Yet statesmanship will fail, as all other efforts have failed, as long as the food of the masses is deat. Legislation, prosecution, moral suasion, license or other plan will never decrease the use of liquor as long as the liquor-toxin is taken into the body as a part of the daily food.

The increasing use of tobacco, the craving for cigarettes, the passion for gambling, the maddened cry for deadening drugs and vapors, and the twisted lives of millions of human beings that make vice a religion, have their source in the food-supply. The fact that people do not know this, or care to know it, has nothing to do with the matter; your duty remains clear in any event.

The Ralston Health Club has worked along these lines of investigation for many years. It has spent more thousands of dollars than it has ever received, and has kept right on pushing its work through to a complete victory; asking no financial help from any source, and always finding its friends in unlimited numbers ready to assist in its experiments. Without these voluntary aids, we could not have secured so many facts. We shall be glad to let you know how we proceed to make experiments, and the exact steps we take to secure proof that is unassailable, if you wish to be informed.

Ralstonism holds several peculiar advantages in its line of work. They are as follows:

1. We have no theories to be sustained.
2. We seek facts, honest facts, and nothing else.
3. We do not draw conclusions from a few facts; but insist on having results that are uniform in all cases of a certain class.
4. Owing to our enormous membership, we can cover more ground, get more experimenters, take in more countries and climates, and obtain more satisfactory proof than any other organization on earth.
5. Our best assistants are people whose lives have been saved by Ralstonism, and who have been loyal to the cause for a half generation or more. Some of them have been Ralstonites for over a quarter of a century. Their consistent lives have proved their love and loyalty to the club.
6. These long-trying members, having "no axe to grind," but on the other hand entertaining a loyalty for the club that has never been shaken, have found it easy to enlist the attention of certain of their friends and acquaintances in the proposed experiments. This loyalty has always insured to us the utmost care and integrity in the tests.
7. No one of our hundreds of thousands of assistants has ever known what an experiment was for, and therefore the imagination could not have influenced the tests or the reports.
8. Ralstonism has never worked for fame or praise. No boasting announcements have ever preceded our experiments, and no shouts of exultation have ever followed them. Like a draft-horse in the plow, working for the plain good of humanity, and blinded to all other motives, we have gone on in patient silence, hopeful of the race.

9. That we have a quiet but far-reaching power, may be seen from the following incident: Some years ago a metropolitan daily newspaper, a very yellow sheet, printed a statement which said that certain man had died at the age of 108; and added that his long life was due to the constant use of whisky for over ninety years. We went to the home of the deceased, and we found that the man had never tasted alcohol in all his life; but, on the contrary, he was noted for his temperate habits in all things. His family and all his neighbors confirmed this fact. We then found that one of the leading stockholders in the newspaper was a large stockholder also in a whisky trust. We printed seventy thousand private announcements of these facts, and placed them in the hands of our most trusted members of long standing. Up to last reports the advertising receipts of that "yellow" newspaper have fallen off more than one million dollars; a costly price for the falsehood. The item did a vast amount of harm. Thousands of men who were trying to overcome their habit of drink, believed that whisky had prolonged the life of a man to 108 years; and they acted upon that belief.

We have many sad letters from families ruined by the article. What is worse is the fact that the weekly newspapers, thinking it a readable item, copied it thoughtlessly. The people of America have faith in the weekly newspaper, for it is nearer to their homes; and for this reason the editors of the weeklies should be men of good judgment, and should know that much of the "news" of the daily is manufactured out of whole cloth by men who are unprincipled. The weekly papers ought to be the historians of the world, reflecting truth and facts only; but to do this they must not reflect the daily newspaper. The latter is, in most cases, sensational. Its news are sensational, not facts. Behind many of the dailies, are men who own large blocks of stock in distilleries, breweries, tobacco-trusts, cigarette-trusts, race-tracks and other gambling enterprises; and they are bound to use their paper to help increase the vices of humanity so that they may increase their profits. It is a fact that nearly all the dailies are sold for less than it costs to print them. Their income is supposed to come from their advertisements; but the latter are growing less effectual every year, and a reduction of that patronage would compel the sensational dailies to go out of business, and bring into vogue a new class of dailies, that would stand for what was meant

by the liberty of the press in the grand old constitution. The greatest curse of the United States is the sensational daily paper, backed by the pool-room, the race-track, the brewery and the distillery; pretending to be fighting for the rights of the people, while fattening its own pocket-book; pretending to be the bulwark of public honesty, while its controllers hate honesty; and ridiculing every sacred principle, tarnishing every noble name, and befouling the constitution under which it exists. The people no longer have faith in it.

Thus it is seen that duties await us on every hand. Let every Ralstonite be brave, have brave convictions, and live bravely up to them.

Today is the time for action. If present tendencies go on unchecked, the mental powers will crumble beneath the uneven weight of disordered life and growing physical weakness. The suicides doubled during the last twelve months; in one city there were four times as many; and a large number of the self-destroyers took other lives. In one State alone there were 628 murders committed by persons who suicided immediately after. Whole families were wiped out. And this tendency is today on the rapid increase.

Ill health causes irritability and ugly temper; and these lead to crime. Murder is on the increase. Insanity is on the increase; and alarmingly so. Last year many persons were killed by irresponsible persons.

Ill-health is on the increase among all people who are not Ralstonites. We do not say this to boast; but to present it as an historical fact. This increase of ill-health leads to irritability and ugly temper, as has been stated. These evils take peace out of the heart, contentment out of the mind, and sweetness out of the disposition; and many persons who have been religiously inclined, and many others who would be, find their natures drifting far away from the church and the better influences of morality; so they get farther and farther away from a realization of their responsibility to God, and the world grows less beautiful to them.

What is this ill-health that is at the root of so much weakness, sin, immorality and crime?

It is nothing more than the disordered temple of the body, in which toxins dwell where perfect health was designed to live.

All physicians are agreed that there is no disease that is not the result of the presence of toxins; and there are many diseases because there are many kinds of toxins.

The Progressive Ralstonite is the man or woman who sees clearly the duty that is now imperative. This duty is a very simple one; and it is two-fold.

1. Adopt the Four Cardinal Points of Health yourself, so as to bring your own body up to the required standard.

2. Try to interest others to adopt them.

The first is not at all difficult. You can make your own health perfect, unless you are already a far-gone victim of some incurable malady. Your present condition can be immensely bettered, even if you think yourself well. We will bring into excellent health in the next year, more than one million invalids.

Our work, like that of the churches and all great organizations, is to bring benefits and blessings to others. Like the churches we work through our members, trying to reach all families that are not yet Ralstonized. People that do not accept our principles at first, do, as many have done in other institutions, come and ask for membership later on. Ralstonism has been steadily growing for nearly three decades. It began as quietly as a summer shower at night; and it will yet deluge all the earth.

It is right. It has the approval of the Creator. It is the great right arm of nature. It has always been wanted by humanity; it is needed today; and there is nothing that can take its place. It will go on, and on, until disease is driven off the globe, and the disordered faculties become perfectly balanced and receive their heritage of power.

You are called upon to do your duty. It is not your money that we need, but your influence.

Every organization has some mode of procedure whereby its membership can be increased. It seeks to reach those people whose affiliation is desirable. It seeks, by plans and campaigns, to interest others in its work.

The Ralston Health Club does the same thing; first, because it is the only natural and proper way of extending its tremendous influences for good; and, second, if it did not make plans for an increase of membership, the men and women who had already joined its ranks, would find it unprogressive and consequently a dead-weight in their lives.

Our plan is the same now that it was many many years ago. It is a plan that satisfies and recompenses our members in many ways:

1. It awards *Degrees of Honor*.

2. It affords the stimulus of a new kind of education, the nature of which is unprecedented. This is contained in the *Ralston Classics*.

3. It grants great private Emoluments.

All these endowments are fully explained in the pages that follow, and the rules under which the advantages are secured, are all printed in the final chapter of this volume.

The opulence of our plan for the increase of membership has been made possible by the wealth of certain members whose lives, and the lives of their relatives have been saved from untimely graves by the teachings of Ralstonism. Gratitude has prompted them to make exceptionally earnest efforts to spread the great work of this club.

What they give must be taken advantage of by you. They give and you receive.

If you know of any better plan than that of awarding Degrees of Honor, Classics and Emoluments as inducements to members to arouse an interest in others, we shall be pleased to know what it is.

LEGACIES WILL NOT BE ACCEPTED

We have been notified by a large number of our members that they have made wills in which the Ralston Health Club was remembered. In every instance we have declined to permit it. We have had, and still have, influential friends who know the enormous good to the world that is to come of our experiments; and we wish to be perfectly free to carry on our investigations without being paid for our work. We spend money freely in getting information for our members; but we cannot finance gifts, and therefore we respectfully ask that they be turned into other channels for good.

We would suggest to wealthy Ralstonites that they spend their money in their own localities in behalf of those members who try to better their health and show others the way to do the same, or it might be well for them to offer cash prizes to persons who succeed in establishing some great fact through experiments. A few suggestions in this line are offered in the final chapter of the present book.

EXPERIMENTS AND REPORTS

All persons who have decided to enter Ralston Clan, are invited to copy and forward to us FORM 5 which is to be found in the last chapter of this book. There is no pleasanter work in the world than that of making experiments. It is the only way in which scientists are able to ascertain facts; and nothing was ever learned in or out of science, that was not the result of observation and experiment.

When you have consented to assist us in the splendid work of getting the truth out of nature, we place your name in our list of future experimenters, and the full printed instructions are given as each new phase of investigation arises. The fact that we do not accept your report as true until verified, does not mean that we doubt your veracity or ability to correctly observe the operations of life; it merely means that Ralstonites demand facts that have been proved to be facts by every method within human power. You will be treated just as countless thousands of others have been. It is this great care that has enabled us to enter new fields of discovery with so much success.

A physician ably pictured the reliability of Ralstonism when he recently said, in reply to a question as to how the Ralston Club found out so many things: "I rather take the assertions of the Ralston Health Club on the practical matters of health than any other authority, for the Ralstonites are after the truth and care nothing for theories." This is the whole story, summed up in a few words.

Give us the truth. When we have the truth, we always give it to the world. Then the people who want the truth should be wise enough to let alone the promiscuous and hap-hazard advice with which humanity abounds; and in its stead, they should find out what Ralstonism says, and depend upon that. When you are sick and in immediate danger, call in your local physician. In all other cases, follow implicitly the teachings of our books. This means to you safety, and perfect health.

We guarantee to you, under the bond of absolute certainty, that your health may become perfect. Thus will our bond be made good.

It is a moral obligation that must be met in full responsibility, and includes under its terms every earnest man and woman who seeks the blessings of good health.

CHAPTER TWENTY — ONE



Ralston Clan

“For God and Civilization”

.....
NOT A SECRET, BUT A PRIVATE, ORGANIZATION
.....



DESCRPTION: THE RALSTON CLAN is a private world-wide, but limited band of Ralstonites who are very much in earnest in their desire to find the highest blessings of earthly existence, and who wish to make the journey into one or more lands of a higher realm in this world, for the sake of attaining

A BETTER CIVILIZATION,
A GRANDER HOME LIFE,
AND A MORE EXALTED NATIONAL EXISTENCE.

The Ralston Clan intends to admit no person who is not thoroughly in earnest in the desire to get knowledge, and to use that knowledge for the highest ends of existence. In a case like this, numbers do not count an advantage. It would be of no value to Ralstonism to be able to boast that it had ten millions, or even a hundred millions of members in its Clan, if those members were indifferent in their loyalty to the purposes of the organization.

The Ralston Health Club consists of this book only. It is the first, last and only work of the club. It is complete in itself, and contains all the assistance that any person actually needs. Of course it is well known that all things may be made clearer by particular and private help or instruction; and that such personal assistance may go on indefinitely.

The Ralston Clan presents a special course of help in the form of a popular educational line that is unprecedented. The old Ralston Club had one hundred degrees, and there were but two emoluments at first in the entire list of degrees. A few years later a third was added; then a fourth; until, at length, there was an emolument at every tenth degree.

The Ralston Clan does more. It presents a Classic at every degree; or ten times as many as were obtainable under the most favored plan of the old club. In addition to all these, it still maintains all the emoluments; and it adds more; as will be seen by reference to the rules of the next chapter. In the Ralston Clan, therefore, there are

ONE HUNDRED RALSTON CLASSICS

Definition.—A Ralston Classic is a monograph book of great value, printed in the same extra large pages as the emoluments and on the most elegant velvet paper; being bound in rich watered-parchment, elegantly ornamented. As it is a book that is devoted solely to one subject, it is not a large volume. In order to convey a vast fund of information in each book. The best authorship has been employed so that the greatest number of facts may be secured without a big waste of time in reading; hence every Classic will contain sixty-four pages. But we guarantee that, in those sixty-four pages, you will find as much information as you ordinarily would get in a scientific book of several hundred pages.

It is for this reason that it is called a *Classic*. Its information is so abundant, its ideas so numerous, its facts so valuable, and the whole work so great a treasure, both as a literary and a scientific production, that it must stand for all time as a *Classic*. Yet there are one hundred of these priceless master-pieces.

You may take any one of the *Classics* and compare it with any work on the same or a similar subject, and you will find three things in favor of the *Classics*:

1. The *Classic* is newer.
2. The *Classic* contains more information.
3. The *Classic* presents a vast fund of facts and ideas that cannot be found in any other book on the face of the globe.

These advantages are secured with every *Classic*. Each is a complete and comprehensive work in itself. People who are busy, wish their facts at once, and without an endless array of verbosity,

such as accompanies the pretended "science" of a Sunday newspaper article. The article is full of promise in its headlines; but the concocters of them are trained in the art of writing columns without introducing an idea. Many scientific works, also, are written with pages of surmises for every fact that is stated.

But the *Ralston Classics* are full of nothing but facts. One page of a *Classic* contains ideas enough to supply very many columns of a newspaper article. People, and especially Ralstonites, ought never to give credence to journalistic "science," for the statements made are often nothing but invention designed solely to excite comment because of their unusual character. The press abounds in scientific falsehoods about food, diet, exercise, water, etc., etc. Even the language that a reporter will put into the mouth of some noted physician, is often made up in the writing-rooms without the knowledge of the physician. Nearly all scientific interviews are "fakes," like those of the public men whose "statements" appear in the papers. There are a few persons left who believe the interviews to be genuine; hence these words of caution.

In the midst of such a whirlpool of uncertainty, it is necessary that Ralstonites should have guides at hand that are absolutely reliable. These *Classics* are such guides.

In addition to all we have said, each *Classic* contains some GREAT PURPOSE that is intended to mold the life of the Ralstonite who owns it. The reading of the *Classic* will mean the adoption of its teachings. The truths will come home to you in the form of the best literature and science of the day, and they will be strung upon the golden cord of some mighty purpose running through the *Classic* from beginning to end. And, as these proceed, from one to one hundred, the influence they will exert upon your life will bring you into new realms of pleasure, of enjoyment, of happiness, of success; and you will then say that life is worth living.

Every reader of this book should take the *Classics*, at the rate of one or more at a time, and master their contents by careful reading. They are the most interesting, the most educating, the most helpful of all literature that is published at the present day. One reading of each *Classic* will give you certain rank, and two readings will entitle you to the Diploma of Ralstonism, which is granted at the highest degree. This will then make you a Regent, which will give you power and advantages in the Clan.

THE FIRST TWENTY OF THE
Great Classics
 of
Ralston Clan

1st Degree	Ralston Classic No. 1 { "ANTI-DEAT TREATMENT"
2nd Degree	Ralston Classic No. 2 { "ALLOWABLE BREAKFASTS"
3d Degree	Ralston Classic No. 3—"ALLOWABLE DINNERS"
4th Degree	Ralston Classic No. 4—"ALLOWABLE SUPPERS"
5th Degree	Ralston Classic No. 5—"PERFECT DIGESTION"
6th Degree	Ralston Classic No. 6 { "QUICK ROAD TO HEALTH"
7th Degree	Ralston Classic No. 7—"BEST EXERCISE"
8th Degree	Ralston Classic No. 8—"MEMORY CULTURE"
9th Degree	Ralston Classic No. 9 { "MAGNETISM WITHOUT PRACTICE"
10th Degree	Ralston Classic No. 10 { "RELATION OF SEX TO HEALTH"
11th Degree	Ralston Classic No. 11 { "THE BUDDING OF MAIDENHOOD"
12th Degree	Ralston Classic No. 12 { "THE BLOSSOMING OF MANHOOD"
13th Degree	Ralston Classic No. 13 { "THE FLOWERING OF WOMANHOOD"
14th Degree	Ralston Classic No. 14—"FIRST LOVE"
15th Degree	Ralston Classic No. 15—"AFTER LOVES"
16th Degree	Ralston Classic No. 16—"PASSION LOVE"
17th Degree	Ralston Classic No. 17—"THE BETROTHAL"
18th Degree	Ralston Classic No. 18—"WHO SHOULD MARRY"
19th Degree	Ralston Classic No. 19 { "WHO SHOULD NOT MARRY"
20th Degree	Ralston Classic No. 20 { "FIRST STEPS IN MARRIAGE"

A brief description of the early *Classics* will be given here. We have not room to include the full hundred. Some members may not wish more than a half-dozen or a dozen; while others may desire them all. It will be noticed that they start off with helps to persons who are seeking physical health.

Ralston Classic No. 1 is awarded at the first degree to any person who wants it and who has reached that degree. This is a very easy matter to secure. The title is the

“ANTI-DEAT TREATMENT”

or Driving out Old Toxins from the Body. The importance of this *Classic* may be seen at once. All persons have been accumulating toxins in the body. This has been going on for years. Some have one kind, some another. A man who has not been vaccinated, may have the toxin of small-pox in his blood; but, if so, it has been coming in for years. In case he is vaccinated, the toxins will be expelled by the virus; but, after a few years, they will again accumulate. Thus it is seen that toxins are all the time coming in, and the small-pox toxin is but one out of hundreds.

The present book will in time drive them out. But most persons, in fact all interested persons, want them to go out at once, so as to start with a clean blood, a clean body, and clean flesh. To meet their wishes we publish, as the very first *Classic* of all, the Anti-Deat Treatment or Driving out Old Toxins from the Body. The information contained, and the methods taught, will be worth hundreds of dollars to you. The *Classic* is free with the first degree, in case you ask for it, as stated in the final chapter of this book.

Ralston Classics Nos. 2, 3 and 4 are

“ALLOWABLE BREAKFASTS,”

“ALLOWABLE DINNERS,”

“ALLOWABLE SUPPERS.”

Each one of these three *Classics* is a mine of wealth, and contains information that is priceless. The meals are termed “allowable” because most people will not deny themselves the pleasure of eating, and they must have a wide margin of things that will not hurt them perceptibly. Taste is a fearfully strong passion with some men and women. Reckless chances are taken, and repented of,—then taken again, and again repented of,—and so

on. Some people are lucky to escape death after gratifying their taste. Two weeks ago a man, who had been doctoring for dyspepsia, said that he felt all well. He ate two patties at dinner. He liked the taste of them. They were delicious. The patties were buried with him. He took his chances, and just missed living by a close call. Had he lived the attack of acute gastritis would have cost him some money, and a lot of suffering; but he escaped these misfortunes.

Now there are hundreds of delicious dishes that people can eat, and at the same time gratify their tastes and not get sick. We have studied these questions for a quarter of a century.

The three *Classics* contain information that will guide you if you eat at a restaurant, or at a hotel, or at home; if you just eat, or if you buy the foods, or if you prepare them for cooking, or order them cooked or do the cooking yourself. Then they tell how to prepare, how to cook, and how to serve them. The whole science of food, values, digestibility, proportion of deat and plasm, and the methods of using every article of food, will be fully presented.

Then all ages from infancy to age, are provided for; as well as both sexes. Times of day, days of week, seasons of year, climates and conditions are suited to certain kinds of food,—and these are fully explained.

What to eat on Monday, and on Tuesday, and on each day of the week, is also stated.

If you eat away from home, or at home, or have to get the meals, you will find the *Classics* so valuable that hundreds of dollars would not tempt you to part with them if you could not get other copies.

Ralston Classic No. 5 is next in order; and is called:

“PERFECT DIGESTION”

Like all the other *Classics*, it is new, and contains facts never before printed. It is based on New Ralstonism, and therefore is far more valuable than the old science of health. Perfect digestion is the greatest blessing with which humanity can be endowed; for it means the perfect re-building of the body as it makes its daily changes. Imperfect digestion impoverishes the blood, and impairs the vital organs; it takes away much of the vigor of life, for it over-taxes the nervous system in order to fight the unequal battle at the stomach. A philosopher once said, “Let digestion

be perfect and the heart will be right." The beginning of all disease is in the faulty action of the stomach; for, not only does the abnormal condition lower the tone of the system, but the defective supply of nutrition leads to a breakdown of other organs. If the invalids of the world today could have perfect digestion, 995 out of every 1000 would get well at once.

Ralston Classic No. 6 is the

“QUICK ROAD TO HEALTH”

This has been prepared in response to the requests of more than half a million Ralstonites who wish a specific guide which will bring them into good health at once. They do not care to drag along by the slow process; nor even at the ordinary rate; but they are impatient to get well as soon as they can. The penalty of the Quick Road to Health by the Ralston process, is self-denial. If you are sick with an obstinate malady, or if you are run down, or if you have a tendency to colds or weakness, catarrhs or other trouble, and if you are willing to deny yourself luxuries and conveniences of your daily habits, we can start you on the Quick Road to Health and bring you to the desired results in very brief time. Ralstonism uses no medicines. If you have an acute attack of any malady, we recommend that you employ your regular physician and follow his advice. The medical profession is doing a grand work. Yet they depend upon nature for the actual work of effecting a cure. Ralstonism is nature. The scientific value of *Classic No. 6* places it in the foreground of recent achievements.

Ralston Classic No. 7 is

“BEST EXERCISE”

This has been prepared for busy men and women who wish a code of practice that does not require much time, and yet produces decisive results. The plan employed by this *Classic* is very unique, interesting and effective. The nature of the exercise differs from all systems of physical training, and aims at health of the blood, flesh and organs while carrying out one of the great principles of VARAC. So fascinating and invigorating is the practice that we predict that *Ralston Classic No. 7* will be in use in a million homes within the next three years; and that those who have begun to use it will never omit its brief exercise even for a day.

Ralston Classic No. 8 is

“MEMORY CULTURE”

This is new, not new in the sense of being the product of the past few years; but new in the year 1903. It holds the same relation to the health of the brain and the soundness of the mind, that water does to a river, or air does to life. There can never be a perfectly balanced brain, nor a healthy body, unless the principles of VARAC are adopted; and we ask you to turn now to Chapter 17 and re-read that description of the Fourth Cardinal Point of Health. Memory is of many kinds. Certain kinds keep the blood in circulation through the brain; certain other kinds toughen and preserve the tissue and prevent paresis. No person who practices VARAC, and keeps alive the uses of memory, will ever lose the mind; nor will any such person ever die from softening of the brain, one of the most common of the horrible maladies of this age, and one that is constantly on the increase. This *Classic* strengthens the memory by attaching itself to the every day duties of life. It does not call for special practice, except in cases where persons wish to acquire prodigious memories. Its scope is very great and includes the needs of all classes of people, and of every age from youth to five score years.

Ralston Classic No. 9 is

“MAGNETISM WITHOUT PRACTICE”

by the author of the “Cultivation of Personal Magnetism,” the “Magnetism Club,” and “Universal Magnetism.” His pupils now number over 500,000 men and women in Europe and America. The two first works require special practice; but “Universal Magnetism” is the private and hidden uses of the acquired power, and comes gradually into the life of the student of the book, eventually giving a tremendous control over others, as has been so often proved. In place of the first two volumes (the first “Cultivation of Personal Magnetism is now fully included in “Magnetism Club”), the author has developed a method whereby magnetism may be constantly acquired without any special practice. After testing this system in the presence of investigators, the author was offered, and he refused to accept the

SUM OF \$25,000.00 IN CASH

for the manuscript of *Ralston Classic No. 9*. While the book con-

tains but sixty-four pages, and is but a very small work compared with the big volume of the "Magnetism Club," or the giant volume of "Universal Magnetism," it embodies a system of new ideas that will be worth many thousands of dollars to you. The members who join Ralston Clan are to be congratulated on having this *Classic* in the course of education provided for them.

Ralston Classic No. 10 is the

"RELATION OF SEX TO HEALTH."

This *Classic* has been written because it is a necessity. It contains facts that no writer has ever before dared to present to the public. Science makes it clear that a man is an entirely different being from a woman, and that a woman is constituted on a basis that is in no way similar to that of man. For the purposes of seeking perfect health, they may be said to belong to two opposite races. Physicians fail because they regard the sexes as alike in general, and unlike only when particular maladies are involved. The fact is that man requires food, habits, activities and developing influences that are in harmony with his sex,—while woman needs others that belong to her sex. Few men know what a woman really is. Few women know what a man really is. Then there are facts that both lose sight of that must be recognized, or life is a failure in its largest sense. This *Classic* is new. It presents a mass of facts that have never before been printed. It will accomplish more real good in the world than can be comprehended from any advance notice. We know that every man and woman who secures it, will thank us for publishing it.

Ralston Classics Nos. 11, 12 and 13 are

"THE BUDDING OF MAIDENHOOD"

"THE BLOSSOMING OF MANHOOD"

"THE FLOWERING OF WOMANHOOD"

These were intended to form three volumes in one book to be entitled "The Bower of Roses," but the plan was changed after an examination of the manuscript, when it was ascertained that the works were solely educational, and that they included a complete system of actual training and guidance. They are not intended for young persons and will not be sent to them. They are intended for three classes of men and women:

1. Those who are now or may become parents.
2. Those who contemplate marriage.
3. Those who while not belonging to either of the above classes, may nevertheless wish to become a student of human life; for this is the most important of all means of education.

It is well for every man to know not only himself, but also woman; and to realize what laws and processes have been at work developing her. It is well for every woman to know herself, and also her great counterpart in the plan of life.

More than this if parents would apply to the growing youth the knowledge contained in these three *Classics*, an entirely different race of men and women would be the result a few years hence. The facts that are now presented to the world for the first time, are of such value that no money can be named as their equivalent.

Ralston Classics Nos. 14, 15, 16 and 17 are

“ FIRST LOVE ”
 “ AFTER LOVE ”
 “ PASSION LOVE ”
 “ THE BETROTHAL ”

These may be allowed to go among parents of young men and young women who are still of an age when they are willing to be guided in whole or in part by the wisdom of those who have their interests at heart. But these four great *Classics* are for any person who is married, or who is unmarried; and who, single or bereft, may contemplate marriage at some future time. These *Classics* are not books of advice; they are volumes of natural facts, so presented that they will be heeded. The author of them has the satisfaction of knowing that he has “ opened the eyes ” of many persons ere it was too late, and that his arraignment of facts has convinced his students and led them aright. To be saved the making of mistakes that blight so many lives, is a blessing. These *Classics* are by the author of “ The Two Sexes,” but they deal with matters in an entirely different manner from that giant volume.

Ralston Classics Nos. 18, 19, and 20 are

“ WHO SHOULD MARRY ”
 “ WHO SHOULD NOT MARRY ”
 “ FIRST STEPS IN MARRIAGE ”

When persons know beforehand, as well as afterwards, what mistakes may be made and what avoided, in those vital movements

in life that hold the key to success, failure, happiness and despair, then a new era will in fact dawn for the human race. The following facts have relation to the health of men and women, the welfare of children, and the foundation of the home:

1. There are some persons who should not marry at all. They do not know it. If the consequences of the fatal step can be shown to them in advance, and in such vivid colors as to make them feel as if they were already in the vortex, they, their wives, their children, and the world would be saved much misery. These *Classics* will convince them.

2. There are some persons who should marry, but who will not unless proofs of the advantages of wedlock can be brought home to them. Well-to-do men are avoiding marriage in greater numbers every year, and hundreds of thousands of others are making the mistake of remaining single. These *Classics* present their possible future to them, and will convince them.

3. There are some persons who ought to marry, but who should not do so until after the occurrence of certain events.

4. There are some persons who ought to marry, but who will make the mistake of wrong selection of mates. This is a matter that can be avoided. Be sure you are right before going ahead.

5. While you may not be eligible for matrimony, it may be true that you have friends, acquaintances or relatives who are contemplating such step; and these *Classics* will give you the means of guiding them aright, and thus doing some good in the world by lessening some of its misery.

The last of the twenty *Classics* is devoted to the direction of the married couple from the moment the knot is tied, until two moons shall have passed. There is nothing holier than these first steps in marriage. Let them be taken aright.

For the names and specific purposes of the remaining eighty *Classics*, you are referred to the Rules of the Ralston Clan, as described in the final chapter.

All the *Ralston Classics* are prepared with more care than books in general, and are written in the best literary style. They are educating, uplifting, enobling and inspiring.

The purpose of Ralston Clan is to accomplish good in directions that are left untouched by other organizations and institutions. This purpose is the result of long years of planning and study, having in view a mighty movement that will elevate all humanity.

CHAPTER TWENTY — TWO



Entering Ralston Clan

METHODS AND SUGGESTIONS



AS HAS ALREADY been stated, our members have for many years demanded of us some plan whereby they may be encouraged to assist in the increase of our numbers. Every organization must have methods of adding to its membership. Realizing the great good that will surely follow the spread of Ralstonism, and being desirous of showing their appreciation of the fact that this plan of gaining health has saved them and their families from premature graves, certain persons of wealth have made it possible for us to construct the enormous educational system, known as the *Classics of Ralston Clan*; and thus bring to each earnest Ralstonite, free of actual cost, a course of training that is worth thousands of dollars to each one and that is of far greater value than any university course.

In attempting to understand this organization, please remember the following leading facts:

A. The Ralston Health Club, or Ralston Club as it is often called for short, consists of one book (this book) which is complete in itself, and which will bring perfect health to all persons by natural processes.

B. Ralston Clan is the society of Ralstonites who are really in earnest in their desire to place the book of the Ralston Health Club in as many homes as possible; that is, to spread the great doctrines of health far and wide throughout the world, and thus bring the blessings of earthly existence into millions of hearts. It is the noblest of all works.

C. While the Ralston Health Club is all in one book (this book) the Ralston Clan is capable of the widest and most far-reaching influence, by the aid of Regents. We wish one million Regents who, by a plan of effective organization, may be in direct communication with the President and work with him for the accomplishment of good wherever the opportunity may be found.

D. We do not wish financial aid, or profits. Money cannot buy members. We wish millions of new members. We wish the influence, the hearty good will, the abiding loyalty, the ever-present interest of those who read this book. We ask them to send for club-number, and then to become Progressive Ralstonites by acting upon the suggestions of this chapter; and, all who can, to become Regents if they will.

It is a glorious work. It is full of splendid opportunities for doing good. It brings the best of all pleasures in life, that of seeing human beings rise to better conditions through the unselfish efforts of the progressive men and women; and we wish you to say in full sincerity:

“Count that day lost whose low, descending sun
Views at thy hand no worthy action done.”

We present at this place in condensed form

THE METHODS OF JOINING RALSTON CLAN

1. Any person who owns in his or her own right a copy of the book of New Ralstonism, which is the 90th edition of the book of the Ralston Health Club, may take the pledge of a Progressive Ralstonite as stated in this chapter.

2. There are two pledges: one is known as the Short Pledge; the other as the Long Pledge.

3. The purpose of the pledge is to afford to each member a plan for helping to increase the influence of Ralstonism; and each member making such pledge is permitted to withdraw from it at any time. The Clan does not wish to charge fees of any kind, nor to make its obligations burdensome to a member; therefore the whole plan is one of voluntary allegiance.

4. Under the Short Pledge, a promise is made to advance not less than one degree a month, as long as the member wishes so

to do. As there are only one hundred degrees in all, the Short Pledge would mean an advance of twelve degrees a year for eight years and four months, which would then bring the member into the Regency. Degrees can be advanced as much faster as may be desired. Any person could advance the whole hundred in a day. Many persons have done this in a few days. One clergyman called a meeting of his friends and advanced the full one hundred degrees all in one evening.

5. Under the Long Pledge, the promise is made to advance not less than one degree a year. This would require a hundred years to reach the Regency, or highest degree. But persons who use the Ralston Bonds are absolutely sure to advance not less than fifty degrees a year, if they use the Bonds judiciously. Still there will always be members who do not care to hurry their degrees; and one a year will accomplish some good.

6. A degree may be obtained in one of three ways:

First, by the use of Ralston Bonds, which you may send or give to your friends or acquaintances, or to strangers whose addresses you know. You must write your club-number on each Bond, so that you will be credited with a degree when the holder of the Bond sends us its coupon.

Second, by the purchase of a book of New Ralstonism, which book you may procure for some new or prospective member; or you may order such book as a gift to some person.

Third, if you do not wish to send out Bonds, or procure copies of the book of New Ralstonism, you may purchase "Rights of Membership." These cost the same price as the books (\$1.10); and they may be used at any time by you (or others to whom you may sell or give them) for the books themselves. That is, we will give, free of all cost, a copy of the 90th edition of the book of General Membership in the Ralston Health Club (New Ralstonism), in exchange for every copy of the document known as the Rights of Membership. This makes the latter the equivalent of one dollar and ten cents for such use; and saves the purchase of money orders, etc. It also saves sending change in envelopes.

7. The degree is awarded to you when your Bond-coupon is used by your new recruit; or when you purchase the copy or copies of the book of New Ralstonism; or when you purchase the Rights of Membership; but not at any other time. Thus degrees are allowed at the time you remit at the rate of \$1.10 each; but not

again at the time you use the books or "Rights," for that would be doubling or awarding two degrees for one recruit, which would quickly bankrupt us. You can advance as many degrees as you please now, or at any time. Many members go to the one hundredth at once by purchase of books or "Rights;" others will use our Bonds and get to the same degree in a few weeks without purchase of any books or "Rights."

8. We sell these Bonds at one cent each, and we prepay the cost of sending them. The expense to us is nearly a cent apiece for the sending alone. They cost us much more. The reason for charging one cent each is to insure greater care on the part of the members in sending them out. We will forward you as many as you wish. Each Bond contains also a coupon. The latter must bear your New Ralston club-number, written or stamped on it by yourself. The complete Bond, including the coupon, is to be mailed or given by you to any person whom you may select and the latter is to detach the coupon and forward it to the Ralston Health Club, Washington, D. C., with the cost of the book of New Ralstonism, whereupon the book will be sent prepaid by us. This honors your coupon, and advances you one degree.

9. In order to be advanced degrees you must see that your New Ralston club-number is on the coupon of every Bond you send out; or that the club-number is enclosed with every remittance you send us. In no other way can we give you credit for degrees, not matter how desirous we may be of doing so.

10. For each degree you advance, you are entitled to the *Ralston Classic* that belongs to that degree. As these *Classics* have an immense scientific and educational value, and contain information that you cannot obtain elsewhere, we estimate each one of them as being worth many times the cost of the degree; so that you would be a great gainer, from a financial standpoint, if you were to purchase Rights of Membership to give to your friends, even if you did not wish to sell them; for each purchase would advance you a degree and entitle you to a *Classic*.

10. The *Ralston Classics* must be asked for in their order. Two copies of the same *Classic* cannot go to the same person. The number of the *Classic* asked for must be the same as the number of the degree reached. Thus a person of the first degree can have only *Classic* No. 1; a person of the second degree can have only *Classic* No. 2; and so on.

11. When two or more degrees have accumulated, and *Classics* are due, all will be sent that are subsequent in numbers to the *Classic* last asked for. This rule ought to be thoroughly understood. Thus if a member reached the fifth degree, and asked for *Classics* No. 1 and 4; and, later on, reaches the tenth degree, he can ask for all the *Classics* after No. 4, but it is too late then to ask for 2 and 3, and they cannot be sent. The reason for this is that we have certain spaces on our ledgers in which *Classics* are recorded at the degrees reached *when asked for*; and, if not asked for, they cannot afterwards be filled in, as no spaces will remain in their order.

12. A member who advances degrees is entitled to all the *Classics* of such degrees, provided they are asked for by the mention of the actual Numbers wanted. While we grant all the *Classics* as the degrees are advanced, we do not expect a member to claim any through curiosity. Take what you really need; leave the others. Thus you may wish only one in five. There may be many that you do not need at all. We will not deny you any of them, if you seek them as a student of human life, desiring to know yourself and the great facts that control your existence here and hereafter; but, if you are not a seeker after light in the deeper walks of life, we expect you to be generous with us and ask for only those *Classics* which you need.

13. Each *Classic* and other emolument is for your own use, and your exclusive use. This means that they are personal gifts to you, and you should honor them as such. If you are married, you may share them with husband or wife. If you are a parent, you may allow the information to be used for the benefit of your children. Your parents, also, if living with you, may receive any really needed benefit. But the *Classics* are not to be loaned, sold, given away, or otherwise disposed of. To treat them in that way, would be an act of disloyalty to Ralstonism; and a time will come in every life when this fact will be seriously regretted.

14. No person who is not in good standing in the Ralston Clan, will be allowed degrees. We insist that our business name shall not be used on goods, food, clothing or other thing, or in any way except as ours. No other person or concern has a right to use it. If, therefore, you use any article, or have it in your possession, that bears our business name, you cannot be regarded as a Ralstonite in good standing. Our name should be kept for

the purposes for which it was designed. It is ours. We made it great. Our efforts have cost vast sums of money and tireless efforts for many years; and now that the name is great, the usual thing happens: some concerns appropriate it and make themselves rich out of our reputation. We have driven over 200 such names off the market. Our members take the same pride in maintaining the proper use of our name, that graduates do in the honor of their alma mater. We wish you to be loyal to Ralstonism.

15. Any Ralstonite in good standing who has advanced any degrees under the plan of New Ralstonism, whether all the *Classics* have been taken or not, will have "in bank" all the degrees so advanced. The term "in bank" means that there is a credit of one dollar to your account for each degree you have advanced; which amount is yours to be applied on any of the great volumes and courses of education, training, and private guidance that are now for sale by us, or offered in the booklet known as the "Rules of the Ralston Clan," the price of which has already been stated as twenty cents. Thus if you have advanced five degrees under New Ralstonism, you could claim any one or more (or all) of the first five *Ralston Classics*, which alone you will find worth many dollars; and you would also have five dollars "in bank." For this five dollars you could claim any of the works stated in the Rules. If you should advance twenty degrees, you could claim any one or more (or all) of the first twenty of the *Ralston Classics*, which you will gladly pronounce worth hundreds of dollars to you for the information they contain, which cannot be obtained elsewhere; and, in addition to those twenty books, which are all free, you would have twenty dollars "in bank," which you could draw upon at will under the "Rules" named. If you drew out a five dollar book, you would have fifteen dollars left "in bank" on which you could again draw, or to which you could add more degrees at will.

16. Persons who are already advanced in degrees under any former system, will not lose their degrees, nor have to begin over again. They can advance degrees under New Ralstonism (using their new club-number under the 90th edition), and can have all the *Classics* they wish as they advance and earn them, subject to the provisions of this chapter; then any money they have "in bank" under the preceding clause (15) they can use to get any emolument coming to them under the former plan wherein

they secured degrees. Thus, if they had secured twenty degrees under the old plan, and should secure ten degrees under New Ralstonism, they could get any or all of the first ten *Classics*; and the ten dollars they would thus have "in bank" could be applied to advance them to the thirtieth old degree, giving them a free copy of the ten-dollar volume of "Real Life" which has in the past few months made such a sensation in Europe and America. Or, instead, they could waive their right to advance to the thirtieth old degree, and could take out ten dollars' worth of any other books they may choose. They cannot do both. In any event this concession to former members is a great one; for it gives them a vast amount of advantages and emoluments more than they ever dreamed of. We promised years ago that we would do more than we were agreeing to do, and that we would surprise our members. All former members can advance degrees under both systems at once, if they do so by following the Rules of New Ralstonism, and use the club-number of the latter *with* a Permanent club-number under the old system. Thus, if they advance five degrees under new Ralstonism, the same five degrees will be credited on their other account also. This concession is made in honor of their loyalty to the cause. The emoluments will be obtained in the manner already stated in this paragraph. Later on we shall have more surprises for our members; but no new system of degrees will ever be employed. The New Ralston plan is perfect, and will last for a hundred years.

17. When any member has advanced one hundred degrees under New Ralstonism, and has become entitled to the one hundred *Classics*, such a member may at once be appointed a Regent, and be assigned duties in the government of the Clan, as well as given powers and high honors. A Regent will also be allowed "in bank" enough dollars to enable him or her to receive all emoluments in the list that could not be obtained for the "one hundred dollars" placed to the account in the progress along the way. Thus hundreds of dollars' worth of works will be secured by Regents, making one of the most valuable libraries ever got together. All persons in this age wish great libraries.

18. We shall also take pleasure in adding new works to the list under the Rules; and, if any of the present works go out of print, they may be withdrawn.

19. The 90th edition book of the Ralston Health Club, known

as New Ralstonism, is always to be the basis for the Clan and the *Classics*. No other book can. The purchase of this book must precede the taking of degrees; and this book cannot count as one degree. You must own a copy of this book first. Your own act of joining the club does not count you a degree. The theory on which we proceed is that, after you own a copy of this book for your exclusive use, you are to be allowed a degree for each new recruit whom you secure for the club, or for each book or Rights of Membership you procure with a hope of securing a recruit in the future. Thus, before you can advance degrees you must

A. Own a copy of this 90th edition of the Ralston Health Club for your exclusive use.

B. Apply for a club-number under New Ralstonism. Any other number will not do.

C. Apply for a copy of the Rules of the Ralston Clan.

20. The rules cannot be varied. We make no exceptions to suit the rich or powerful. All are treated alike. Conditional orders cannot be accepted. If such an order is sent, we reserve the right to fill it with Rights of Membership, or with copies of this book; but *Classics* cannot be allowed, nor degrees awarded. We rarely have such orders. Most people understand that our emoluments are gifts, and that givers must be left free to administer their donations by methods that are just to all parties concerned.

21. The *Classics* are not for sale. Do not try to buy them. They are the gifts of people of wealth to encourage you to bring recruits into the club. We sincerely believe that the manuscripts of these *Classics* are worth one million dollars; and the printed books would easily bring much more in cash than can be got for them by the present plan; but cash does not make new recruits to Ralstonism, and your influence will.

22. Books, letters, Bonds, etc., will not be sent to a name in a large town or city, unless we know the street and number. Nothing will be sent to "General Delivery" in any post-office in a large town or city.

23. No person will be permitted to join the club under the former plan in order to secure the extra advantages which are now offered to such former members. By the latter term we include any person who obtained a club-number under any edi-

tion from the first to the eighty-ninth. They are all called "former members." They are now allowed all the advantages we extended to them then, and also all the advantages accruing to members who enter under the plan of New Ralstonism. We do this in order to make good our promises in the past, and yet we will not exclude them from the good things now at hand. But any person who, after this notice, seeks to join under the former system, will not be allowed to claim the double advantages. We have pleasant surprises in store for all.

SUGGESTIONS

In addition to the several provisions which are known as the "Methods of Joining the Ralston Clan," we wish to offer at this place a few suggestions, which we trust will prevent misunderstanding and unpleasant feeling.

1ST SUGGESTION.—Read and re-read the "Methods" as stated in this chapter. You will not understand them all at once. If they seem hard to digest, read one or two a day until you find them easier for you. In a little while they will be perfectly clear.

2ND SUGGESTION.—Start aright. That is, make up your mind that you will follow the rules exactly and not carelessly. If you try to vary them, or seek what is not offered, the result will be a denial of your request. This will cause your good nature to take wings; you will try to chastise us with unkind words. This will accomplish nothing. We never vary our rules for any person. To do so would mix up our accounts and produce chaos.

3RD SUGGESTION.—Do not regard our correspondence office as an information bureau. We would be glad to answer inquiries, but we have not the time to even read long letters. Our reading committee does nothing in the correspondence department. Any question that you could possibly ask, is already answered in our "Rules," or else in our book; and, if not answered there, is beyond our reach. The fact that your questions are not answered, is evidence that we are crowded with duties far beyond our control. Yet many people get very angry and say that we do not show them courtesy. There are but twenty-four hours in a day; we cannot work more.

4TH SUGGESTION.—Do not send orders in long letters. Send each order on a separate piece of paper, with your name and full address.

5TH SUGGESTION.—Be good natured. We fill every order promptly, and each one receives triple verification so as to avoid errors. Mistakes very rarely occur.

6TH SUGGESTION.—If you find it difficult to secure United States two-cent stamps for change, it is better for those who live abroad to send a dollar or so extra when they remit, and ask us to return them the balance in two-cent stamps of the United States, for these serve as change in buying our Bonds. Or any extra amount can be sent us and used for the member in the future.

7TH SUGGESTION.—Private checks should not be sent us unless you have standing in the mercantile reports. Drafts, postal orders, or express orders are very inexpensive.

8TH SUGGESTION.—Money orders are lost in the mails, simply because many persons address envelopes carelessly and do not write their names plainly in the letters. The dead letter office receives many letters that are lacking in name, while the envelopes have been so carelessly directed that the missives can neither be delivered nor returned. The number of such letters, written by all classes of people, is surprisingly large.

9TH SUGGESTION.—Each Bond you buy of us should remain “good” until its coupon has been used; that is, you should request all persons to return such Bonds to the Ralston Health Club, Washington, D. C., whether they accept them or not; and we will then send them back to you free of all charge. Thus if you buy ten Bonds of us at one cent each, they should be “good” until you have actually advanced ten degrees. When you have done this, you will be entitled to ten of the *Ralston Classics*; and will also have ten dollars in bank to your credit.

10TH SUGGESTION.—These Bonds are so called because the Ralston Bond is an absolute guaranty of perfect health to any person who will follow our Rules in full sincerity of purpose. If they are used in the right way, you ought to be able to go to the highest degree (the one hundredth) in a very short time. It is a good idea to write a few lines, or a personal letter, to accompany each Bond as you send it out. You can mail them to friends, or acquaintances, or strangers, in every part of your State, or to all parts of the world. Several members boast of having recruits from every State in the United States; and some from many countries.

11TH SUGGESTION.—It is perfectly safe for you to make the Short Pledge; for, although you are to advance one degree each month until you reach the one hundredth degree, you could do this by purchasing copies of this book, or “Rights of Membership;” or, if you did not care to invest any money, you could easily get a recruit each month by the use of the Bonds. It is an excellent idea to send out Bonds enough at once to advance a whole year of degrees, which would be twelve. If failure seems to attend your efforts, you are at liberty to withdraw at any time. Your aid to the cause of Ralston progress is a voluntary contribution; just as our offer of the Classics and emoluments is a gift.

12TH SUGGESTION.—For entering Ralston Clan use the General Form at end of this book by detaching the page.

The following forms may be used at any time in the future after you have used the General Form.

SPECIAL FORMS THAT MAY BE USED

TO BE COPIED, NOT DETACHED

FORM 1—“*For Advancing Degrees*”

To Ralston Health Club, Washington, D. C.

I wish to advance degrees under New Ralstonism, and enclose \$....., which is at the rate of one dollar and ten cents for each degree. My name and full address are ; and my club-number is

FORM 2—“*Asking for CLASSICS*”

To Ralston Health Club, Washington, D. C.

My New Ralston club-number is I have reached the *Classic* Degree, and wish now to receive *Classics* numbered, not one of which I have ever had before. My name and full address are

FORM 3—“*Asking for Bonds*”

To Ralston Health Club, Washington, D. C.

I wish to buy Ralston Bonds at one cent each, and I enclose to pay for the same. My name and full address are

FORM 4—“*For Money in Bank*”

To Ralston Health Club, Washington, D. C.

I am a Ralstonite in good standing. My club-number under New Ralstonism is I have dollars “in bank” with you, good for certain values under the Rules; and I wish to obtain, and to draw out dollars to pay for the same, leaving “in bank” a balance of My name and full address are

FORM 5—“*For Experiments*”

To Ralston Health Club, Washington, D. C.

I own in my exclusive right a copy of the 90th edition book of the Ralston Health Club, known as New Ralstonism. I have also sent for the Rules of Ralston Clan, and a club-number under the said edition, which club-number is as follows: I have also made the Long (or Short) Pledge; and have thus in every way shown a sincere interest in the cause of good health. I therefore ask to be included in the next experiment of the club, with a view to making new discoveries relating to human life, which I believe to be the most important duty of every man and woman in educational lines. I am to be put to no expense, and my name is never to be mentioned or made known unless I shall give written consent thereto.....

The difference between the Special Forms and the General Forms is as follows:

1. The Special Forms are supposed to be used in after weeks, or months, or years, just as you may choose. Thus, after you have entered Ralston Clan (by using the General Form at last page of this book) you may wish to advance degrees from time to time, or to ask for certain *Classics*, or for the one-cent Bonds, or to secure emoluments on the money which you have in bank, or to enter the fascinating and educating experiments which we are making all the time; and these desires on your part, or one or more of them, may arise in a week, or a month, or a year, or at any time in the near or distant future; but you may not know how to briefly word your requests, so we append these Special Forms.

GENERAL FORM No. 1



The Short Pledge

FOR ADVANCING ONE DEGREE A MONTH

To RALSTON HEALTH CLUB, WASHINGTON, D. C.:

I am the sole owner of a copy of the 90th edition book of the Ralston Health Club, called New Ralstonism. I have carefully read the Long Pledge on the reverse side of this leaf, and I desire to vary the same by agreeing to advance one degree a month until I shall have reached the highest degree in Ralstonism, which is the one hundredth; reserving, however, the right to withdraw from this agreement at any time I please. I enclose one dollar and forty cents for all the advantages stated in the Long Pledge. I enclose page eleven of this book, and I request a certificate of membership with club number.

Name

P. O.....

State

Street and number



FOR RAPID ADVANCEMENT.

To RALSTON HEALTH CLUB, WASHINGTON, D. C.:

I have signed the Short Pledge, and wish to advance more than one degree at this time; and therefore enclose.....dollars, which is at the rate of one dollar and ten cents for each degree so advanced; for which I wish as many copies of the book of the Ralston Health Club, as I advance degrees; also I wish Classics numbered.....

.....
.....
.....
also I wish one dollar "in bank" for each of said degrees, to be drawn out in the manner stated in the Methods and Suggestions of the final chapter of this book.

Name

Address is as above given.

GENERAL FORM No. 2



The Long Pledge

FOR ADVANCING ONE DEGREE A YEAR

TO RALSTON HEALTH CLUB, WASHINGTON, D. C.:

I am the sole owner of a copy of the 90th edition book of the Ralston Health Club, called New Ralstonism; and I am herewith making application for a club-number and for the "Rules of the Ralston Clan;" for which I enclose thirty cents, together with one dollar and ten cents for advancing my first degree; making a total of one dollar and forty cents, which will entitle me to the club-number, also to the "Rules," also to one degree, also to a free copy of this book of General Membership, also to one *Ralston Classic*, also to one dollar in bank under the plan stated. In order to do something for the cause of health, as well as to educate myself in the most important of all branches of knowledge (HUMAN LIFE); I agree to advance one such degree each year, by sending out the Ralston Bonds, or, instead, by the purchase of such degree at the cost of one dollar and ten cents, with the understanding that for said sum I am to receive its full value in a copy of this book of the Ralston Health Club, also a *Ralston Classic*, and also to have one dollar to my credit in bank under the plan stated. The promise is voluntarily made, and may be withdrawn at any time I choose so to do. The amount enclosed makes good my first degree for the first year. I am also to have the right to advance several years at one time, or as many degrees as I choose at any time.

I enclose page 11 of this book carefully filled out as evidence of my ownership of the same, and I request a Certificate of Membership bearing my club-number under the plan of New Ralstonism.

Name

Post Office

State

Street and number

NOTICE.—Before signing the above form, see the forms on the other side of this leaf.