

BOOK OF THE

# RAILSTON HEALTH CLUB



INSIDE MEMBERSHIP

H AND H

C. Taylor '07



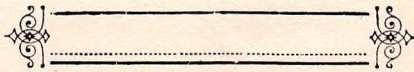


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**NOTICE.**—As soon as you get this book for your private use, write your name on the blank line in the above space. Then send at once for a CLUB-NUMBER and certificate of good standing, by using page fifteen of this book according to the directions stated in chapter 2; and insert your CLUB-NUMBER in the above panel.

## The Binding

NOTICE.—This book is bound in specially prepared leatherette covers, reinforced with cloth. 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.

THE  
RALSTON HEALTH CLUB

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(95) NINETY-FIFTH (95) EDITION (95)

FORMERLY GENERAL, BUT NOW KNOWN AS THE

BOOK OF  
*Inside Membership*

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★	PREPARED WITH THE AID OF 2,400 ASSISTANTS,	★
★	AND CONTAINING NATURAL LAWS PROVED BY	★
★	187,000 EXPERIMENTS      ✨      ✨      ✨	★

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ISSUED  
IN OUR TWENTY-NINTH YEAR BY THE  
RALSTON COMPANY,  
WASHINGTON, D. C.  
1905

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### 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 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 of 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

**B**E SURE TO OBTAIN YOUR CLUB-NUMBER AND CLASSIFICATION AT ONCE. THIS CAN BE DONE BY TAKING OUT THE APPLICATION PAGE, WHICH IS PAGE 15, AND MAILING IT AS DIRECTED. AS SOON AS YOU RECEIVE YOUR CLUB-NUMBER WRITE IT IN THE PANEL PROVIDED FOR IT ON THE THIRD PAGE OF THIS BOOK.



## CHAPTER ONE

# General Membership

FOR

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PERSONS . OF . LIMITED . MEANS

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EVERY PERSON of intelligence, in this era of increasing disease, desires some organization through which to secure safety against the evils that lead to suffering and premature decrepitude. All persons who own this book of Inside Membership are at once entitled to admission into the Ralston Health Club as Inside Members.

But there are others who cannot readily afford the sum of one dollar and ten cents; yet there are none so poor that they cannot pay fifty cents.

GENERAL MEMBERSHIP is offered for fifty cents; and with it is offered, free of all cost, a copy of the newest of all books, RALSTON MEALS, which contains fifty-five chapters and nearly 50,000 words. That is the first step in Ralstonism for the poor man.

Why should RALSTON MEALS be the first step?

The reasons are important, and they are:

1. There never was an era in the history of humanity when health was so low, when the faculties were so weak, *when age and decrepitude came on so early in life*, and when diseases were so numerous as at the present time.

2. Ninety-nine per cent. of the causes are due to what enters the *stomach*.

3. There is produced on earth every year, in limitless variety, enough wholesome food to feed both rich and poor and maintain perfect health without dieting or denying the good things of life.

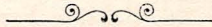
For the foregoing reasons the book of RALSTON MEALS is the first step in Ralstonism if the purse is limited. It costs but fifty cents. Every man or woman who lives the Ralston life, or even the smallest part of it, feels an irresistible desire to tell it to others. No power on earth can prevent the spread of a living truth. But, to meet the purse of the poor, it is necessary to provide great value for little money. Thus the sum of fifty cents places General Membership and Ralston Meals within reach of everybody; and this fact will help you to Ralstonize the community in which you live.

Much of the debility and low mental and physical condition of the people is due to the lack of proper food properly cooked. In the first place, it is very difficult to secure wholesome articles for the table.

During the past ten years the increase in the adulteration of foods, drinks and medicines has been so great that the country has taken one enormous leap into the dark. Groceries have become apothecary shops, and their keepers are fast being known as *apothecary-grocers*; for they carry very little of the plain and wholesome lines of goods that were known a generation ago. Today their stock consists of *prepared goods*, practically all of which are treated with chemical poisons to keep them from spoiling, or else are adulterated in order to bring a high rate of profit to the makers as well as to the retailers. Even crackers, biscuits, snaps, cakes, etc., that are put up in beautifully tempting packages, are thus covered with chemical vapors; and the breakfast foods take the lead in this custom of "embalming" to keep the worms out. Jams, jellies, preserves, fruits, canned articles, and others of endless enumeration are adulterated, *adulterated*, ADULTERATED, until it may be said of the "apothecary-grocer" that his store is the direct road to sickness and death. Meats, milk, drinks, medicines and all else that can come within the scope of human greed are also *doctored*.

As a result of this recent sudden outburst of universal fraud, the health of the people is entering upon a state of collapse. Gastric catarrh is almost an epidemic; intestinal catarrh is almost an epidemic; la grippe is becoming more malignant each year; and the collapse of the whole race is but a question of time, *and that close at hand*, unless the public can be educated to the necessity of action.

## CHAPTER TWO



# How to Join the Club

AND

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### BECOME A RALSTONITE IN GOOD STANDING

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EVERY 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.

It is the belief of physicians that the vitality of the human body is lower to-day than it has ever been since the dawn of history. Most people would gladly adopt right methods of living if it were possible to know what is best to do.

The Ralston Health Club furnishes the only plan of living that can be safely followed under all circumstances. This method is

plain, practical and successful. The proof of this fact is seen in the lives of those who have followed the Ralston doctrines for the past years; amidst an ever increasing prevalence of sickness in towns and cities, the true Ralstonites always escape disease and never employ doctors or buy medicines.

This same fact can be proved in YOUR LIFE.

It is an ideal existence, to be free from sickness, pain, expense and worry. It is within your reach for the asking. This book contains the whole story presented as briefly as possible. A larger volume would be a hindrance to you. Time is valuable. You want facts and guidance that you can read quickly and understand without study.

Now what shall be done to join the Club? We have no dues, no fees, no expenses with which to tax you. We place no duties on you. The only appeal is to your intelligence and good, common sense, and this asks you to read the chapters that follow, and then choose one of the three Regimes. This comes as near to a duty as we are willing to impose, and it is left entirely to your own discretion.

The Application for Club Number and VOTE, which you will find on page 15 of this chapter, refers to the following Proposition of Health. This you should read many times and very carefully; indeed, you would be benefited by committing it to memory so as to be able to quote from it at will.

### PROPOSITION OF HEALTH

**Health is the basis of the best physical development.**

**Health is the basis of the best mental powers.**

**Health is the basis of a sound nervous system.**

**Without health it is impossible to enjoy life, to establish happy homes, to win true success, or to give to posterity that inheritance which God commands each generation to guard with jealous care.**

**The human body is like a garden. It is useless to the world when it does not receive proper care, attention and culture at the hand of man. Even the Creator will not save the garden when man neglects it.**

**Duty to self and to the world requires that a reasonable, practical and sensible REGIME shall be adopted in the life of every intelligent human being. All persons who are in favor of this proposition will vote YES; and every person who is against it, or who does not express an opinion either way, will be recorded as voting NO.**

The foregoing PROPOSITION OF HEALTH is the basis of membership in the Ralston Health Club, and also determines the person's right to be called a Ralstonite.

We have no theories to support.

We began more than twenty-eight years ago with the declaration that we were in search of HONEST FACTS, and the cry for more light has been ringing down through all these years.

We have no pet scheme to foster upon the public. We have no silly diet to ask you to indulge in. There is enough of the food of the ordinary table, plentiful in all nature, to furnish a thoroughly wholesome line of eatables for every man, woman and child on the face of the earth, without depriving any one of a share or asking any to eat raw grain, nuts, hay or the so-called hygienic foods as a chief means of diet. The most welcome fact in the question of health is that the people may eat about what they are accustomed to, except where tests, experiments, analyses and actual use have shown certain articles to be slow poisons or enemies of the human system.

The disregard of the laws of nature is now so reckless and so unreasonable that it is necessary to call a halt; or the time is close at hand when human life will melt away like a snow flurry in July. The discovery of the germs that work in the body during the invasion of disease has been followed by the further discovery that there must be toxins in the body or the germs will not thrive; and this has since been succeeded by the further intelligence that the toxins are due to the admission of poisons into the system by improper food, drink and erroneous habits of living; and it is now well known that the toxins cannot thrive without them. Thus ill health is a threefold movement, beginning with the disregard of the laws of nature in daily life, and ending with the germs whose duty it is to clean up the wanton waste. But to say that the germs cause the disease is like saying that oxygen and carbon set your house on fire when you held the lighted torch to the heaps of shavings which you had brought into the rooms.

Regime, therefore, is the only method by which the great questions of ill health can be met at the present day. It is Regime; or continued ill health, suffering, expense, loss of time, and premature death. Which shall it be in your case?

If you are in favor of health, then vote that way, and send in page 15 from this book.

## 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. Care must be taken not to lose page 15 from this chapter, as it is the only means whereby you can be identified or your right to an Inside Club number established. Therefore it is well, as recommended always by the Post Office Department of the United States, to write your name and full address in small space at the upper lefthand corner of the envelope which you use.

6. As soon as you get your Certificate showing what your Club number is, you ought to take special steps to prevent loss of the number, as we cannot find it if you cannot, for we do not have any way of knowing your name or address until you send us your Club number. You should at once make a private record of the number in your pocketbook, and also in some record book, or other place where it may be found easily in case you lose the book in which the Certificate is inserted.

7. Fill out page 16 if you wish to be classified on our private records. This is done solely for our own reference.

8. Make application at once for the Club number by voting early. If you wish to send us a stamped and sealed envelope in which to return to you your Club number and Certificate, or to enclose any stamps for our use in the cause, they will be welcomed.

9. If pages 15 and 16 are missing from this book when you receive it, the volume has been tampered with. Return it to the person from whom you received it.

AUG 24 1905

APPLICATION  
FOR  
CLUB NUMBER  
AND  
VOTE

on the question of health as presented in Chapter Two.

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

I own in my own right and for my exclusive personal use a copy of the 93d edition of the book of the Ralston Health Club. I have carefully read Chapter Two, and have given special attention to the PROPOSITION OF HEALTH which is therein set forth to be voted upon; and I deem it my duty to CAST MY VOTE IN FAVOR OF THE SAME.

In order that I may obtain a Club number and receive Notices, Greetings, Reports of Progress and other advantages, I hereby apply for admission as an Inside Member in the Ralston Health Club, with the understanding that no duties or expense shall be involved or incurred. I therefore ask for Club number and Certificate.

Name .....

P. O. ....

State .....

Street and Number, if any .....

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[This page must be cut 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.]

THE CERTIFICATE IS TO BE PASTED TO THIS MARGIN AS SOON AS RECEIVED.

## Our Private Classification

Is made for the purpose of enabling us to keep a record of each member for our own use.

All Ralstonites are assigned to divisions, as follows:

**CLASS ONE**—Those who have perfect health.  
Have YOU? .....

**CLASS TWO**—Those who are free from disease, but are of low vitality. Are YOU? .....

**CLASS THREE**—Those who are afflicted with some malady or disorder. Are YOU?.....  
If so, what? .....

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In case you send any stamps, coin or other contribution for the cause of Ralstonism, kindly state the exact amount in order that credit for same may be duly made in our records. . . . [But you are under no obligation to contribute if you do not wish to do so.]

**SPECIAL TREATMENTS** cannot be had unless you hold an Inside Membership club-number. Therefore, if you desire such treatments as per the last chapter of this book, you should order same **AT THE TIME YOU ENCLOSE THIS LEAF**, or you should wait until you receive the club-number certificate.

**COMPLETE MEMBERSHIP**, with its honors and advantages, as set forth in the final chapters of this book, cannot be had unless you send this leaf with your application.

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*[If you do not wish to be classified you need not answer the questions on this page. Your name and full address must be written on the other side of this leaf, and the form filled out in full.]*



## CHAPTER THREE

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# Regime

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### THE GOLDEN RULE OF HUMAN AFFAIRS

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WHEN we refer to Regime as the golden rule of human affairs we do not mean to lessen our worship for that higher standard known as the golden rule of moral conduct. Regime is the supreme guide of health. As such we divide it into three grades to suit the needs of men and women who are placed on different elevations in the scale of health. What is good for one may not be good for another.

Regime is the rule of care or conduct. It is respect paid to order, attention and method. Without it nothing succeeds. Chaos is the legitimate fruit of a lack of Regime. The human body is the only system in the world or in the universe that has been left to itself, and the penalty that now follows this neglect is seen in the fearful ravages of disease and the consequent loss of comfort, happiness and competence. Man knows very well that he would neglect his garden if he could escape the penalty, but as the punishment is starvation he sees that he must fight out the weeds, the insects, the fungus growth and the many enemies that keep him busy with the soil. The roots need air, and every weed that is pulled out opens a passage to let in the air. Were there no weeds, there would be no weeding, and the vegetables would be lost. Pruning, training and shaping of the growth are necessary to save the plant or to bring it to its best yield.

There has never been in this world an instance where Regime has been lacking that has not brought on its penalty. The clock-

work of the sky is so perfectly adjusted that the millions of orbs swing in space with greater harmony and accuracy than any mechanism that man could invent. Order, planning and method are everywhere in evidence on this earth, and they are the opposite conditions of chaos.

A human being is given to the charge of adults during the first years of life; and how badly this duty is fulfilled may be seen from the fact that, in every million of children that are born, over five hundred thousand die in infancy. Neglect, or ignorance, or unwillingness to learn, are the causes; and the penalty is borne by the innocent babes. It is safe to say that if these human offspring were colts or calves, from which man were compelled to earn his income, he would find a way to save most of them. Why? Because in raising stock a Regime or system is necessary, and is always adopted. In raising children it has never been adopted until Ralstonism has set men and women to thinking. Are human offspring as valuable as those of horses and cattle? There are in this country to-day ten million parents who would see to it that a beast was properly fed and cared for as long as the animal had any financial value, and the food taken, the habits allowed, and the attention given are the Regime. Here is a wealthy man who owns ten fine driving horses, all in perfect condition; and he has four sons and five daughters, all in very bad health. He knows what and how much his horses eat daily, and he knows that they must have certain exercise and certain advantages in the way of fresh air, grooming, activities and variety of attention in order to keep up their health. Of his nine children he has no thought, except to keep them supplied with medicines and doctors.

If he will adopt as sensible a Regime for his four sons and five daughters, he will bring them into as good health as his horses enjoy; and if he were to treat his horses in the way that his sons and daughters treat their own health, the animals would be well-nigh worthless in six months. Each horse is given special care. The value of the drinking water, the wholesomeness of the food and the ventilation of the stables are all known to him or those in his employ. No risk is taken by exposure to bleak winds when heated, and not a moment is lost when the slightest apprehension of any disorder arises.

Why is the owner of a valuable animal more careful of it than of his own children? The answer is plain. If the valued animal

becomes weak and sickly through lack of Regime, the money value is at once reduced or lost; but if the children, having to endure neglect of the very kind that would destroy the good of a horse, become weak and sickly, they bring no money loss to the family unless actual illness ensues. Then, when the penalty has come, the fight and the cost begin.

There has never been a human being on earth, and there will never be one, who can defy Regime and not pay the penalty. Order and intelligence are as necessary in the plan of living as they are in the care of a garden and the protection of a valuable animal. Most men do not think there is a penalty for the neglect to adopt Regime; and we had the satisfaction of convincing a very brainy objector by asking him how many millions of dollars were spent each year for doctors? how many for legitimate drugs? how many for patent medicines? how many for nurses? how many for hospitals? how many for charity to take care of the helpless sick? how many for the poorhouse victims who had lost their all in the endless struggle to get well? how many for mechanical devices and instruments used in medical practice? how many for sanitariums where persons who have been indifferent for years now spend from twenty to fifty dollars a day? how many are lost by enforced idleness? how many are lost by a weakening of the vitality and the inability to earn a well man's salary? how many are lost by poor judgment and feeble brain activities that follow ill health? and how much of the wealth that properly belongs in the home for the care of children has been sacrificed on the altar of attempted cures, all of which might have been saved and prevented by Regime?

His pencil was worn out before he had done with his figuring; his face was ghastly pale; and he exclaimed, "When will people awaken to the fearful enormity of this sin?" The penalty is awful in its severity, and it is becoming more and more terrible every year. Diseases are multiplying, suffering is on the increase, minds are shattered, and there is no ray of hope in the threatening sky as long as humanity will allow the Four Cardinal Enemies of Health to chain and bind them into a condition of helpless servitude to the abuses of the day.

The command of nature and of the Creator is everywhere at hand:

**Regime must be adopted.**

## CHAPTER FOUR

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# Four Cardinal Enemies of Health

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RELISH. CUSTOM. CONVENIENCE. INDIFFERENCE

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THE ENEMIES of health are the primary causes of ill health.

Science claims that the cause of disease is the presence of germs.

The germs that are active agents in the spread of every disease are helpless unless they have food to eat, and their food is what is known as toxins. Likewise the fire is helpless unless it has carbon to feed upon.

Disease is like a fire. Two conditions must be present and unite. There must be the toxins in the body, and there must be the germs to feed upon them. The fire must have carbon to burn and oxygen to unite with it in the burning. Remove the oxygen and the fire will at once go out. Remove the carbon and leave the oxygen and the fire will at once go out.

No one claims that carbon is the cause of the fire, or that oxygen is the cause of the fire; but that both must be present in order to make the fire. Nor is it right to claim that the germs are the cause of disease, or that the toxins are the cause of the disease; the only truth being that both must unite in order to produce disease. They will find each other in time, just as carbon and oxygen find each other in spontaneous combustion. The latter can be prevented by a little forethought on the part of man. Your

house may burn to-morrow if there are any oily rags lying about in concealed places. Regime in that line of conduct would prompt you to make yourself familiar with the contents of the unused portions of your house. An excursion boat may have many hidden places in its hold where combustible material may have accumulated; but Regime would have all such parts investigated and cleaned out, and this would be far less troublesome than the loss of the boat and the odium attached to the murder of a thousand helpless passengers. So prevalent and rampant is the spirit of taking chances in this country today that there is little genuine forethought in the protection of human lives, and the holocausts of the Iriquois Theatre and the Slocum disaster are the natural results of the spirit of the times. Had the people been brought up on some plan of Regime, the better spirit of care and forethought would have averted these calamities.

Disease is like the escape of the horse from the stable; cures are like the hunt for it after the escape; Regime is the forethought that made the escape impossible. Let Regime be taught in the family and there revered; and disaster, public or private, will be almost unknown throughout the length and breadth of the land.

The fire that destroyed more than a thousand lives or compelled the people to go to watery graves, and the fire that smothered many hundreds in a theatre, were the result of the union of carbon and oxygen; but there must be a cause precedent in every such disaster. The disease that slays millions every year is the result of the union of toxins and germs; but there must be a cause back of it all.

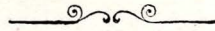
Regime is the only prevention.

The enemies of health are the causes that make Regime seemingly undesirable; although when once understood Regime is easier and pleasanter than the haphazard or planless method of living. These enemies are four in number and we refer to them as the

#### FOUR CARDINAL ENEMIES OF HEALTH

1. RELISH.
2. CUSTOM.
3. CONVENIENCE.
4. INDIFFERENCE.

## CHAPTER FIVE



# Relish

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### THE FIRST CARDINAL ENEMY OF HEALTH

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RELISH is the agreeable taste of food and liquid that passes the palate. It is located solely in the mouth, and is not in any way connected with the stomach except as an inviting influence.

There is no subject of common interest in which so many errors are made in the public mind as in this alone. There is a widespread belief that relish is necessary for the nutritive value of food; but there is not the slightest foundation, in fact, for this belief. Many thousands of experiments have been made with sleeping persons, and with others who are unconscious, as well as in the use of the tube, which show that the hunger of the stomach is an instinct that is confined solely to that organ, and that relish is merely an invitation, just as odor and sight are. Some persons who have fought down the relish for whiskey, on seeing the picture of a bottle colored so as to seem almost real, as is the case in many forms of advertising, have lost all control over their will powers and have gone to the nearest saloons for the drink, and have thereby been plunged into the old-time habits.

The taste for any food or drink that is pleasing or inviting is a relish. Children have a relish for bitter and disagreeable medicines if covered with sugar, and the sugar is all that touches the mouth. Men have been known to drink wood alcohol, benzine and other unnatural forms of liquor, solely to satisfy their relish.

As soon as children have learned the difference between cake and bread, their relish will give cake the preference in every in-

stance until sickness nauseates them. In contrast with sweets and wholesome food, the relish is for the sweets up to the point where the system rejects them; and, when the stomach has become normal again, the old desire for the sickening foods will prevail, until at last the health is undermined.

In every ten thousand cases where relish has had the choice of the selection of what to eat and drink, the results have been that less than five cases have followed the rule of wholesomeness.

The patient just recovering from a fever has a relish for a hundred things, every one of which would kill him if he were allowed to have his way. Doctors say they have great difficulty in curbing the taste of their patients for vicious foods, such as will in a majority of instances bring death. Several times have we recorded the fact that convalescents have too soon asked for meat; they will not take the harmless part of the meat, which is the juice, but insist on having the flesh, fiber and all. We could add to the record more than three hundred deaths that have followed this use of relish as a guide. The last one has been sent to us in the following language: "My husband had passed the crisis of the fever in safety, and his four children and myself were made happy by the prospect of his return to health. Day before yesterday he said to the doctor, 'Oh, doctor, I have such a keen longing for a piece of beefsteak. I am sure it will not hurt me. I would relish that more than anything else.' The doctor said that he must wait a few days; but he bribed the nurse to bring him a small cut of nicely cooked steak, and in three hours he was dead. As he rests in the adjoining room I write this to sound a warning to those who follow their tastes instead of their judgment."

The rule of relish is founded upon the law of "like attracts like." The condition of the system, especially of the blood, determines what kind of a relish prevails. If a person is loaded with toxins, the relish is for foods and drinks that will add to those toxins. Poisons attract poisons. Bad blood relishes bad food. A disordered stomach wants foods and drinks that are poisons or that are seasoned with poisons. Everywhere we see that relish springs from a condition within the body and suits itself to that condition.

A person sits down to the morning meal; before him are hot rolls and old bread; in ten hundred cases out of every one thousand he will have a relish for the hot rolls. Of course anybody

would. The invalid groans because he feels the coming distress like a storm in the distance, as he takes the delicious roll, crisp and sweetly flavored, and spreads the rich butter upon it. There is a combination and a form that will batter down any human will. "Follow relish and you will be safe," is an old motto. Follow it and you will be safe under the ground, is the true version. The hot rolls appeal to and excite relish, and actually set in motion the juices that are useful in digestion, but there their service ends. If they must enter the mouth, let them be chewed and then discarded, not swallowed. Their danger begins when they drop into the stomach. They do almost no good at all as food in the stomach, but they will give the keenest pleasure to the palate. Get the pleasure, but be sensible enough to avoid the distress.

A diet of old bread has nothing in it that appeals to the modern palate. In the olden times, when bread was properly baked, it was as pleasing as cake now is; but with its short bake of to-day and its alum for raising, the bread that is old in this era is quite the opposite of the honored staff of life of former times. This change in conditions has driven men and women to the use of the dangerous hot rolls and biscuit that now are most in evidence. The remedy is in the manner of baking and making bread, as far as this one point is concerned.

But the use of baking powders has brought a long line of new and tempting foods to the table, every one of which appeals to the relish, and every one of which is a positive danger to the stomach, as we show in another chapter. Here relish leads toward the grave.

Then the prevalence of sickening pastry, derived from the French style of cooking, is another appeal to the relish. Who is there that does not love the patty, or the pie-crust? It is present now not only in dessert, but in connection with the meat courses. There are oyster patties, chicken patties, veal patties, and countless other kinds, not one of which can be eaten, nor even a mouthful taken, without danger to the digestive apparatus; yet they are very tempting, and the child or the adult would give them first choice as between such stuff and the plain and wholesome articles of food. Modern cooking is slow suicide.

The frying of flour and butter and grains, in addition to the use of fried food as a dessert and as a main meal, has gained ground



very rapidly of late years. Fried surfaces that are crisp are always totally indigestible; and the man or woman never lived who could digest a particle of them; yet when they are not crisp they do not appeal to the relish. You have a decided preference for the Saratoga chips over all other form of potatoes, yet you could live for years on boiled potatoes, and could not live three days on Saratoga chips. The crisp grease that is fried hard contains semi-crystals that irritate the stomach and the liver. It is almost as safe to eat glass or pins as to indulge in a diet of crisply fried meats, potatoes, fritters, etc. Yet the relish is increased in proportion as the surface is fried crisp; and this proves that relish is the enemy of life.

An adult is a child in the matter of relish. A child will kill itself eating the dangerous foods if left to its own choice. The adult follows the same impulse, and is held in check only by some past bitter experience. The other day a lady clerk said, "I will run out and get a lunch. I do not eat much, but what I eat must be what I relish. I do not have any faith in the idea that I ought to eat what I do not relish, and discard what I do have a longing for. Relish is the key to health." She took fried oysters, pickles, coffee and some pie. The coffee was the only part of the lunch that had any element of value; all the rest was directly poisonous. This lunch remained in her stomach for twenty-four hours, and then was thrown up. She was sick in bed for three weeks, lost her salary for that time, had doctors' bills to pay, and suffered untold agony for a long time. Now, had she eaten what she could have ascertained was wholesome, she would have saved all these misfortunes. Relish is a positive invitation to do the wrong thing in selecting food.

At the breakfast table the relish demands pancakes, fried potatoes, crullers, waffles, and all such articles: all sure to do their little part toward deranging the stomach. There is not one breakfast in a thousand in this country that is wholesome, because the food is cooked on the basis of pleasing the relish and not benefiting the system.

It is true that, if a person actually relishes what is eaten, it is a decided advantage up to a certain point, but not beyond the point of moderate eating. Most persons eat two and three times more than the body needs, and relish is apt to cause over-indulgence in eating.

Let us see if we can make these apparent contradictions harmonize.

1. Relish is not a safe guide when it leads persons to select injurious food in preference to that which is beneficial.

2. If what is eaten could be relished it would be an immense advantage to the person eating it.

The solution is this: If the taste for wholesome food could be cultivated up to the point where it could be relished, then it would be an advantage. Or, in other words, learn to relish that which is beneficial; and build up a strong will-power capable of fighting down the desire for the sickly temptations that everywhere abound.

The man or woman who possesses enough personal magnetism to win his or her way in the world will be able to withstand the temptations of modern cooking and will thereby escape their penalties.

It is one of the direct purposes of this book to show the way to do this; and more, to inculcate in every one of our members the relish for foods that are useful and beneficial, and a positive dislike for those that are the enemies of life.

Physicians agree with us in these propositions. They say that one of their most common experiences is that in which it is necessary for them to seem to agree with the claims of their patients that what is relished ought to be eaten in preference to the wholesome foods, but that they meet the contingency by making a list of the forbidden and the allowable foods; and after a while the patients learn to relish certain of the latter class.

It is not a difficult task to make wholesome food palatable and tempting to the public. When a person is sick the value and importance of preparing every article in an attractive manner are well understood by doctors and attendants. But who would pretend that it is wise to offer unwholesome food to a sick person on the ground that it is more inviting than the wholesome kinds? If, in sickness, it is possible to exercise care in the cooking and serving of food, and thereby make the healthful articles palatable, it is equally true that the same results could be reached in all cases.

It should not be said that sickness compels people to be careful; and health allows them to be absolutely indifferent. Skill along the lines of common sense is needed, and it must begin with the cook.

## CHAPTER SIX

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# Custom

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### THE SECOND CARDINAL ENEMY OF HEALTH

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HAT is cardinal which is the first or prime cause, not the final and direct cause of a thing.

Custom includes style, fashion, or prevailing methods, and applies to any or all departments of life.

It is not by any means easy to change the fixed habits of the people, even if they are known to be altogether wrong; and we shall not attempt the task. The next best thing to do is to adjust our Regime to the conditions as we find them.

But, feeling certain that some day the customs of the people will harmonize with the demands of health, we make bold to mention a few of the tendencies that are most out of joint with nature.

It would be useless to talk upon the great purpose of the shifting seasons. No one would be moved by the facts, although they might be willing to accept them as facts; and there are some persons so well uninformed as to challenge the plan of nature and deny its efficacy.

One of the useless topics of this age is the influence of the early day in the months of spring and summer. From the first of March to the last of September, which covers more than the spring and summer, the processions of the mornings are marvelous. Change and variety are adapted to the nervous system, to the mind and to the general health; while sameness is detrimental. All humanity is part of the life of the natural world from which it

springs and by which it is fed; and this outside life moves with the processions of the mornings. It is not best to rise at a fixed hour every day, nor to retire at about the same time. The old theory is not the best. There are but two fixed hours in the calendar; one at high noon, and the other at midnight. From these two points of time nature is always moving away or else is seeking to return to them. Vitality is the source of all health, and this is as true of humanity as of flowers, plants and animals; and all flowers, plants and animals seek to awaken with the sun the year round. Florists know very well that when plants are sickly the sun bath in the first hours of the morning any day in the year will revive them when all other care has failed.

We are not advising you to get up with the sun, for you will not do it. We have, in some cases, where the treatment given by doctors has utterly failed, advised persons to try to get in touch with the morning changes, and the results have been surprising.

Some day it will be the custom of the people to work less and live more. They will then learn that the single period of sleep in the vital months from March to the last of September is not natural; but that there should be two periods of sleep in every twenty-four hours. A person can do three times the mental work or the physical labor who has two periods of sleep in place of one. If there be but one, then it must be from eight to ten hours, according to the age and condition of the individual. If there are two periods of sleep, then the longer need be only four to six hours, and the shorter only one. The vitality is increased to a remarkable degree by this method. In times of excessively hard work it is necessary to sleep ten per cent. longer than when life is going along at an average pace; and sickly persons, infants and aged people need even more than this.

The sun rises at six in March and in September at about the end of the third week; so that there is not much to worry about in the question of early rising. A minute or so prior to six on the first of April and the last of August is not a great task for the riser. But, centering both ways to the end of the third week of June, the sun is higher, minute by minute, and the person who lies in bed during these most vital hours is losing strength of a nature that cannot be readily supplied from any other source. There is no substitute in the growth of plants, and the same laws apply to all life.

It is a glorious thing to be up with the sun and be a part of all the life that abounds. The experience is most pleasing. The variety is of itself wonderful. There is growth in the very air. The spark of life, the living principle, is everywhere at work on all subjects that come within its range. An early meal, and business hours to follow, or toil to take its place in the cooler portion of the heated term, with a mid-forenoon dinner, say at nine or ten o'clock, then rest and relaxation for a few hours, with an early afternoon siesta, followed by a light lunch, and more rest, followed by work, business, etc., until late into the evening, then supper, and a long period of open life in the night: this will be the plan of the future. It saves the brain and nervous system from the severe tax of the present era, which makes men and women slaves to custom, and compels them to do their hardest mental and physical work in the hottest hours of the day, when plants are most prone to wilt. The early morning and the late evening are logical periods for such labor, while noon is a time for ease and rest.

This plan suits the summer months and those that fringe them. In winter the present customs are nearly right. The taking of a vacation in summer is a serious business, for hotel life is conducted on the same heavy basis as in winter, and the hours are fixed by custom to be the same as in winter. Some day there will be hotels and boarding houses that will follow the processions of the mornings, and the announcement will be sounded through them that the rising bell will ring forty minutes before sunrise, and the breakfast will occur five minutes after the sun is up. This will give a new moment each morning to the first meal, and that much variety will at least be assured. A summer daily bath just before the afternoon meal will be beneficial as well as refreshing. It may precede or follow the afternoon siesta. The questions of insects and other drawbacks to summering places will be settled. We live in the country six months in every year, and have never yet had the slightest trouble with insects, dampness, malaria, or any of the so-called objections to early morning or late evening life. We have slept in the open many nights and had the stars for books to read us to slumber. When the open months are properly taken advantage of the rest of the year will take care of itself.

But these things cannot be taught. Custom forbids.

Another barrier to the recovery of health is the habit of eating a light breakfast, a slight lunch at midday, and a heavy supper.

There used to be an old theory to the effect that the loss of strength during the hours of the day should be compensated for while the body is asleep at night. The reply to this is, that the people who work hard enough during the day to lose much strength thereby are pretty sure to eat a bountiful breakfast if it is to be had; and those who eat their heaviest meal at supper or at the evening dinner are not hard workers. On the other hand, they are sedentary people who have no appetite in the morning, and who will eat at the time when their appetite invites them. Then comes the principle that, if you eat heavily at the evening meal, you will not have a morning appetite the next day, for you load the system with food that cannot be disposed of during the hours of sleep. The average evening dinner, or the meal that sedentary people eat somewhere between three o'clock in the afternoon and seven or eight in the evening, consists largely of meats, heavy diet, rich viands, and tempting desserts; all of them being much too heavy for working man, and far too oppressive for the sedentary person. Yet such meals are eaten, and seasonings are applied to make them appetizing, thus tempting the eater to over-indulge. There can be but one result; it may not come at once; it may be weeks or months in undermining the health; but it will come without fail. Then stimulants, medicines, nerve-deadeners and the whole art of medical practice must be called into requisition. A heavy evening meal clogs the system of the man or woman who eats it, whether sedentary or not; the stomach and liver refuse to take up the process of digestion the next morning, and there is then no appetite for the best meal of the whole twenty-four hours, the meal that precedes the day's activities. The omission of breakfast, the dull headache of the noon, and the lack of proper nutrition end at evening again with the desire for another heavy meal; and the sufferer argues with self that the time to eat is when one is hungry. Sleep is disturbed, for the muscle-making food of a heavy evening meal racks the nerves all night long even if sleep seems sound. Let the person who is hungry at evening and who is not hungry at morning omit the evening meals, and the appetite for breakfast will soon be keen and voracious. We have a record of eleven thousand cases to prove this fact.

Custom forbids that the proper order of meals should be observed.

The practice of giving elaborate evening dinners is always the forerunner of the many D's; such as distress, danger, doctors, drugs, disease, debt and death. There is as much common sense in them as in sending invitations to friends to come and eat broken glass and drink diluted vitriol. Some day, when the sober second thought of the advance ranks of civilization has had an opportunity to think the matter over, it will heap ridicule and shame upon the present era of reckless silliness. What is gained by tempting acquaintances who are on your visiting list to gorge themselves with the most dangerous forms of distress, when there is not one of them who has a decent stomach or a liver that is able to act for itself?

Custom certainly does some idiotic things.

Style is a part of custom. It is often directly opposed to the laws of health. The practice of uncovering the neck and the upper part of the chest, the very portions of the body that need care and protection, has sent more than a million women to their graves, and in this country alone. Men also expose themselves to the cold temperatures of night insufficiently clad when they are dressed for some swell affair. Little girls, whose ages vary from five to twelve, are made to wear dresses that do not dress them; the legs being left without sufficient protection from the ankles up to the thighs. Not one of the dresses is long enough to permit them to be sat upon. It is like asking a woman to remove her dress and all her skirts when she wishes to sit down. Yet these little girls are compelled to sit upon cold chairs, chilled seats in carriages, benches, etc., with no part of their dresses under them, and only the thin undergarment between the body and the surface of the chair or other seat.

This habit of leaving almost the entire length of the legs exposed is well established by style, and a child that wore a dress of proper length would be out of fashion and would probably be laughed at; but it is style only, for there was a more enlightened period some years ago when the dresses were allowed to come to the knees or lower, as is now the style with other nations. The prevailing American custom is gathered from the fastidious French, who love to set up styles that will be talked about. It is sending many children to untimely graves. But it is the fashion.

The Easter display of dressing has led millions of women to appear too thinly clad; they cannot resist the desire to appear in public with their new clothes, and it would be a shame to ask them to wear cloaks or sacks when the thermometer is down almost to freezing; and so they show themselves, and many of them take to their beds afterwards. The doctors and the druggists reap a rich harvest from the custom.

The slipper habit is also dangerous. It is a good habit to wear slippers if done consistently. But the ankles that are used to high shoes part of the time will not endure slippers at any time, except in the great heat of summer. It is the same with neck-protection; if the neck has been covered at all, it is dangerous to uncover it at any time, except when the heat is great. The ankle and upper part of the foot are great evaporators of perspiration, and are consequently sensitive. They must either be exposed all the time or else not at all, if there is the least bit of draft or chill in the air. Colds are caught quickly by the habit of wearing shoes or boots by day and slippers in the evening. Dancers almost always have perpetual colds and catarrhs.

The fond mothers who do not wish their daughters to get a healthy tan on the face compel them to wear veils; and any wearer of veils soon loses the focus of the eyes, and the sight begins to fail. Glasses are then prescribed. While this is not always true, it is generally so. An optician said he followed the history of girls and young women who were addicted to the constant use of veils, and found them his most lucrative customers.

The habit of sitting under fans in theatres, offices, restaurants and other places, where a current of cool air is sent directly upon the top of the head, has done more to establish facial neuralgia and headaches than any other cause. We have verified accounts of sixty cases where paralysis has followed this most dangerous custom. Likewise the practice of opening a car window for air and throwing the moving stream of outdoor air in upon the occupants of the seat next behind. People who hurry for cars in summer time are over-heated, and they must have air at all hazards; therefore they throw open the window and give the breeze to the persons behind them. Paralysis has followed this custom.

The methods of ventilating halls and theatres are as nearly criminal as can be. We have seen hundreds of churches ventilated by opening windows directly over the heads of people, and



some open the lower sashes at the side of people, but insert patent devices for throwing the icy air upward on the supposition that it will not fall if it is started upward. Such means of getting fresh air have caused hundreds of thousands of cases of pneumonia and many untimely deaths. Recently two mothers took their children to a church; the wind blew across both parties; one mother had the sense to leave at once with her children; the other mother said to a friend, "I guess that woman is afraid of a little fresh air. It is surprising how cranky some folks are." The mother who said this buried both her children in two weeks, and the other mother escaped all penalty for herself and little ones. Now one home is black with agonized grief, and the other is filled with health. That lucky mother was a Ralstonite and was obeying instructions when she left the building to avoid the chilling wind.

Cooling a warm body in any temperature, by sitting in a blowing wind, is not safe. Many persons, the moment they get heated, fly to some open window and sit in the draft until they get cooled off. This should be studied before it is permitted; that is, the ability of the body to stand any draft should be known in advance of the exposure. It is a rule of health that the sudden checking of perspiration in summer or winter will shut up the poisons in the skin that were tending outward and thus lead to sickness.

The custom of living in the sleeping room is bad; the room should be used only for sleeping purposes, and should be kept open to the air and light all day long if possible. Likewise the custom of wearing by day the clothing that has been next to the skin all night is a direct cause of keeping the body weak. Custom is so fixed that this change will not be hoped for. It is not so much the expense as the indifference to the subject that deters people from having a complete change of apparel next the skin from night to day and from day to night. The undergarment may be thin and light, and can be washed in a minute, as the only need is to remove the poisons that have exuded upon it during the night or day.

In another part of this book it will be seen that there are certain pores of the body that are closely related to the plan of excretion; they are akin to the kidneys and the intestinal canal, and are intended by nature to take away the accumulation of

poisons from the body. These are the pores of the lower legs and feet. The moment a person stands in a tub of water, these excretions fly out and diffuse all through the water. The action is instantaneous. This can be readily proved by a chemical analysis of the water. The modern way of bathing is to prepare the water in the tub by mixing the hot and cold until the temperature is agreeable, then getting in the water, and bathing the whole body with the excretions that come from the feet and lower legs. Of course there is no intention of doing this; but it is done. The excuse is that the excretions are so slight that they do not amount to anything, but they are not slight. Then another excuse is that the body is to be thoroughly rinsed; but why rinse it after the absorbent pores of the chest and upper half of the body have drunk the excretions from the feet and lower legs? The makers of bathtubs of late years, desiring to ape the French and to produce some new ideas, have put in separate bibbs or faucets, which compel the bathers now to bathe in their own excretions. The sellers of these abnormal bathtubs cry cranks at those who do not like them; but let the experiment be tried of bathing in clean water from a double-bibb, and bathing in one's own excretions, and the difference in health may at once be noticed, all other things being equal. Here is where style or fashion defies health. We called upon a wholesale plumber not long ago and spoke of the matter to him. He thought that if the body was rinsed after the bathing, all the excretions would be washed away. We then asked him if he would be willing to bathe his face, neck, arms, chest and upper half of the body which contained the absorbent pores in the water that John Smith had soaked his feet, legs and middle of his body in; and the plumber said that he would not do it for a thousand dollars.

But what is the difference?

Another bad and foul custom is that of allowing the vessel that contains the excretions of the bladder to remain uncovered under the bed all night, or in the stand. The uncovering of it for even a minute fills the air with the volatile poisons that cause a derangement of the blood. The breath is made rank and fearfully putrid by morning where this evaporation is inhaled all night. Yet the custom is so universal that, as a physician recently said, there is not more than two homes in a hundred where this vile practice is not permitted. From the inhalations of the floating

urea come the very disorders of the system that lead to uric acid poisoning and the long train of suffering.

The custom of allowing two or more persons to use the same towel is not cleanly, and at times it is directly unsafe. The same thing may be said of using the same comb and hairbrush for two or more heads; a common toothbrush is just as advisable, yet sentiment and not health steps in and prevents the latter.

The swapping of microbes by the custom of promiscuous kissing has carried consumption, typhoid and especially diphtheria from mouth to mouth. It is well known that some persons are immune from the very germs which they carry about them; they may not be afflicted with the diseases that they transmit to others. Children are much more sensitive than adults, and are more kissed; hence they are oftener the victims of this custom.

Another most dangerous custom, and one that slowly saps the life out of children, is the practice of sleeping in the arms of an adult, generally the mother. In the first place, let some investigator come against the breath of the mother in the morning before she has rinsed and perfumed her mouth, and then it will be seen what kind of air has been poured into the lungs of the child all night long. Even the sweetest and purest breath is not fit for another human being to inhale; it is most unhygienic for one person to place the mouth in front of another person's mouth and take in the dead air that is exhaled, even assuming it to be free from the putrid odor of the early morning. But there are children who get no other air all night long, as they lie in the arms of others, and then the parents wonder why their health droops and the little ones must go from earth. It is not considered good for the welfare of children to be under the same covers as grown persons, as the perspiration of the latter gives out excretions that the younger skin absorbs.

It is the duty of adults to protect the health of children.

The use of the eyes when the stomach is empty is a bad custom. The tax on the optic nerve is severe when there is no food in the stomach to call away the flush of blood and the vital fluids; and these are forced upon the more delicate organic structure, with the result that eye-strain follows. The same is true when one reads lying down on the back or side; or in moving cars; or in the dim light; or with a strong light in front of the eyes; all these habits bring on trouble with the best of all organs of sense.

The custom of taking candy when it tastes the best, which is on an empty stomach, does injury to that organ, and to the liver and the kidneys. The use of pure candy under certain restrictions is beneficial, but only when there is plenty of wholesome food in the stomach. The same is true of any very sweet fruit. But cake and pastry are never allowable under any circumstances, and to take them when the stomach is empty is a greater wrong to the health than the habit of eating candy. It is a common thing for girls and women, driven candy-hungry by the longing for food, to indulge in confectionery just before the evening meal; and then they pose as delicate or in dainty weakness of stomach by being unable to eat a good supper. We met such a girl not long ago. Her mother had noticed that "Annie had not been in good health this spring." So the fond parent had made tempting dishes to arouse an appetite, but "Annie was getting so delicate that she did not eat enough to keep a bird alive. The doctor must be seen." A little investigation showed that Annie had kept a constant supply of candy on hand, and when the afternoon drew to a close she found herself so "awfully hungry that she could not wait for the supper hour and ate a half pound of candy on an empty stomach." This habit had grown on her. When she took a mid-afternoon lunch of wholesome food to gratify that "awful appetite" it was found that, even then, she could eat enough at supper to keep fifty birds alive. The delicacy has passed off. The doctor was not needed. If some of our readers will watch the store girls on their way home at the close of their day's work any time of the year, they will see these angels plunging into candy stores, and eating the sweets that sicken the stomach, so that when they get home they have a very indifferent appetite for the wholesome food of the evening meal. The girls will not confess that they have eaten candy on an empty stomach, and so their parents become alarmed at the prospect of failing health. The skin is yellow, and needs powder to bring it to an attractive color; the breath gets foul; teeth rot; the stomach begins to give out; and the anticipated sickness comes at last. The Ralston rule is this: Eat pure candy only; and never eat it except when there is an abundance of good food in the stomach.

We have mentioned some of the customs that are a menace to the health. More might be added, but they are almost endless.

Other enemies remain.

## CHAPTER SEVEN

# Convenience

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### THE THIRD CARDINAL ENEMY OF HEALTH

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**U**NDER this title we might write a large volume of facts. It is enough for the present work if we merely touch upon the salient points involved, and let the reader think out the rest.

It is an agreed state of things that the well known laws of health are not given attention in the home, because of the convenience of conditions that favor their neglect.

The conveniences of life are the details that make less work and bring more comfort. This is as it should be. We do not believe in the slavery of the human body in order to accomplish a mass of hard labor the end of which can be nothing more than keeping body and soul together under the least annoying circumstances.

The man who toiled in the olden time sought food, shelter, clothing, and some pleasure for himself and those dependent upon him. When a poor man seeks to do all this to-day, he considers himself fortunate if he succeeds. Yet imagine, if you will, any unborn soul standing on the verge of life, to whom is offered a period of eighty years' existence on earth; and he asks: "What for?" What answer could you give him?

Let this soul have the choice between remaining in oblivion all unconscious of affairs, or let him be allowed to come into the world and here exist for eighty years: have you any inducement to offer him? He may rightly ask what for? Or, why should he come upon the earth to live? And you may rightly tell him that he will be born in pain and will in all probability die in

pain; he will pass through the dangers of helpless infancy to the sadness of older life; he will see his father and mother laid to rest amid tears; he will note the dropping away, one by one, of those who have been his companions in youth; he will see the wrangling of the people about him, the hatred, lawlessness, crime, and fearful struggle of the masses to get their living; he will work and think and plan and plot for the mere purpose of acquiring enough to keep him from want, and will find watchful eyes looking with criminal gaze at all he attains, ready to wrest it from him by stealth or murder. Such is the world. Along the pathway of life is one endless trail of suffering, blood and brooding, gloomy disappointment. He would indeed be brave who would choose to live in it. If his life has been a success from the standpoint of earth, he has done nothing more than win his food, shelter, clothing and fleeting, empty pleasures; and these for the handful who depend upon him. Not three persons in a hundred do as much. It is a hard thing to get through the world.

The great burden of life is not the fault of nature or of the Creator, but of the human race itself. They seek conveniences, but only when they can be had at their convenience. They seek improvement, but only when it can be had at their convenience.

The ideal life on earth is possible to all persons who can be termed intelligent. The stupid, wormy man or woman can never find life worth living. The bright mind is found in every class; as often among the lowly as in other ranks; and such a mind has it in its power to reap the rich harvest of content and happiness; but such procedure does not suit its convenience.

City life is not the best; and a city home is in no wise a home; although it is so called. The dirty streets that reek with the offal of animals; the germ-laden dust that fills the air; the close structures that have light only at the ends; the dark cellars; the gardenless plot; the artificial foods; the narrowness of view; all these cramp the mind and seal up forever the majority of those brain-cells out of which spring the sources of happiness and content. The mind is the key of life. It holds brain-cells that give content and happiness; let such parts of its structure be atrophied by lack of development through use, and the morbid, suicidal, gloomy, morose, despondent moods prevail. This fact has been tested in the past thirty years, and is open to investigation and proof by any one who wishes to meet with personal experi-

ences as they abound in the lives of millions of humanity. As the mind is the fountain-head of health and happiness, there is no plan of living that can rise higher than the culture and development of all its departments of usefulness. An all-round line of activities will unfold the mind. The child that has few attractions and no playthings will grow up into a narrow and dangerous character. If you stimulate in any mind a great variety of mental interests, each in balance and harmony with the others, you will make the whole being a much more exalted one. City life forbids that this shall be done. There is much more monotony in the city than in the country, provided city conveniences are brought into conjunction with country life, as is the case in more than two millions of homes to-day.

But the business man says it is not convenient; for he must live where his business is. The professional man says it is not convenient, and for the same reason. The woman of dress and fashion does not wish to go so far away from the centers of dress and fashion, although she is more admired in the open world than in the grave-vaulted city.

Children brought up in the confines of city life do not, in more than one case in a century, become leaders of men. The great men of the past, of the present, and of the future, are and will always be the product of the open life. The city cannot unfold the mental powers enough to make the mold of greatness.

The lawns, the shade trees, the flower-beds, the orchards, the gardens, the brooks, the fountains, the singing birds, the pure air, the flight of clouds, the crimson sunset sky, the morning paradise, and all the marvelous operations of nature, are rich stimulants to the view, and are stirring attractions to the mind. The author was led from city life to that of the country by the doctrines which he himself teaches; and he lives through the months of the open seasons amid the most fascinating surroundings. What was a barren cornfield in 1896 is now an earthly Garden of Eden, and is said to be the most beautiful home grounds on the continent of America. The expense was slight, considering the wonderful change that has been wrought over the face of nature. We make this statement to show that we live up to the doctrines that we teach. The principle is that there should be windows and open land on the four sides of every house, the rooms should suit the laws of health as to their location, and there should be products

from the garden ready to pass freshly gathered to the table. A small piece of land would give a living to a thrifty man. It was so in the olden days.

Not only in the matter of country life combined with city conveniences, but also in a thousand or more other matters, will the question of convenience arise. Foods that are pure should be had as fresh as possible; but it is not convenient to raise or produce them. Much longer than you will live, milk and eggs will be the chief articles of food for the human family, in conjunction with wheat; but you cannot find any convenient way of getting the eggs that are known to be fresh and the product of cleanly-fed hens; nor can you find it convenient to get pure milk from a healthy cow. Yet life has hinged many a time on the quality of these ingredients.

It is a law of life and health that the clothing should suit the changing nature of the temperature; but it is inconvenient to keep a line of underwear that is graded to the many temperatures of spring. A recent death in Chicago of a well known society lady who had been held up as an example of a robust woman of that city, was due to the fact that she had on clothing that was suited to the south wind that was blowing across the State; but when the breeze shifted and came from the lake, she was chilly, but it did not suit her convenience to put on heavier clothing. She waited until night came, and deemed that a more convenient period. The practice of taking off winter clothing too soon is the cause of much sickness; instead of donning the lighter dress or wraps or underwear for the warm hours only, people keep them on throughout the whole day and evening, after the temperature has fallen decidedly. The old adage, "Wear your winter clothing in spring and you will not catch cold," has some meaning in it, crude though it may be.

The unhealthful hours of eating represent the extent to which the question of convenience will carry a people. The noon meal is shifted to evening because business and the program of daily life make it very difficult to arrange the meals according to the old-fashioned plan of eating heavily at noon and lightly at evening.

The subject of convenience is endless, and we will leave it to the study of our readers to enlarge. But when the question of what is best for the health comes up, it is almost invariably confronted by the proposition that it is not convenient.



## CHAPTER EIGHT

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# Indifference

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### THE FOURTH CARDINAL ENEMY OF HEALTH

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VERY species of creation has its prevailing trait of character, and indifference is that particular trait which most denotes the human mind.

It is not to be charged as a fault, for it is inborn and inherent. No one acquires indifference; it is sometimes overcome by a high grade of development; but it fixes itself upon all classes regardless of education or mental power.

The banker who is trained to look carefully after the details of a great institution is just as much given to this trait as is the lowliest of mankind. The business man who piles up great wealth by his shrewdness is not able to shake off the trait of indifference in general affairs. The college professor, who is supposed to set an example of the high ideals of life is yet the victim of the very trait that keeps civilization in the mire. The highest forms of intelligence are subject to its sway, as well as the lowest.

There are a few motives in life that operate against the display of the trait of indifference. One is the motive for appetite. Another is the motive for pleasure. The third is the motive for gain. A fourth may be said to be the motive for passion. When these are strong in their influence over the human mind the trait of indifference generally bends and yields; but the motive for health, for long life, for success, for safety against disaster, and for moral gain, will never outrank the trait of indifference, except in the few cases where the man or woman has a keen intuition of the coming dangers.

Indifference is the twin-sister of risk. The two are boon companions as well as close relations.

As an instance of what we mean, it may be stated as a fact easily proved that there are not four wells in a hundred in this country that are free from dangerous germs of disease; nor are the drinking water systems of the land safe in a majority of cases. One day last winter there were twelve funerals from typhoid in one ward of one city; and it was known that the malady came from the use of well water; but the wells are still in use and the disease is mowing down its victims with unflinching regularity. A man of the highest intelligence, who knew that the water was not safe to drink, took some and gave some to his boy; both died from the effects of it. As the man lay in the hospital to which he had been taken by request in the hope that he would receive the best attention, he repeated the account of his foolhardiness, and said that he was thirsty and thought the water safe enough at least to take chances on it. In the State of Delaware, a mother who had three sons was told plainly that the well-water was charged with the germs of typhoid, but she said they had always used it, and she could not see why it had not killed other people. The germs had come to it by infection from a long distance, and the movement of the danger had been slow but steady. A Ralstonite who had watched the advance of the column of death examined the well and reported to her. It seemed that the constitution of herself and family was good; but a cousin who had visited them drank the water and died of typhoid. Still no heed was paid to the warning. She took her chances. Since then the malady has visited her home and all four have been laid to rest. We have reports from two thousand four hundred such cases where warnings have been given in advance of the unsafe condition of the drinking water, and no attention has been paid to it, not after the accumulated deaths any more than before. We recorded the case of a father who would have given his life to have saved that of his daughter, but who lost her after being warned that his well was full of dangerous germs, and since then he has married, and the old well still remains. Three relations have visited him, and two have had typhoid, one having died from it, and at this writing his second wife is sick from typhoid. He writes, "It seems as though we had been followed by some curse." He has been told that the well is the curse and his indifference is the support of

the danger; but he says that he drinks the water and finds it all right. The day will come when his system will be in a condition that will just suit the invasion of the typhoid germs, and he will then follow the rest. It is true that some persons are immune; but would any person take the chances, even though they were but one in a million, were it not for the inborn trait of indifference? It is a fact that ninety per cent. of the drinking water of America is unsafe to drink; some because of germs, some because of calcareous contents, and some because of injurious minerals; but the people take their chances, and when disease comes they doctor the malady, suffer on, and give no heed to the cause.

Milk and eggs are bound to be staple needs of the table for many years to come. The milk in use is unsafe because of the disposition of dairymen to adulterate it, especially with chemicals that are intended to keep it from souring; and the public knows that these chemicals are destroying many thousands of lives every year. They also know that nine out of every ten of the milkmen would go on adulterating the milk, even if they killed a million children annually. It is said that ninety per cent. of the dairymen and milk dealers would not be touched in conscience if they had positive knowledge that they slew each year by their deception more lives than had been sacrificed in all the wars for the past thousand years; provided nothing was done to punish them. An intelligent farmer, a church member of high standing, was shown proofs that his use of chemicals had caused the death of twenty-eight children in one season; he said that the law could not hold him responsible, for there was no law that reached such cases. When asked if he proposed to kill as many children next year and every year until he was stopped by law, he replied that it was not his business, as he did all he could to protect the milk from souring; and if it killed anyone he could not help that.

This is the pith and essence of most of the food poisoning that is going on in this country; and as long as there is nothing to show that the adulterators do not intend to kill any particular person, they consider themselves free from the moral taint of murder. But they are not free. God holds them subject to the same justice that was meted out to the murderers of olden times.

The fault is largely with the indifferent public. Until you yourself are afflicted with disease from this cause, you will not care how many helpless innocents are slain by the greed of man.

Most of the cows whose milk is in use in the homes of the land are not in good health; many are afflicted with tuberculosis. It is said that the percentage of good health among cattle is less than ten in a hundred. Farmers do not care. Most of the milk is dirty when taken from the cow. The farmers do not care. The public could regulate the whole question very speedily by organization in every locality and a thorough inspection of the dairies about them. But the public are willing to use diseased milk, for they do not care.

By laying aside the trait of your indifference, and organizing a committee in every locality, there would be no question as to the ability of every community to secure absolutely pure, sweet, clean and wholesome milk. The same is true of eggs and fowls. Most hens are fed on filth. Most eggs are unfit for the human stomach. We have seen hens that had received no other food but the purest and cleanest, and their eggs have been well worth the little trouble it costs to get them. The albumen from such eggs has an enormous value as a means of health. Hens that have died from sickness often are sent to market as meat. Eggs that have been under the hen or in the incubator and that have not been fertile have found their way to the market. All these dangers keep the health of the people at low ebb. Deceit and fraud are everywhere rampant, and no one cares. So calloused is the human heart that the farmer and the produce dealer will find no compunctions of conscience in their business, even if they see their victims carried by in hearses on the way to untimely graves. It is easy to murder when no one pursues.

This is an age of food adulteration and drink adulteration of the most stupendous proportions. The greed of men is overshadowing all honesty. If you will take one thousand different kinds of goods that are on sale to-day designed for the stomach, you will find purity only by accident. The desire for gain has tempted all makers to deal in fraud. If one-tenth of one per cent. of profit can be made by adulteration, human ingenuity has found the way to ruin its value and make the extra mite of profit. This trickery is everywhere apparent, and new surprises are constantly being sprung upon the mind. The indifference of the people has made such business possible.

The increase of food-adulterations, drug-adulterations, drink-adulterations, and all kinds of fraud that weakens the health

of the people, leads to the greater use of patent medicines; for the people, finding that they are not being cured by the doctors, fly from a lesser evil to a greater, and soon are in the toils of patent medicines. The latter are poisoned with morphine, opium, cocaine, and other ingredients that enslave the taste, and make the victims helpless. The result is the increase in the use of patent medicines among certain classes; this adds to the income of the manufacturers of them; they spend more money in advertising; and the newspapers and many of the unprincipled magazines reap enormous annual incomes from this one source. Now if the press were to make an effectual war on the dangers of adulterations of food, there would be less sickness and less need of the medicines, and less buying of the advertised drugs, and less income; the result being that nine out of every ten of the papers of America would be compelled to go into bankruptcy. So the sentiment that the press is the defender of the rights of the people is sentiment only; the press is exceedingly active where its income is not affected; it makes many a bluff and show of defending the rights of the people, but its chief appeal is in fabricating false political dangers, fomenting party and class strife, and doing injury to the genuine business of the country under the pretence of having discovered some threatening calamity; but there is not an instance on record where the press has fought for the people in that most vital department of the battle of life, the maintenance of pure food, pure drinks and pure medicines. All these are adulterated, and the press profits by the fraud to the extent of billions of dollars' income every year. To believe what is printed in the press to-day is a sign of mental weakness that unfits men and women for the duties of life. The willingness to believe what is read when there is no reason for so believing except the trumped-up proof that the papers themselves create, is more than indifference; it is ignorance and deficiency of mind.

The ease with which great issues are ignored was illustrated last year in one of the great States where the people had complained of the injustice of the law's delay. So inadequate were the courts that cases of all kinds were decided by the rust and mold of delay aided by the constant use of technicalities by the lawyers and judges. At last a remedy was in sight. A constitutional amendment was submitted to the people to be voted on, and the people did not move from their tracks to go to the polls. The

amendment and the remedy were lost, and for the next hundred years this exhibition of indifference will be pointed out as an example of the uselessness of attempting to right one of the grossest wrongs of civilization—the law's delay whereby honest clients are often robbed of home, liberty and property.

The same trait of indifference was seen in the years 1811, 1812 and 1813. The statesmen of the land knew well enough that the British intended to make war against the United States, and these men, having only the most honest and patriotic of motives, advised the American people to be prepared to meet the enemy; but the people said there was no war coming. The British reached our coast, sailed up the whole length of the navigable Potomac to the capital of our nation and laid it in ruins, committing vandalism that centuries will not efface. Then it was that the people got an idea that there was to be a war.

In just the same way have the plagues and epidemics of the world come upon the people; and not until thousands have perished have the public awakened to a realization of the danger. It took a father three years and required the loss of two sons by diphtheria before he thought it necessary to prevent his children from going into the district that had been infected for a long time. Many a family has fought the idea of vaccination until its efficacy has been hammered into their heads by deaths among those who were dear to them, but who would not allow the harmless operation. The cities that have suffered from the scourge of the yellow fever have been those where filth was universal; and they were told that the fever would some day smite them; no attention was paid to the warning; the fever came and the cemeteries soon outnumbered the living, and then the people were willing to give heed to the law that cleanliness is next to godliness, and filth is but one step from the graveyard.

There are hundreds of little things that every man and woman ought to know concerning the health, but they remain indifferent to them and then plead ignorance, and the parent is excused from responsibility when the babe dies. Of the last fifty millions of deaths among the children of this country, more than forty-five millions were due to the ignorance of those who had the care of the infants, and they are excused from the charge of having permitted them to die. But what will they say at the Bar of Judgment when the question is put, **COULD YOU NOT HAVE**

LEARNED? How will you now answer the question? And what do you say now of men and women who, by a little effort, could easily ascertain the laws of health and safety, but will not put themselves to the trouble of learning them, although it will take less time than it does to read a novel?

It is the little matter that does the great injury. A train wreck will lead to an investigation; the burning of a boat, with the loss of more than a thousand lives, will start a prosecution; for great calamities arrest the attention. But the little things that are not worthy of heed, each in itself, are the real dangers. A drop of water, striking the head, and repeated many times, will destroy the reason; yet a single drop is nothing in itself. One infraction of the law of health is approximately harmless; it is the repetition without limit that brings the disaster.

It is a trifling thing to stand a minute on a cold sidewalk to talk to a friend, and the chances are ten to one that you will not know how you caught that cold or attack of la grippe. It is a matter hardly worth attention to stand in the open doorway bidding good-bye to some visitor who is clad for outdoor weather while you are dressed for indoors; and the slight exposure, even if only twenty seconds, may bring on a chill that will have no ending in this world; but what does one care at the time of the exposure? What could the woman do last winter when a lady caller persisted in talking five minutes on the top step, while the front door was left open? What could the woman do when she heard her children, one after another, begin to sneeze? The visitor insisted on standing there and talking. It would be rude to tell her to go. The woman is dying now of consumption, and two of her children died in less than ten days after that exposure. But what was the woman to do?

Exposures to cold temperatures when the body is overheated, sitting in open places or by windows that are thrown up to let in the fresh air, going out into the rain or snow insufficiently clad, and many bits of trifling indiscretion that are slight in themselves, lead to much sickness and many fatal maladies; but people will not take heed in time to avert the disaster.

You like new bread. One slice does no harm. It will do no good. There is not enough value in a hot roll, or a piece of new bread, or a muffin, or a pancake, or any other barbarity in food, to counteract the injury which it will do to the system; but you

eat it and you say it is all right. Not the least harm is felt. It is good to the taste, and you relish it much better than you do the plain and wholesome foods; so you take on one grain of sand that is never to be unloaded as long as you live. You are getting ballast for the grave. All through the meals of the day and year, and of life, there are these little dangers, each nothing in itself, for nature offsets them in tiny form, but she never releases them when they have once got into the ballast that weights us down for the grave.

But when once the health has begun to fail, the old relish for the tempting dangers sways the will power, and the indiscretions are continued, though in fewer repetitions per day.

It is not confined to the classes that are called ignorant because they cannot read books; it is a trait with the rich and poor, the high and low, the educated and illiterate, the mental giant and the pigmy in sense. One of the wealthiest men that the State of New York ever honored with its chief office died from indiscretion in eating, in which radishes took a prominent part. He knew that they would not do him good, and he had previously had trouble from indulging in them, but he liked them. His relish caused him to be wholly indifferent to the result. He did not know whether he would die or not from the indulgence, and so he took his chances. If you could take a glance at the breakfast of ninety-nine per cent. of the brainy people of the civilized world you would see why so many medicines are sold. But the evening meals are worse. It seems that the more sedentary a man or woman is and the less need there is for heavy food, the more disposed the eater is to clog the system with accumulations that cannot possibly be digested.

All such people are on the down grade of ill health. They may make the common trite remark that they never saw a sick day in their lives; but they have paid out hundreds of dollars for medicines just the same, and they are walking between two phalanxes of the enemy, the drugs they use and the foods they eat, the ghosts of which will not down at their behest.

When a man or woman has the mental keenness to recognize what is meant by indifference, to know it when it is met with, and to resist its insidious influence, it may be said of such person that inspiration has come as far as the threshold of the mind and is gently knocking for admission.



## CHAPTER NINE

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# The Three Regimes

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HIGH REGIME. MIDDLE REGIME. LOW REGIME

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**R**ALSTONISM presents an exact plan of living to meet the needs not only of one class of individuals, but of three distinct grades of humanity; and the Regimes are so adjustable as to be suited to many sub-divisions of people. It is an old saying that what is good for one person is not good for another, or may not be the best for another. It is also true that the presence of one kind of disease may demand a treatment that is directly opposite to that which a different malady may require. While this book does not present special treatments, the conditions of the health are reflected as much before actual sickness is developed as afterward.

This plan of dividing the methods of the book into Regimes is of the highest importance and should be studied until thoroughly understood. The lowest form of Regime is closely allied to the present abuses of the health, except that the most serious of those abuses are omitted. A person who will not give up the little that is demanded will not escape the consequences of the defiance of the laws of nature and nature's God. There can be no doubt that the Creator punishes all those who challenge the laws He has made. Proof of this is everywhere seen. On what principle is an animal permitted to go free from promiscuous association, while a man or woman is made to suffer the tortures of the two filthiest of diseases, if there is not a penalty for human defiance of the laws of life? Disease is not natural. Yet it is universal and is on the increase. Its only master is Regime. Hence the first study of humanity is in this direction.

## RALSTON REGIME

is intended to meet the varying conditions of people, and therefore is divided into three great systems, as follows:

## RALSTON HIGH REGIME.

## RALSTON MIDDLE REGIME.

## RALSTON LOW REGIME.

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A few descriptive remarks will enable the reader to understand the difference between the three Regimes.

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High Regime is curative.

Middle Regime leads to improvement in health.

Low Regime keeps the health stationary.

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High Regime is for persons who are in weak health.

Middle Regime is for persons in fair health.

Low Regime is for persons in robust health.

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High Regime is a plan of living that aims at high ideals or the best laws of health.

Middle Regime is a plan of living that is suited to people who are unwilling to obey the strict demands of nature, but who will comply with many of the easier rules of conduct.

Low Regime is a plan of living that is suited to people who prefer to let the health take care of itself, but who are willing to apply a few of the doctrines of common sense to their habits of daily life.

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High Regime is curative; that is, it will set in motion the curative processes for persons who are in weak health, and they will gradually come into fair health. This is due to the principle that nature, under favorable conditions, tends to heal the weakened

body and to cure the sick. In fact, all doctors know that their skill is most effective when it puts their patients in harmony with nature.

Middle Regime would not suffice to help persons who are in weak health; its effect would be to keep their condition about the same. Thus a person who is in weak health would get better under High Regime, would stay the same under Middle Regime, and would get worse under Low Regime. Persons who are in fair health would get better slowly under Middle Regime; but would improve very rapidly under High Regime, and would gradually lose ground under Low Regime.

Persons in robust health would remain about the same under Low Regime; would add to their vital powers under Middle Regime; but would subject themselves to unnecessary self-denial under High Regime.

High Regime is curative, but is not a treatment. It is designed for persons in weak health. Persons in weak health may not be afflicted with any specific disease or malady. If they are so afflicted they require special treatment. High Regime, therefore, is not for them, unless the special treatment includes that as a part of its course.

Low Regime is not by any means a low method of health, but is merely founded on the lowest of the standards of personal care. It is an affirmative and aggressive plan of living, but is in the lowest part of the scale of self-denial. It accomplishes much when it is able to keep a person of robust body in this era of wanton neglect and food poisoning in a stationary condition of health.

Anything lower than Low Regime is to be classed under the Four Cardinal Enemies of Health; which brings us to the prevailing conditions of the times, and will gradually undermine the most robust of all bodies. There is no man or woman so constituted as to vitality or health who is able to live by a plan lower than that of Low Regime and escape the inroads of disease; it is merely a question of time.

An absolute and total disregard of some plan of living is sure to bring the best health into the conditions that the best garden will attain when left wholly to itself. There is no exception to this law and no human being can safely defy it.

A person in weak health is one who finds the system out of order, the nerves weary, the mind easily fagged, the organs sluggish

in their work, the blood poor, the liver inactive, the stomach lacking in tone, the lungs debilitated, the head dull, or some general condition that is abnormal.

A person who is actually afflicted with disease has the malady either in an acute or a chronic form; and such person is not classified as one who is in weak health, for the condition is worse. Such a person needs a special treatment. This distinction should be borne in mind at all times. The present book has been set forth only as adapted to persons in weak health, in fair health and in robust health.

A person in fair health is one who is not actually well, but who possesses a fair or average condition of body. There are millions of them everywhere, and they succumb easily to colds, catarrhs, stomach disorders, la grippe, or any of the scores of ills that come around in due season each year. It is at such times that they are most in danger, and out of their ranks death takes its readiest victims. They represent the great masses of population among the rich and the poor. Yet Ralston Middle Regime will save them, and keep off the attacks of disease of every kind. They need attention more than any other class; for, being neither sick or well, they are at sea in matters of health.

A person is in robust health when there is no disease present, no weakness, no proneness to catch cold, catarrh, la grippe, or stomach disorder, and the organs are all working perfectly. There is never a headache, never a dulness about the eyes, the temples, the back of the head, or the heart; never a lagging of the liver; never a sluggish appetite, and never an irregularity in the intestinal or lower functions. Such a person is safe only by the use of the Low Regime; but if any of the Four Cardinal Enemies of Health are allowed to have sway, disease will slowly undermine the robust health, and the lungs, the heart, the stomach or the kidneys will give way. Remember this fact.

#### TREATMENTS FOR SPECIAL DISEASES.

When a person is suffering from a specific malady, there is need of special treatment that relates to that disease. This book has been assigned to the task of dealing with only the three conditions already referred to; and it is not possible to include in its space the many special treatments that are required to properly deal with specific diseases. They are fully described in the last pages of this work.


## CHAPTER TEN

# Cooking

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### AND ITS RELATIONS TO THE HEALTH of the BODY

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OT all cooking is safe. The modern plan is to appeal to the mouth and not to the stomach. Under the present methods of carrying on housekeeping, the knowledge of the laws of health is in no way connected with the art or science of cookery. On the other hand, what are the health dangers in such compounds? Doctors give satisfactory evidence of preparation, and this is required by the law as a safeguard against the dangers of ignorance. It is said by law-makers that it is not right that injury should be done the body by prescribing compounds that are not based upon accurate knowledge of their effect upon the human system.

But what protection has the public against the quack cook, and how many cooks are there who are not quacks? What is the health value of the compounds placed before you at the table of any boarding-house, any restaurant or any hotel; and, on the other hand, what are the health dangers in such compounds? We are sure that it is far more dangerous to eat the products of modern cooking than to take the medicine of the charlatan and ignorant quack. Yet the public have no protection against the greater of the two evils; for it is a more serious offence to cause a malady than to aggravate its nature. The quack may miss his guess, but the cook rarely does, for more persons are killed by the guns of the present day kitchen than by the battles of all the ages.

No wonder the cook forbids any member of the family from entering the kitchen. An inquisitive woman, who was told by her cook that she must keep out of her own kitchen, had the curiosity to learn why, and bored a hole in the floor, which enabled her to get a full view of what was going on. We will not nauseate our readers by repeating what she saw; but the woman does her own cooking now.

We present here the most important of the

#### HEALTH PRINCIPLES INVOLVED IN COOKING.

The following rules have been tested by the Ralston Health Club for the past twenty-seven years; and the Club can speak with certainty and authority in the matters herein presented:

1. The value of food may consist as much in the manner in which it is cooked as in the substance of which it is composed. Tables of the percentages of nutrition, etc., are of very little value if the food is to be ruined by the cook.

2. Most well-to-do women consider it a social sin to be able to cook. On the other hand, it is one of the noblest and most exalted of accomplishments. The best men, among those who refuse to marry, give it as a reason that they do not wish wives who have no knowledge of the art or science of cooking. They claim, and justly too, that the model wife is the woman who knows the principles of cooking, and who can therefore see to it that the food is properly prepared. This knowledge saves many dollars and many ills, even if the wife does not do any of the actual work.

3. The *chef* system of cooking, whereby fancy male cooks are hired at fancy wages, or rather salaries, to do fancy cooking, is sending countless thousands of men and women into premature graves and is ruining much of the God-given food that earth yields for the use of humanity. The *chef* appeals solely to the relish, and this is one of the Four Cardinal Enemies of Health.

4. Foods consist of animal and vegetable products. All that contains the flesh fiber and protoplasmic contents of flesh-cells is known as animal food. It is not true that all that comes from the animal kingdom is necessarily animal. For convenience, such products as milk, butter, cheese, cream, eggs, honey, fat meat, etc., are said to be animal; yet they are in fact but slightly related to the animal condition. Nor can they be called vegetable.

5. The vegetable kingdom furnishes fruits, grains, vegetables and grasses for the use of humanity.

6. All food contains its substance locked up in cells. The material of which the wall of the cell is composed is never digestible, and is often very dangerous to the human system. A very strong stomach is able to tear some of such material apart and thus release the contents.

7. The apple is a familiar example of the danger of eating unopened cells. In the case of all fruits, nature bursts open the cells by two processes: one is that of ripening, and the other is that of mellowing. When the apple is eaten hard, the fruit juices are never set free in the human body, and the result is that distress and danger may follow. When the apple is mellow, nature sets free the contents of the cells, and then the apple is beneficial. If the apple ripens on the tree, it is mellow, and the cells have burst to let the contents out; hence the skin is needed to protect them. The same is true if it softens during the weeks or months following picking from the tree.

8. In the case of fruits the contents of the cells are quite different at the time when the fruit cells are ready to burst open than at any time previous. Nature ripens her fruit on the tree; but when she mellows it afterwards, she ripens it also by that process; otherwise she would rot it. The contents of cells that have been burst open by rot are active poisons. The contents of fruit cells that have been burst open by cooking are also poisons. The reason for the latter rule is in the fact that the contents of the unripened or unmellowed cells are not the same in chemistry as when nature has burst the cells open and set the juices free. When the fruits are made by cooking to give up their juices, even if cooking is able to burst open the cells, they furnish an unripened juice, which would have ripened in harmony with the mellowing of the fruit by natural processes. Cooking does not take the place of nature.

9. Under the microscope the fruit cells of most fruit that was cooked when hard are seen unopened; the cells are torn apart and the whole mass seems soft and well-done; but that the contents are not the same can be seen from the fact that green fruit will make good jelly after being cooked, but ripe fruit will not. We have seen thousands of rheumatic people who eat apple sauce made of sour and green apples cooked until they are soft and "done," and the omission of their sauce has resulted in a lessening of the pains of their malady.

10. Green fruit should not be preserved or jellied except that certain jellies are helpful for the medicinal acids which they give to the system. The rule for putting up fruit is to have the fruit almost but not quite as mellow as it ought to be if eaten raw. The slightest difference is overcome by a small tendency to mellow and to ripen the fruit while it is in the cans or jars. This tendency is very small and should not be magnified. Most peaches are preserved too green, and this is true of nearly all the fruits.

11. No fruit that is unpalatable when raw should be cooked into palatability, either for present eating or for putting up for future use. Sugar may be used as a preservative, but only in combination with fruit that is ready, or about ready, to be eaten before the sugar is added. This rule must never be broken. People who eat cranberries, gooseberries, plums, sour apples, etc., only after the use of sugar has made them sweet enough for the taste, will have to pay the penalty in a future uric acid condition of the blood that will bring untold misery.

12. Combinations make a chemical change in the value of foods. Thus glucose is made from wholesome corn, but as glucose it attacks the liver and the kidneys, little by little, and so quietly that the investigator may honestly be of the opinion that it is good food.

13. Fruits alone, and sugar alone, are beneficial; and sugar in combination with some fruits is not very hurtful except to persons who are subject to rheumatism; but when the addition of sugar increases the relish for the article, then there comes the danger. This is seen in the combination of sugar with strawberries; the only safe way in which to eat this fruit is by itself, and sugar taken five or ten minutes afterward will not enter into combination with the berries in the stomach, as the gastric juices interfere.

14. These principles should enter into the cooking, the preparing and the preserving of fruits for the purposes of food.

15. In the cooking of vegetables, of meats and of the starches of grains, we have a double-barreled principle which is of the most important character. It is this:

*The uncooked cell of the thoroughly ripe grain or vegetable may be digested in the stomach or other part of the alimentary canal; but just as soon as heat affects it its nature is completely changed, and it then requires thorough cooking to overcome the condition which is produced by the heat.*



16. This fact may be tested by thousands of experiments, and we have had it so tested; and the result is always in support of the law, for this seems to be fixed. Let us see the reason for it.

17. The first effect of heat is to coagulate the food, or to harden the cell material, whereby the latter seeks to resist the advance of the heat, and to protect the contents of the cell against it.

18. A wise cook will take advantage of this law. If meat is to be baked the oven should be very hot to begin with, so as to coagulate the surface of the meat, and thus seal up all the contents. This prevents the juices and values from running out and being lost. On the other hand, if the roast be placed in the oven when the heat is not great enough to affect it, the juices will be set free and lost, and the meat that cost twenty cents or more a pound will not be worth a cent a pound for food. This is the way that many cooks are ruining the flesh-foods that they are given to prepare for the table. Meat that has had the value cooked out of it by a slow oven in the start will not furnish nutrition for those who eat it.

19. If a soup, stew, or broth is to be made, the water must be cool when the meat is put in, and it must be heated gradually, while the cut meat is allowed to give forth the contents of the cells; for, just the moment the heat is great enough to affect the flesh, the latter will coagulate and there will never be another drop of nutrition come into the water or fluid part of the food. Warm water will draw forth the value of the meat; but hot water will seal it up in the interior of the flesh. It makes no difference how small the meat may be cut, if the pieces are put in hot water, the latter will never get any of the valued juices.

20. Cooks make the same mistake in cooking meat that they make in cooking fruit; they think that because the contents are stewed up into a mass that is soft they are necessarily "cooked." But the microscope will show the stewed meat fibre to be nothing but smaller pieces of meat, each sealed up and coagulated. The use of hot water in the first steps of making soup or broth or stew can never be overcome by long cooking to make the mass "done."

21. One thing that is not generally known is that the use of salt will draw the valuable juices from meat; and this is seen in the practice of pickling beef, tongues, fish, pork etc. The pickle-water cannot be used as food, but it contains all the value that was in the meat; as may be ascertained by analysis. This shows

that such meats are unfit for the human stomach. Salt, however, is useful in cooking when it is desirable to get the value from the meat into the water for soups, broths, stews, etc., where fresh meat is being cooked.

22. Lean meats that have been pickled in water should never be used as food; their tendency is not only to prove valueless, but also to deprive the blood of some of its red corpuscles that are so much needed in health.

23. The fat part of meat does not give up its value when pickled in salt; and fat corned beef, fat pork, etc., are just as good after being pickled as before. Ham is not treated to the water process and does not give its value when it is properly cured.

24. Long cooking of meat does not increase its value when the heat has the opportunity to coagulate the interior. It is well to coagulate the exterior and then give the meat a good cooking, but the coagulated part is decidedly dangerous as food, yet most palatable because of its greasy flavoring. If the people who like it would chew it to their satisfaction and then not swallow it, there would be no harm in it, and it would satisfy their relish. There is no taste to anything after it passes down the throat, and to pass out the mouth would leave the same delightful sensation, and at the same time relieve the stomach of the danger.

25. If people wish their meat cooked through so that there is no red flesh showing this can be done by coagulating the surface and not coagulating the interior. The loss of the red color does not indicate that the juices have been cooked to a dead condition, but the surface of the meat should never enter the stomach.

26. Meat that is warmed over, or subjected to heat a second time, after having been once cooked, is a direct poison to the liver and the kidneys. Warmed up meat should be avoided with the same persistency that warmed up coffee or escaping gas should be kept out of the system. This does not mean that meat broth, soup, stew, extract, etc., cannot be used warmed over; they do not come under the head of meat surfaces that are subjected to heat a second time. The danger comes from the use of the meat and not the liquid forms made from meat.

27. The most important facts are those that arise in connection with the cooking of the grains. These are wheat, corn, rye, buckwheat, rice, peas, beans; and the like; and the principles that

apply to them also relate to potatoes. All are food because they contain starch. Starchy foods are the most important. They are a necessity. Humanity may live on them alone. This cannot be said of any other line of foods regarded from the standpoint of all round usefulness. Horses and cattle require them and need hay for bulk to distend the stomach. Human beings eat the same grains that are required by animals, and may get their bulk from potatoes, as the starch is quite limited in them. Thus the starchy foods mentioned above may become a complete diet for humanity. All persons do better with other kinds of food added, although potatoes take the place very nicely of green vegetables when the latter are not obtainable.

28. In the cooking of the starchy foods there are some principles which are not well understood by cooks and by the public in general. Summed up in brief language they are as follows:

29. Uncooked potatoes contain unopened food cells that require heat to burst; therefore it is not possible to thrive on raw potatoes.

30. All the uncooked grains are easily digested by the human stomach, as well as by beasts, provided they are thoroughly ground by the teeth and mixed with saliva. In fact it is an easily proved principle that such food has a strong curative tendency under the conditions mentioned. This is not stated because it advances the theory of raw food eating; for the practice of eating corn meal and cracked wheat is many hundred years old.

31. When the stomach is in a collapsed condition and the body has become weakened by lack of nutrition, the habit of eating corn meal or cracked wheat as a last resort is indulged in to great advantage. We have verified reports relating to a score or more of men and women who have been doctored almost into the grave by medicines and fancy inventions made by science, and who have steadily grown worse, until they were willing to take anything within reason that was suggested to them, and who have completely restored the good condition of the stomach by eating corn meal varied with cracked wheat. They have had the persistency to chew long and thoroughly, and to take plenty of time to get the saliva mixed with the grain. The saliva itself is a digestive agent, and the starch is nearly all digested before it reaches the stomach. In fact, most of it passes into the circulation through the mouth glands and thus spares the stomach. This diet is useful only as a

last resort. It requires time and patience to masticate it. No person would be willing to devote the energy and hours to the practice, except as a last resort. The habit of dropping the grains half-chewed into the stomach, as some advocates of raw-food eating do, is very hurtful.

32. Therefore it will always be the habit of humanity to cook its starchy food. Now comes into operation a curious law that seems like a contradiction of what we have just stated. It is easy to prove that raw grains, starches, etc., are digestible when eaten in the manner described. Now if heat enough is applied to them to affect their nature, as when they are baked or boiled for a minute or more, the starch becomes at once indigestible. A few seconds of heat will change the nature of the white of an egg. The latter is not so easily digested after that.

33. The starch in grains is made into a different nature by the application of a certain amount of heat. Scalding or a quick heating, as of a few seconds, will not effect the whole mass so as to change the character of its substance; but a minute or more of heat such as is given to food when being boiled or baked will effect a change and at once the digestibility is taken away. Some stomachs or parts of the alimentary canal will bring about a kind of disintegration of the mass and turn it into food in time, but the ordinary system of to-day will do nothing of the kind, and all quickly baked grains are dangerous to the health.

34. As proof of this, let any number of men and women of good health indulge in hot rolls every morning made from the batter of bread that is to go into loaves; and let an equal number of men and women avoid the hot rolls and eat bread baked as we require it in the Regimes; and the difference in the health, the complexion and the general vitality at the end of a month will be as marked as the difference between the star Arcturus and the star Denebola in the June constellations.

The foregoing principles of cookery are not related to the ends now sought in modern methods, for the latter to seek to make food rich to the taste and attractive to the eye regardless of its real value as nutrition. If you go to a cooking school, you are taught the very things that mean doctors' bill, disease and death. But the kind of cookery that makes the best nutritive product of the God-given foods of earth, is the kind that is never taught, for it is not considered worth the while of the teachers.

## CHAPTER ELEVEN



# Bread

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### BREAD . AS . THE . STAPLE . FOOD . OF . LIFE

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AMONG ALL the products of earth, bread always has been and always will be the noblest food of humanity.

The first food that was placed on this planet by the Creator was wheat. It is shown by the plain records of geology to have been here waiting for the coming of man.

It is remarkable in that it contains all the fourteen chemical elements needed by the body, and in almost the exact proportion required. No other article of food is thus endowed. Therefore of all the foods that have been placed within reach of man, wheat in its wonderful combination exceeds every competitor.

It seems too bad that the inventive freakishness of man should make every possible effort to ruin this staple product. There is but one natural use of wheat, and that is in the form of wholesome bread. But so much poor wheat is raised that will not make good bread, that some device is necessary whereby it may be utilized, and it is changed into breakfast foods, pancake flour, and substitutes for coffee.

It is a good rule to follow that when wheat is not good enough and rich enough in gluten to make first-class bread, it is too poor for breakfast food, pancake flour, coffee-pretence, and the similar uses to which it is put. No person can better show an appreciation of the special design of the Creator toward the human race than by doing homage to wheat producing the best loaf of which it is capable.

No wife or daughter can better honor her home and her Maker than by learning the art of baking wholesome loaf bread. It is not a disgrace to work in any honest occupation; and, on the other hand, it is the highest of honors to be an expert in bread-making.

The good bread of the olden day has few imitators at the present time. It was then made with yeast, not with alum and baking powder, both of which are injurious. It was then baked long and thoroughly, and not hastily and in part only.

Wheat passes through several stages. When it is raw it is digestible if masticated and completely dissolved by the powerful action of the saliva. When cooked at all, it becomes at once almost indigestible unless it is cooked from one to six hours or longer; and it seems that the longer it is cooked the more wholesome it becomes. This is its third stage, the quick-cooking being the second and dangerous step. Then, after it has been made into bread, it turns to plasm or direct blood-making food by being kept a few days, as the action of the air alters its chemical nature. Finally, by toasting it, the chemical nature is again changed. Let us sum up these various stages of wheat:

1. Raw.—Digestible only in the saliva.
2. Quickly cooked.—Indigestible.
3. Cooked for two or more hours.—Digestible.
4. Kept for several days after cooking.—Most wholesome.
5. Toasted after being kept for days.—Very easily digested.

Some stomachs are so sensitive that they will rebel against almost everything that is easily digested by the average stomach; but there are few so dilapidated that they will not digest bread in the fifth stage as described above.

It is the third stage that now commands our attention.

It is the duty of Ralstonites to do something for their own sakes and for the public good. The bread that is made by the bakers, by the restaurants, by the hotels, and by nine house-keepers out of every ten, is not wholesome. It is not good for the health. It is so palatable for the most part, and so indigestible at the same time, so much relished and so hurtful, that a duty at once falls upon every man and woman who pretends to defend the Ralston doctrines.

No Ralstonite will use or have bread made of alum, baking powder, ammonia or any other poisonous agent. This rule must be insisted upon. If you claim that you have no voice in the matter,

the assertion is not well founded. You can hammer away at the subject until you conquer. Husbands have done this, sons have done it, brothers have done it, and women are in control of the matter if they choose to think so. They can make the Ralston doctrines known to those who run the houses, and they can themselves learn the art of perfect bread-making. Women will listen if approached in the proper way. The right kind of bread is better for the landlady as well as for the boarder. It is all a question of fighting gently but persistently, keeping a record of the failures, and then looking upon the final victory as all the more glorious in proportion as the failures in the start were numerous.

It is useless for us to give receipts. Bread-making is as much a matter of instinctive skill as is any art of home life. There are many women in your neighborhood who will gladly tell you all about it. Ask them. They are pleased to have you ask them. Take your flour over to them and let them watch your efforts, if you do not know how to make raised bread. But let every woman, every wife, every daughter, every sister learn this, the noblest of all the arts. The mother knows, bless her heart! although perhaps time and age have preyed upon her skill and her dough is heavy as lead. She once knew.

Then comes the baking. It is very important. We are not talking from theory. We insist upon it in our own home, and the family have all grown so much more rugged and healthy since its use. We have a cook, but the good wife knows more about cooking than the best of them. We had to convert the cook to the two-hour theory, but it changed the heavy bread into splendid loaves, and all persons were so much benefited that the cook now considers it no bother at all. She has come to like it better herself, and that case of indigestion that was threatening to send her out of service has all gone.

We have been converting thousands of families into the two-hour plan of baking bread. Once in a while we find someone who thinks that bread cannot be baked for two hours. A lady called on us not long ago and said that she had the reputation of making the best bread in town, and she could not bake it two hours. Her bread was very palatable, but it made solid lumps of bolus in the fingers, and was found by repeated experiment to be very severe on the digestive organs. Her family were all dyspeptics.

But our two-hour bread not only pleases the taste, it also helps the digestion of all other food that is eaten with it, and is itself the most easily digested of any bread we know. The slow process of baking can be easily mastered. Once all bread was baked for ten to twelve hours. It is only in the last two generations that the bad habit of short baking was introduced.

Self-raising flour, no matter of what kind, or for what purpose, must never be used.

White flour of established reputation is by far the best.

Nearly all of the whole wheat flour makes a soggy bread, and is weak in gluten; the more you eat of it the more depressed the stomach becomes. It is the cheapest for the mills, as the grade of flour so used is a drug in the market, and is fit only for breakfast foods, pancake flour, imitation-coffee, or what is known falsely as health products. To be safe it is best to stick to the best makes of white flour, milled from hard winter wheat rich in gluten.

Avoid the positive statements of advertisements, the glaring boasts of those who try to convince you that they are interested in your health. Their only interest is in their pockets. They will fool you into believing that such and such breakfast food will make you strong, or such stuff will give you brains, or such an article is prepared solely to spread the blessing of good health, when the chances are ten hundred in a thousand that the more you take of such brain food or such strengthly food, or such hygienic food, the less health you will have. Do not believe the statements of dealers and advertisers who are interested in making nothing but money out of what they are urging you to buy.

With good white flour, with good yeast, either the compressed, the cake or the fluid kind, you are ready to make your bread and to see that it is properly baked.

The two-hour bake is eatable when five to eight hours old, except when the stomach is quite weak, in which case it ought to keep till twenty-four hours old, and as much longer as you wish to keep it. A towel around the bread will keep it soft and new to the taste.

The use of rye flour in small quantity, say one part of rye flour to four of white flour, will give an excellent flavor to the bread.

The longer it is baked, the more digestible it becomes; and this rule applies to a five-hour, or a ten-hour bake, or any length of time, provided that the bread is not burned to a brown, as that destroys the starch cells. If people would only change their cus-



toms in this one particular, a new era of grand health would dawn upon the race.

Bread that has been baked for two or more hours can be eaten at once by any strong stomach, if it is not liable to make a bolus when pressed between the fingers. Always test bread by trying to roll it into a ball; if it gums or loses its shape and pores, it is not safe to eat. Wait until the condition is right.

The longer the two-hour baked bread is kept, the more easily it will be digested by any stomach, and the more nutrition it contains.

Bread made by the bakers from alum, ammonia, or baking powder, does not get good by keeping; it is not good at any time, and does not make good toast, nor will the rule of the bolus apply to it, as the drying effects of alum takes all the good out of the gluten and renders it valueless, or nearly so.

The toasting of good bread, which is the home-made bread, renders it specially beneficial to a very weak stomach and good also for a strong stomach. Toast becomes a tiresome diet if indulged in too much. Nor is dark brown toasting advisable.

The health of the human body depends largely on the bacteria which it can consume.

Therefore the custom of sterilizing everything by heat is a bad one. The process of sterilizing is sure to destroy the good as well as the bad bacteria; and bacteria of every kind are nothing but vegetable cells; some can kill, as in typhoid, diphtheria, tuberculosis, etc., and some can build up rapid strength. When all food is artificial, as in the late methods of preparing predigested diet, the stomach cannot carry on the process of assimilation, for there are no digestive bacteria present. The gastric juice, as well as the saliva, are rivers of bacteria. Let them be sterilized and they will cease to be useful. But they must have bacteria supplied to them or they become exhausted. Therefore the more of healthful bacteria there are in food the more strength will be taken from it and passed into the system.

It is not how much you eat, but what proportion of healthful bacteria you take in, that determines your health and vitality. This accounts for the fact that one person who is fat will sustain his great weight on one-fifth of the food that a lighter person eats; if the former contains bacteria that the system needs.

The wholesomeness of old bread has been praised from sea to sea and from age to age. It is due to the hitherto unknown fact

that the air, which is full of good bacteria, sets up millions of colonies on the bread after it is a day old, and thus makes it a much richer and more nutritious food thereby. To toast this until all the bacteria are killed is to ruin the bread. Old bread must not be heated too much. The power of such bread to revive the collapsed stomach and digestive tract is most amazing. It is not at first palatable; but the taste for it soon becomes very great.

Do not think, because we are stating the facts, that we are advising you to use the stale bread. If you have certain pets in the animal and bird worlds, and give them new bread, you will kill them; but if you give them stale bread they will thrive on it and show results that ought to impress you. The book that tells you how to care for your pets adds the remark that you will lose them if you feed new bread; but why is there no book that tells you that the same new bread will also do injury to your nobler pets, the members of your household? Because the dumb pets are killed at once, and the members of your family are slowly poisoned, and the doctor, by regulating their diet, brings them back again to health. When he is gone and the family are well again, the same mistakes are made over and over, and again the doctor is called and again he regulates the diet. Is that the sensible way of doing?

There is very little decent bread to be had to-day. We know that the bolus-bread, or that which makes doughy lumps, is not good, and is steadily undermining the health.

Crackers, hard-tack, pilot bread, and other form of bread that is put up in cans or sealed for long keeping, gets its food value from the bacterial life which is created in its pores; but even then the health of those who use it is never the best.

The more bread you eat, and the less other food you eat, the better will be your health; but bread alone is not enough in the whole diet, although it will prolong life for years.

The High Regime meets the needs of the body in a perfect manner; but its chief article of food is wholesome bread; and this cannot be had without some effort on your part. If you are helpless, it is because you choose to be. The boat of life drifts down stream whenever left to itself; and if you choose to leave the bread question to itself, or to servants, which is the same thing, or to bakers, which is the same thing, you will be simply sitting in the boat and allowing it to float down stream. Just take the oars and pull a little with your own hands.

## CHAPTER TWELVE

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# The Seven Cereals

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THE - SOLID - FOODS - OF - LIFE

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HERE would be some doubt as to the special interest of a higher power in the welfare of humanity if no provision had been made for the production of foods that were capable of being kept a long time with little difficulty. Meat spoils very soon, except in climates where cold protection is possible. Fruits are short-lived, unless dried and thus partly deprived of their value. Vegetables do not endure long without a degree of care that is not permissible in hot climes.

But there are certain seeds, known as grains, or cereals, that may be kept for many years in any part of the globe; and these are absolutely necessary for the life of man. These are known as the seven cereals, and their names are given in the order of their importance and value as food:

1. Wheat.
2. Corn.
3. Rice.
4. Rye.
5. Oats.
6. Barley.
7. Buckwheat.

Wheat, because of its all-round qualities, is worth about fifty times all the other cereals together. It is the grain of civilization, and is most used where the people are the most advanced in intelligence and progress.

For the purposes of making bread, it is necessary that the cereal should possess a gluey substance that will stretch when acted upon by gases, and thus form bubbles or cells like those in a sponge. The cereal that possesses the best of such substances of necessity makes the lightest bread.

The rank of each cereal in its quality to make raised bread is not the same as its rank in food value. Thus wheat makes the best bread and is also of the highest rank as food; but rye, which is of the fourth rank in its usefulness as food, is second in its power to make raised bread. Rice, which is lacking in this bread-making power, is far superior in food value to rye and barley, both of which make bread, although the hordein in barley is almost too tough for the action of raising gases.

The first four of the cereals are called the NOBLE GRAINS, and the last three are called the baser grains. Wheat, corn, rice and rye are necessary to the best diet of man, while oats, barley and buckwheat are injurious to the stomach and digestive system except under very rare combinations which are not generally found in a highly civilized country.

The baser grains will be discussed now and disposed of to make way for the study of the noble grains.

Barley is wholly out of the question, as it can be digested only by giants or athletes of a type that is not met with in any of the countries of advanced civilization. Pearl barley is almost nothing but the starch removed from the grain, and is of the highest usefulness in making soups, and thus giving strength to what may not be a very nutritious dish. But whole barley should never be touched, and especially in the form of breakfast food, or as meal. Do not be deceived by boastful advertisements that praise its quality and power, for it admits of enormous profits to unscrupulous makers who would have you believe that it makes brain, brawn and a hundred other qualities that are purely imaginary.

All soups should have pearl barley or rice in them; the barley should be soaked and made quite soft, and then cooked a long time in the broth. The whole barley, even in soups, is indigestible. No matter how finely it may be ground, it is an irritant to the stomach and intestines. The eating of whole barley will unfit the digestive system for its better work in assimilating the nobler foods.

Buckwheat is an unbalanced grain, having too much of the sweet and almost none of the strengthening qualities that are re-

quired. It can be cooked only when in thin layers, as the outer crust of thick cakes becomes over-cooked before the inner parts are done. Owing to its irritant nature, especially in the blood, it causes many sores and pimples on the face, and may lead to boils, carbuncles, ulcers and tumors throughout the body. We have had several cases called to our attention where there was an incurable tendency toward boils and carbuncles; and no remedy would stop them until the use of buckwheat cakes was wholly stopped, and then the blood became purer.

It is often the case, where women are fond of buckwheat cakes, or of any fried cakes, that they become victims of tumors; but the buckwheat habit is the worse, for uterine ulcers and tumors are likely to follow the continued indulgence in them. Tumors, ulcers, boils, carbuncles, pimples and eruptions are masses of carbonaceous dead-food that have accumulated in the blood and are seeking escape, and they furnish toxins for many of the bacteria that cause the disorders referred to.

Now it is well known that buckwheat is the most carbonaceous of the grains. But it is almost equally true that any other cereal, if eaten with too much fat, or syrups, or sugar, will pile up the same accumulation in the system. Many women who doctor to get rid of the pimples on the face, and who do not cease the eating of such excess of foods, will only ruin the skin and do greater injury. Remove the cause, which is to lessen the eating of a one-sided diet, and nature will cleanse the blood. Medicines will never do it.

Oats are not the food of civilization in its highest form, and are a poison to the liver and the heart. They can be digested by people who live in mountains and who make themselves very hardy by outdoor life and hard toil; and even then they are cooked for hours and mingled with milk, which adds to their digestion.

The use of oatmeal in this country as a breakfast food is one of the most absurd of all customs; for there is but little in the meal that can be digested, and the rest is left to tax the membrane of the stomach, give a rank poison to the liver, and set the heart out of its normal condition. The test of the real value of any article of food is to eat it alone, not once, but for a whole month, three times a day. It is true that variety is relished, and that is right; but it is not difficult to live for a month on certain foods, such as wheat bread, milk, meat, potatoes and apples. Here is a diet that

will tire but little. Let the bread be well buttered, the meat well seasoned, and the apples mellow and agreeable to the taste. The test comes when you substitute oatmeal in place of the bread. Before the month is up, the digestive system will be ruined and the liver will have sent its yellow poisons to the face, while the heart will be on the verge of collapse. In fact, there are not many persons who could survive a month of oatmeal, while all would thrive on the wheat bread.

Groats, which are the better parts of the oats, are excellent as food, when they are cooked for not less than eight hours, and eaten by persons not of sedentary habits. But oatmeal is to be entirely removed from the diet of all persons, well or sick. The gruel or broth of oatmeal is good, when it has been cooked for eight hours, and all the solid parts strained off.

We come now to the noble grains.

Wheat has already been discussed in another chapter, and very little remains to be said except that when it is cooked at all it must be cooked not less than two hours, even if it seems done long before that time. This would make the use of breakfast foods impossible unless they are cooked as stated for two hours, then toasted to a dry condition. The best form of wheat breakfast food is the whole-wheat that can be purchased in bulk, not in packages, as it is much cheaper and much fresher; and if it contains any worms they can be seen before the food is purchased. Cook by slowly boiling in a double-boiler for two hours, then brown in an oven, and eat with cream or milk, but without sugar. That is a delicious article of food that will please the most fastidious taste.

Groats, but not oatmeal, can be treated in the same way, except that the groats should be cooked for eight hours, and then browned in a hot oven until dry, and eaten with cream or milk, but not sugar.

Many persons have been misled by the advertisements and directions given for cooking foods; each concern wishing to secure public favor by claiming that its goods require less time in cooking than others.

It is evidence of a high degree of intelligence when men and women will go exactly opposite the claims made by advertisers. If a breakfast food is said to make brains, take it for granted that it will destroy common sense; if it is advertised as good for the health, believe that it will be good for the health if not used; and by this method you will get down to the basis of good judgment.

The quick cooking of any grain or cereal does not make it digestible, no matter how soft it is. The cells are often released from their adhesion to each other, which makes the mass soft, while the cells are still unopened. Softness is not the guide to thorough cooking.

Cake, piecrust, dumplings, doughnuts, cookies, snaps, crackers that are crisp, pancakes, biscuit, waffles, and all sorts of barbarous compounds that are the product of modern cooking, are incapable of being cooked long enough to be digestible. We know that we are challenged by the cooking schools and chefs of the advanced ideas in preparing foods; but we have the following proofs on our side of the question, to offset the cooking school and the chef:

1. We have the chemical analysis.
2. We have the tests made by thousands of people who are in bad health and who have been made worse, even brought to the verge of the grave by eating the briefly-cooked articles which we have named.
3. We have the tests made by thousands of people who are in fair health, and who have never failed to be dragged down by the use of the foods which we have mentioned.
4. We have the tests made by hundreds of people who claim that they can eat anything without being hurt by it, but who were not able to endure a diet, no matter how varied, when composed of the foods we have mentioned. And we have offered fifty thousand dollars for proof that even the most healthy of men and women can survive a year on a diet of the things we have mentioned; while we know that the same ingredients, differently compounded, and longer cooked, will maintain life and improve the health, no matter how many years they are eaten.

We advocate the long cooking of all starchy foods, not because it is a theory with us, but because it is a fact that the human stomach demands such cooking. Those who take the position that a little of the objectionable food will not do much harm, and who defend their claim on the theory that variety is necessary, will go so far as to say that any wholesome food that is one-sided is also deficient and therefore injurious. This will not be an honest argument, for a combination of wholesome foods, each deficient in itself, but made a part of a complete diet in conjunction with other deficient foods, will make good health, and never do harm; while a combination of the hurtful foods, such as cake, piecrust, dumplings,

cookies, snaps, crackers (except when old and germy), pancakes, biscuit, waffles, etc., will kill. Is it good sense to eat anything that will destroy life if taken as a regular food and constantly, under the plea that a little of it does not do much harm? The sensible person will seek the food that does a little good when taken in small quantities, and a sufficient amount of good when taken in sufficient quantities; and will discard the food that does a little harm in small lots and a great harm in large lots.

The bran of wheat is wholly indigestible. Graham flour is made with the bran in it, and the constant use of it caused the death of its inventor, Sylvester Graham. It is a dangerous kind of bread and is very unpalatable when not perfectly fresh. It should be avoided. Whole wheat bread is not good when the bran is ground in, or when it has a dark look, or when made from soft wheat; and it is risky to attempt to buy whole wheat flour unless the maker is well known as honest and honorable. We have no knowledge of any good whole wheat flour being made to-day south of the latitude of New York City.

Bran water is wholesome as a drink in connection with lemon juice from a fresh lemon, and unsweetened; but the bran itself must be strained off, after it has colored the water a milky white. This drink is very refreshing, and saves the danger from drinking clear ice-water in the summer time.

Many makers of flour, not only the whole wheat, but the white flour, buckwheat, etc., add the inexpensive alum in the grinding of it to make it lighter and more easily raised. Your local committee could send any suspected flour to a chemist, or to any University that teaches chemistry, or to the U. S. Chief Chemist at Washington, for analysis, and thus ascertain its quality. The maker of such flour should be sent to the penitentiary, and so should any baker who uses alum in his bread, and any seller of baking-powder that contains alum, as there is no greater danger to the health of the people than that which attends the slow process of poisoning life by the use of alum.

Corn is useful in many ways, but chiefly in the form of a mush long boiled, and then eaten with milk without sugar or sweetening. It may be warmed over the next morning, by frying, if the crisp parts of the surface are not eaten. When chewed raw and kept in the mouth until the saliva passes it through the glands to the blood, it is one of the most wholesome of foods for a very weak



and sickly stomach. The same may be said of cracked wheat. We know of a large number of cases of severe gastritis that would not yield to the skill of the ablest doctors living, where the patients cured themselves by this method, and six of them were millionaires.

While corn is a heating food, and will also furnish strength of muscle, it has parts that are suited to other seasons. Hominy is a good summer form of corn, as it is not so heating. Hulled corn is very valuable. Corn starch is easily digested and is much used in the diet of invalids and those who have weak stomachs. Many excellent dishes are made from it.

Rye contains gliaden and no gluten, while wheat contains both gliaden and gluten, which accounts for the fact that the two flours, rye and wheat, in almost any proportion, will mix well together and give a very palatable bread.

Rice flour is often added by bakers to their bread to give it weight when they have made it too light by the use of alum, but the rice part of it, by holding water, is apt to make it soggy unless the loaf is turned while baking. It is not a good combination.

Rice by itself, cooked so as not to be soggy, is one of the most valuable of the "quieting" cereals, for it soothes the system and produces sleep. A constant use of nothing but rice and butter, or rice and milk, will make the user so sleepy that he cannot keep awake more than twelve hours a day. In one hundred and seventy-six recent experiments with persons who are diseased from insomnia, not one failed to get the sleep habit in a week by the rice diet alone; and not the slightest ill effects were produced. The whole system underwent a complete change, and repairs of the most urgent character were carried on by nature. It sometimes happens that a single idea, if weighty enough, will be worth thousands of dollars; for a millionaire offered a fortune to anyone who could produce natural sleep without any injurious consequences; and, after the doctors, with all their skill, had got through giving him their drugs and anæsthetics, the simple Ralston idea was taken up and triumphed.

There are many forms in which rice may be made most palatable.

Rice and fish have great value as a summer food; of course in connection with such a variety as the taste may call for from the other articles of food.

Rice should never be used with sugar if the combination can be avoided, although candy can be eaten soon afterward without pro-

ducing the sugar ferment that is so hurtful. The gastric juice prevents them from combining.

Rice naturally mingles with meat broth, soups, stews, etc., and is most wholesome when so cooked.

Generally speaking, rice requires less time in cooking than other cereals.

The whole tapioca, which is a purified form of cassava, is made from the manioc plant, and is wholesome and easily digested; but pearl tapioca is totally indigestible and very distressing. Our statement of this fact corrected an error which had been running in a family of Ralstonites, who could not get in good health despite a careful following of our doctrines. We found that they were all fond of tapioca, and ate it almost daily; but, having moved into a new locality where the store did not sell the whole tapioca, they began to use the pearl kind, and then their misery began.

Sago is good as food, and is easily digested.

Mosses are also excellent for the system, but are a summer dish, owing to the cooling effect on the blood. Iceland moss is the best. Irish moss is good when thoroughly purified and refined, as it has a rank sea odor and coarseness of flavor.

We have now discussed the whole list of cereals, which furnish the solid foods of humanity. What we have said is founded not on theory or guess-work, but on established facts. The public may be slow to admit them as truths, owing to the many interests that are disposed to challenge the statements; nevertheless they are absolute truths. Who will dispute them? Let us see.

Doctors who are honest will accept these truths, for the mere reason that they are true. Is any greater reason needed?

There are many other interests that are naturally opposed to the restoration of public health; but we will not enumerate them. We will take the position that was taken by the lawyer who had an almost hopeless case. With no prospect of winning it he spoke only these few lines to the jury: "Gentlemen of the jury, I am opposed too heavily in this trial to hope to win. Against us is the powerful and all-influential defendant; against us are lawyers of commanding skill and shrewdness; against us are many witnesses of high standing; against us is the judge, whose opinions carry great weight; but, gentlemen of the jury, if you and I stick together, we will come out all right." And they did.

You, who own this book, are one of the jury.

## CHAPTER THIRTEEN

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# Animal Foods

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MEAT . FISH . FOWL . GAME . SPECIALS

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THE MOST important principle in the support of human life has never been told by the books of science until quite recently. But at the present day, since Ralstonism made the matter clear to the world in this book of Inside Membership, it is now everywhere agreed that there is no food that will support the human body except the basis of animal life. There is no such thing as animal life in any other form than this basis.

If you take a piece of meat and look closely into it by the aid of a microscope, you will find nothing but little cells of protoplasm, or plasm, as we will call it. Even the bones of the body are composed of such cells as make meat and flesh, except that minerals have been flowing in them and have been left to harden. All bones are full of food, for they contain the plasm cells and the value known as marrow, as well as blood and other forms of food. But they are all in the shape and condition of cells.

The whole body is so made.

It is the cell of plasm that makes food, and if you cannot give this to your own body you will not be able to supply it with what it must have, a vital form of life.

An animal that is savage by nature must develop in his body each day fully ten times the amount of vitality that is used by the tame beast; and this accounts for the fact that all savage beasts are meat-eaters. The eating of meat is simply the transferring

of ready-made life cells from one flesh to another. It has a great advantage, and a great disadvantage.

The advantage is in the fact that meat is cell-life such as the human body makes out of its own food, the grains and fruits and vegetables; and the eating of flesh saves the tax of making one's own life-cells. This is such an advantage that, when a person is very weak and the stomach is too depressed to carry on the process of digestion, doctors give extracts of raw meat, or the juice and cell-life scraped from raw beef.

The disadvantage is in the fact that the meat of animals is formed-life, and there is no state of formed-life so new that it is not already on the road to decay. It is true of the cell of plasm as of the whole body, the moment we begin to live we begin to die. The purest of flesh, therefore, is the beginning of cell-death. This is the disadvantage, and excess of meat-eating will, at all times, and under the most wholesome conditions, store in the body much that is of the nature of death itself. Owing to the weakened condition of the digestive system during the summer, the less meat we eat the healthier will we be.

This same disadvantage is known the world over and through all the ages. The Bible has much to say against it, and expressly forbids the eating of flesh that has fed on flesh. If you eat the meat of any animal that has been fed on meat you get a direct poison, and one that is not always slow, for hogs that have been fed on meat are totally unfit as food. Many experiments have been made on dog meat and on pork. Dogs have been given meat from hogs that were kept clean and that always were fed on the best of grains, and never allowed to root in manure; and the dogs were not in any way harmed. The same dogs, after a wait of two months, were fed on the flesh of other hogs, who were allowed to root in filth and to have meat, as is the custom in feeding many hogs to-day, and the dogs all died of rotten sores. It is well proved that human beings who are fed on the lean meat of hogs that have been given full freedom to root in filth, as is the universal custom to-day, are apt to become afflicted with sores, and cancers have been traced to the use of lean pork.

Other tests have been made by feeding human beings on meat of dogs that had been fed on grains exclusively, and the results have not been bad, while the same persons, on being fed with the meat of dogs that have had meat, were afflicted with sores. These

conditions have also been found in the cases of cities that were cut off from the outside markets during war, as in the history of Paris. Meat-fed dogs could not be eaten at all because of the effect on the blood, which was like sowing rot. Dogs and cats, although disposed to eat only flesh, may be induced to live on well cooked porridges of grains.

Fat is a distilled form of meat, and holds the same relation to flesh that condensed steam holds to water. No matter how impure the water may be, if you boil it and condense the steam, and repeat this two or more times, the result will be absolutely pure water. The navies of the world get their drinking water at sea by distilling the salt water of the ocean. Fat meat is generally pure, even of meat-fed animals. The fat of pork is not in any way related to the lean part of pork; the latter may be dangerous while the fat may be very wholesome.

It is our opinion that nature never intended meat to be eaten, except for its fat and its juices. The fiber of lean meat is dangerous to the weak stomach of the convalescent, while the fat and the juices of the meat are wholesome. Let any person who is recovering from fever take a piece of steak, or any meat, no matter how well it may be cooked, and the chances are even that death will ensue; yet let the same person take the fat, or the juices, free from the fiber, and a decided benefit will result. This principle is summed up in the facts stated below:

1. The human body requires fat meats, or a sufficient substitute; and, without them, there can be no conditions of first-class health. There is nothing in the fruits or in the cereals or in the vegetables of the world at the present day that can furnish a sufficient substitute for fats. All the arguments and all the theories of food-teachers, piled mountain high, cannot combat the results of over six thousand experiments made by us with all classes of people in this one line alone.

2. The human body does not need the juices of meat, except when the health is at low ebb; but such juices are of decided benefit even to persons who are well.

3. Lean meat has no nutritive value whatever as food for humanity except in its juices.

4. These juices are contained in tissue cells, which are held together by tough muscles; and these muscles are wholly indigestible. Their only value is to hold the meat together longer in the

main or first stomach, which alone is capable of extracting the juices from the cells. Only a very strong and normal stomach can dissolve the meat and get the juices out. When the latter are released, the meat tissue passes on and is an irritant to the liver, which repudiates it, and to the kidneys, which will have no part in disposing of it. The fact is well known that a diet composed too largely of meat will develop any latent disease of the kidneys or of the liver, and may precipitate conditions that will quickly become fatal. Therefore the less meat tissue you eat, the less will be the danger of developing latent diseases of these organs.

5. A laborer whose liver is very active will need the meat tissue in connection with the juices, as the food will stay longer by him; just as coffee will retard digestion and hold the food longer in the stomach. It is a benefit to a hard toiler to retain the food as long as possible, if its condition is normal. Fermentation that follows the eating of food that cannot be digested, is injurious; but slow digestion is an advantage to a soldier or a toiler. Therefore the whole meat, which means the tissue and the juices, is better; and the use of coffee before and not after work. The hearty and healthy laborer should never take meat or coffee after his work for the day is done; and tests have proved this law to be the best for him.

6. The first or main stomach is the only stomach known to the general mind; and its chief duty is to digest animal food. But ninety per cent. of the digestive work is done after the food leaves the first stomach. It makes no impression on starchy foods.

7. The fat of meat is only a fuel for the work of the mind, the nerves and the muscles. The juices are plasm, and are therefore the direct tissue builder of the human body. The connecting fiber or tissue of flesh serves merely to hold the plasm and give shape to the various parts of the body. Any normal stomach will break up a piece of meat, and the less it is chewed the more beneficial it is to the laborer. The reverse is true of starchy foods: unless they are chewed until very fine, and mixed with saliva, they will be hard to digest in any part of the system. Animals do things by instinct. Give a dog or cat a piece of meat, and it will bolt it in chunks; give it a piece of bread, and it will chew it a long time, if eaten at all.

8. The difference between the plasmic cell, which is the basis of all vegetable life, and the plasmic cell which is the basis of all animal life, is not known; except that the sap of plants carries the

chemical composition of plants, and the blood of the animal carries the chemical composition of the latter. Yet these are almost if not quite alike. Thus the juice of raw wheat that has been chewed for a long time in the mouth is chemically the same as the blood of raw steak. But a diamond and a piece of charcoal are chemically the same.

9. The trifling difference between the juice of wheat and pure blood is one of the smallest incidents and arrangement. Blood consists of plasma and organized cells, known as corpuscles; but, even then, it is chemically the same as vegetable cells. It is composed of the latter and can have no other origin. The vegetable cell is, therefore, the basis of all animal life.

10. A certain influence is required to change vegetable plasm (cells) into animal plasm (cells), and that influence comes from the presence of bacteria which are everywhere abundant. Bacteria carry the life-principle, or spark of life, into everything that has life. When you sterilize food, you kill its good and its bad bacteria; and that food will not be wholesome until other good bacteria settle in it. Too much sterilizing and too much cooking, therefore, render good food useless. This is seen in meat that has had all life cooked out of it; animals fed exclusively upon it starve to death.

11. For fear our unscientific readers will think we contradict ourselves, we will state that raw wheat is full of bacteria; but bread, or wheat, or cereals in any form, that is but briefly cooked, is coagulated starch that is indigestible, and is also sterilized. Please try to remember these facts. A long period of cooking is necessary in order to restore the digestibility; but bread that has been cooked long enough for health is sterilized if hot, and for that latter reason should not be eaten. Just as soon as it begins to cool it collects bacteria from the air. The microscope shows hot bread to have no bacteria, cool bread to be abundant with them, and old bread to be literally loaded with them from centre to surface. All these bacteria are valuable to the health; but, in proportion as they are scant, the vitality will run low.

12. It is a provision of nature that the good, or health-building, bacteria are to have first chance at everything; and that the cold or heat required to kill them shall be more intense than that required to kill disease-making bacteria. The latter are really intended to eat up the toxins or poisons that are constanly being developed in

any form of life; and were they not present there would be no safety. Thus the two classes of germs perform the two following duties:

The health-builders impart vitality to all life, without which all things would become dead.

The poison-eaters follow after the work of the health-builders and clean up the dangers they cause.

There is no form of life that does not emit poisons, just as the power of the locomotive is expressed in the death-gases it sends forth and the ashes that clog its furnaces. The human body is all the time doing exactly these two things; but the body is given the faculty of throwing off its gases and its ashes by its own action; and it is only when this action refuses to work perfectly that the conditions that invite disease are sure to follow.

The clogging of the system begins with the ashes in the intestines and thence spreads throughout the blood and all the organs. Meat tissue is an irritant and a poison to the membranes of the intestines, and can be disposed of only when there is plenty of activity following the eating of whole meat.

A sedentary person who eats meat tissue is sure to develop more or less of intestinal irritation. Some recent experts in appendicitis claim that this new and rapidly increasing malady is due to meat-eating; the proof being advanced that men, women and children who eat much meat, meaning whole meat and not the fat or juices, are more likely to become victims of appendicitis. Our experiments and observations do not fully confirm this view.

We have records of over eight thousand cases of persons who have had intestinal catarrh, which always foreruns appendicitis, and they include persons who have either been excessive meat-eaters, or users of foods made with baking-powders. It is true that appendicitis will follow the baking-powder habit when little or no meat is eaten, but it seems that all meat-eaters who have appendicitis are also more or less victims of the baking-powder habit; that is, they eat bread, cake and other articles of food made from baking-powder, and some of the most direct cases are traceable to the constant habit of indulging in pancakes made from self-raising flour as well as from flour raised by baking-powder. But any cakes, or biscuit, or bread, or pastry, or fritters, doughnuts, etc., that have been made with baking-powder, will leave their poisons on the coating of the intestines, where catarrh is likely to follow, and this



always is the first step in appendicitis. Experiments prove these facts at all times.

We have followed the history for over twenty years of persons who are advocates of a non-meat diet; and we find that they fly from one danger to another that is more serious. They discard meat, and take up a line of foods that are made from baking-powder, and the result is a sallow complexion, disordered liver and intestines, and constant catarrhs all through the body. Of the two evils, meat-tissue and baking-powder, the latter is by far the more dangerous. But in leaving meat they deprive themselves of the valuable fat, and also of the juices that are a direct plasm ready for becoming a part of human life.

Lean meat is supposed to be a process of used-up life.

Appendicitis, therefore, may be set down as due either to the excessive eating of meat-tissue, or the use of baking-powder products, or of alum-made bread.

As far as meat is concerned, the following summary may be helpful to the reader:

1. A sedentary person should never swallow meat-tissue.
2. A laborer or active person may eat whole meat, which includes the tissue and its juices, provided whole meat is never eaten after the day's activities are over.
3. A sedentary person should depend upon rich soups, stews, extracts, etc., from which the tissue has all been strained; or, if whole meat is at any time indulged in, it should be well chewed and the tissue not swallowed. The canned extracts of meats have been pronounced by analysts to be almost no better than urine as far as their food value is concerned. Such foods should be prepared at home. A Ralstonite is not a user of canned goods, or of package foods.
4. Meat that is whole, which is meat-tissue and its juices, such as steak, a roast, or any of the ordinary ways of serving meat, should not be eaten by any person, sedentary or laborer, after the mid-day meal. But the juices alone of meat may be taken at any time of the day or night.
5. Whole-meat contains the nitrogenous or muscular tissue, and when this is eaten after the mid-day meal, it remains in the system for fully ten hours, an active agent trying to get passage through a hostile country, and this irritation disturbs the nervous system, and has more to do with insomnia than any other cause.

6. Meat that is overcooked is not nutritious; but when it is warmed over, or re-heated, or re-cooked, it is unfit for the table, unless it was really undone, or rare, on the first cooking and the surface has been removed in the re-cooking. Hash and stews are often made from well cooked meat done over again, and they are injurious. Coffee that is kept standing in the coffee-pot, or that is re-heated, is even more poisonous. Both methods are poor economy, for they invite the expense of sickness; yet are common.

Beef is always bound to be the staple meat of the civilized world; just as wheat is the chief grain. Veal is not fit to be eaten, and is a direct poison in most cases; but a yearling steer makes excellent meat. Lamb is next to beef, and mutton is next to lamb in value for flesh food.

Pork has no value as food at any time, except in its fat; and this is best secured in the fat of ham or of bacon. Like distilled water, fat is the purified part of meat; just as the white of eggs is the purified form of that kind of animal food. Both are of the highest value if not ruined in the cooking.

Lean pork should never be eaten, but the lean of ham may be thoroughly chewed and not swallowed, as the fat part that is embedded in the lean is of value. Frying the lean ham with the fat and using the grease hot on potatoes or toasted bread, is wholesome and valuable. Fresh lean pork is a poison that is more or less dangerous to any system.

Sausages, for many reasons in addition to those given in this chapter, are dangerous, and no sensible person will eat them or allow them in the house. This rule applies to all forms of sausage, whether fresh, smoked, or otherwise obscured. It is so easy to impose upon the public in the whole meats, that the practice of selling preparations of disembodied animals ought not to be encouraged. It is safe to say that, if you could see the kind of material which goes into the sausage you would never eat meat again in any form.

Our rule is to use sparingly of the following animal food, and never to touch it in any other form.

Beef, steer (but never veal), lamb, mutton, chicken, hen, turkey, partridge, and some of the easily digested game; to which may be added the fat of ham, and bacon, if the fresh meats are not easily obtainable.

Fish that is fat is the reverse of fat meat: it is hard to digest, and is lacking in value. Salmon, flounders, sole, haddock, halibut,

shad, red snapper, whitefish, trout, bluefish, smelt, mackerel and striped bass are good.

There is but one kind of cured fish that is worth having on hand in the house, and that is salt codfish. It is very much undervalued in many parts of the country, but is a staple food in other parts of the world, and makes a large number of pleasant dishes. We do not recommend any other fish that is salted, smoked, dried or otherwise cured.

It will be seen that there are not many kinds of meat to draw from. This is as it should be, for too much meat is eaten; and the more the people reduce their meat habit, the healthier they will become. Beef and steer meat, lamb, mutton and turkey, some fresh fish, and salt codfish, furnish enough variety of the tissue meat; much more, in fact, than is needed. Beef and lamb are really enough for the cut meats; while chicken and mutton appear best in broths, soups, etc., of which there is not enough eaten to-day.

A man who is sedentary could get along with one cubic inch of meat each day, if taken as whole meat, and he should not swallow the tissue. A sedentary woman could get along with four-fifths of that amount. A cubic inch can be measured in many ways, and the quantity could be obtained even in round form or in a cup or almost any receptacle. When once the total quantity of meat that is represented by a cubic inch is ascertained, let the man of non-muscular habits see to it that he does not exceed that quantity, and the woman that she does not exceed three-fourths of it each day. If taken all in the morning meal, then no meat in solid form should be taken at noon; or the quantity may be divided between the morning and the noon meal. But no meat must be eaten at the evening meal by any person.

The man who is muscularly active needs two cubic inches of whole meat each day, and he may swallow the tissue. A woman needs three-fourths as much. But no meat must be eaten at the evening meal.

These rules do not apply to extracts, broths, etc., made from meat, as there need be no limit to them unless the mistake has been made of stewing meat into tiny shreds and then supposing that it is wholesome because there are no chunks; all such shreds should be kept out by the finest kind of straining.

Far too much meat is eaten in America. It is not putting it too strongly to say that five times too much meat is eaten; and, in the

hot weather, meat-eating is decidedly dangerous if carried to excess. The reduction to the cubic measurement above stated will work a reform in this respect that will surprise those who have had a hard time trying to keep well. All these statements are concurred in by every intelligent physician in this land.

We have always advised much less use of meat; and those who have been brave enough to accept our advice have been gratified by the results. The following is taken from a letter just at hand written by one of the most prominent of our American citizens: "I could not, for a long time, come into the belief that the Ralston doctrine was right when it taught the reduced use of meat, for the little that it seemed to allow per diem was hardly enough to be called meat-eating. I tried it for four years, however, and under various circumstances. When I ate no meat for a few weeks, I became depressed. When I ate more than the Ralston quantity, I had intestinal trouble. When I got down to the minimum, I found that my health always grew better and remained so until some indiscretion did it injury. Prior to four years ago, I was not a Ralstonite and I suffered continuously from indigestion. The slightest bit or morsel of indigestible food would bring on a violent cold and grippy conditions." We have had several strong letters from persons who have become converted to the minimum meat-diet, who think their improvement fully miraculous. But one indiscretion is the turning-point toward ill health in all persons who have already gone their length before trying to live according to Ralston teachings. When once you are out of the woods, do not play with fate.

Eggs are animal food, and the yolk is no better than the food on which the hens have fed. The white is the valuable part, as it is the albumin. This chemical compound is the basis of blood, and of all value in meat; it is the basis of the grains, the starchy food, the basis of bread, corn, rye, wheat, oats, peas, beans, and all else that is eaten. It is the life-material in seeds. It is life itself, without which there is neither food nor feeder. Therefore the white of an egg, and the plasma of meat, are identical with the albumin of bread and all cereals. A little heat will coagulate this albumin, and this is the reason why the grains can be eaten raw or, if cooked at all, they must be well cooked for fully two hours before the albumin is digestible. But the white of an egg, when once it is coagulated by heat, resists digestion for a long time in the stomach,

and finally yields only when the stomach, by its bacteria, is able to break it up, and not all stomachs have the power to do this.

The yolk of the egg contains the animal food, and the white is identical with vegetable food. It is a direct builder of blood and has many powerful qualities in establishing health.

Milk is a vegetable cell-structure taken from animal life. It is plasmic when fresh, and hence is a direct aid to health. Pure milk is necessary to the diet of the world.

Cream is not so good as butter, but is helpful to the body in the absence of natural fats. On the other hand, it hurts the liver and is heavy in the intestines.

Butter is one of the best of the fats. It should be eaten freely on bread made as we have directed in the chapter devoted to that subject. There is no better single food to depend upon than bread and butter, if the bread is wholesome and the butter pure.

Buttermilk is the separated part of cream after the butter has been taken out. It is good food, and has a special value in that it contains many of the health-building bacteria.

Sour milk in any form, sour buttermilk, and curd cheese, or cream cheese that has been made from sour cream, are samples of the second class of bacteria, which hold a middle ground between the health-builders and the health-destroyers. It has been shown to be true that the milk that has just come from the cow is more easily digested than milk that has cooled and stood for hours, but and, again, that the milk that is about ready to turn sour is more easily digested than milk that has cooled and stood for hours but that is quite fresh as far as being near to souring is concerned; thus sustaining the law that the bacteria from the air are helpful to digestion. But the actual souring of milk or any of its products is the presentation of another class of bacteria; and these have been found to be easily digested by normal stomachs. Decayed cheese is alive with still another class of bacteria, and there are many persons who get the best of food from it.

The blood is a river of flowing bacteria. All chemists and all students of any branch of the subject know this to be true. In fact, there could be no blood if there were no bacteria. They are like weeds and valuable plants; one or the other will claim supremacy; and your health will depend on which wins in the long run. There is nothing that lives that does not dwell in the midst of its enemies; the grape, the fruit tree, the potato vine, the flower, as well as

each and every animal has its microscopic foes and its open enemies. The rot on the grape, plum, etc., the rust of the bean, the mildew of the pea, the yellow of the peach, the blight of the pear, the blemish on the rose leaf, and countless other forms of decay that kill, are due to bacterial enemies that creep stealthily into the life of the valued growth; and all that has high worth must face these secret foes and be protected from them if there is to be hope of life.

Food is likewise doubly attacked; first by the health-building bacteria; and then later on by the health-destroying bacteria. In the human body as in the garden the weeds come last. It is a wise law of nature and one of the countless proofs of special design of the Creator toward humanity, that the ploughed land, if sowed at once, will send up its valued seeds into growing plants before any injurious weeds come up; for, if this rule were reversed and the weeds choked out the valued seeds, there would be no hope of securing food by culture. So in the human body, the good bacteria are given the first chance of uniting with the food and turning it into life plasm; failing to do which by the due process of digestion, the food is acted upon by the health-destroying germs, and diseases follow. There is no other way.

All food turns to meat.

The fruits, vegetables, cereals and all other forms of food must turn to meat before they will feed life in the body. The trouble with ready-made life, as in the animal food which is eaten, is that it has been turned into meat and has therefore gone to an advanced degree of life, beyond which there is nothing for it but decay, for life is change, and the act of living is performed in the very operations that turn food into meat. Hence it will always be true that human life is stronger in proportion as it does its own meat-making and eats less of the meat that has been made by other animals.

The desire for solid food, which is supposed to consist of meat and cereals, and possibly vegetables, is well founded, but meats are not solids in the sense that cereals are. All foods must be turned to fluid of a semi-milky character before they will make blood, and they must make blood before they will make the body. Hence, the nearer to the juice of meat one gets, the nearer will he get to the purposes of all eating which is to make blood. The cereals are longer in transition, and are therefore the true solids.

## CHAPTER FOURTEEN

# Blood Cleansers

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### POTATOES . AND . VEGETABLES

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ONE-SIDED diet acts upon the normal functions of the intestines in such a way as to cause lack of absorption, which in time will produce impure and deficient blood. The skin then shows conditions that are akin to scurvy or other forms of eruption.

The use of vegetables, if fresh, or in their so-called natural condition, is necessary to prevent the one-sided tendency of the diet.

The nearer the food can be kept to its normal condition the more likely are all the operations of the body to remain normal and healthy.

The white potato stands in relation to other vegetables in the same exalted position as wheat does in its relation to the grains. The white potato may be made humanity's best friend in the department of fresh vegetables; and it is fresh so long as it has not changed from its fully matured and normal condition.

When so cooked as to be mealy, it is as easily digested as any food that can be found. When so cooked as to be dense, soggy or waxy, it is totally indigestible, and may lead to dropsy and other morbid changes in the body. It is supposed that dropsy and many forms of rheumatism, as well as gastric catarrh, and the depressed state of the bowels are due to eating potatoes that are not mealy. There is no more dangerous article of diet than a waxy potato.

This vegetable is well worth the little care that is required to watch it and keep it in the proper condition, as well as to properly cook it. It will richly repay the slight attention. Absolute indif-

ference to the making of bread is now in vogue except among Ralstonites who live up to what they profess; and all do not. But why should this indifference be carried to the simpler form of food, the white potato? It costs much more money in the long run to make good the loss of time and the expense of sickness which is sure to follow the use of the badly made bread and the slighted potato; for the mis-judgment of the public in these two leading articles of food is causing the general health to take a long toboggan slide.

Not until the potato has developed its starch will it be digestible by any person, and it is not a question of robust health. The vigorous stomach may suffer less from its use, and its dangers are not so much to the stomach as to the walls of the intestines and to the kidneys. What is the use in eating a kind of food that is wholly indigestible, and that at the same time weakens the intestines and prevents the kidneys from relieving the blood of its urea? Surely these are dangerous conditions. And they follow the eating of new potatoes. But the question arises, What are we to eat when the old potatoes are all gone?

In the olden times the kings of Egypt, knowing the possibility of famine in some years, and finding an abundance of corn in other years, got the idea that they could keep the corn stored away in great grain houses. So they looked ahead.

Some articles of food are made for long keeping, and wheat, corn, the grains in general, the apple and the potato are among these. In fact, the potato takes the lead. It will not keep if left to keep itself. Even corn gets moldy if neglected; otherwise it will keep for years. What do you say of the man who will pay no attention to corn and allow it to spoil when a little care will keep it for a long number of years?

The waxy condition of the potato is due to the fact that it sends sprouts which sap the starch of the potato and render the remainder of it, or what you generally eat in the late winter and spring, a mass of dense and empty gum that no human stomach can digest.

Therefore it may be set down as a fact that new potatoes do not digest because the starch is yet undeveloped, and that old potatoes do not digest because the digestible part of them has been drawn out in the sprouting. Yet when a potato is mealy, its starch is much more readily digested than the starch of the grains. This important fact has been many times noted by experimenters.



When the potato has grown enough to allow it to be baked into a mealy condition, then it can be eaten. After a while it will grow, if left in the ground, until it is well developed, and then it may be taken care of for a year or two and not sprout. This is done by having perfect potatoes selected, dried, wrapped each in a piece of paper, and then placed in cold storage. The latter has a cold current of air that will keep all dampness and all tendency to rot or sprout from the potato, and thus it will be found as good at the end of a year as when put into cold storage. There is but slight expense attached to the rental of a small space and almost any town or city possesses a cold storage plant for public use. The potatoes can be bought when they are low in price, say in the fall, and each one can be examined and the doubtful ones used at that time, while all the perfect ones will be sent to cold storage. In the months of May, June, July and August, when the new crop is developing, you will have a food that is wholesome and digestible, besides being a decided advantage as an article of health diet, while your neighbors will be wondering why they are so distressed and irritable all during the heated term.

Any potato that can be made mealy by any form of cooking may be regarded as digestible. The better way is always to bake them. Some cooks can get them meal by baking who never can do this by boiling. But if they are boiled so as to be mealy, they are just as good. The use of mashed potatoes is allowable only when they are mealy before they are mashed; but it is not wise to try to make soggy potatoes mealy by mashing and beating, or adding milk, as the sham will be just as indigestible as if they had not been mashed.

The use of salt and milk with a potato that is mealy is the ideal food for any person, and is one of the very first departures from the nursing period in the life of the young child. This fact should be remembered by parents who do not know what to first give the infant when the weaning time comes. Its stomach will not digest new bread or any of the common kinds of bread now in use. It may, after some months of weaning, be able to digest bread that has been baked two hours and kept for two days and then toasted, for the starch is not the same as it is in new bread. Much distress is caused to children by giving them the bread that is mostly in use at the present day, and it is a shame that the indifference of the public has allowed the staple food of civilization to become a source of danger by barbarous methods in preparation. The mealy

baked potato, with milk and a slight flavor of salt, is the starting-point in a diet either of a child or a grown person who is weak, and who needs starchy foods. If the starch of other grains, or even of most bread, would digest as easily as the starch of potatoes, there would be less sickness in the world. It is indigestion that causes the accumulation of poisons in the system, and the consequent diseases that follow.

There are many ways of cooking potatoes that are capable of becoming mealy. We give some of them:

The baked form is the best, having the jackets on.

The mealy boiled form is the next best.

Mashed potatoes, using cream or milk, with butter and salt, are always excellent if the mashing and dressing are not done to conceal an unfit condition of the potato.

The roasted potato is also excellent. This is done by first boiling it until done, then placing it in the pan with some roasting meat, and allowing it to cook there for about an hour. It may be put in the pan about an hour before the meat is done, and must be basted or gravied as often thereafter as the meat is thus treated. The prolonged cooking of the potato adds to its value as food, just as the long period of baking a potato makes it all the more digestible and nutritious.

Potato salad is healthful, owing to the olive oil dressing. It is made of boiled mealy potatoes cut when cold into chunks and served with the olive oil salad dressing. For an evening meal in summer it is refreshing and appetizing.

The habit of frying potatoes is injurious to persons of weak health, for two reasons. In the first place, the potatoes are not cooked long enough. In the second place, any crisp part of the fried potato, which is undoubtedly very palatable, is totally indigestible in any stomach. This is a lesson to those who preach the doctrine of eating what is relished. Let any hundred persons in health be selected at random and given baked potatoes three times a day with milk and salt on them; and also bread and butter; a bit of meat, and other things as required in the High Regime, and they will thrive on the diet, so that at the end of a month they will show a decided improvement in health, and especially in complexion and brightness of eye and clearness of brain. At the same time let any other hundred persons be given the same conditions, except that they are to have potatoes fried crisp instead of those that are baked;

and they are to select such other foods as they relish; and they will all be candidates for the drug shop and the doctor. Their heads will ache, they will have muddy eyes, foul breath, yellow complexion, such as women cover with powder to make presentable, and they will be developing no end of chronic maladies throughout the body. We have made this experiment scores of times and under all circumstances, employing thousands of people in the making of them; and we therefore speak with authority. Now, which is the better, to suffer for the sake of pleasing the palate, or to enjoy life and compromise with that palate of yours?

Let the question be answered by the sensible people of our land.

It is true that, if the potatoes are boiled to a mealy condition, and then laid away for frying as needed, they are perfectly digestible if the crisp parts are not eaten. But who is willing to let the better tasting portion of the fried potato go?

Potatoes that are boiled and fried as just described have an advantage over others in the slight particular that the grease in which they are fried, if not crisp, is a valuable food in winter. People do not eat enough fat, such as is found in the form of butter, or fat of meat, to keep up the winter vitality and warmth, and they are consequently not as warm as they should be, nor as full of life. Fat will always be needed as long as the race is as it now is. In order to make fat acceptable to the stomach it must be eaten with dry food, such as dry potatoes, dry bread, etc., and this combination is had when the potatoes are not too greasy when fried, or the bread is not too fresh when buttered. Toasted old bread with potatoes fried in butter or fat will balance the tendency to get the fat too freely. In the North the Esquimo tribes eat the fat as we do bread; without it they would freeze to death.

The other vegetables are much more difficult to get in the proper condition, and for this reason the greatest care should be taken of the potatoes so as to have them from one August to the next August, for they are generally too new before that month.

Asparagus should be given full attention, for it has great value in the spring months. It lasts from six weeks to three months. It is better to have your own asparagus bed if you have some land. A small plot will provide enough for a family, and there is not much expense attached to keeping the bed in condition.

Leaves, such as spinach, beet tops, dandelions, etc., are valuable as articles of vegetable diet if properly cooked.

Cabbages are indigestible despite the fact that they are eaten so freely and liked so well.

Few sedentary stomachs can digest beets, carrots, turnips, onions, parsnips, and the like; but the very young beets and parsnips are good if chewed thoroughly and the residue pulp is not swallowed. A coarse stomach will take all these vegetables in any condition, even raw, or old, as well as young, and not suffer from them unless the intestines are weakened by their too frequent use.

The much loved onion is wholly indigestible in any form, whether young, old, raw or cooked. It seems too bad. The practice of chewing a young, raw onion well salted, and not swallowing the pulp, is not injurious to a strong stomach, and there is some value to the juice. An old onion well cooked in milk, or dressed with milk, is good if the pulp is not swallowed. The constant use of vegetable pulp that is indigestible soon takes the tone out of the stomach and so debilitates the intestines that they rebel by refusing to absorb good nutrition when it comes their way. It must be remembered that more than nine-tenths of all digestion takes place in the body below the stomach, and the habit of sending down food that cannot be digested soon results in rebellion against all food. This makes the eating of the supposed harmless foods that do no good a dangerous practice.

Vegetables stewed to a soup with meat, and then so strained as to get rid of all the vegetable pulp, are excellent and appetizing.

Tomatoes are not wholesome, and the more they are used the greater will be the tendency to set up rheumatic pains in the body, no matter how robust may be the health. The tomato contains oxalic acid. If you have iron rust on your clothing and will boil the latter in water with oxalic acid, the rust will come out; or if you will use tomatoes instead of the oxalic acid, the rust will come out just as quickly. A few tomatoes will not do any immediate harm if you are not disposed to rheumatism, but uric acid follows the presence of oxalic acid in the blood, and when you have uric acid you are equipped with the basis of many of the most distressing of modern maladies. It seems strange that so many palatable foods should have to be discarded; but then does it not seem strange to you that, in this beautiful world, there should be so much sickness, so much suffering, and so many untimely deaths? Can these latter conditions prevail without a cause? Are you willing to obey your palate or your brains? As a good Ralstonite, take hold

of this matter and aid humanity to find their way back to safe ground once more, in order that the fearful cost of sickness may be averted and the resources of time, money, vital power and effort may be turned into the channels of true prosperity.

Not everything that grows and that can be eaten by humanity is good for food. Roots, grains, leaves and fruits are abundant, but they are more or less beneficial, or else are more or less injurious. It is a fact that nearly every weed contains some food value, for the very life of the soil is food, even though most of it is also poisonous. The ability of the human stomach to control the rougher kinds of growth depends on habits of life. A wild man will eat what would kill a sedentary person.

Very young green peas are valuable as food, and will be assimilated by almost any stomach. The younger they are and the fresher they are, the better they will be. As green peas get older they form starch and hard coverings, and cannot be digested then unless altogether raw, or else are cooked for a long time. Brief cooking will coagulate all kinds of starch-producing food, and the coagulated part is wholly indigestible.

If you have access to cold storage, and have a piece of ground, you can raise and control a supply of young green peas for several months in every year. Only the deeply wrinkled kind are the best. Never plant the smooth pea, nor those that are but slightly wrinkled. Pick them when a little over half size in the pod. Put them at once away in cold storage in baskets, of half a bushel each, and keep them in the pods. The circulation of cold air in cold storage is drying and prevents mold, while the low temperature prevents aging. We eat such peas weeks after they are placed in our little cold storage building which we have built at our summer home, and which we fill in the winter from a nearby pond at very slight expense.

This method will give you fresh green sugar peas day by day from the first of June until the last of July, if you plant a succession properly, and it will also enable you to put the excess in cold storage. Use the freshly picked peas each day, or every other day as you wish, taking them from the vines as near to the time of cooking as you can.

But of all the summer vegetables, snap beans are the most wholesome because their pods are not concentrated and yet are edible. Beans may be picked daily in such a way as to take all those that

have rounded their pods, and yet are not advanced to the stringy condition, and leave the others to become sheel beans, for they too are very useful. Beans admit of a long succession in growing, as they can be put in the ground in the spring soon after peas, and can be kept going until October by care in maintaining the succession. They are more prolific than peas, and do not mildew during the summer, as the pea vines do when planted much later than the first of June.

Potatoes and true vegetables are anti-scorbutic. Very young peas and snap beans, as well as leaves, tubers, etc., are anti-scorbutic; but the bean when developed enough for shelling is only partly so. The quality is in the pod when very young and tender.

By the appointment of a local committee in your community, you could arrange for fresh vegetables and for their being kept, so that the total expense all the year through would not be any greater than that which you now bear; and the advantages would be that you would get your food in a condition that makes it a thousand times more nutritious; to which must be added the saving in doctors' bills, sickness, suffering, cost of drugs and loss of time. It would require but a little precaution and very little effort to bring about this change for the better. This pooling together has been done, and is now a growing trait of Ralstonites. By combining they all get goods at wholesale rates, even groceries, etc., and are not cheated by the inferior grades which are kept by the stores.

Celery may be well chewed, but its pulp is indigestible, and should not be swallowed. Soups may be made and the fiber strained off, which will give the valuable juices of the celery and none of the danger. A strong stomach may swallow the pulp of raw celery, but in time the intestines will refuse to absorb much of the nutritious food if it is given the indigestible kinds.

The same is true of cucumbers. Let them be chewed and the pulp not swallowed. Many a person has died of summer complaint following the use of cucumbers, and no one pretends that they have any value as food. They tempt the sluggish appetite, but a good Ralstonite never has this about him. Sluggishness of liver, or stomach, or brain, or appetite, is due to the accumulation of too much useless food in the system. Be sensible and no such condition will arise.

Radishes are wholly indigestible, but a strong stomach may take care of them in small quantities for a while. In time they will

prevent the intestines from absorbing the nutrition from the wholesome foods. If radishes are to be eaten at all, let them be chewed and the pulp not swallowed. Do not place too heavy a mortgage on the future willingness of the digestive system to do its duty; when it begins to rebel it may take years or forever to get it back from its strike.

Sweet potatoes may be used by strong stomachs for a change, but not oftener than once a week. They must be mealy when cooked, and even then cannot be digested by the delicate stomach.

Yams, or the red-hued potatoes, are somewhat more digestible if mealy. They, however, like the sweet yellow kind, are not the food for invalids or weak health.

Salsify, or oyster plant, has some value, but the crisp parts when fried are not digestible.

Sauerkraut will go through the body just as it enters the stomach. Cauliflower is digested by very strong stomachs. It would be a source of danger to a person of weak health.

The egg-plant is related to the tomato, and is equally unacceptable to the system. When fried it is even worse.

Rhubarb leads to gouty conditions, like gooseberries, or cranberries, and should be carefully discarded from every diet whether for the sick or the well person. No man or woman is so well as to be able to stand in the long run the use of cranberries, rhubarb, gooseberries; and the people who most eat them are the most afflicted with rheumatism and all those ills that follow the accumulation of uric acid in the body. Life is one long train of suffering after uric acid is developed, for it will not go out under any ordinary treatment. Like mercury, it stays for a lifetime in most cases, and living is worse than death. It is caused almost exclusively by the food that is eaten.

Pickles, and pickled forms of any vegetable or fruit, will drive the red corpuscles out of the blood and will set up conditions known as atrophy and anaemia. They are not food; why eat them?

Lettuce is always good and always refreshing if eaten with olive oil. It does no harm in any event. In diabetes it is very useful.

Garlic and leeks are not to be recommended for any purpose; but a very strong stomach can digest some parts of them.

Squashes, pumpkins and the summer varieties of the so-called squash are good for bulk when cooked with milk. They do not leave the intestines in a weak condition as do many of the bulk

vegetables. It is not advisable to eat any squash or pumpkin unless it has been cooked with milk. As a side dish on the dinner table, or in pies, it may be eaten, provided the pie-crust is not allowed to enter the stomach

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### CONCLUDING PRINCIPLES.

1. Vegetables serve the purpose of making bulk, and admitting juices to the intestines that purify the blood, reduce the tendency to constipation, and keep the skin clear and free from eruptions.

2. The valuable juices of vegetables are acids that cool the blood and stimulate the intestines, whereby the latter are enabled to better absorb the nutrition from all food, especially from the grains.

3. The juices of those vegetables that we have shown to be indigestible may cause the excess of acid in the system, and the next step is the development of uric acid, an almost indissoluble chemical compound that leads to pains, swellings and derangement of the functions of life.

4. Vegetables consist of their juices and the covering of the juice-cells, called the fibrous part. When this fibrous part is indigestible, as in old beets, old turnips, old parsnips, carrots, cauliflower, cabbage, cucumber, onions, sweet potatoes, green corn, old peas, old beans, radishes, etc., and in the crisp part of any fried meat, fritter, potato or vegetable, then all this indigestible mass passes along the membrane of the intestines, and there seeks absorption, but is denied; and it becomes foul at times, or else produces irritation and weakness, with the result that the intestines, as an act of self-defence, will refuse to absorb any food.

5. Inasmuch as the intestines are ordained by nature to do ninety per cent. of all the digestion of food, their refusal to act on any that comes along leads to the filling of the system with poisons which are the toxins on which all bacteria feed. Here we have the whole story of disease and ill health.

6. There are many vegetables that pass out of the body in the same condition as when they enter, as is the case with new corn and many other kinds which we have described in this long chapter; and doctors have for generations held to the theory that, even if they do no good, they are harmless from the fact that they contain no



violent poisons. But the later experiments have shown that harmless vegetables and foods are dangerous by reason of the new trait they teach the intestines; that of becoming depressed, inactive, weak and non-absorptive of the good foods when they come along. Habit is the key to any function of the body.

7. It is not generally taken into consideration that the change from a meat and grain diet, which is the main diet of winter, to that of fresh vegetables, sets up new habits that the system will not consent to for a while; and, no matter how wholesome the new vegetables are, they lead to neuralgic pains in six cases out of seven. The antidote to this tendency is not to lessen the new vegetables, but to add more bread of the kind that has been baked two hours, kept for a day or so and then toasted. The combination will prove good for the health; but the use of fruits and vegetables when neuralgic pains set in must be lessened, as fruits alone may cause the trouble. After the system gets used to the change the pains will pass off for good. But the bowels must be kept sound. Looseness combined with neuralgia is dangerous and much to be feared. Boiled milk, in which old toasted bread is dipped, and eggs cooked just enough to heat them without hardening, with a cessation of all vegetables and fruits until the bowels are normal, will be found the natural cure.

8. The change to the diet of meat and grains, after the use of fresh vegetables, will be a very severe tax on the kidneys. The better way is compromise, and a very gradual passing from one kind of diet to another. The stomach is made for habits, and not for radical shiftings of diet, except as means of cure.

9. Meats are so largely nitrogenous, and so are vegetables, that the two are not best when taken together; for they do not balance each other. Bread and potatoes can and should be eaten three times a day all the year round; but meat ought to be omitted at all meals where the non-starchy vegetables are used, such as the fresh green kinds. Potatoes are like bread in the fact that they contain starch, and they have from twelve to twenty-four per cent. of starch; these two staple articles being a good balance for meats. The fresh vegetables, such as green peas, snap beans, lettuce, asparagus, young beets, young parsnips, etc., which are not hurtful, are more readily assimilated if meat is omitted at the meal when they are eaten. This has been the subject of some two thousand experiments by our club during the year 1904

## CHAPTER FIFTEEN

# Deat-Foods

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### CAKE, - PIE, - PASTRY - AND - DESSERT

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LARGE margin is allowed by nature in the make-up of the human system for the mistakes that are sure to be made by frail minds in the use of food.

There is no logical reason why wholesome flour should be ruined by the addition of other wholesome articles. The flour itself is surely good for the health. Butter is good. Sugar is good. Eggs are good. And, therefore, why should two or more of these articles turn out to be bad?

Most persons can, if in fair health, eat straight sugar, and it will not hurt them. They can also eat raw eggs to their advantage. Why, then, should the mixing of sugar and eggs prove hurtful? This simple preparation of two good things will so affect the stomach that it will become nauseated. Indeed, it is a fact that some stomachs will become so irritated by sweetened eggs that they will suffer tortures for a long time. You would never think of eating sugar on eggs. Nor would you eat a mixture consisting of two eggs and a pound of sugar. Try it and note the result. Yet people eat cake which is made of eggs and sugar. The result is that some injury is done the digestive tract, and something has been taken from the vitality.

Butter is wholesome. It is a necessity. No person can get along without it and retain the best of health. Butter-haters are out of condition in some way. Butter and sugar may be taken separately and no harm will ensue; but when taken as a mixture they are poisonous to a greater or less extent.

Butter and flour are naturally adapted to each other, and the habit of heavily buttering the bread is an excellent one. Butter and eggs are adapted to each other under limited conditions. Eggs and flour or grains are suited to each other.

The danger comes when sugar is added. Sugar and eggs are enemies. Sugar and flour are sometimes enemies. Sugar and butter are enemies. Sugar and eggs and butter are decidedly and always enemies; and there we have the cake that is ruining the stomach of the civilized world. We speak from a knowledge of a greater number of facts than any other organization in existence. We have made countless experiments and endless trials of the foods of mankind under all circumstances. We have no theory to maintain and no notions to set forth. We are after the facts just as they are. The truth is all-important.

There are many foods suited to the human stomach in certain combinations that are wholly unfitted for it in others. Some wholesome foods when combined are certain poisons. Some are slow and subtle poisons. The fact that no immediate injury is felt leads most persons to go on using them; and, when the breakdown comes, they ascribe the cause to something else. The real cause is the slow and steady piling up of unfit foods in the system, each meal leaving toxins that are too insignificant to be noticed when alone, but which bring their dangers in their repetitions and accumulation.

We do not assume to say that all such foods will do harm to all persons. The test is this:

If you are subject to colds, or to neuralgia, or to rheumatism, or to a dizzy feeling in the head, or to constipation, or to weak heart, or to flatulency, or to rolling noises in the intestines, or to any form of ill health, then you should avoid the combinations of food mentioned in this chapter.

This means that if any one of the above symptoms is present in your case, you should overcome it before you make free to state that YOU are exempt from the dangers of wrong food-combinations. If you do not take heed in advance you will surely pay the penalty sooner or later, and it will be expensive.

We do not believe in dieting, unless you are actually ill; and then the diet must be scientific and accurate, as well as specifically adapted to each kind of disease. This scientific accuracy will be found in the book of Complete Membership.

Alum is a slow poison.

Most baking-powders contain alum, despite the affidavits to the contrary. In addition to the short period of cooking, the use of a poison is certainly not a sane proceeding for people who pretend to be civilized. Here are double dangers. The eating of foods that are made with baking-powders is in itself the proof of the facts we state. You may take any one hundred strong men and feed them for a month on foods made with baking-powders, excluding all other kinds, and they will either be dead or in a state of collapse. Let any hundred men be fed on the wholesome parts of the very same kinds of food for a month, omitting the baking-powders and cooking the food for the full length of time, and the result will be just the opposite.

These are facts; not theories or arguments.

It is true that there are many articles of diet that are cooked with baking-powder; but, before the invention of this quick way of half cooking food, their absence was unnoted.

Pie-crust is even more dangerous than cake and baking-powder products. It consists of flour feebly cooked and greased. So absurd is it as an article of food that we are not warranted in discussing it. It has slain its millions, and is sending many people daily to untimely graves. Its work is done quietly. Time is the chief factor. Distress is hardly noticeable for months, unless the use of pie-crust is excessive, but the slow undermining of the digestive system is all the while going on. No one suspects the real cause. The doctor who would think of announcing that the invalid with gastritis is the victim of rich food, such as cake, pie-crust, etc., would be laughed at; so he says the system is out of order from overwork, and the individual begins to pose as a martyr to the duties of life.

Puddings come under the same category, if they are made either by the mixture of eggs with sugar, or with butter, or sugar with butter, or are cooked for a brief while only.

Sauces composed of butter and eggs, or sugar and eggs, or sugar and the white of an egg, or cream with eggs or sugar, are open to the same objections. They may please mightily, but they are enemies of the health.

The custom of joining butter with sugar as a syrup for pancakes, buckwheats, etc., is one of the most injurious that can be indulged in; yet many a breakfast, which should consist of plain and health-

ful foods, is given over to this wretched diet, because it tastes so much like candy. The pancakes, buckwheats, waffles, etc., are wholly indigestible and destroy the tone of the stomach for the day. They produce irritation, yet they set the pace for the day time and time again, especially on warm summer mornings, and the poor victim is hot and distressed all through the long hours of the forenoon and afternoon. He takes to drink, or something with a "bite" to cool off the inflamed stomach and the boiling blood. If he had had enough sense to have opened the day with a meal that was healthful he would have found the summer not half so oppressive; nor would that drink have been craved. We can prove that the use of a wholesome diet will stop all desire for the drinks that furnish the stimulant to hold up the system under the load that is given it by the irritating food.

We met a party of school teachers at a summer resort who wished to get at some of the facts. Most of them did not believe that care was necessary. The summer was unusually hot. The teachers had been advocates of the doctrine of relish; that is, eat what you like and omit what you do not like. Many of them had been severely distressed during the hot spell. There were eighty-four of them, and they had four weeks yet before them. By lot half of the number were drawn to proceed on the doctrine of relish; and the other forty-two were to follow out the Ralston doctrines for such length of time as seemed to them sufficient to test them. The first half suffered all the time. Not one of them was free from some abnormal condition.

The other forty-two grew gradually less and less irritable. They found the hottest days agreeable, for they did not have fitful spells of perspiring and rush of blood to the head, nor any form of oppressing dullness such as attends blind indigestion in the heated season. These forty-two converted the others, and all eighty-four went away with the resolution that people are much in the wrong who do not think the question of diet worth studying and following all the time. The use of brains in connection with the seasons and the foods that are best adapted to the various kinds of climate and weather, will bring comfort and freedom from suffering; and these rewards are surely more productive of happiness than the mere taste of sickly foods that please only as they are passing through the mouth.

What say you to this idea?

## CHAPTER SIXTEEN

# Candies and Sweets

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### CHOCOLATES, . CARAMELS, . FONDANT, . CREAMS

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SOMETHING besides nutritive food seems to be necessary to satisfy the human appetite. The craving for carbon in one form or another is universal. Sugars, candies and starches furnish this much desired carbon, and these are all capable of fermentation into alcohol. Indeed the latter is nothing but carbon and water in certain proportions. It is a well known fact that men who crave candy are less likely to crave alcoholic drinks; as the candy supplies the carbon desired.

A limited quantity of sweets is advantageous to the system; and, for this reason we present a chapter upon the subject.

#### CHOCOLATE AND COCOA.

Chocolate on the market to-day contains the husks of the cocoa bean, and these husks are not only indigestible but they are sharp and cutting to the membrane of the stomach and especially to the alimentary canal. Few brands of chocolate are free from this danger, and it seems that those that are most widely advertised as the purest are the most adulterated. A microscope will surely show the sharp bits of husk ground as fine as machinery will grind them, but not fine enough to escape the eye of this little instrument. The irritation caused to the digestive system by this danger is so great that the most to be feared of all disorders, catarrh of the intestines, is almost sure to follow in time; and it is catarrh that leads to appendicitis, for that malady is the sloughing off of the

covering of the vermiform appendage after being weakened by catarrh. The claim that the medical profession is constantly discovering new diseases is bound to be true, for new forms of food adulteration are always to be made.

The wickedest of all crimes seems to us to be the addition of poisons to chocolate in order to lessen its cost in the making of confectionery and cheap grades for cooking. Some is darkened, some is made of a light yellow color, some is given bulk, and some is made attractive in a peculiar reddish brown, and these results are attained by scores of subterfuges. The old way of weakening the natural bitter taste of chocolate was by the addition of about sixty per cent. of sugar and starch, the only advantage being the indigestibility of the starch without thorough cooking. It was found that these apparently harmless ingredients were a severe tax on the kidneys, even when the chocolate was free from the ground husks. Fine starch uncooked and swallowed without a slow and thorough mixing with the saliva, goes through the system almost unchanged and holds up much of the urea which the kidneys ought to throw off, thus leading to a urine-blood which is very poisonous. The action is slow and requires time, but there comes at length a series of dull headaches which seem unexplainable.

The adulterators of chocolate to-day are not content with the mere addition of starch and sugar; they add earth ochre, walnut juice, brown paint, various pigments and chemicals, and even mud. The fact that the chocolate bears the name of the maker stamped on it is no guide to its purity. Some chocolates are pure except for the starch and sugar they contain. We are testing a list of them, and may report to our members in the near future. But the trouble is that a brand that may be pure one year may be run into impure grades the next year, and members are likely to think that when we have once found any food pure our statement applies to all time. This makes the whole work misleading.

Cocoa should never be used for any purpose, as it is made from the husks of the beans that make chocolate. These husks are ground into most of the chocolate of to-day.

When a reasonably pure brand of chocolate is found, it is of service to a limited extent only. Being the result of ferment itself, all chocolate mixes well with sugar without causing extra ferment in the human system. It is one of the few articles where sugar, milk and the article itself will not distress the stomach. But it

should be well cooked if it is to be drank. In the form of confectionery it is cooked in the making. Two kinds of chocolate candy are healthful if eaten on a full stomach.

#### WHOLESOME CANDIES.

Candy made rich by butter or mixed with nuts is indigestible and should never be eaten by any person, sick or well. Sugar and nuts are a bad combination for the digestive tract.

The art of making candy at home is one that should be learned. The basis of much candy is fondant or white sugar cream such as enters into chocolate creams. Any person can learn how to make perfect fondant; it requires a little experience to get it right; the danger of failure being in letting the sugar or syrup go back to granulation.

#### CREAM FONDANT.

Take a quart of granulated sugar, to which add a pint of water and half a teaspoonful of cream of tartar, not heaping, but flat. Let it boil until it becomes creamy. Do not stir while it is boiling after the first minute, and do not allow any of the sugar that adheres to the sides of the saucepan to fall into the boiling syrup. Before testing it, which is done while it is yet boiling, have at hand a bowl of ice-water; dip the index finger in the water, then in the syrup, then back in the water, and repeat until the syrup seems creamy, which is ascertained by working the sample between the fingers under water. Then it is ready to take off. Run it on a slab of very cold marble, which has been greased with olive oil. Do not stir it, and do not allow any drippings or hard sugar to fall into it. As it begins to cool it will form a skin, and when it is about blood warm, work it with a wooden paddle until it turns white, and when it gets too stiff to work with the paddle use the hands and knead it into a creamy mass. A little vanilla may now be added to flavor it. It requires experience to attain success at every trial; but the way to do it is to try again and again until the art is acquired. All fondant syrup that granulates should be used for caramels and re-used for making fondant.

#### CHOCOLATE CREAM DROPS.

Take a pound of fondant and a pound of chocolate; if in doubt as to the purity of the latter, seek out some brand that has



been before the public for forty or fifty years, and examine it under a microscope for ground husks. If the latter are present reject the chocolate and try again. The chocolates that have come before the public in the last few years, or in the last twenty or thirty years, are not generally free from some objection.

Always warm the chocolate over hot water. Add the pound of fondant to the pound of chocolate and mix well. This is the dip. Before this is done, one pound of fondant should have been made into the desired size of drops and laid away on wax paper to dry. When dry, have the mixed dip ready and dip each cream into the mixture, rubbing it free from drippings as it is lifted out; then place it on wax paper to dry.

### CHOCOLATE CARAMELS.

The following receipt has proved the best for eaters of candy who wish to avoid the effects of too rich a confection. Take two cupfuls of brown sugar, one cupful of molasses, one cupful of milk, and a teaspoonful of vanilla. Add a half cupful of chocolate, of the kind already referred to under chocolate creams. Let it boil without stirring for six to twelve minutes; and test it as the bubbles seem to get heavy. Use the finger in ice water as stated for fondant. When the sample is just beginning to get brittle under the water, remove and pour the caramel on a cold marble slab, keep the edges in to prevent it from becoming too thin. It can be lined off into squares before it gets hard. The slab should be greased with olive oil.

These are the only two candies that should be eaten by any person under the Regime.

One of the candies is fondant, and the other is caramel. The fondant encased in chocolate is merely fondant, and the chocolate is merely chocolate. In the caramel we have two healthful ingredients, and they are both excellent for the digestion if taken after a meal. One is milk and the other is molasses. We recommend the dark molasses, which has almost gone out of use. It is a food and a natural laxative; two essentials of fine health.

In the summer time the use of ice is necessary. These candies can be made and kept packed in wax paper and tin foil for weeks or even months if placed in cold storage, which costs but little if you rent a square foot or so. All large cities have them. The practice now of sending fruits such as apples and pears to cold

storage in some city is gradually becoming quite a business among orchardists.

Make your candies at home, or in meetings of the Ralston Clan. Get pure sugar, and not confectioners' sugar nor starch of that name.

If you are not an expert at once, you can become one in a very short time if you try hard to follow the rules. Do not use butter in any candy. Avoid all receipts that call for the use of cream, butter or nuts. Get the right kind of candy and eat freely of it, and you will find your health growing better, if you remember the rule that it is to be eaten when the stomach is well filled with wholesome food, and never at any other time. Fondant may be spread on bread and so eaten, and the mixture of one-half chocolate and one half fondant, used as covering for creams, may be employed on bread in place of the fondant alone or in place of butter.

Sugar is necessary for the health.

Like oxygen it may make or it may kill the body. Oxygen alone is sure to kill. In certain combinations it is a necessity; in others it is a quickly acting poison. It has the two qualities of glucose; in its proper place as a part of corn it is wholesome; but in the form of glucose the nature of it has been so changed that it clogs the liver and the kidneys and leads to catarrh of the stomach and intestines. Thus good and evil are more in the way a thing is presented than in the thing itself.

The advantages of home-made candies are very great.

They save about eighty per cent. of the cost.

They are pure.

There is no chance for the adulterator to poison the public.

They furnish excellent means of pleasure and social entertainment for young and old.

They tend to revive the love of working about the stove, where the best of wholesome foods were cooked by members of the family in the good, old days of the past.

The art of making candy at home does not depend altogether on the receipt or the directions. They are necessary. So, in bread-making, the proper receipt is required, but even then a novice could not make bread from the best guide in the world until experience has given the true secret.

If you use doubtful chocolate, you must watch yourself after-

ward. Some brands hurt the stomach, some affect the heart, some clog the liver, and cause pains such as those in rheumatism or neuralgia.

The fact that the maker of the chocolate or the confection stamps his name or initials on each piece does not warrant its purity. We have made many experiments and have the following results to report from the use of what has seemed to be the best chocolates: We gave to twenty persons each a moderate quantity of roasted almonds, covered with chocolate prepared by a first-class house. Every one of the twenty persons suffered from neuralgia for two days following the eating of the almonds. A month later we gave the same persons some roasted almonds covered with chocolate, made by another house, and not one of them suffered from neuralgia. We found twenty persons who were afflicted with neuralgia from a chronic condition of the nervous system, and we gave them some of the first lot of chocolate almonds, stripped of all their chocolate, and the eating of the almonds gave some relief to most of the twenty. A month later we gave them some of the first kind of almonds with all the chocolate on them, and all of the twenty persons were made much worse in their neuralgia. Then we came back to the first twenty persons and gave them the almond with the chocolate scraped off, taking the first kind, and they felt no unpleasant experiences; but a month later when we gave them some of the first kind with the chocolate on, they all had attacks of neuralgia, or else rheumatic pains. They did not hesitate then to ascribe the results to the kind of chocolate used. They declared that the experience was worth a great deal to them, as it gave them an insight into the way to ascertain the value and nature of food.

Some chemicals or earths put in chocolate may not be injurious, but when such things are added as will bring on neuralgia in every instance, it seems that the silent struggle of the nervous life about the digestive tract may be going on in its own suffering and give no direct notice from the stomach itself; but is made known by nerves of the head, the eyes or the heart, where the danger is the greatest.

What is true of chocolate is likely to be true of many other articles of food or drink. Neuralgia or rheumatic pains may be the only warning that can be given. The stomach may not rebel for a long time after these distinct warnings are given.

## CHAPTER SEVENTEEN

# Fruits

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DOMESTIC . FOREIGN . PRESERVED . FRESH

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EMPTING fruits are everywhere placed within reach of man for the purpose of aiding the digestive system in its intricate work. A brief glance at the plan of furnishing life to the body reveals a very decided purpose in the uses of food. As sap must flow in a tree so blood must flow in the body; and, when the liquid in the blood has done its work, it must be thrown off by a special provision in the digestive plan. To do this work the kidneys are walled by sponges that absorb the watery part when it has reached the bread-down stage. But the kidneys become weak or inactive and diuretics are then given in order to quicken their action. Some fruits are particularly endowed with this diuretic quality; such as pears, watermelons, peaches, grapes, lemons, shadducks, oranges, apples and other very watery kinds.

But water is not all the blood requires. It must have certain solids, certain acids, and certain qualities, all of which come most readily from fruits. For instance, iron is valuable to the blood, but the giving of it in artificial form has caused the breaking down of the lung-cells, whereby consumption has been introduced into bodies previously free from the scourge. Artificial food is that which is in unorganized form, as in medicine, gases and preparations. If you take iron from a bottle it is artificial; but if you eat a peach that has drawn iron from the soil, you are eating the mineral in a natural condition, for it is organized in life-cells. Oxygen administered as a gas is artificial; but taken in the form of

a breath of vital air, as we shall show in the Regime chapters to follow, is organized and therefore natural. There are salts which the system needs, but which are not natural as found in water, as water has no organic structure into which these salts are woven; but fruits contain them; and the more you get of them the more vital all the operations of your body will become.

Fruits also serve to keep the intestines in a fairly lax condition, which is the sign of the highest health.

Fruits are decidedly antiscorbutic, and keep the skin pure and the complexion good under all ordinary circumstances.

Some fruits hold a large proportion of nutriment; the banana taking the lead in this respect.

Bananas should never be eaten on an empty stomach, as they are likely to prove dangerous when least expected to do so. Few persons know when a banana is in the proper condition to yield its nutrition to the body. The cells of the banana that seem ripe, but that is not fully so, contain starch that is wholly and absolutely indigestible by all persons. This fact has been overlooked by people who say that the banana is not easily digested.

Between the point of being almost dead ripe, and the actual dead ripeness of the banana, there is a complete transformation of the most important character. Its starch that is so injurious to the stomach, is changed in a few hours into dextrin, which is one of the most nutritious as well as the most easily digested of substances.

But by the time the indigestible starch of the banana is changed into dextrin the skin has become black. Now, if you allow the banana to pass too far beyond ripeness it will change into rot, which is always a source of still greater danger.

There are twenty varieties of banana, but the yellow kind that comes to this country is of as high value as any obtainable.

Banana flour is also highly nutritious, and makes a splendid diet for the invalid as well as for those who are in perfect health.

The date, fig, prune and raisin are also nutritive fruits; and they should all have their place on the table or in the diet system of every person.

The other fruits are, as a rule, non-nutritive.

But they contain the other qualities we have mentioned.

Fresh fruit contains the best form of distilled water; and distilled water dissolves the limy or earthy deposits which clog the finer blood-vessels all through the body. These limy deposits are

said to bring on the stiffness of old age; to clog the fine cells that make sight perfect, the tissue of the nerves of hearing, the arteries and blood-vessels of the heart, the circulation of the bones, and the general structure of the whole body, until decrepitude has taken all elasticity out of the form.

As a proof of this claim, it is known that persons who drink much mineral water, or who are compelled to drink hard water, get aged much sooner than others; and we have recorded in our previous works the cases of men and women who have become prematurely decrepit solely from the habit of drinking such waters.

On the other hand, we have noted for twenty-three years the cases of thousands of other persons who have eaten the watery fruits quite freely, and have managed to get them the year round; and the result is exactly the opposite. Such fruit-eaters are much younger in appearance and possess great flexibility as well as freedom from stiffness. They reach extreme old age without aging.

Our experiments with thousands of men and women to test this one point gave rise years ago to the claim that we taught the fruit diet as the means of health. But this was an unjust assertion. We advocate an all-round diet, as all our books and each addition of the present work will show. We have never taught a fruit diet. On the other hand, we have shown that too much fruit will bring on weakness of the intestines, and a low state of vitality. The equal of half a pint of fruit juice a day will be fully ample in the largest body to dissolve the lime deposits of the day, and lost time cannot be made up very fast, nor should it be attempted.

The use of distilled water is not by any means a substitute for the fruit juices; for water is not organized, and distilled water has no bacteria; and water of all kinds, to be good for the health, must contain the health-producing bacteria. If the water, after distillation, could be in the open air, or pass through it, the results desired would be obtained. Rain water is, next to fruit juice, the best agent for dissolving the lime deposits of the body. Provisions could be made for catching rain water, free from dirt, if a little ingenuity were used; and the water so secured would have great medical value if a solvent of the old age deposits can be called a medicine. We have advocated this for years; and some of our members have profited by the suggestion, to the extent that they catch and use the rain water as though it were precious gold. The

difference in the purity of the blood and the improvement of the health is remarkable enough to be the subject of much attention. But the majority of the members of the Club do not care to take the trouble to collect rain water, despite its great value in this respect.

The fruits that yield these solvent juices are as follows: Oranges, fresh grapes, lemons, pears, peaches, plums, apples, cherries and blackberries. They should all be fully ripe; for a condition of almost-ripeness is not sufficient. There is a decided change from any fruit that is apparently ripe, and one that is dead ripe. The apple is hurtful to many persons when it is nearly ripe; but we have never seen a person who was injured by it when it was fully mellowed and dead ripe. The same is true of all fruits.

Apples should be selected by the flavor that is most pleasing to the taste; and that variety should be purchased when hard, and ripened under great watchfulness. They can be kept a full year. They are the staple fruit of the world.

Pears are of various kinds, but the best of all the long keeping varieties is the duchess. We have seen them kept fresh until July, which is about nine months. They have an almost unsurpassed quality for this fruit, although there are many of the pears that are very delicious.

Peaches must be a little more than dead ripe, but not decayed, when eaten. They have an imitation ferment that is very healthful. They are kept, like apples, for years by canning with very little sugar. The duchess pear is not the best for canning, but many kinds of pears may be kept for a year or two, though not as fresh fruit. All canned fruit of the juicy kinds retain their solvent juices, unless too much sugar is used. There is no excuse for not having apples the year round.

Dried fruit has no value.

Sweet cherries that are dead ripe are excellent; but when sugar is added they set up a ferment in the body that is hurtful. They are good only in the cherry season.

Blackberries, if the pulp can be avoided, are the best of all the fruits in their season, as they contain more iron and are a very active solvent of the old age deposits in the blood.

The skin of fruit, the cores, the seeds of the grape, and the fiber of all fruit should at all times be kept from the stomach.

Orange juices are good, even excellent, if the pulp, fiber and skin be avoided. One of the worst tricks in cooking is to use the peel of the orange or the lemon for flavoring. It is poison.

Lemon juice is a very valuable aid to the destruction of the germs of disease. A few drops of the juice of a good lemon, held in the throat, will offset the mucus of catarrh, or the phlegm that gathers there in colds. Lemon juice will destroy the germs of la grippe if it is taken so as to be inhaled in the throat, lungs and nose. We have been at work this past winter on this simple remedy, and all reports say that it has been effectual. Of course, we do not mean to say that a person can go on defying the laws of nature and getting cured by any remedy; but, when once there has been a turning back towards the highway of common sense, the use of lemon juice will be found the greatest friend in need. It is harmless in any quantity, and will permeate the whole system. We find it useful in consumption, and in all classes of cases where there are catarrh germs.

Sugar should never be taken with lemon juice.

The use of sugar with any fruit that is designed for the purpose of dissolving the old age deposits in the body is always a hindrance to success. Orange and sugar should never be taken in any form. Lemonade is not good for the health. When once the taste for unsweetened lemonade has been acquired, it is much more liked than the old-fashioned kind.

A Ralstonite will try to have oranges, lemons, apples, and possibly some other fruits of this solvent class, all the year round.

A Ralstonite should also have some or all the nutrient class of fruits all the year round; such as the fig, banana, raisin and prune; but not the dried currant.

What is known as the dried currant is a poison berry from Corinth, originally pronounced corint, then currant. It has three bad qualities: first, it has no nutrition whatever; second, it is totally indigestible; third, its poison is a distressing irritant to the stomach and the intestines. Yet this dried currant is found in mince-meat, in fruit cakes and in many puddings and desserts. To test its real nature, do not take our word for it, but eat an ordinary lunch of raisins, and they will not produce any appreciable harm, unless by their mere sweetness, and this will be balanced by the food value in them apart from the sugar. On any other day when the conditions are the same, attempt to make a lunch of dried cur-



rants. We asked fifty persons to volunteer to this, and they all passed the raisin stage in good shape, but the dried currants, even in quantity of only one-fifth of the raisins, which was to be the first trial, caused fearful distress. Now these poison berries are in use everywhere, and people wonder why it is that mince-meat hurts them, or why fruit cake is so dangerous.

Home currants, the red, the black and the white, are excellent if made in unfermented juice form, and used to flavor water ices with. They are a great builder of vitality in the blood.

Pineapples are wholesome when their juices have been extracted with sugar; the combination seems to be an exception to the rule that fruits should not be sweetened. May is the pineapple month, and the fruit can be put up in various ways for winter use, as the pineapple juice is strengthening to the membranes of the throat and lungs, for it is absorbed by the blood and carried into circulation like all assimilated food.

Watermelons are a poison.

Cantaloupes or muskmelons are good in limited quantity when the flesh is of the green variety and is well ripened. But even they must not be eaten if there is weakness of the bowels.

Huckleberries, blueberries and blackberries, when eaten with their seeds are loosening to the bowels; but their juices are astringent and have the opposite effect.

Citron is totally indigestible and also a severe irritant. Why women will put it and dried currants in cake is hard to understand.

Strawberries with sugar will cause flatulency. In some persons they start the hives. It is better to eat them raw and to note their effect. They should never be taken with sugar. Lemon juice is an excellent aid to their digestion.

The gooseberry tart is the national dish of England; and the devotees of this barbarism pay a severe penalty for their love of the two worst ingredients in the category of foods—pie-crust and the sweetened gooseberry. This dish is the first regular step toward rheumatism and gout in that great country; and it is the land of rheumatism and gout.

The elderberry is of no value as a fruit.

Plums are of little use, for the reason that they are picked green and are generally unfit to use when sold in the market.

Quinces are not digestible unless cooked to a soft mush, but they make excellent jelly.

Plums are usually very sour; and they, like very sour oranges, or other acid fruit, except lemons, cause catarrh of the stomach. The shaddocks, like watermelons and other coarsely-watered fruit, carry the poisons of the soil into their own cells and are not healthful to eat.

The lime fruit is valuable, like the lemon, for the purpose of destroying the germs of catarrh, and especially of grippe. But the orange is not useful in these directions, although its juice, if sweet, and not combined with sugar, is wholesome as a solvent of old age deposits.

Prunellas are indigestible.

Olives are excellent if eaten in small quantities.

Raspberries are easily digested, and have a slight value, but should never be eaten with sugar.

Most fruit may be eaten with cream if it is relished, but there is no fruit but the pineapple that ought to be eaten with sugar; and the pineapple fiber should not be swallowed.

Fruit, in order to serve as a laxative, should be eaten on an empty stomach; either before breakfast, or just before the evening meal.

Most fruit contains tannin, and this is hurtful besides being indigestible; but the tannin is changed to a digestible form as soon as the fruit is dead ripe. But dead ripe fruit will not make the best preserves, and so house-keepers prefer to put up the indigestible forms in order to achieve success. They like the fruit a little green; for they say if it is fully ripe it will not make nice jelly, etc. Yet it is in this stage between being not quite ripe and dead ripeness that fruit changes its destructive tannin into wholesome value. For the reasons stated, the canned, preserved and jellied fruits are not wholesome, except the quince and the black currant, and those varieties of other fruit that are fully ripe when put up.

We have spoken of cranberries and tomatoes in our discussion of vegetables. The cranberry is always hurtful, and no skill can make it otherwise. Tomatoes contain oxalic acid which will remove iron from clothing, and also from the human blood.

There are fruits enough of the nutritive kinds, and the solvent kinds, to serve you without resorting to the dangers that are found in those which the laws of health prohibit.

Try to have a plan by which you will be supplied with a variety of all the wholesome fruits the year round.

## CHAPTER EIGHTEEN

# High Regime

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FOR . PERSONS . IN . WEAK . HEALTH

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HIGH REGIME includes a plan of living that is so beneficial to persons in weak health that curative results are sure to follow. Chapter Nine presents an outline of this plan, and should be read very carefully at least three times before the following pages are examined.

Assuming that you have done this preliminary reading, we will proceed to start upon the High Regime. If you do not mind, we will send a companion along with you; a representative of our own who is to prompt you at every point of the way when you hesitate or may be likely to go straying from the road of High Regime. The reason why we send this messenger is because you will have a more eager and determined companion who will make his presence as persistently frequent as he possibly can.

The name of our messenger is Good Judgment. In order to refer to him often we shall use the initials, G. J., with your permission.

The companion who will go with you under all circumstances and who will push himself always to the foreground, even pulling you by the hand and treading on your toes in his eagerness to control your attention, is Self-Inclination. If you do not mind, we will simply refer to him as S. I., although he regards such contraction as a mark of disrespect. Please think of G. J. as being on your right side; and of S. I., as being on your wrong side. With these few remarks we will introduce the

## PHASES OF RALSTON HIGH REGIME.

1. *First Phase.*—RISING.
2. *Second Phase.*—BREAKFAST.
3. *Third Phase.*—NOON MEAL.
4. *Fourth Phase.*—EVENING MEAL.
5. *Fifth Phase.*—LUNCHES.
6. *Sixth Phase.*—THE EARLY NIGHT.
7. *Seventh Phase.*—SLEEP.
8. *Eighth Phase.*—EXERCISE.
9. *Ninth Phase.*—BATHING.
10. *Tenth Phase.*—HABITS.
11. *Eleventh Phase.*—OCCUPATION.

In the start please remember that the High Regime is for a person in weak health; that it is not for one who is in fair health, nor for one who is in robust health, nor for one who is afflicted with any specific disease. As you are about to begin the following remarks will be made by your two guides:

G. J.—You ought to read every page of Chapter Nine not less than three times; and every page of this whole book once or twice with great care. It is even advisable to re-read the whole book at the rate of a page or more each day, but never less than a page daily, for health is the foundation of all else in life and cannot be studied too closely.

S. I.—Oh, never mind about reading the book. If you want to know what is in it, look at the index and then hunt up the subject. Life is too short to bother much about the serious things of existence. Get through it as superficially as you can, for it won't make any difference a hundred years from now whether you have lived or not. It's a lot of trouble to read a serious book. You have lots of other reading that is frothy, but much more interesting. Never mind if trashy reading does weaken the brain and unfit you for the stronger duties of life, there's a heap of pleasure in it.

1. *First Phase.*—RISING.

High Regime requires that you begin the day aright. We are not going to advise you to get up at a very early hour. If you are an invalid you will not get up at all, perhaps, and this Regime is not for you. Being only in weak health, as stated in Chapter Nine, you

are around and able to attend to your duties. If you are sedentary in your habits, you may lie abed in winter until seven o'clock; and in summer until six. This may be so easily managed that you will not notice the change in time, for you are to rise almost a minute earlier from and after March 21, until you find yourself up at six; then, after June 21, you are to remain in bed almost a minute later until you find yourself getting up at seven o'clock, and you should not lie in bed any later than that hour.

The old saying that the early riser is the gainer in health is always true; but we would expect too much opposition from S. I. if we were to suggest the real health-hour for rising; so all we will do is to say that those who stay in bed late are not and never can be candidates for wholesome bodies. At seven o'clock in the summer time, which is the hour that most persons get up, the sun has almost half reached his meridian, and the day's life is far advanced. There is no health in remaining in bed in the vital hours of the morning.

On arising, clean the teeth.

First rinse the mouth, and do not allow any water to enter the stomach for a while. After the mouth has been washed out by fresh water, take a fine brush and some salt, and give the teeth and gums a thorough cleaning. Then rinse the mouth with salt water. If you prefer listerine, it may be used instead, in the proportion of one-fifth to four-fifths of water; but salt is cheaper and much better. In case of canker in the mouth, use the pure listerine and hold it against the sores and repeat often, as this treatment will drive them away.

Fine salt, not salt water, will prevent the teeth from decaying, and there is no substitute known in the whole art of dentistry. There are cases where the teeth have remained white and sound until extreme old age by the use of salt begun in youth.

The next step is to correct all tendencies to form phlegm, and to conquer the germs of grippe that are everywhere present in the air and body. This is done by the use of the juice of a good lemon. The juice should be taken into the throat and held there as long as possible; then the lungs should be emptied, and fresh air got into the room, if only by opening the window two seconds; then, while holding the lemon juice in the throat, inhale through the mouth and exhale through the nose until the juice seems to have mostly gone. Then repeat by taking more lemon juice in the throat and

breathe as before; doing this until the juice of the whole lemon has been used up.

It is now that you should drink cold water, or ice water, but in sips until you have taken from one to two glasses. A pint of cold water in the early morning is a great help to the health. The result of drinking this amount of water is to wash out the stomach and the digestive tract below it, where the accumulated poisons of the night before have even saturated the whole system, for the morning breath is foul with them. Here the two companions speak:

G. J.—A strict observance of this custom of cleansing the mouth, the teeth, the throat, lungs and stomach, as well as washing out the digestive tract, will prepare the way for the breakfast, and give a fine and beautiful complexion and clearness to the eyes. It has been tried by thousands of Ralstonites and has transformed them into much healthier beings. It takes but a minute or two each morning, if you are spry; and, as you get up early enough, you will find it a profitable means of passing the first part of the hour before breakfast. As soon as the habit is formed the practice will be very speedy and you will welcome it.

S. I.—It is all right, but it is too much trouble. My advice is to jump out of bed, give the teeth a quick dash with the brush, wash up and hurry to breakfast. Yes, I know the body takes to breakfast a lot of foul poisons, but it is too much trouble to drive them away. I know the cleansed mouth and lungs and stomach will invite a wholesome appetite, but it is a lot of trouble to take the pains needed. If I do not have much of an appetite I can take some stimulant that will force me to eat. Or the cook can season things to make them appetizing. Or I can get some of the tonics that are advertised.

The next step is to give life and activity to the contents of the body, which can be done by a few movements of the arms. Take a standing position, raise the arms over the head as high as you can, then stretch them upward while you are taking a deep, full breath. Pull or push high upward with the right arm, then with the left, and repeat this until you have stretched the waist muscles and have vitalized all the contents of the torso or trunk of the body.

This is a simple exercise, and takes less than half a minute, but it is a reproduction of the method of nature to reach the inward parts of the body, for she teaches all animals to stretch and yawn for this purpose. Walking, or gymnasium practice will not reach the inward flesh and muscles of the organs.

The eyes must not be used before there is food in the stomach, or the result will be glasses.

You should be up a full hour from the time when you leap from the bed until you are ready for breakfast; and, as much longer as you wish; but there should be no food eaten for a whole hour. The lemon will protect the empty stomach from all dangers of being about with nothing eaten. This hour must not be occupied with any mental work; let it all be physical. Hunt up something to do; and if there are no physical duties, then walk or exercise or keep gently active until the hour of breakfast.

While we fix the hour of seven in winter and six in summer for rising, it is the latest hour permissible; and you can rise as much sooner as you wish. Hear what the companions are saying:

G. J.—The history of disease and health from habits of life shows that good health is never obtainable where late rising is practiced.

S. I.—Oh, what nonsense! The early rising fiend is a nuisance. The idea of getting up at seven o'clock when I do not go to bed till midnight in winter, and at six o'clock in summer! Why, I never read such stuff! Six o'clock in summer! I prefer to lie in bed and let the sun climb to the zenith. I know of women who lie in bed until ten and eleven o'clock every morning, reading novels, and their husbands have to get their own breakfasts or else go down town and eat at the restaurants, and that is luxury for the wives. That is what don't tempt bachelors to marry, I know, but bachelors are cranks, you may be assured. I saw yesterday at half-past ten, when a caller rang the door bell, the woman next door and her two daughters get up and go downstairs in wrappers, and they were yawning as though they enjoyed life. I know they are yellow and have a backyard full of empty patent-medicine bottles, but they enjoy life, for they take life easy. When night comes they look all right with their sallow faces powdered up. I do not believe in having health if I must get up for it.

## 2. *Second Phase.*—BREAKFAST.

You are now ready for breakfast, and you will feel like eating a hearty meal, unless you abused your stomach the night before.

If there is still clogging food from a heavy evening meal of the previous night, you will not have an appetite for breakfast no matter what regime you follow.

The morning meal should be the fuel meal of the day; that is, it should supply you with what food you will be needing to carry on the operations of life. You are either sedentary or active. If sedentary you do not give your muscles the work to do that nature requires of them. Your breakfast must be arranged for either a sedentary or an active muscular person; and it must suit itself to hot weather or to cold weather. If you eat the cold weather food in hot weather, or vice versa, you will suffer in some way from the mistake.

Breakfast offers drinks, meats, vegetables and solid foods, with some fruits to start with. Let the order be this:

Having drunk about two glasses of water soon after you get up, you should now avoid drinking again until an hour after breakfast; but if you are thirsty you should drink what water you need before you start to eat. Then do not drink again until the hour after the meal is over.

After the water, take the fruit. You can choose from the following kinds: The juice only of a sweet orange, scooped out with an orange spoon; or a pear; or a perfectly ripe and mellow apple of agreeable flavor; or a peach; or a nectarine; or a fresh apricot; or any of the other juicy fruits mentioned in Chapter Seventeen, if allowable.

But do not take the nutritive fruits; that is, omit the banana, the fig, the date or the prune for the morning fruit.

Bread should always be the staple morning solid. It ought to be made as stated in Chapter Eleven, then kept fully twenty-four hours and served as you prefer, either lightly toasted or else plain, or in the form of milk toast or cream toast. The use of butter with the bread must be encouraged, as butter is essential to health, for it is the easiest method by which to secure animal fats. It is a sort of distilled animal production and has none of the objections of meat-tissue. Eat all the bread you crave. The fruit and the bread and butter, if taken in plenty, will not only sustain life, but will keep the body in its best health.

But potatoes, baked, boiled, or lightly fried without being made crisp, or served in any way that secures their mealy condition, will be helpful if all the rules and laws of Chapter Fourteen are observed. No other vegetables are required for breakfast.

For meat, beefsteak, lamb chops, mutton, broiled chicken, fish, etc., furnish an abundant supply. The rules of Chapter Thirteen



are to be observed. We refer to all the chapters that are helpful to the member, but it should be the fact that each reader of this book has mastered the principles stated in all the chapters before the Regime is undertaken.

Eggs may be preferred by persons who do not care to eat meat, especially in the summer time. There are many ways of cooking eggs, and when complaint is made that the taste of the egg is disagreeable, it is due to ignorance in cooking or in eating it. For instance, let an egg be shirred, then stirred while hot, after butter and salt have been added, and little squares of toast dropped into it, and no person will find the taste objectionable. A single egg will furnish all the meat nutrition needed by any sedentary person, and two eggs may be taken by a hard worker. The egg is the hot weather meat, and should never be cooked hard.

The following are some of the ways of cooking eggs :

Boiled, steamed, shirred, scrambled, fricaseed, scalloped, poached, poached-with-milk, poached-with-peas, egg-toast shells, egg-timbales, egg-in-nest, bouillon-eggs, egg chowder, creamed-eggs, etc. It requires no more time to prepare them one way than another, except in acquiring the skill by experience; and this variety will furnish sufficient change for a long succession of summer breakfasts. Eggs must not be taken in any other form under High Regime than those we have just presented.

No meats, breads, eggs or other articles of food or drink should be used under this Regime except those we have described.

The meat should be well chewed and no tissue should be swallowed.

The bread requires careful and slow mastication in order to be acceptable to a weak stomach. The practice of giving time to the eating of starchy foods must be encouraged.

No drink should be taken for breakfast unless there is a craving for coffee; and this should be weak and very hot, served with cream but not sweetened. It may be weakened by milk that has been brought to the boiling point; but in such cases only enough coffee should be added to take away the milk taste, and the drink should be sipped and never swallowed in mouthfuls. Our purpose is to prevent a flood of liquid from entering the stomach and thus driving away the gastric juice which is essential for digestion.

Coffee must be cooked by the following process: Take coffee that is recently ground, but that is not too dark in color. The more

finely it is ground, the better it is. Put it in the biggin, or percolating coffee pot, have some water that has just been brought to a boil, and pour it over the coffee; and it is ready to serve. This is all that is required. Further cooking draws from it the oils and poisons that do so much injury to the system; and re-heated coffee is a positive danger to the health. If you are to use coffee at all, use it in the way we have stated. Not one cook in a hundred knows how to prepare it, for the science of cooking is left to the ignorant classes when it really belongs to the intelligent men and women.

After making the coffee in the manner just stated, serve it weak, and as a flavor to hot milk, if you do not have a craving for it. If it distresses you as it does nearly all who use it, you should omit coffee altogether. It has a tempting and inviting flavor, and this leads people to drink it and suffer afterwards, and thus to repeat the process until the stomach is collapsed.

If you have a normal stomach you can digest milk; but if there are toxins in your system, milk is not liked and will curd. In case you wish to drink it, do with it as you should with the coffee, sip it, and eat between the sips, taking one sip, then some other food, then another sip, and again food, and so on, and we will promise you that you will never find it objectionable or hard to digest.

Hot milk flavored with chocolate may be sipped in place of the coffee, if you prefer. Thus you have several drinks as follows:

1. Coffee prepared as just stated, with hot water, and served with cream: to be sipped, not drank.
2. Coffee weakened with hot milk: to be sipped, not drank.
3. Hot milk flavored with chocolate: to be sipped, not drank.
4. Cold milk: to be sipped, not drank.
5. Hot milk to be sipped, not drank.

Tea must not be touched either hot or cold, weak or strong, iced or otherwise. It is sure to cause bladder or other organic trouble. It contains indigestible and poisonous tannin that gives a false comfort to the nerves, and leads to headaches, weak heart, low spirits and depressed digestion.

Iced tea is one of the most injurious of all concoctions.

Not more than one cup or glass of the foregoing drinks should be taken, and that should be very slowly sipped to avoid sending a flood of fluid to the stomach. No water should be taken at the meal.

But one kind of meat should be eaten, and the eggs are to take the place of all meat if they are used. Too much meat is eaten by

Americans, and the intestines suffer for it. The quantities described in Chapter Thirteen are to be observed herein.

A small bit of meat, or one egg is the limit for sedentary persons. As much bread as is desired may be eaten for breakfast, and no limit need be put upon the quantity of potatoes, if they are mealy and properly cooked.

If fish is eaten, omit the meat or the egg, and the same if fowl is taken; the purpose being to have but one kind of animal food eaten for breakfast.

Some remarks will be made by your companions, and we might as well listen to find out what they are saying:

S. I.—A pretty dry breakfast that.

G. J.—What is dry?

S. I.—Why, you are not allowed to drink water at the breakfast table. That is dry. When I am thirsty I pour a whole glass of ice cold water into my stomach. My brother died doing the same thing, and that shows the courage we are made of.

G. J.—You are allowed a pint of cold water on getting up in the morning, and that is about an hour before breakfast; and then you are allowed a glass of cold water just before the breakfast begins. That ought to be water enough to quench the thirst. To flood the stomach while eating certainly destroys the action of the gastric juice and the saliva, both of which must act upon the food. Only an inflamed stomach can require water during a meal when it has had three full glasses soon before. If your stomach is inflamed, then you need this High Regime.

S. I.—But I cannot do without the hot rolls, the muffins, the pancakes, the biscuit such as mother used to make, the crisp potatoes and the coffee that lifts the roof of the mouth off. That is eating, and what does it matter if the stomach does break down; are not the doctors within call, and do they not have to get a living? What right have we to send the doctors to the poorhouse, and make their wives and children paupers?

G. J.—You are poor yourself, and your doctor-friends are rich. They have enough wealth to keep them in plenty as long as they live, and they have you to thank for it.

S. I.—Say, but those hot rolls are most tempting. Better take one. One will not hurt. Just one this once, and then you can wait a year before breaking that horrid old Regime again. One cannot do any harm.

G. J.—It is the one that does the harm; for, if it is followed by safety, it will lead to the belief that another one will not do harm. In this way the old habits are established. It takes but one hot roll to produce the collapse, and, while the chances are that this one may not do it, some particular one will, and I do not care to take any chances. I believe in the Regime because it is sure to make the health better.

S. I.—Well, I like the taste of the hot rolls and the pancakes, and I am going to take the chances.

G. J.—How long will there be any taste to them? Only during the brief time they are passing the palate, and then they drop into the stomach and the misery begins. Does it pay?

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After breakfast you should engage in some activity, for rest after eating is not beneficial. Repeat also the exercises given for the period prior to breakfast, the stretching; it will take but half a minute.

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### 3. *Third Phase.*—THE NOON MEAL.

It is of no importance what name you give to this meal, whether lunch, dinner, or breakfast; the principle is the same as far as the Regime is concerned.

The noon meal must begin with a soup or meat broth of some kind. The purpose is to stimulate the stomach and arouse the action of the gastric juices. Prior to the meal, if you are thirsty, you should drink a glass of cold water; and, at such intervals in the forenoon, you should have taken water; so as to come to the noon meal with the thirst quenched.

Consomme, Bouillon, Oyster Bouillon, Vegetable Soup, Julienne Soup, Chicken Soup with Vegetables, Gumbo Soup, Celery Soup, Beet Soup, Green Pea Soup, Puree of Split Peas, Asparagus Cream Soup, Pearl Barley Soup, Rice Soup, Puree of Potato, Vemicelli Soup, Macaroni Soup, Fish Chowder, Potato Chowder, Groats Broth, Lamb Broth, Mutton Broth, and extracts of beef in various forms. All the foregoing are made from the stock of soup which is the product of meat and is familiar to every housekeeper.

No other soups or broths are allowed. Here are two dozen, and any cook who wishes to furnish a variety of one kind a day each

week can select the best seven out of the group. The thinner the soup, as to thickness of contents, the better it is, for it is not intended as the main food of the noon meal; although we have seen hungry invalids take so eagerly to certain well prepared soups that they filled up on them and were satisfied; eating bread with them.

The next course might be fish. We omitted the shell fish, as oysters and clams are not allowed in this Regime, except the flavor of oysters in one of the soups.

If fish is to be eaten, then all other meat must be omitted, for the prevalence of animal food will not bring health.

If fish is to be omitted, then you will have the following meats to select from:

Boiled Mutton, Broiled Tongue, Roast Beef, Roast Steer, Roast Mutton, Roast Lamb, Braised Beef, Ragout of Beef, Ragout of Mutton, Scalloped Mutton, Roast Turkey, Braised Turkey, Turkey Souffle, Boiled Turkey, Roast Chicken, Broiled Chicken, Chicken Fricassee, Boiled Chicken and Smothered Chicken. Very little should be eaten, and the suggestions of Chapter Thirteen should be observed.

Some game may be allowed in place of other meat, as follows:

Wild Turkey, Partridge, Pheasant, Quail, Grouse, Prairie Fowl, Woodcock, Snipe, Plover, Rail, Reed Birds, Pigeon, Wild Pigeon and Squab. They may be cooked in the various ways suggested for the sensible cooking of fowl.

All Lobsters, Crabs, Clams, Oysters, except when noted, Terrapin, and similar food should be avoided, as they are poisonous to humanity; sometimes their action being slow and at other times suddenly fatal.

Sauces should not be rich, and gravies must be simple and close to the native juice of the meat, or else not eaten at all.

Potatoes that may go with the noon meal are:

Baked, boiled, browned, roasted, hashed, creamed, fried without browning to crisp, mashed and stewed. This list allows a change of kind each day, and some to spare.

The vegetables may be selected from the lists and descriptions furnished in Chapter Fourteen. There is so much of value in that chapter that its suggestions should be fixed in the memory.

In the winter time when the green vegetables are scarce, and the body needs warmer food, the following may be made up to be served as cold weather vegetables:

Boiled rice, eaten with butter; macaroni; egg rice; boiled macaroni, eaten with butter; scalloped macaroni; baked macaroni; spaghetti, eaten with butter; boiled chestnuts; mashed chestnuts; squash, dressed with cream and butter; hulled corn; hominy, eaten with butter; and beans or peas, stewed, strained, and served with butter.

Ice-creams are not allowed in the High Regime, owing to the fact that the presence of sugar and milk or cream causes a very strong fermentation, which is a source of danger to a weak stomach. Experiments made in hundreds of cases have established this fact.

But sherberts, water ices and similar dainties are allowable. They should be made of the real fruit in season, and of the home-made fruit juices in other portions of the year. Do not buy fruit juices or drink them at soda fountains, as they are almost invariably made from chemicals, even where they are sworn to be straight fruit products. The United States Government has exposed this line of adulteration, as well as many others. Never buy any jams, canned goods, preserved fruits, etc., at any store, even where you can see them in the bottle, for where they are real they are held in chemical poisons that are injurious. Put them up at home.

In the warm season salads made from olive oil dressings are very beneficial, and may be made from fifty or more different foods.

No puddings and no pies, nothing made of cake, pie-crust, or any mixture of sweets and starches, sweets and eggs, sweets and milk or cream, or dried currants, citron or anything that is disallowed in the previous chapters of this book, must be eaten at any meal.

For dessert in winter, the nutritious fruits, such as the fig, the date, the raisin and the banana, are permitted to follow the noon meal. In the summer time, the banana and sherberts, water ices, and fruits in their seasons, may be employed as dessert for the noon meal; and some of those that began the morning meal, except the orange or lemon, may be repeated if desired, or fruits from their class may be used, as pears in the morning before breakfast, and apples at noon at the end of the dinner; or peaches at one time, and cherries, pears, plums, etc., at the other time.

The foregoing noon meal is ample, full, varied, and full of all tempting things for the stomach of any person, well or sick. But the companions may have something to say:

S. I.—I want ice-cream, pie, puddings, patties, croquettes and all that kind of thing.

G. J.—But is there not enough in the list as given to tempt any appetite?

S. I.—Oh, yes, but what is the use of omitting the lobsters? I would walk a mile to get a good broiled lobster. And soft shelled crabs, terrapin, etc. Look here, to come to think of it, that is all a cranky notion about the crabs and the lobsters. What is the use of paying attention to such nonsense?

G. J.—Experience from the past and the silent testimony from the grave are piled mountain high in proof of the facts as stated in High Regime.

S. I.—But I like the taste of lobsters, clams, crabs, terrapin and that kind of food. Why deny it to me?

G. J.—Look at the list of allowable foods that are known to be wholesome. They are rich enough to feed the kings of the world and to please the relish of all. There is so much to select from that you can take what you like and leave the rest, and yet have too much for your needs. It is a big list.

S. I.—Yes, I know, the list is a very tempting one, and I find many things on it that I relish as much as those that are forbidden; but what right has any system of health to dictate what I shall or shall not eat? Is it not an interference with my personal rights?

Any bread, drink, or other article that is included in the morning meal, may be had at the noon or evening meal if desired, except that the fruits should change as we have indicated, and no drink should be used unless sipped as stated under the morning meal.

The quantity should be less than is really thought necessary to support life; for it is a general principle that too much is eaten.

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#### 4. *Fourth Phase.*—EVENING MEAL.

The principles of eating now change when we reach the last meal of the three. There is a purpose in what is taken into the stomach prior to the activities of the day; and there should be a purpose in what is eaten after those activities are mainly over. Yet people eat at random and pay no heed to the laws of supply and demand.

Eating must anticipate and not retrospect. The body is an engine, a furnace and a machine. It is electrical, it is mechanical, it is automatic, and it is driven by the will of the engineer. Carbon is the fuel that is put in the locomotive, and carbon is the fuel

that is put in the human furnace. Its power, whether electrical or mechanical, is the result of the spreading of the energy in carbon, and this is true of any engine or any animal life. After the carbon has spent its energy in the locomotive, its ashes are sure to clog the furnace unless they are promptly removed, and the same is true in the human body. These laws are always enforced in the management of a horse; he is fed for the work he is to do, not for that he has done; but a horse is looked after scientifically.

The noon meal should occur at mid-day; that is the natural time the world over. The evening meal should occur at six o'clock, never before, as it leaves the stomach too long empty, and never later, as it takes up the time of the evening.

Thirst should be quenched in the period between meals. Habits are quickly formed in any direction, and the person who leaves the drinking of water until the time of eating, is sure to interfere with digestion, and to make the desire for water greater during a meal than during the interim between meals. If you form new habits, you will never miss the water at the table. It is a vicious habit, that of drinking while eating. There is no harm in drinking before food is put in the stomach, as the liquid leaves almost as fast as it is put in, if there is not a flood, as when an indiscreet person who is overheated drops glass after glass of ice water in the hot stomach. This has often caused death. Not long ago a little child was allowed to drink a glass of ice water all at once, and it fell dead; the autopsy showing that the stomach had suffered from the shock which brought on death.

The purpose of supper is to feed the nerves, the flesh, the organic structures and the general body in an even and all-round supply of nutrition. For these reasons there should be the lighter foods eaten, while the heavier kinds are to wait until the next morning or noon.

Bread, as stated, for breakfast, may be taken with butter or in the form of toasts, and to such extent as it may be desired; two average slices being sufficient. Bread and butter make the best combination, and there is too little of it eaten in this country. Plain bread, properly made and kept, will soon be relished very much. We have letters from many persons who did not at first like the idea of eating so much bread and so little of other things; but now the verdict is that the liking has become very strong. "I prefer bread and butter to cake or pie," is a typical letter from a person who did not at first think it possible to give up pastry.



Potatoes, like bread, should appear at all three of the meals if they are not too new. Very new potatoes are undeveloped starch and are no more digestible than a rock, or than bananas that have not reached their diastase state by becoming dead ripe. There are many ways of cooking the potatoes, as may be seen by reference to the subject earlier in this chapter.

Rice should always be eaten at the evening meal in some form, unless it has been taken at noon, which will be rare. Rice is a light, easily digested and curative food. It may be taken with salt and a little milk, the children being allowed to increase the quantity of milk to any extent they please. But rice and sugar must be avoided. The taste for rice and milk will grow rapidly, and sugar will then be regarded as too sickening, as it would be to-day if the stomach were not out of order.

During the period of the year when it is not possible to get potatoes that are old enough to be cooked mealy, rice and butter at noon, rice and milk at breakfast and the same at supper, may be taken in place of the potatoes and as a substitute. Both are starchy foods, and both are easy to digest.

The difficulty, if any, with rice, comes from the gluey mass which it is apt to form in the stomach, but butter keeps the cells from adhering, and helps the digestibility. Milk does the same. The habit of eating rice with some other food, as a little of bread, and a little of rice, and so on alternating, will help the digestion. Under such circumstances it is the best of foods as far as digestibility is concerned. Steaming the rice helps to swell the cells.

Raisins and rice, on which butter or milk is served, make a very nice evening dish. Cook the raisins as well as the rice.

Rice with the juice of beefsteak, and well salted, is a very valuable food for young and growing children, and may be given soon after they are weaned, and kept almost daily as an article of diet for almost a lifetime. It is used in cases of diarrhœa, and in convalescence from typhoid, and other fevers.

Rice and prunes, rice and pears, rice and peaches, rice and bananas, and many other forms of rice, will be found both appetizing and beneficial. These are all typical evening dishes, but may be taken on hot days at any meal.

The more rice you eat at the evening meal, the better will you sleep at night.

Whole tapioca, not the pearl, may enter into supper desserts; as

also may sago and occasionally custards and custard puddings; but no pie-crust, and no cake, nor any product in which baking-powder is used.

Cornstarch, farina, sea moss, blanc manges and baked apples with cream are excellent articles with which to tempt the appetite at the evening meal.

Potatoes may be omitted at this third meal if there is no appetite for them.

From all the foods named as suited for the evening meal, you may select such as you wish, and omit the others. They all have the advantage of being suitable to the stomach and even curative, whether eaten alone or with others. You cannot say this of one article in a dozen that you see on the table at home, in the restaurant, in the boarding house, or at the hotel. The test is easy: Take any single article of food and eat only that at a meal; if it does not hurt you, then put it on the list; then take another single article for the next meal, and if it does not hurt you, put that on the list. By changing each meal, and eating but one kind of food at such meal, you will soon find out what foods agree with you, and what are hurtful; but you will be surprised to find so many that are totally unfit for your use; yet they are concealed in the midst of other foods in the usual diet of to-day, and the theory is that they do not hurt much, and, therefore, they may be eaten with impunity. Then there is the specious and misleading argument that too much of any good thing is hurtful. This has led many thousands to sick beds. Foods, like the growth of the garden, are good and bad; some are healthful and some are weeds; but the trouble with humanity of late years is that the weeds have been slowly choking out the good foods from the table.

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##### 5. *Fifth Phase.*—LUNCHES.

Too long a wait between meals is not good for the health. The dinner hour should be the same seven days in the week, and noon is the natural time for eating. It is close enough to the morning eating. The habit of having the dinner at a certain hour six days, and then dropping it to a later hour on Sundays, deranges the system and puts the nerves out of order. Many persons find themselves almost collapsed, and the fact that the nerves

that stimulate the stomach on week days are compelled to wait for one or two hours longer, makes them restless and dull headaches follow. Then the long delay withdraws from the digestive system its eagerness to act at the regular time. Any graded change, as in the hour of breakfast, is but the variation of a minute, and it occurs each day. It is also in harmony with the earlier rising of the sun; whereas the noon hour is the same every day in the year.

It would be an excellent plan to never change the noon meal from mid-day; and the evening meal from six o'clock in the afternoon; but the breakfast would be better relished if it was made to conform with the time of rising, being just one hour later than the moment when a person gets out of bed, and the time for doing this has been stated fully in the First Phase of this Regime.

There should be no lunch prior to breakfast, as the pint of cold water, the lemon juice and other attention, will suffice to keep the system in its best condition.

If there is a decided hunger between the breakfast and the dinner, a light lunch of toasted bread well buttered is all that should be taken. Water can be drunk freely before eating, but not after eating has begun, nor for some little time after it is through. This rule applies to all meals and lunches.

The mid-afternoon lunch is not recommended unless the individual is very hungry and is an anaemic, a consumptive, or a convalescent from some wasting disease. Hot broth and toasted bread are the best at this time.

All persons who have the least feeling of weakness just before retiring should have a light lunch; but it should be only just enough to give the stomach activity, and thus call off the keen urging of the nerves in the brain; for at nine o'clock or later the nerves get at work in the brain and are very troublesome if not called off, and the action of digestion will take them to the stomach and so relieve the brain. In all ordinary cases of nervous insomnia, it will also bring on sweet and refreshing sleep. We recommend any of the rice foods that are included in the evening meal, as they invite easy digestion and do not set the muscles flying and twitching as do the heavier foods. A rice lunch is much enjoyed at the late hour of the evening, and some persons who do not care for it at other times are eager for it now. Thus relish quickly is educated. We recall the case of a family of seven who had eaten cheese and pound cake, or some food just as barbarous, for many nights just before

retiring and who had all brought on severe attacks of gastritis, two of them barely escaping fatal results; we had recommended the rice dishes, but they scorned them with ridicule; but, after normal conditions were restored in a year they became again night hungry and were driven, as a matter of safety, to adopt our ideas, and the father now writes: "It is surprising that all seven of us have a strong relish for the rice dishes if they are well cooked, and we have not the slightest relish for the old food. The change is a fixed one, and is surprising to all of us." This is but a proof of the fact that a normal stomach prefers the normal foods, and an abnormal stomach prefers the hurtful diet.

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#### 6. *Sixth Phase.*—THE EARLY NIGHT.

What to do between the end of the supper or evening meal and the time for retiring is a problem with most persons.

The night is made for sleep, and the early night should suit itself to the requirements of sound and refreshing slumber.

A person who is nervous or a light sleeper must not engage in any exciting reading, talking or activities, such as games that hold the interest too closely or other exacting occupation. Study is not best for a person of weak health, unless it can be completely got out of the mind before the hour for retiring. It is a general rule that the mind ought to have rest for one full hour prior to bedtime; and it is another rule that the muscles ought to be gently exercised during some of that period.

Ralstonism has never yet failed to cure any case of insomnia by its special treatment, and without resorting to medicines of any kind. But, as a preliminary to such treatment, it is necessary to observe some of the dictates of plain common sense. As an example of what we mean, in one case a merchant was unable to sleep at night, and we found that his last hour before retiring was devoted to work upon his books and accounts. He did not have sense enough to know that such a habit would ruin any brain in time, yet he was sensible enough to make money in business. In another case a woman spent her evenings reading the most exciting novels, and after getting in bed she always told the plot and progress of events to her daughter; until, at length, both of them were insom-

niasts. Where was their sense? In still another case a family of nervous adults had symptoms of insanity; and it was found that they played cards until after eleven o'clock every night, and were completely wrapped up in the sport, as they called it. After retiring they even talked over the luck and marvels of the games until at last they lost all power to sleep.

There is no case of insomnia where some such history has not preceded it. Nervousness and irritability are symptoms of the coming breakdown of the brain if care is not taken to nurse it back into a normal condition.

To maintain this normal balance, it is better to court the darkness by little walks, and by sitting out upon porches in warm weather, or in cold weather if you can be clad heavily, or else engage in light work with the muscles, or take part in games that require you to be on the feet at least half the time; and in this way the blood will be drawn from the brain and sleep will come more readily.

The Regime Bath must be taken just before going to bed, and will be described under the Ninth Phase.

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#### 7. *Seventh Phase.*—SLEEP.

A person in robust health may go to bed later than one in weak health. The latter needs full eight hours' sleep, and possibly more. If you rise at seven o'clock in winter, which is the latest hour allowed under Regime, you could remain up until nearly eleven o'clock the night before. It is not allowable, however, to stay up too late and then make up for the lost sleep by remaining in bed later the next morning. It is just this bad habit that we wish to break up. If you are so situated that you can get a noon or early afternoon sleep, called a siesta, you may then sit up as late as you please at night once in a while, and take the day sleep to make good the loss. But this cannot be done frequently, for ill health is sure to follow.

Until you are out of the woods, as the saying is, you should not take chances with fate; but should be in bed not later than ten o'clock every night, let all social and pleasure-seeking engagements wait until you have secured the better grade of health.

In the summer months when you rise somewhat earlier than seven, you should either go to bed that much earlier the night previous, or else get a day sleep, the latter being better. We believe in having long waking hours on summer evenings, and a brief siesta in the early afternoon to make good the quantity of sleep needed every twenty-four hours. Two periods of sleep are much more than equal to the same amount of time put in one.

The habit of sleeping late mornings makes the brain dull and stupid. No clear-headed person sleeps late in the morning. The history of the world shows plainly that the early risers have had the best mental powers, and also the keener minds for winning in any and every department of life. Energy and late rising are not companions.

The sleeping room ought to be well aired during the day; but this does not mean that a person is to chill a whole house in winter by an enthusiastic opening of the bedroom windows and doors. A single window left open a few inches on a cold day will change the air. It is better to go into a cold room to sleep, if you go from a warm one, but we do not advocate a chilly and damp room.

If possible have your sleeping room on the east or the south side of the house; never on the north and never on the west, if possible to avoid those locations. But the west is preferable to the north. It is not possible to get health and nervous vitality, which is essential to normal conditions, by sleeping in a room that faces the north in the winter time. In the summer time, the north room is the hottest both morning and evening, otherwise it will suffice for that much of the year. Sun must shine in the sleeping room during the winter day, or when there is sun; just as the plant must have sunny conditions. If you try to raise flowers in your sleeping room, they will tell you the location that is healthful; for what the latter is to plants by day it will be to humanity by night; and there are no flowers that will thrive in a north room in winter, except the few freaks, and they are rare.

The east sleeping room is the best, for the morning sun brings it the earliest vitality of the day; and east rooms are what plants most love in all seasons of the year. A plant in a greenhouse must have fresh water daily; it must have fresh air daily; it must have food daily, of the kinds that support its life; and it must have all the sunlight that nature offers daily, or at least in the major part of the day. Thus the plant and the human body are equally the

subjects of the elements. A man tried to manage a greenhouse without getting ideas from gardeners. He got the food all right; he got the sun-exposure all right; and he watered the plants all right; thus feeding them on solids and liquids and sunshine; and he wondered why they died. He was too proud to call in an ignorant fellow to explain the trouble, so he wandered around to a greenhouse and observed what was going on there. He found to his surprise that it was necessary, even on the coldest days in winter, to give the plants fresh air from out of doors. Then he had not further trouble. He learned that what the human body needs, the plants need—foods, solid and liquids, sunshine and fresh air. It taught him a great lesson.

The habit of leaving the sleeping room window open at night must be studied with reference to each individual. Some persons catch cold by the exposure. In their case it is better to have the rooms aired by day and early night, and then kept closed or nearly so all night long. Some persons find it convenient to open the door to an adjoining room and thus get air from there, the latter having been well aired prior to the hour of retiring. Other persons open a window a mere trifle, and this can be done in an adjoining room if the door is left open between, and thus prevent too strong a current on the sleeper. Skill and ingenuity will prevent the necessity of having a direct draft blow on a person, in case the latter is sensitive to such exposure. If any attempt is made to harden the vitality to train it for enduring such exposure, please remember that the hardening process has sent many a victim to an early grave.

We advocate fresh air, but not dangerous conditions.

The contents of the room should be known in advance of getting to bed. The practice of leaving a vessel uncovered under the bed or in the washstand, is most vicious and filthy; yet there are more persons who inhale every night the vapors of such poisons than are sensible enough to keep them out of the room, or else covered tightly and put away somewhere out of the circulation of the room. Doctors say over and over again that the prevalence of this habit is most surprising; and it is found as much in the upper classes as in the middle and lower. The blood, the breath, the stomach and all the organs are affected by the vapors which are thus inhaled.

In sleep the body naturally rests on its face, the stomach being down; but the superficial habits have established the practice of

sleeping on the back or on the side. There is no fault to find with sleeping on the right side; but if one sleeps on the left side it is better to roll partly over so as to be to some degree face down. Many persons who have slept on their backs and have found it injurious to the nervous system and to the spine, have learned to adopt the natural method of lying prone, of face entirely down, and have reported that they find it much more healthful, and that it invites refreshing slumber to rest in this position.

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### 8. *Eighth Phase.*—EXERCISE

Many mistaken ideas in regard to the necessity of exercise are prevalent. A summing up of the latest and most scientific knowledge on the subject will be given here. We speak with authority because our various systems of physical culture are in practice to-day the world over, and are fast supplanting those that have hitherto been in vogue. In this country alone there are over one thousand ladies and gentlemen engaged in teaching Ralston Physical Culture, and our many books on the subject may be regarded as the best and latest information.

1. A sedentary person needs muscular activity; but it must have relation to age, sex and occupation.

2. A person who is not sedentary, but who is engaged in one line of muscular activity, must have other forms of exercise in order to balance a fixed use of the muscles. For instance, one man is on his feet much of the time, walking about in the discharge of his duties, as an officer, a watchman or a floor walker, etc., and he has very little opportunity to use his arms and upper body; he needs a line of exercise that would be called special in his case. In another instance a man sits all day, but is very active with his arms; he needs body and leg activity. Another man uses his waist and arms and upper half of the body; he needs leg action, and walking would be a sufficient balance. Women sit and sew at a machine; they become flat-chested after a while, if there is not balance by exercise in the upper half of the body. Another woman employs her arms or hands, but does not stand much of the time; she needs exercise that will call the blood and its nutrition to the less used parts of the body.



3. When a non-sedentary person does not get a balanced or all-round activity of the body, the blood and nutrition run to abnormal development, while some organ or other part of the body is sure to suffer.

4. Play is not good exercise if it employs a few sets of muscles in severe action and neglects other sets.

5. Work of a different kind from that usually engaged in is the equal of play if it is enjoyed, otherwise it is not so beneficial as the lighter activity. Enjoyment is the key to true muscular exercise, whether in work or in play.

6. As an example of the value of enjoyment we will cite the case of a man of sedentary habits who had lost his health. His doctor knew that nothing would save him if he could not be induced to take up some kind of physical activity for a few hours daily; so he was advised to get a favorite horse and to let no one attend to the work of caring for the animal but himself. The man bought the horse, but did not like the odor of the barn or the unclean part of the work, so he hired a man to do these things, and the scheme of the doctor fell through. But he did not give up, and advised the man to get a small piece of land, and set out a little garden, with a few vines, shrubs, trees, etc. The idea took, and the man bought one acre. On this he had planted three pear trees, three peach trees, three apple trees, ten grapevines, a few blackberry bushes, some currants, some gooseberries, some raspberries, a bed of strawberries, a small vegetable garden and several flower beds. He arranged them after ideas he got from books and from gardeners. He had one man employed to attend to the land for him, but there is not enough work on one acre of ground laid out in this way to keep one man busy all the time; so the man had other duties, and the owner made it a rule to devote to it just as much of his own time, or just as little, as he pleased, and to call in the man to do the rest. He soon found the work fascinating and even inspiring; for, properly attended to, there is nothing in this world that can equal the pleasure that springs from the management of the wonderful forces of nature, as they urge on the growth of the many useful and beautiful things that God has given to man. There is a miracle in every leaf; a sermon in every hanging fruit; love in each flower; and philosophy in the activities of the enemies that march upon you from every hand and go to their death in every act of duty you perform. The man found his whole heart wrapped up in the new

activities which he found in this pleasing employment; his health began to mend; and, from a condition that seemed almost hopeless, he has become robust and vigorous, yet has not averaged more than an hour a day in his acre of land. In his ill health he was inclined to look upon life as a mere piece of machinery, which, when it broke down, came to an end; but his garden gave him an insight into a nobler world. We cite this as one case out of many thousands where the proper exercise has come from work that is enjoyable.

7. Persons who have passed forty-five years of age and who are sedentary, should not take up physical activities suddenly, and never in great earnestness, for the body is made for easy gradations of change and not for sudden revolutions from one plan to another. Old people are apt to become enthusiastic and wish to show the younger folks that they are still alert. This has led to the breaking down of the heart and untimely death. If you have not been accustomed to exercise or work, in recent years, do not engage suddenly in any practice or other activity, no matter who advises you to do so; and this rule ought to apply to young as well as to old people.

8. The breaking in process so much employed by teachers of physical culture is wrong in principle and in result; for it tears down tissue that will not be rebuilt. Let every beginning be so gentle that lameness does not ensue except in slight degree. The best teachers of Ralston Physical Culture adopt this plan: they do not allow their pupils to have much exercise for a week or two, but keep them daily on the easy movements that are mere glides and curves, and are free from straight lines and straining action. These easy beginnings should be indulged in very often at home each day by the beginners until the muscles get used to their new activities, for a perfect system of physical training gives the muscles something to do that they have never before had.

9. Then as the class begins to show readiness for the stronger movements, divide it into three parts; the ladies in one, the gentlemen in another, and the older persons in another. The same degree of action cannot apply to these three divisions alike. Be sure that the older persons do not exert themselves severely, no matter how much they feel like it. A skillful teacher can take a class through the many movements and so divide the work that all may be apparently doing the same thing yet in different ways.

10. We refer to class practice, and this is done for the reason that Ralstonites learn to teach themselves and their neighbors or friends; and many pleasant sessions are held throughout the year, omitting the hot months of July and August; no charge being made when a Ralstonite organizes classes for the purpose. From these amateur classes many pupils go to the professional teachers in the course of time, in case they wish to master the whole plan of Ralston Physical Culture.

11. But for health purposes only, it is not necessary to take up any elaborate system of practice. We do not say this to discourage the people from patronizing the teachers who use our books on Physical Culture and who teach our system as a means of earning a living. We are pleased at the increasing demand for our great books, but we propose to show our members the way to protect health in this one book alone, and not make it necessary for you to purchase other works. For this reason we present the following method which is not taken from any of the elaborate systems of practice; it is found only here in this one book:

#### EXERCISE FOR HEALTH ONLY.

A. Always get a brief period of rest just before each meal.

B. Always practice immediately after eating; no other time is as good. Exercise on an empty stomach is not the best. Rest is better.

C. Keep the inner tissue of the body charged with flowing blood by the arm-lifting movements which we described in the First Phase of this Regime. This is done by lifting each arm high over the head and stretching and pulling on the inner muscles of the body. These muscles surround the stomach, the heart, the lungs, the liver and all the parts of the body that are engaged in the vital processes, and there is no other exercise that will reach them. Please remember that.

D. The object of true health-exercise is to reach the inner tissue of the body and not to develop the muscles of the outward or general body. The inner tissues are generally dull and sluggish because they are not affected by work or play or any of the gymnasium exercises.

E. These inner tissues will not get any benefit from walking, and but little from deep breathing. Nature makes a person yawn and

stretch; but only when the inner tissues are in a morbid state of sluggishness. Do not wait till then, and do not depend on yawning. The stretching can be done better by art; and the natural movements of art are those we have described, for they are taken from the lessons taught by nature. While the arms are raised high over the head, try to stretch and raise them higher, allowing the body to be pulled upon by the raising of the arms. Inhale while doing this, and move each arm in turn, then both together, and keep on inhaling at times during the practice. This may be done sitting, but standing is better.

F. The result of this simple movement is to throw the blood in streams all through the organs and connecting tissue of the inner body. There is where nutrition and new health are first sought by nature, and no system of physical culture can do what this easy exercise will accomplish. Persist in it every day following each meal. We have known of the liver (which has a habit in all individuals of stopping its work as soon as the stomach is the least bit over full) starting activities from this exercise alone when no other kind of action would affect it. We have known of thousands of cases where the stomach has held up its food because of the richness or unfitness of the contents, and refused to go on with digestion until this inner-tissue-stretching exercise sent the blood and juices around it and gave new life to what promised to be a bad case of souring and throwing. In fact, this simple movement will help all the organs of the body as no other action can.

G. This should be accompanied by deeper breathing than usual; and every breath should be preceded by a complete exhalation from the lungs.

H. The habit of being on the feet at frequent intervals ought to be cultivated; but not to the extent of tiring a person. It is not difficult to stand for a moment or so every quarter of an hour. Sitting crowds the blood into the lower intestinal regions, and holds in check the process of elimination of poisons; and these soon make their presence felt in the stomach and throughout the whole circulation. It has been proved in the case of women that the sitting habit leads to the improper development of her functions; so that, in place of a clear and normal action in every period, she is made to endure cramps and pains, and half-poisons that are not intended by nature except as penalties. The dangers of child-birth are largely chargeable to the habit of constant sitting.

I. In men as well as in women the crowding of the intestinal work into a cramped and unhealthful corner which always attends the sitting posture, leads to the forcing back into the whole body of the many forms of excretions that should not be interfered with in their passage through the lower bowels; but they do not proceed there freely, and hence are forced back into the circulation, and the lungs, the heart, the stomach and all the organic life of the body suffers much more than words can describe.

J. Sitting, like reclining, is not intended as a part of the life-activities of a human being, but only as a means of rest; and people will be much healthier if they will learn to stand more. But we cannot advise one who is in weak health to stand much. All we seek is to have you stand at frequent intervals all through the waking hours; suiting yourself to the place where you are. If in church you are bound by the custom prevailing; if in school you should follow the rules there, although it is a good teacher who can have the scholars on their feet a dozen times every hour. But at home and in your employment you can rise quite often and get relief from the constant sitting posture which you will soon learn to dislike if you follow nature's plans. It is all a question of generalship on your part, pitted against the fourth cardinal enemy of health.

K. If you will notice a very healthful person you will find that the body is carried firmly all the time, the head erect and easily poised on the shoulders, the chest up and not collapsed, and the tread is vital, not draggy. As these conditions come out of the best of health, they naturally attend it. So, by reversing the law of nature, we find that she brings results from causes, or causes from results. The vital and firm carriage of the body, although easy and graceful, is the result of good conditions in the body. The reverse of this law brings us to the fact that the practice of carrying the body firmly but easily, the head erect, the chest full and the legs with spirited energy, invites a vital development within the body as a result of such splendid habits. This, then, is a form of exercise.

L. We need give no more. It would serve only to tire our members to ask them to indulge daily in a complete system of practice. Here we introduce only those brief movements that all persons can easily perform, such as the raised arms which by pulling upwards stretch the inner tissues of the body; and the

habit of standing on the feet at brief intervals during the waking hours; and, finally, the habit of carrying the body in its best vitality.

Who can fail to find time for these?

The first is known as the tissue-flushing, because it is the only exercise ever known that will send new blood in and through and around the tissues and organs that supply life. It needs a minute after each meal, and a minute in the morning and again before retiring; making only five minutes a day. You will not forget that.

The habit of being on the feet takes no time, as it does not interfere with any duties. The habit of carrying the body aright will take no time, for it is the same in matter of minutes and hours whether you are in a right or a wrong position.

This simple system has worked many wonderful results in the lives of men, women and children who have been taught them. One lady, a school teacher, says that she has abandoned all the other exercises that are so elaborately given in some of the old methods of exercise, and has come down to the simplicity of the regime practice; and the difference she describes as follows: "You have seen a load of hay worth fifteen dollars, and a diamond worth five hundred dollars. The hay is more bulky. The diamond you can carry in your pocket. In size and expanse the hay appeals to the mind as the greater; but in value and beauty the diamond is its superior many times over. So it is with the bulky systems of physical training compared with the effective and beautiful Regime of Ralstonism."

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#### 9. *Ninth Phase.*—BATHING.

The pores of the lower half of the body are like great sewers that free a city from its poisons. These lower pores are given to the task of excretions, while the pores of the chest and upper back are given to the work of absorption.

A cold is due to the toxins that are stored in the body, and they come from the accumulation of deat or dead food material that is no longer useful to the nutrition of the blood. Without the presence of the deat and the toxins you cannot catch cold; and when you do catch it the first thing your physician attempts is to free

the bowels, free the stomach, free the blood and set up a rapid circulation at the feet. The old idea that circulation should be set up at the upper half of the body in order to release the accumulated poisons was exploded a few years ago, and the practice to-day is to close up the chest entirely while keeping the full circulation of the pores as free as possible in the lower half of the body.

The sweating of the feet and legs is still as good practice to-day as it has been for the past five thousand years. The pores there are sewers that carry off the poisons that make colds, pneumonia and kindred diseases.

But the chest must now be considered an absorbing region or zone. If you will look into the practice of any of the greatest physicians of Europe or America, and we do not care where you hunt them up, it is all the same, you will find that they take a little coat made of cotton batting, improvised for the occasion, which they have sewed inside of another improvised coat made of oiled silk, like a jacket, and this they place on the upper body of the patient, covering the back, the sides and the front chest completely, and they give strict orders never to take it off, but let it fall off from wear. We have known of this being done thousands of times, and many a life has been saved by it when medicine has utterly been of no avail. The cotton is about a half inch thick, and is next to the skin, and it is quilted on to the oiled silk. The extra warmth of this jacket serves as a furnace of vitality for the affected lungs.

This kind of a jacket in northern climes may be replaced several times during a severe winter, and weak lungs made strong thereby.

But the strange part of it is that, if the whole body were to be clothed likewise, the person would die of pore suffocation. The practice of doctors is to place the cotton-lined jacket of oiled silk around the part of the body that surrounds the lungs, and these extend from the high chest to the stomach in front, and down the sides as far as the ribs go. The bathing of this zone must be done with some regard for the laws of nature and of health, or sickness will be sure to follow.

Another fact that seems surprising is this: If a soiled garment is put on the chest after it has been taken off for a period, as over night, the lungs will show symptoms of having a cold; but if the same garment is not taken off the evidence of a cold will not be seen until the garment has collected the excretions of several days.

This is due to the fact that relations are set up between the garment and the chest whereby the latter becomes accustomed to the condition of the garment. The danger of cold is greater in proportion as the chest-pores are opened by rubbing or bathing. So important is this fact that it is always necessary to put on a clean garment next to the skin if the chest has been bathed or the pores opened by rubbing.

The natural law is that the chest is absorptive, and when the pores are open care should be taken to give them a cleanly garment next to them. Clean silk is the best. Next in healthfulness is clean linen. Next is clean wool.

The time will come when the zone of the torso that surrounds the lungs will be specially clothed with reference to the requirements of the latter as agents of purifying the blood of the whole body which is made to pass through them.

The lung zone of pores can be safely regarded as intended for the purpose of absorption, and the use of olive oil baths, or of the invigorating bath to be mentioned later on in this phase, should have their application largely to the torso.

The pores of the lower half of the body are sewers, and their action begins just below the stomach or at the loins, and becomes more and more important as the feet are reached.

High Regime requires that the feet shall be bathed every night just before retiring, first in very hot water with plenty of soap-suds in which some witch hazel has been mixed; then rinsed off in fresh warm water; and finally chilled by a sudden dash of cold water; after which a hot, dry towel is needed without any delay. This will bring the circulation to the feet.

The magnetic currents of the body, or what is really animal electricity, may be traced very easily by the feeling; and these are brought to the feet by having two pails of water after the rinsing; in one pail have very cold water and in the other pail have water as hot as you can endure. Hold one foot in one pail while the other foot is held in the other pail; then reverse. This is merely a practice in establishing the healthful electrical currents of the body. But it may be omitted if you do not have the time. The other parts of the bath must not be slighted. Nor must any night pass in the whole year in which you fail to take the Regime bath.

The feet and legs should be bathed as far up as you can conveniently reach with the accommodations you have. It is not



necessary to get in a bathtub. A large bowl or an ordinary pail will do.

When you wish to bathe for cleanliness, that is another question, and you can determine that for yourself; in which case the whole body should be bathed, always putting clean clothing next to the chest even if you should not be able to afford a change for the whole body, as where a person of limited means takes a daily full body bath. But the laws of health require that cleanliness be observed as much as possible. A little of the management of good generalship will settle all such questions for you.

We much prefer to advise that the chest shall not get much water in cool weather, as in spring and in fall, and none at all in the winter. But a hot towel can be used to wipe the perspiration from the chest, or the zone of the lungs. It is true that the action of the pores is double, like that of the lungs; and while these absorb, they give out at the same time in exchange, but not in the sense and to the extent of the feet and legs.

Feet-washing as a daily practice is thousands of years old. Like almost all of the great natural laws of health, it came into use as a wholesome custom; then was grafted upon a religious system and is still in vogue all over the world, but among a very limited number of people in this country. We do not teach it as a religious rite, but because of its essential value as a means of preserving the health. The fact that it was honored by the Saviour should endear it to the hearts of all Christians.

If you do not bathe your feet daily, there will come a time when your doctor will order you to let out the pent-up poisons of the body by soaking the feet. We have letters from hundreds of the leading physicians of America who say that there is no better way to-day of assisting in the cleansing of the body that is afflicted with a severe cold or with pneumonia than the hot foot bath or the old-fashioned mustard bath, the latter stimulating the pores.

Why do doctors advise this use of the feet?

To get the toxins out of the body, you will say. Yes, of course, but why the feet? Because they have natural channels and outlets which are not found in other parts of the body.

Then why not anticipate the doctor and the malady by the daily bath of the feet and lower legs; which means once a day; not in the daytime, but once every twenty-four hours; the best time being just before getting into bed at night.

By so doing you will work off many of the collected poisons and save the possibility of many a cold.

Do not forget the details of the Regime bath, which are:

Hot water and soap-suds in which a little witch hazel, say a spoonful, has been poured.

Thorough washing.

Rinsing in clean warm water.

A dash of very cold water.

A hot dry towel for immediate wiping.

Do not bathe the upper part of the body in any water in which you have stood or sat even for a few seconds. The custom of putting mixed water, that is hot and cold, in the bathtub, then getting into the water with the feet, and bathing the whole body in that water is vile and filthy. There are persons who even bathe the neck and face with such water.

When their attention is called to the fact, they may remark that the poison from the feet is so slight that it cannot affect the whole body, and then they say they rinse themselves off with clean water. Both of these propositions are badly founded. In the first place, the claim that there is not much poison on the feet and legs and middle of the body is not true. The test has been made a number of times by taking such water as soon as the body has been in it and before any soap has been applied, or any washing done; and extracting the fluids that the pores excrete by mere contact with the water; and this poison, small as it may seem in bulk, is sufficient to kill a large Newfoundland dog.

It is this very poison that the body needs to get rid of, and it comes from countless millions of pores that are sewers; the most virulent of it coming from the hips, legs and feet.

Now where is the civilization that will bathe the face, neck and upper part of the body in the excretions from the filthy parts, and on the theory that the after-rinsing will bring cleanliness?

No after-cleansing or rinsing will undo the evil that is done when the upper half of the body is bathed in the water and excretions from the lower half.

When the whole body is to be bathed, the better way is to set the water running in the bathtub from a double-bibb supply; soap the body; then wash as the water flows through the double-bibb. This prevents any water from accumulating in the tub, for it runs out as fast as it runs in, and clean, fresh water is always being used.

The stylish but non-civilized way of building the bathtub is to provide for the entrance of the water through a hot and a cold bibb, or else through an aperture in or near the bottom of the tub. This prevents the clean way of bathing. A double bibb is a single supply bibb into which the two pipes lead, and the water can then be tempered to suit the degree of warmth required. Under the single bibb system, or hot and cold water entrance pipes, each having a separate bibb, it is necessary either to use all hot water or all cold water, or else to make the mixture in the tub and then get into it and thus bathe with the excretions of the lower body.

If your bathtub is thus arranged, it is better to get several pails of water, mixed to the temperature desired, and allow them to stand on chairs near the tub; then get into the latter, leaving the exit open; and wash the upper half of the body from the water of one pail; rinse from the water of another; and then proceed to wash the lower or middle part in the same way; and finally get to the feet.

To give vigor and tone to the system the addition of a half pint of fine salt or the size next above table salt, to about ten gallons of water, and bathing in it after the whole body has been previously washed, and thoroughly rinsed, will prove highly beneficial.

Special vigor and refreshing strength will be imparted to the skin and the nervous system by the following method:

Take four ounces of salt, two ounces of ammonia, two ounces of spirits of camphor, eight ounces of alcohol and enough hot water to fill out a quart bottle. Dissolve the salt in hot water, then pour the camphor and ammonia into the alcohol and shake them together until they are well mixed; add the dissolved salt and enough hot water to fill the quart bottle as stated. Each time before using shake the bottle thoroughly. The best way to apply is to first take a bath and rinse the body as already described, then wipe dry, and apply the above mixture to the parts of the body, such as the small of the back, the stomach, over the abdomen, the heart or neck, chest, etc. It will be found very refreshing and invigorating, and especially when there is fatigue.

#### THINGS THAT ARE THE REVERSE OF THE POPULAR IDEAS.

A number of natural laws are just the opposite of what they have been supposed to be. We will state them here, and say in ex-

planation that experiment and repeated tests have brought the facts to light regardless of the old-time theories.

1. A bath should not be taken on a full stomach. It has a tendency to bring on paralysis, or to seriously weaken digestion. We have a record of eighty-six cases of fatal paralysis following baths taken soon after eating. The best time for a bath is just before going to bed, or else soon after getting up in the morning.

2. Sleep or rest after eating is not the best for the health, if a full meal has been taken. It is a well established law of life that when the stomach is comfortably full, the faculty that is then used, such as the brain or the muscles, will receive the best nutrition and consequently be most increased and benefited. Experiments prove this law to be true. Rest after eating causes sluggishness and laziness.

3. Exercise on an empty stomach used to be an old idea of the way to get health; but too much tax of the strength will deprive the stomach of its nervous power to carry on digestion, and it is possible to get so tired that you cannot eat. A little gentle exercise before breakfast is all right, but there should be a gentle condition of all the muscles when meal time approaches, so as to throw the nervous strength to the stomach. It is now advised by many physicians that persons in weak health should take a rest by lying down before each meal. This is most excellent. It builds up the vitality.

4. It is not true, as formerly supposed, that the purpose of food in a normal body is to supply past waste; but, on the other hand, the purpose of nature is to furnish fuel for coming exertions. We have had to combat some leading authorities that have taken the opposite view; but our proof has come in the form of thousands of experiments, and not from a desire to sustain a theory as old as the hills. It was only a year ago that a physician of high repute said to us: "Your claim that food must look forward and not backward in its usefulness, is disproved by plenty of authority that existed before your Club was born." We asked him if he had ever made any experiments, tests or observations, and he said he had not. We then inquired if he cared enough for the truth to make them in his own way and time. He thought he did. Three months ago he said to us, "The Ralston idea is right." We have always sought the truth, and not theories. We are after more light all the time. Our members help us, and we are making progress toward the great continent of facts in every department of life.

10. *Tenth Phase.*—HABITS.

It need hardly be said that there is no doctor, no regime, no diet and no plan of cure that can bring the results desired, if the habits of life are such that they conflict with the purposes of a curative regime. Some people know this; but there are many others who, if they know it, act exactly opposite to their knowledge.

You cannot get good health if you defy the plain common sense doctrines of nature. Yet there are millions who are doctoring for maladies that they openly invite by the most positive abuses of their privilege of living. Millions are this day taking medicine and consulting physicians, spending money at home and in sanitariums, seeking a restoration of health while keeping up habits that make good health an absolute impossibility. What are they doing?

Some are putting into their stomachs the very foods that are sure to destroy its power of digestion; and they add to their misery by taking patent medicines.

Some are disregarding the laws of hygiene in their sleeping rooms.

Some are turning night into day, and day into night, thinking that it does not make any difference. Millions are paying doctors to make them well in spite of the fact that they turn nature around. Early to bed and early to rise will never be reversed in the plan of health.

Some are running to excesses in their marriage relations, and yet are demanding that their shattered constitutions be repaired by the skill of the physician. "See that man?" asked a doctor the other day as he pointed out a feeble fellow of forty. "He is spending a thousand dollars this year on his health; but there is nothing the matter with him except excess. No doctor will cure him. He has been told what the cause is, but he does not believe it." We have knowledge of many such cases; and Ralstonism falls down before them all; it is helpless, and the invalids blame everyone but themselves.

Some are stifling their lungs by sitting in bent positions, reading, sewing, or doing other work that may just as well be done by keeping the chest in its free position. This habit is well nigh universal; yet what is a doctor to do or a system of regime to accomplish in such cases? Nothing. There must be plenty of fresh air put into the lungs every day, and it must find them open,

free and eager for the wholesome draughts. Lung power, as far as respiration is concerned, is a measure of health and vitality. It can be cultivated to an almost unlimited extent, at any age in life above fourteen; and it is sure to bring corresponding advantages to all the faculties and functions of the body, if a reasonable degree of attention is given to the plain rules of living.

Some give way to every change of feeling, until the nervous system becomes so sensitive to the little things of life that there is no peace in the mind or body. Irritability sets in, and then the thoughts become morbid and morose. This condition is one of habit only. If you "let go" of yourself when something happens that does not suit you, the habit will grow, and grow, and grow, and grow, until you will have no control whatever over yourself; and you will blame it upon any one of a dozen causes; it may be the food, the water, the room, the weather, the meanness of your friends, or any other imaginary cause. When there is nothing to attract your anticipation for the coming hours, everything will "seem to go wrong," but let some sweet companionship be expected, as where a lover or dear friend may be at your side in a few hours, and the very things that now seem to go wrong will all go right. This is human nature. Never "let go" of yourself. Irritability is the fore-runner of insanity, and of a kind that can be checked by proper habits. Self-magnetism will effectually ward it off, if you cannot master it in any other way.

If you wish to study the tendency and nature of habits that undermine the health, look back to the four cardinal enemies in this book, and re-read them very carefully.

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#### 11. *Eleventh Phase.*—OCCUPATION.

By occupation is not meant what one does for a living, but what kind of interests, mental, physical and otherwise, are occupying your attention from day to day and year to year. A person is what he thinks, is an old adage, but the real truth is a person is what he does.

You can do things with your mind, with your senses, with your hands and with your many other natures; for a human being is not one-sided, but has a multitude of parts and faculties that were made for use.

The rule is this: There are in every human life certain fixed departments that have centers in the brain; they were made for use; and that which was made for use and is not used leads invariably to an unbalancing of the life placed within the body.

If the right hand was made for you, and you tie it up in a sling and so prevent it from being used, it will wither. We have seen an arm wither in three months; and we recall the foolish experiments of six men who went about for four months with one arm strapped to the side so that it might not be used, either day or night. There was no crowding and no stopping of the circulation, nor any release at night as in the case of beggars who pretend to have lost an arm, etc. At the end of the four months, the men found that each had a shrivelled arm that was a pitiable sight; and it has taken years to even partially restore former conditions. Many similar cases have been reported from the prison life of other nations.

Every department of the human body has a brain center; and there the brain cells are alive and active, and growing in proportion as the department of the body which they represent is given its corresponding activity.

We wish we could state this law in simpler language.

It is so important that it should be written and re-written until the humblest mind can comprehend it.

One great authority has stated it in this way: "Every part of the body, and every faculty of life, has millions of brain cells to support its power. When it is left unused, the brain cells do not grow, nor do they replace themselves by healthful new cells, but they shrink and suffer a wasting away which in time affects the adjacent parts of the brain, and the mind becomes more or less injured thereby. It is necessary for the brain's health to avoid neglect of any faculty that is made an essential part of the whole life of the being."

It is like taking away the stomach, and saying that the body can get along without that organ; or removing the heart for the same reason; or the liver; or the kidneys; or the lungs; or any other part that is a necessary portion of the organism in which it dwells.

If you take the cellar from under the house; or remove the walls; or any one of them; or take the floors away; or cut down the supporting joists; or otherwise interfere with the wholeness of the building, you will find it unbalanced and unsafe. The human body is likewise endangered by partial ruin.

Occupation is the science of feeding the brain life by supporting all its parts, if not equally, at least in sufficient degree to prevent any section of it from passing into what the physicians call atrophy, or withering, for a part of the brain will wither just as the arm does if the use of it is wholly denied that member.

If you stimulate a certain set of brain cells (as is often done by way of experiment when accident has broken open the skull and death has not yet come), you will find that some part of the body is affected by the action. Thus it has been determined just what portions of the brain control the powers of articulative speech, what relate to song and music, what have to do with religious study, what with standing and walking or running, what with language or the development of words, and so on all through the divisions of mental life. But this branch of anatomy is not in any way connected with the so-called science of phrenology.

We depend for our facts solely on what the anatomy of the brain shows; not in a few cases only, but in a general agreement of a large number of cases. When, as has often been found true, a blow on one part of the head will cause a piece of the skull to press on certain brain structure, and the result is the stimulating of a religious nature that had hitherto been dormant, it must mean that there is a division of the mind that holds direct relationship to that branch of human life. But when this same part of the head in a large number of cases has, after injury, given rise to the same tendency, there can no longer be reason for doubting the closeness of the relationship.

There are several cases where men were unable to talk fluently, being stupid in the use of spoken words, while brainy enough in all other respects; and injury to a certain part of the skull has set in motion the life of an unsued faculty, causing excessive fluency of speech.

There are many other departments of the body or its faculties that have been affected by injury or excitement to corresponding parts of the brain. The bad feature with all such cases is that the faculty when developed has been abnormal, erratic and generally insane.

But the connection between the certain part of the brain and the certain faculty has been well established; added to which is the fact that, when the faculty has been normally developed and in great power, the shape of the head has given unmistakable evi-



dence of the possession of that faculty in unusual degree. The injury to the skull is an abnormal condition in itself, and the faculty could hardly be normal even under the most favoring of circumstances.

The foregoing references to the results of the most advanced science in this department of anatomy, serve to furnish the foundation for the following conclusions; all of which have, however, in a line of independent investigations and experiments, been much more than amply proved. They rest upon no doubt whatever.

1. Every human life is balanced or unbalanced. If unbalanced, it is much more difficult to maintain the conditions of perfect health. The history of humanity shows conclusively that longevity is most favored where there is an all-round balance of the faculties.

2. One line of occupation, or one line of study, or one line of thought or feeling will soon unbalance the faculties of any man or woman. This does not conflict with the theory that a man of one great and predominating idea may make it a power among mankind; but all such men have been lovers of many departments of life. The greatest orators have been workers in other lines of action; the greatest of lawyers have been skilled in other pursuits; the greatest of poets have run wild in the fields and over the earth; the greatest of musicians have had sub-attractions that have balanced their chief line of thought; and so it has been all through the long list of leading occupations.

3. As human associations must have a head, and each branch its leader, so any life should have its predominating ambition and pursuit. But, in proportion as any one line of occupation or thought is allowed to absorb the other demands of life, there will come the lack of balance and the weakness, even in the dominant pursuit.

4. In a general way, the departments of life are mental, physical, skillful, lingual, musical, natural and ethical. These may all be sub-divided into as many parts as one wishes, for there is no limit.

#### MENTAL.

5. Every person should weave a deep and lasting brain-tissue by the use of some kind of close mental study. If this is not done, the surface of the brain only will be used, and this means the lack of good judgment in a very few years, as well as inability to battle

with the forces that make or break every human life. Our memory treatment is the best guide for this kind of development.

#### PHYSICAL.

6. Every person should employ all the muscles of the body, if not in full action, at least enough to keep them and their relation to the brain in perfect poise; for health and longevity depend on this as much as on anything else in the world. Our Regime in the present book provides for that. One kind of muscular activity or labor is not sufficient.

#### SKILLFUL.

7. Every person should be skillful, either in mind or in muscle, in some one or more lines of work. Skill is a faculty that distinguishes the normal being from the brute. Women used to be very skillful in many things, and all men had some side art even if they were in the professions, as the art of painting, which the great actor Jefferson employs so well.

#### LINGUAL.

8. Every person should study the depths of some language, and the nearer to perfection it is the greater will be the benefit to life. We recommend Voldik because it is the only perfect language on earth. It opens the way to the understanding of English or any other language one may wish to master.

#### MUSICAL.

9. Every person should learn to listen to music in some form, even if there is no taste for it, and no ability to execute it. The musical nature is born and may be hidden away in some lives, but it is there in the many evidences that cannot be disputed. The higher the grade of music the more power it has of awakening the better impulses of the individual. We know of a number of instances in which men who could not endure any music were led to fall in love with the classic forms by patient listening. It seems that the brain cells were dormant and needed to be given nurture and growth. Cheap music holds the same relation to the better kinds that slang does to poetry or fine diction.

## NATURAL.

10. Every person should have association with the outdoor life that is called nature. No great man or woman ever lived who did not have a passionate love for this wonderful realm.

## ETHICAL.

11. Every person should have some interest, direct and of practical force, in the ethical things of the world. These include the love of pure home life, the love of family and relatives, respect for the laws and the government, devotion to the principles of right and justice, and loyalty to some church. In an age when liberty of action is as free as the winds that blow, there is a growing tendency to neglect that great department of existence which is as much a portion of each human being as the floors and walls are a part of the house. We have never advised any Ralstonite what church to join or to attend, nor have we ever given the slightest hint as to a preference for any denomination; for that would be assuming a function that is wholly outside the pale of our duty. But we have always advised every Ralstonite to attend some church and give some time to the reading and study of the Bible. These serve to better prepare each person for the secular duties of the world; and it is a matter of record that, where such a balance prevails in the departments of life, greater success is attained and more substantial happiness is secured.

Do not be a machine.

If you are, you will run in fixed channels like an automaton, and the gearing will soon get worn and the machinery become fragile.

Life is not worth living at all if it is not satisfactory to the person who lives it. Aimless and meaningless routine is not life; it is slavery.

The Phases of High Regime are within the reach of all persons, and there is not a difficult step in the whole series. Even the Eleventh Phase is a very easy one for you, as it does not call for anything that is much out of the ordinary. You can gradually swing into it, almost without noticing the little change required to pass from your present mode of living to that of this beautiful and enjoyable kind of existence.

In some form or other these Phases of High Regime have been in use for very many years; and the verdict from those who have lived up to the requirements is:

“Life never before seemed so sweet, so beautiful, so lovable.”

## CHAPTER NINETEEN

# Middle Regime

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FOR . PERSONS . IN . FAIR . HEALTH

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MIDDLE REGIME is fully described in Chapter Nine as far as it relates to the general plan of the Ralston system. It needs but a brief account in this chapter, as it is but a more liberal form of High Regime which has taken so much space in the preceding pages.

Middle Regime includes Eight Phases, as follows :

1. First Phase.—BREAKFAST.
2. Second Phase.—NOON MEAL.
3. Third Phase.—EVENING MEAL.
4. Fourth Phase.—LUNCHESES.
5. Fifth Phase.—SLEEP.
6. Sixth Phase.—EXERCISE.
7. Seventh Phase.—BATHING.
8. Eighth Phase.—HABITS.

The remarks of the preceding chapter on High Regime as applied to Lunches, Sleep, Exercise and Habits, all have equal force in Middle Regime. This leaves us only the question of the three principal meals and bathing to discuss at this place.

Middle Regime makes no requirements as to Rising. The Early Night, or Occupation, as restrictions are found only in High Regime.

Middle Regime does, however, insist on a careful observation of the rules laid down under High Regime in the matters of Lunches as they are much abused at the present day; and what is said of

Sleep ought to find a quick response in every sensible mind. Exercise may be increased at will; but the simple forms mentioned in High Regime are sufficient together with the other suggestions there made. Habits are of the utmost importance, and should be strictly followed as planned in High Regime.

We come now to an enlargement of the privileges of the three meals known as breakfast, the noon meal and the evening meal; for Middle Regime is not as strict in dealing with persons in fair health as High Regime is in its care of those who are in weak health.

#### BREAKFASTS IN MIDDLE REGIME.

All that is said of breakfasts in High Regime may be taken as the guide for breakfasts in Middle Regime, except where additional foods are allowed; and the diet will be as follows:

*Drinks.*—Some time before breakfast you should wash the intestinal canal with about two glasses of pure water, as cold as you wish it, provided you do not pour ice water directly into the stomach. The way to drink very cold water is to sip it, and swallow very slowly.

If you are thirsty just before eating, drink a glass of water at that time, and none at all during the meal.

During the meal, you may take coffee if you crave it, but it should be sipped and not drank for the purposes of quenching thirst. All coffee, to be good, should be prepared as stated in the Second Phase of High Regime, as its usefulness depends upon the way it is cooked. Only one cup should be drank at a meal, and then without sugar.

Hot milk may be taken, if it has not been boiled; it should be brought to a boil and then taken off to serve.

Coffee mixed with milk, or chocolate mixed with milk, may be drank if the proportion of coffee or chocolate is not more than one-third to two-thirds milk.

The powdered malted milk is an excellent drink; it should be prepared so as to have a cup one-third full of powder, on which very hot water has been poured to fill the cup. It must be well mixed.

Tea is never allowed, either hot or cold, iced or otherwise.

Milk, or milk enriched with cream, and iced, may be sipped.

Fruits begin the breakfast. The drinks are to be sipped all through the meal.

Any one of the following fruits may be taken as the first course:

The juice of a sweet orange; a pear; an apple; a peach; strawberries, if no sugar is used, and they are not known to be hurtful to the individual; blackberries, huckleberries or blueberries; raspberries; plums; nectarines; apricots; grapes; ripe gooseberries that are sweet; or any other of the juicy fruits. There need not be a limit to one only or to any minimum quantity if the system needs a laxative; otherwise it is necessary not to invite a weak condition of the intestines.

The bread for breakfast may include brown bread, white bread, corn bread, rye bread, and any other form of these cereals provided there is nothing made of baking-powder. Sour milk may be used for raising, or eggs, as well as yeast.

All forms of toast are allowable.

Potatoes may be baked, boiled or fried if not made crisp; or they may be served in any condition that is mealy.

Eggs may be served as follows, any one of the list being wholesome for the meal, and the variety may be extended through a long period before one need be repeated:

Boiled Eggs; Steamed Eggs; Shrilled Eggs (the best way of all); Rumbled Eggs; Scalloped Eggs; Crumbed Eggs; that is, baked in bread crumbs; Poached Eggs; Milk Poach; Poached with Peas; Eggs in Toast Shells; Egg Timbales; Eggs in Nest; Bouillon Eggs; Egg Chowder and any other form that does not make the egg too hard for digestion. It is true that the stomach, by its own bacteria which is furnished by the gastric-juices, will in time digest a hard boiled egg. It is a tax on a weak stomach.

Meats may include broiled steak, or any form of beef that is desired; lamb or mutton chops, or these meats in any form; hamburger steak; hash if known and liked; broiled oysters; pan fish; fried or broiled fish of any kind that is allowed under Chapter Thirteen; and veal that comes from an old or well developed calf, not from one that is less than four months old. Veal poisons some people and it should be eaten with caution. Fowl is allowable for breakfast if desired, but ducks and geese or any rich game must be avoided.

Some persons eat breakfast foods. These are now made of so much refuse from flour mills, and contain so much harsh and indigestible material, ground very fine, but all the more dangerous, that it is advisable to avoid all such foods. Some of the worst stuff

that can be put up, actual sweepings of floors, are made exceedingly attractive in pretty packages, and nice reading matter and flaming advertisements allure on the belief that they are valuable as food. A few may be, but most of them are not.

#### NOON MEALS IN MIDDLE REGIME.

The mid-day meals of High Regime are as nearly perfect as they can be made; and greater liberality is only a step toward dangerous ground. We, therefore, recommend a strict adherence to the noon meals of High Regime with the following foods added:

For drinks, black coffee, not strong, may be taken at or directly after the meal. Any of the breakfast drinks are allowable at any meal, and in any Regime.

Clam broth, clam chowder, or bouillon of clam may be taken; but no part of the clam meat should enter the stomach. If clams are not perfectly fresh, or are used in a southern climate, even the broth from them is dangerous.

Marrow soups are of the highest value. They are made of crushed bones thoroughly cooked, and ought to be on the table not less than three times a week, either at noon or in the evening.

These, with the soups and broths of High Regime, give you over two dozen kinds for the noon meal of Middle Regime.

For meats you may use any one kind of fish or any one meat from those mentioned in High Regime. Reference to Chapter Thirteen will be profitable at all times. The less meat you eat the better will be your health.

Puddings in Middle Regime are allowed as follows:

Steamed Raisin Pudding; Cracker Plum Pudding; Prune Pudding; Fig Custard Pudding; Fig Cream; Birds Nest Pudding; Apple Whipped Cream; Apple Custard Pudding; Compote of Peaches; Peach Custard Pudding; Almond Pudding; Chestnut Pudding; Pearl Barley Pudding; Fruit Tapioca; Tapioca Custard; Tapioca Pudding and all the rice and custard combinations.

Frozen Custard may be taken, not oftener than three times a week, in place of ice cream; and all the ices given in High Regime may be used here also.

#### EVENING MEALS IN MIDDLE REGIME.

*Breads.*—White flour bread. Whole wheat bread. Potato bread. Milk bread. French bread. Wheat and rye bread.

Raised corn bread. Pulled bread. Raised brown bread. Steamed corn bread. Canaille bread. Rusk. Bread wafers. Buns. Raisin bread. Bath buns. Coffee cakes. From these you may select any one or more kinds for the evening meal. In winter the use of corn meal and its various products will be more agreeable than in summer, as corn is heating to the blood.

Potatoes may be used in any form so that they are mealy and not cooked either hard or crisp.

Rice and other light foods that are easily digested are particularly important for the evening meal. Maraconi also holds a high place if not cooked or eaten with cheese. The latter food is more suitable for persons in robust health.

Any of the fruits that are not known as the juicy kinds may be eaten at supper. In the consideration of the evening meal in High Regime we offered many valuable suggestions that should be referred to, as it is not necessary to repeat them here.

#### BATHING IN MIDDLE REGIME.

The bath that is called for in High Regime is always one of the most beneficial that can be taken; but a more vigorous style of bathing may at times be preferred. The following method has been in use for many years and is regarded as the most valuable that can be adopted when one bathes for cleanliness.

Have a plumber remove the inlets to your bath tub, if you have one of the new style, and put in a double bibb, which consists of the hot and cold water pipes running together and emptying out of one spigot instead of flowing separately. This will enable you to get the proper temperature and yet have running water to use. See that the outlet is open all the time, as you should never bathe in a tub that retains the water.

Soap the neck, ears and tops of the shoulders; wash them with hot water; rinse them with hot water and then with cold water and at last with cold water, all of which you can get by regulating the two supply pipes as they run into the double bibb.

Wipe the face, ears, neck and tops of the shoulders with a hot towel. This completes the first part of the bath. The pores of the upper parts that have been bathed will soon become very active, but will not perspire. A glow of electrical warmth will flush those parts, and new currents of blood will supply the skin and nerves with nutrition that cannot be got there in any other way.




## CHAPTER TWENTY

# Low Regime

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FOR . PERSONS . IN . ROBUST . HEALTH

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OW REGIME is fully explained in Chapter Nine as far as it relates to the plan of the present system of health. That chapter ought to be thoroughly read and understood; for it makes the three Regimes stand out as the most important of all methods of bringing the body back again to health and keeping it there when once the happy goal has been reached.

Low Regime includes Five Phases as follows:

1. First Phase.—BREAKFAST.
2. Second Phase.—NOON MEAL.
3. Third Phase.—EVENING MEAL.
4. Fourth Phase.—LUNCHESES.
5. Fifth Phase.—HABITS.

The last two may be disposed of with the remark that they are exactly like those of the same name in High Regime. The lunches must not be more elaborate, as the purpose of a lunch is to stay the appetite and prevent dull headaches which come on naturally when the stomach has been empty long. We do not use the word lunch to imply a course dinner.

It is in the nature of things that all the articles that are allowed in either of the preceding Regimes should also be permitted in Low Regime, for the liberty is greater. Therefore, you can keep as close to High Regime as you like, or to Middle Regime if you prefer that. The foods mentioned are not all to be used, if you have preferences, as the lists are made large to permit you to select what may strike your fancy or appeal to your appetite.

## BREAKFASTS IN LOW REGIME.

*Drinks.*—Coffee, one cup only, to be sipped all through the meal, or it may be omitted altogether.—Malted milk powder, mixed with hot water, and sipped.—Hot milk.—Hot milk, flavored with coffee.—Hot milk, flavored with chocolate.—Cold milk.—Phasmon cocoa.—In no case must sugar be used. Any one of the foregoing drinks may be selected for Low Regime, as well for dinner as for breakfast.

*Fruits.*—Select any one of the following juicy fruits to begin breakfast with.—Oranges. Apples. Pears. Peaches. Plums. Grapes. Green fleshed muskmelon. Fully ripe watermelon. Blackberries. Huckleberries. Raspberries. Sweet gooseberries. Fully ripe sweet cherries. Strawberries. Nectarines. Apricots.—In no case must sugar and fruit be eaten together. Pineapples are not juicy enough to be used for the breakfast, as they require sugar, and they are likely to sicken the stomach instead of stimulating its action. The best way to eat pineapple juice is after a meal at the time when candy is taken. Watermelons contain a poison that encourages malaria, and it should not be eaten in quantity, nor by any person who has had chills and fever.

*Breakfast Foods.*—The only breakfast foods that ought to be eaten are those that have a standing in the judgment. In the first place you should know how they are cooked. Do not eat pie-crust, for these flaked goods are little better. They will soon bring the stomach to a standstill. The purpose of the mills seems to be to make a food that has a splendid taste, so that the eater will become enthusiastic about it and recommend it to friends on one trial. If you wish to know what these much advertised foods will do, try them right along as whole meals to the exclusion of everything else. This test can be applied to hundreds of wholesome dishes, and the stomach will be all the better for it although any one food may not be balanced enough to sustain life indefinitely as some articles will do.

Try rice, milk, white bread, whole wheat bread, pearl barley, rye bread, brown bread, corn meal pudding, sago, tapioca, hominy or any of the many articles and dishes we have recommended in the two preceding Regimes, and you will find not one of them hurting you if you use any one article for a complete meal.

The test is a correct one. If you find that there are two hundred dishes that can be taken in this way and not hurt you, then

these very dishes, when taken in variety and in groups, will be all the more wholesome.

But try the advertised breakfast foods in that way, and note the result. We recommend the use of whole wheat long cooked and eaten with cream or milk; also of rice; also of wheatlet; also of hominy; also of corn meal; also of shredded wheat; also of corn meal mush fried or otherwise prepared, which is akin to a breakfast food; but care must be taken not to use sugar on any of them, even if the receipts call for it. The union of sugar and cereal, or milk, cream and any sweet, causes ferment even in a healthy stomach. The taste for the cream and the food alone will soon be established, and the sickening effects of sugar will be avoided. If hominy, rice, corn meal, or any cereal that comes in bulk, like whole wheat, etc., is to be used, they should be cooked a long time, surely not less than two hours, and then browned in the oven to take away the flat taste. Out of these you can get plain, wholesome and first class foods, that you know all about, and the cost will be about one-fifth of the package foods, which are generally tricks of the palate.

*Small Breads.*—Select any of the following breads for your breakfast in Low Regime: Raised biscuit, made from white flour, or whole wheat flour, or rye flour. Beaten Maryland Biscuit. Buttermilk Biscuit. Raised Muffins. Rye Muffins. Toasts, dry, milk or cream. Egg Toast. Egg Rolls. Potato Pone. German Puffs. Pop Overs.

*Loaf Breads.*—Select any one or more of the loaf breads from this list: White flour. Whole wheat flour. French bread. Pulled bread. European bread. Wheat-rye bread. White flour milk bread. Potato white bread. Canaille bread. Gluten bread. Date bread. Norwegian bread. Raisin bread.

*Potatoes.*—Select any one or more of the following preparations of potatoes for your Low Regime Breakfast: Baked potatoes. Boiled potatoes. Broiled potatoes. Browned potatoes. Creamed potatoes. Mashed potatoes. Sweet potatoes (not oftener than twice a week). Stewed potatoes.

*Eggs.*—Boiled, steamed, scrambled, shirred, rumbled, scalloped, poached eggs and lightly made omelets, or eggs in nest, egg timbales and any of the other forms that do not call for frying or for use with some indigestible food, are allowable.

*Fish and Meats.*—Any of the meats and fish that are mentioned as wholesome in Chapter Thirteen are useful for the breakfast.

In low regime, which presumes the health to be perfect, or nearly so, the greatest latitude should be allowed, for it is absurd to ask a well person to deny the palate and stomach the pleasures of eating if these have already become a part of the habits of the table. Old habits ought to be let alone when they are known to be safe. Perfect health is a good digester. It furnishes its own medicine. Many men and women love to claim that they possess robust health, when the fact is quite the opposite. This kind of falsehood is getting to be too common. The presence in the house of the pills and medicine bottles is proof that the truth is not often told when the assertion of perfect health is made.

But really assuming that you do in fact possess freedom from all weakness and suffering, and that your body is in the best condition, then we assert that your past habits as to food and methods of living should be maintained unless your own judgment tells you that they are radically wrong.

This is the basis on which the new work, RALSTON MEALS, has been prepared. It allows freedom for persons in the Third Regime. Yet it avoids some dishes and combinations that will surely undermine perfect health. It suits the taste of all classes of healthy men and women, and is not radical in either extreme.

It is necessary to provide for all classes of people; for what is good for one is not good for another. While doing this great work we are constantly being charged by ignorant persons with contradicting our own statements. We know every word by heart that we publish in this series of books, and we are in a position to judge of the effects that follow the adaptation of foods to different conditions in life. If one class of individuals should be given certain foods, and another class should be given foods that are exactly opposite, these differences are not contradictions. What will benefit one may kill another.

The seeker after health should cling to the First Regime of this book, unless there is a certainty that some specific disease is at work in the system; in which case the book of Complete Membership is the only treatment that a wise person will adopt.

But the well man or woman who wishes to protect the health that is already possessed should be liberal in all the pleasures of life to the extent that they have been previously enjoyed, and there is no contradiction in the wide variety and liberality of Ralston Meals.

## CHAPTER TWENTY-ONE

# Absolutely Forbidden

Every Ralstonite who lacks Good Health  
must obey these laws

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INVALIDS . SHOULD . AVOID . HURTFUL . FOODS

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NEGATIVE PROPOSITIONS are always necessary in any system that seeks to accomplish important results; and, for this reason, we find ourselves tearing down as well as building up. Members have from time immemorial made requests for a negative guide, telling them in a single chapter what they must not eat or drink; while the main chapters of the book may give the affirmative side of the system of health. Advice that demolishes and does not build anew would be useless.

The Three Regimes are suited to the three classes of people for whom they were prepared. But there are depths of error below even the most liberal of regimes, and these are the foundation of the present chapter. When any Ralstonite complains that the system does not give the help expected, let that person read this chapter and find out the cause; for it will be here.

### THE FORBIDDEN THINGS OF LIFE.

1. *Drinks.*—You must not use any drinks that are SWEETENED, as fermentation is sure to follow their use, and fermentation destroys the action of all the digestive fluids.

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 drank 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 is 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. *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.

6. *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 charged waters.

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

8. FRUIT SODAS.—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.

9. ALCOHOL.—This fluid is a form of carbon made from any carbon in nature, and commonly from the foods of life, such as sugars, starches and syrups, without which there could be no food whatever for humanity. In infancy there is a decided demand for sweets, and even the sugar of ordinary milk which gives it great sweetness is not by any means enough to supply the demands of the child-stomach. For this reason nature makes the mother's milk much sweeter than the cow's. All through the early years the child is attracted to carbon in candies, sugars and white bread. At first it cannot digest fats or starches, and depends on sugars in or out of milk; then it takes up the digestion of the starches in the cereals; and soon it begins to digest animal fats as butter and the greasy part of meat. As old age comes on the system gradually loses its power to digest fat meat, and then cannot, later on, digest even butter; the use of either serving as a mild laxative and passing through the body unchanged. This is a serious condition for old age and should be discovered as soon as it is established. It is then that the carbon of the sugars and starches in the form of alcohol becomes of the highest use to decrepitude, and tends to preserve the faculties longer than any other agent can do.

But in childhood, in youth, in middle life and in that part of age during which the system will maintain its weight, the fats are being digested; and the rule is this: In proportion as you use alcohol during such periods, in the same porportion will it be ineffective at that time when the body refuses to digest fats, and the alcohol is needed. We have seen this law work almost miracles; for those people who use alcohol all their lives do not get the benefit from it at a time when it is most needed. Therefore, this fluid must be saved to take the place of fats in the winter of life, and it will do a world of good, provided it has not been used prior to that time; that is, before the age of seventy or eighty.

10. ALL COFFEE IMITATIONS or substitutes are to be avoided. Most of them are compounded with chemicals and extracts that are deadly poisons when taken by the spoonful. Of course, a few drops do not kill, but you will feel heartburn and stomach-burn after using them.

11. TEA in every form is injurious. The debility of old age, and the aging of young people who use it, are evidences of its hurtfulness. If you wish to get old by the rapid transit line take tea. Iced tea is so injurious that the United States Chief Chemist felt it his duty to issue an account of its dangers.

12. SPECIAL DRINKS should all be avoided. They are invented each year by the score to attract thirsty people; and there is no hesitancy in making them palatable to the drinker. Examination of many of these summer drinks shows that they are based upon poisons that hold a resemblance to some flavor or some strong drink, or that appeal to the taste as particularly inviting. The worst of all these are the drinks that are supposed to build up the nervous system or give tone to fagged brain. A Ralstonite ought to have some certain knowledge of what enters his stomach, and this knowledge is lacking in the use of the mysteriously compounded summer drinks or the specialties of winter.

13. Lemonade mixed with sugar or sweets is an irritant, but free from such sweets or sugar it is highly beneficial.

14. BREAKFAST FOODS, except those mentioned in the three Regimes, should be avoided.

15. ALL BAKING POWDER and its products of every kind must be avoided. This will throw out very many foods, and by the ton, so numerous are the products of baking powder. This is the lazy cook's friend, for it takes less kneading and working of the dough or mixture if such powder is used. So universal has the habit become that it is said that one ton of baking powder is now sold where, a generation ago, a pound was used; and so cheap is white earth and alum that the stores of the land, even to the remotest country hamlet, are supplied with the poison. Right on the heels of this amazing spread of the use of baking powders, the patent medicine trade follows and seeks to keep pace. It is death pulling at both ends of human effort to maintain life and health.

16. All CAKES, fried, or baked, and all biscuits, muffins, or articles that depend on baking powder in any way, are forbidden.



17. All STARCHY FOODS that are cooked in a short time, such as pancakes, breakfast foods, pastry, desserts, etc., are to be omitted from the eatables of humanity. They are almost wholly indigestible and of no value as food, while they bring disease by clogging the system. Nearly all the dietary of the civilized world of to-day is made of such foods, and this fact alone might explain the prevalence of so much ill health. The death from these indigestible articles brings on toxins in the system, and la grippe is but the effect of nature to throw them off with the least possible wear and tear.

18. All COMBINATIONS that make ferment in the stomach and intestines are to be avoided. That this ferment is common may be learned by the ear. At a recent meeting of women who were engaged in certain work for charity, out of eighteen who were present, ten were constantly suppressing the sound of rumbling in their intestines, and the other eight were eructating gas from the stomach. This is typical of America to-day.

19. SUGAR and FRUIT acids, or sugar and cereals, or sugar and cream, or sugar and butter, or sugar and nuts, will produce this ferment. It makes gas in the stomach and it causes the rumbling sound in the intestines. Such ferment is the natural result of the mixtures referred to. For instance, as a test a dozen men of good health ate a supper of corn meal mush with sugar and cream, and they all had more or less of the troublesome fermenting gases for hours; but when, on a subsequent evening, they ate corn meal mush with cream and omitted the sugar, not one of them had the least trouble, and the food was readily digested. If you eat any nuts by themselves, and later on eat candy, the gastric juices will have disposed of the nuts by a combination that will not permit a union of the sugar; but when nuts and sugar, as in the common kinds of nut candy, are eaten together, ferment will follow. This ferment is not specially hurtful for many years; it takes time to do its full harm, but when the health is weak the ferment instantly upsets the system. In nursing the sick, all doctors and all trained nurses who have any sense know well enough that such foods are to be omitted. In health they cause indigestion by their enmity to the gastric juices.

20. OATS, oatmeal and all forms of oats should be avoided. The juice of the starch of oats, as in porridge with milk, may be suited to hardy outdoor life, but the breakfast foods made of oatmeal are not fit for the human stomach. Yet groats are all right.

21. **WHOLE BARLEY** is indigestible in any form. Pearl barley is very valuable in soups; or soaked over night, and then cooked in the morning and toasted for a breakfast food. Buy it in bulk, not in package.

22. **PEARL TAPIOCA** is not digestible, as it is made of very old potatoes and is not tapioca.

23. **DRIED CURRANTS** are poison berries and not currants; nothing is more hurtful than these, yet they are in common use. Never eat mince meat or cake or bread in which they appear. Avoid citron.

24. **NEW POTATOES** are undeveloped starch and are indigestible until the new potato is old enough to boil to a mealy condition or make mashed potatoes.

25. **VERY OLD POTATOES**, or any soggy, waxy kind of this vegetable will harm the stomach.

26. **DUMPLINGS** and pot pie, or any similar form of dough-food, should be avoided.

27. **CRANBERRIES** and sugar, gooseberries and sugar, strawberries and sugar, sour apples and sugar, and all sour-and-sweet mixtures are injurious as they slowly form uric acid in a well person; but in one who has such acid or is gouty they quickly increase the evil, as may be readily demonstrated.

28. **BEANS** and **PEAS** have a cover which is totally indigestible; if they are cooked for several hours and then strained, they make a good porridge. Baked beans will distress all who eat them, unless the health is very robust. The least injurious part in which they are cooked is the fat, which most people have regarded as the cause of the trouble; but experiments show that the fat by itself taken from baked beans and eaten on bread is very wholesome and easily digested, while the baked beans without the fat are still harder to assimilate. Split peas are now made with the covering removed, and they are excellent when well cooked.

29. **NEW CORN** passes through the body as it enters it, unchanged except that some of the juice is absorbed. It does very little harm to a perfect stomach. It would be an unsafe food to give to one who is not in good health. It may be chewed and the juice swallowed if desired.

30. The many small vegetables such as radishes, cucumbers, pickles and other kinds are so thoroughly discussed in Chapter Fourteen that we cannot take the time to go over the rules there

given. What has been said of them there should be well considered.

31. VINEGAR is undoubtedly the cause of the rapid loss of red corpuscles in the blood of many persons who use it, either in connection with other articles or with pickles. A pickle is filled with vinegar. We have many reports from cases where girls who were anaemic could not be cured until they stopped eating pickles and vinegar. The latter has no real use in any system of food preparation. Most Ralstonites never have vinegar in the house.

32. FRESH PORK is always bad. The skin and blood show very quickly the effects of eating this fearfully rotten meat; for it is an example of death in life, as its tissues are filled with deat. The penalties are severe for its use. On the other hand we would be cranky if we were to say that fat pork, as in bacon and ham, were useless as food. Even lean ham well chewed gives up a lot of its fat, and the tissue need not be swallowed. There is no better form of fat than that which comes from salted or cured pork; and lard would be wholesome if it were not fried or baked, although its severe trying out in making has burned up its better quality. The United States Government places an enormous estimate on the value of fat pork, either salted or cured. Physicians know that growing pains in children and youth, and even neuralgia may be overcome by these fats when no medicines will do the slightest good; as such pains are the voice of the body crying for a more vitalized form of life. Let us be fair. Do not discard one of the greatest blessings of life for a whim. The tissue of lean pork is all you vegetarians say of it, for it is rotten and vile; but do not run counter to the easily proved facts in regard to the fat, for that is the same in the animal world that distilled water is in its relation to the ocean, or fruits in their relation to the earth from which they spring. All foods and fruits and vegetables are but distilled forms of the soil. Facts are better than theories, and no person knows the facts who has not found them through experiments, and by watching the operations of life. Be honest with the laws of nature.

33. SHELLFISH, crabs, lobsters, shrimps, clams, terrapins, mus-sels, when fresh are hurtful; and when canned are still more injurious. Fried oysters are very harmful; but oysters in other forms are wholesome if the mud in their intestines is not eaten. Cut it out. Roes are of no value, as their deat is very great in proportion

to the very little nutriment they contain. A fresh, live lobster may not do much harm if cooked at home and eaten fresh; but, even then, it is more or less of a poison. Many a case of acute gastritis has originated with the eating of fresh lobster, while death has followed quickly after the use of those that are canned.

34. SAUSAGES are to be avoided.

35. SPICES are all hurtful.

36. RICH GRAVIES must never be used. It is possible to make palatable gravies without turning them into instruments of sickness. Chefs love to mystify their employers by concoctions that would kill people if taken in dose. In fact the French notions in cooking are the cause of so much gastritis that has sent all the millionaires to some parts of the world to institutions that are advertised to cure thousands of ailments.

DEATH is the dead matter in a live body. It is that accumulation of fine material that cannot throw itself off until it turns to toxins, and then these are dependent on the germs of disease to absorb them. It is on the same principle as that employed by nature to dispose of decay in the animal or vegetable world. Fruit rots and falls to the ground; bacteria soon are changing it to other forms of life and other bacteria follows up their work until the ground is clean again where it lay. Flesh passes through many stages of change before it is all removed. The first of these changes begins in the live body, and is healthful; the next is due to the inability of the first to do all its work, as is the case in a body that is fed on a wrong diet, and the result is the accumulation of death in small form that permeates the live body. In our Anti-Death Treatment this whole process is seen at work, and is met by one of the most ingenious of methods ever applied to the natural war against sickness.

Wrong diet, or eating the things that are forbidden, will soon fill the body with death, which is death in life.

While many of the supposed good things are denied, it must be remembered that there are many more that are as pleasing to the taste that are wholesome. The remedy for so great a condition in the world of semi-sickness, is the selection of food that will not bring on disease. All persons know that the first thing the doctor does on arrival is to stop the eating of these hurtful things; he shuts it off with a decisiveness that shows their relation to health. Then he starts to clean out the system through the many natural chan-

nels, all of which he finds abnormal; he increases the action of the pores, the heart, the lungs, the intestines and their organs, the liver and kidneys. They are all out of order; yet it is a fact that, if the food had been proper, they would all be in good condition.

#### A FEW REMARKS ON THE FORBIDDEN THINGS.

Because we limit members who are not in good health to wholesome articles of food and drink, do not make the mistake of regarding this as a form of dieting, for it is not.

We have one thousand Regents. Each Regent is bound to make a test of any proposition of health by seeking the aid of one hundred persons in the trial of an article of food or drink, for the purpose of establishing the fact one way or another. We can, therefore, on notice, make 100,000 experiments or tests in this way. Results that are uniform cannot be tossed aside with a sneer or a jocose remark.

Facts have been accumulated mountain high to the effect that the articles that are forbidden are injurious to people who are not in good health. Well persons may use them, but should not overuse them, for these very articles do a slight damage even to those who are in absolutely perfect health. But some people may go for years and not suffer from them; or the effects may develop latent maladies that come without warning.

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This chapter does not require you to diet. There are countless good things left in the ordinary foods of to-day. We have often been requested to prepare a list of foods that are best, and have done so under the name of

## **“Ralston Meals”**

**for every day in the year, and how to prepare them.**

1. WHAT TO EAT WITHOUT DIETING.
2. HOW TO COOK SENSIBLE MEALS.
3. LUXURY OF GOOD EATING WITHOUT INJURY TO THE HEALTH.
4. MANY NEW DISHES AND HOW TO MAKE THEM.

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## CHAPTER TWENTY-TWO

# A Social Chat

WITH . OUR . LOYAL . MEMBERS



MOST PERSONS like to write or talk about Ralstonism, and we are always gratified when we receive letters of inquiry from intelligent men and women. While it is difficult, and often impossible to reply individually to those who are kind enough to write to us, we nevertheless give attention to all sensible suggestions, and thereby come into closer relations with the wishes of all who are interested in the good work that we are doing.

We assume that you have read this book carefully, and that you understand the value of its doctrines. Before bringing its pages to a close we wish to have a personal chat with the reader, in the hope that new influences may come into each life that is reached by these teachings. Let us state a few facts.

Health is very important.

When it goes, all ambition and enjoyment go with it.

The sickly body, the low vitality, the impoverished blood, and the train of ills that follow these conditions, produce nervous irritability, reduce the mental powers, and unfit men and women for the civic, moral and domestic duties of existence.

If you are not in good health, and can come into its possession, then you are committing a sin against yourself, your family and your God by neglecting this first of all requirements of earthly life.

*Lives of dear ones are worth the effort necessary to save them.*

We ask of you, then, that you take up this great work with us; not along peculiar or radical lines, but with a deep, earnest, prayerful resolution to be of service to mankind in this the crucial era of human existence, when the whole race is on the

verge of collapse by reason of universal fraud in the making of advertised medicines and the preparation of adulterated foods.

When the blood is thrown out of balance by improper diet, an intense and uncontrollable craving is set up for stimulants and false nutriment, which leads the mind into constant error, and produces an obstinate refusal to listen to the dictates of judgment. For this reason the first real step in a sensible method of living is to adopt a course of liberal but scientific eating such as is found in Ralston Meals.

But the thinking person who is willing to learn will demand a more thorough training course; and this book of Inside Membership is what is then needed.

Most persons are actually sick with some malady. Some have uric acid, and this leads to rheumatism. Some are victims of neuralgia, that great warning condition of something worse to follow. Some are saturated with catarrh, either of the head, or lungs, or throat, or stomach, or intestines; in the latter case resulting sooner or later in appendicitis, which will send them to the operating table at the hospital. How much better it is to avert rather than cure such conditions? The use of patent medicines and modern cooking are responsible for this dread malady.

Those who are actually sick refuse to give heed to preventive methods, and we have always been compelled to furnish curative treatments and special private cures. As this is a gigantic undertaking it has required the expenditure of a fortune, and the publishing of a giant volume, the name of which is Complete Membership.

It is easy to fall prey to a fatal malady.

The grave will not give back its dead.

It is too late when the spirit has fled. Look to-day into the faces of those about you whom you love, and ask yourself the question, Are they worth the care and attention requisite to prevent their being taken away by the Angel of Death?

**IF YOU ARE PERFECTLY WELL**, or are almost well, then **KEEP** that wonderful blessing, for you are favored above scores of thousands of others in this world. You can keep that perfect health by adopting the easier plan of living set forth in this book. That is, you may consider yourself a Third-Regime Ralstonite, and that is most excellent.

If you are **NOT WELL**, then your physician will advise you

to adopt either the High Regime or the Middle Regime of this book; so why wait till he orders it, when you can now adopt it for yourself and in a much more successful way.

Do you know that the best doctors to-day, those that are the leaders in their profession, or else are great specialists, are gradually reducing the use of medicines, and in place thereof are pursuing such lines of treatment as are contained in this book and that of Complete Membership?

Do you know that all medicines, whether vegetable or mineral, are poisons? The vegetable compounds are as dangerous as those made from minerals.

Do you know that the use of patent medicines is slow suicide?

Opium, cocaine, deadly drugs, wood alcohol and the most horrible concoctions of which human invention is capable, are sold to-day in the form of patent medicines, and are setting up habits that no mind is strong enough to throw off.

Here it can be seen at a glance that there must be three works to suit all conditions in the membership of our Club. One is the work that settles the food question, Ralston Meals. The price of fifty cents shows that it has been brought down to the lowest possible cost.

The book of the Ralston Health Club is the present Inside Membership. Its scope is much wider and its doctrines are the most valuable of the kind that have ever been taught.

The curative work is the next and final one; and here you have the three systems of Ralstonism, each performing a fixed line of duties, and all combining to make a perfect whole. Not one of these can be spared. When once we tried to put all the doctrines in one book, we were besieged by thousands of applicants for the complete system.

Now the next question arises, How shall these be brought within the reach of all classes? That is, of the poor and well-to-do, the ignorant and the educated? We ask advice of our members; of you, if you will express a sincere opinion as to how we can, with justice to all, bring the blessings and advantages of these three systems within reach of everybody.

We want to do just as the great majority of our members desire. We have acted in harmony with their wishes for nearly thirty years. Now what do you advise? The plan that has been most approved is that which is described in the next chapter.



## CHAPTER TWENTY-THREE

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# Board of Government

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### OF . THE . RALSTON . HEALTH . CLUB

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ORGANIZATION is as much a part of human character as the sunlight is a part of the sky. The fact is, there are too many organizations that are instituted merely for the purpose of gratifying the desire for such things.

Some are selfish, some are social, some are beneficial, some are literary, some are bonds of true affiliation and some are religious.

The great evangelist, Moody, said that every person in this world was given two great talents to protect and make the highest use of: the first was the immortal part of self, and the second was the body in which it dwelt. A true organization, therefore, must seek these great ends before other purposes can be honestly considered. When these foundation principles are lost sight of, all else that is worth living for must turn to failure.

The first of these two purposes is being maintained by the great religious organizations of the world; and there is no duty that can be compared to that which is owing to the church by every man and woman.

Second in importance is the protection of the human faculties; of body, mind and nerves; they are the talents of great value which are entrusted to each man and woman for safe keeping and especially for use, and without the aid of which none of the great works of progress could be carried on.

When these mighty responsibilities are recognized and met with the courage of noble convictions, then it may be time for the

people to set up other organizations for the lesser purposes of life; but we are able to come to you and say that it is a necessary part of a successful existence to remain loyal to some such organization as the Ralston Health Club, and to fight for the spread of its principles. Our reasons are as follows:

1. There is no other organization on earth that stands for the principles of perfect health of body and mind.

2. This Club has been in existence long enough to be equipped with the knowledge and power to accomplish what it undertakes in the life of each one of its members. It is not an experiment; it has proved its success for more than a quarter of a century.

3. It is so arranged that it can never go out of existence. By the system of Regents and inheritance, the Club will go on as long as civilization exists.

4. Many of the greatest men and women of the world believe in it.

Personal friends have promised each other to live as near as possible to the Ralston principles, in order to see how long they might retain perfect health and the best use of their faculties. Husbands and wives have made such pledges, each to the other, so they might live to see their children grown up and their grandchildren and great-grandchildren men and women. We have five generations in many Ralston households. Perfect health is the foundation of a fortune to those who lack it, and the beginning of happiness to those who are rich.

Three errors prevail in half-informed minds as to the Ralston Health Club. They are these:

1st. It is said that it is not easy to live the Ralston life.

2d. It is said that only the rich can join the Club.

3d. It is said that one member must secure other members.

All these claims are absolutely untrue. The *facts* are really *these*:

*First.*—It is as easy to live the Ralston life as to live any other kind of life, and certainly much easier than to be an invalid or to be sick. When one is sick, the care and work as well as most of the grieving are thrown on others. The bravado with which some people boast that they never had a sick day in their lives, and that they are not concerned about their health, is not bravery, but rather cowardice, for they are imposing on the time, labor and good will of others who must of necessity take care of them

when their indifference brings the inevitable sick spell. Here are two propositions that should be kept in mind:

It is impossible for a person in good health to become an invalid if the simple methods of this book are observed.

It is impossible for a person to remain well who pays no attention to regime. You cannot eat anything you please and keep well. You cannot deny yourself fresh air and varied physical activity and keep well. You may take chances for awhile with impunity, but the penalty will have to be paid sooner or later.

Now, if the facts of nature permitted it, we would gladly say to each and every Ralstonite, "Go ahead, eat, drink, be merry, please yourself in everything, live only for self, deny yourself nothing, sit and be comfortable all the time, read and use the mind only in the way that affords you the greatest pleasure, and have no care, no duty, no responsibility, no work, no progress, nothing but selfish pleasure and ease all through life." But nature decrees otherwise. Her great laws declare that living is expressed only through activity of all the muscles and functions under an intelligent system of watchfulness. We did not make the laws. Do not blame us. Some people are disposed to find fault with us because nature is so exacting and arbitrary in her demands.

Owing to the causes already stated in the pages of this book, it is more difficult now than ever before to keep well. The statistics show most conclusively that doctors are on the increase, drug stores are on the increase, the making of medicines is on the increase, the output of patent medicines is fearfully on the increase, surgical practice is on the increase, hospitals are on the increase, and where there were a few sanatoriums a generation ago there are now thousands. This increase is not the kind that keeps pace with the growing population of the country, but it is an increase that is much greater than the growth of the country. As a rule the white race is the recklessly negligent race. The other races, compelled by poverty to adopt simpler methods, suffer less. Under the law of the survival of the most vital, the white race is doomed.

A NEW RACE is not a dream. It is a necessity.

It can be made an immediate possibility to-day, to-morrow, and for all time, if each Ralstonite will do his or her duty.

What is called the Board of Government in the Ralston Health

Club is the membership of this Club and its expressed wishes as to the best way of carrying on the work now in hand. We appeal only to the white race. From that race must the new people be organized.

Our only hope is with people of intelligence. But they are found among the poor and the well-to-do. Ralstonism has lifted many a poor family out of poverty in the past thirty years. The influence of better health is always on the side of better brains, and, therefore, better faculties for making life a success.

It is our duty to TEACH.

We must guide the people aright. Our teachings must be suited to all classes: the well, the sick, the invalid, the sufferer; and what is suited to one class will not help another.

For the POOR man or woman the step known as General Membership is provided, and the book of Ralston Meals is placed within reach of all. The reason for making that book the first and simplest step is seen in the preceding chapter, where the following language is used: When the blood is out of balance by improper diet, an intense and uncontrollable craving is set up for stimulants and false nutriment, which leads the mind into constant error, and produces an obstinate refusal to listen to the dictates of judgment. For this reason the first real step in a sensible method of living is to adopt a course of liberal but scientific eating such as is found in Ralston Meals.

That book, spread out in the usual type and openness of setting, would make a book twice the size of this. Surely no one can claim that the price is high. The sum of fifty cents includes the book, also the right to be called a General Member of the Ralston Health Club for life, and the right to ask for our reports, greetings and other literature such as we usually send to Ralstonites; and all for life. The cost of advantages so great is the smallest that could be conceived. It prevents the member from being what is known as a deadhead, for such a member is useless to self and to the world.

All our members, without exception, are heartily in favor of this low price.

The present work, Inside Membership, with its rights to club number, greetings, reports, and life association, is certainly placed at a very low price when sold for \$1.10. We have never had a protest from any source that the cost was too great. It deals with all the questions of health, not only in the food line, but in all

other departments as far as they relate to persons who are not actually affected by some specific disease. It is not a book of treatments, and has always been so announced. We are careful that all our members should let it be fully known in advance that there are no private or specific treatments in this book of Inside Membership. It is what it is claimed to be, a complete and perfect guide for all persons except those who need a doctor.

We tried, for nearly fifteen years, to get along without a book of treatments; but the demand kept increasing for them, and we issued a number of successful treatises in pamphlet form which did a great deal of good. These were stolen from us by specialists who advertised them under other names for five dollars each. Thus our old treatment for consumption, which was less than half the size of the same treatise now included in the book of Complete Membership, was sold privately by purloiners for various sums of money, in a few cases as high as twenty-five dollars being paid for it by sufferers who were induced to answer the advertisements of doctors; and in no instance was it sold for less than five dollars. We received only a few cents for it, and others made the profit.

In another instance our former treatment for the cure of insomnia, which has never had a failure, was sold for five dollars, ten dollars, and even fifty dollars in one case, by doctors who took advantage of our many years of investigation and hard effort to acquire a certain cure for that precursor of insanity. Yet that treatise was less than half the size of the present treatment for the same disease.

Constipation is the most prevalent malady to-day, attended, as it is, by dangers of appendicitis, kidney diseases, liver troubles, stomach disorders, bad breath, etc. We have been working for fully thirty years on this one line of cure, and the only remedy now on earth that is safe and permanent is the treatment found in our book of Complete Membership. It cannot fail. It does not fail. Yet the results of these years of costly research are sold by us for a trifle, and doctors make use of the treatment at a high charge.

The book of COMPLETE MEMBERSHIP is a collection of the latest science in all lines of cure, where we have found cures to be impossible. They make a big book, a bulky book, and such a volume in the medical profession would easily be considered worth ten dollars. We have forty-four effective treatments, all reliable,

and such as doctors of successful practice are fast falling into the use of, for they are our patrons as well as the general public. Indeed, one of our most active and loyal members was for many years President of the New York State Medical Society, and New York City Medical Society, as well as lecturer in medical colleges. Honest doctors everywhere who have investigated our treatments are heartily in favor of them; and those who have not investigated them have no right to oppose them.

No medicines, apparatus, or other thing is required. We have nothing to sell. If we were disposed to seek wealth as the patent medicine people do, we could impose millions of dollars' worth of stuff on our patrons. But we have but one ambition, and that is to bring men and women into perfect health, so that they may become living examples of the NEW RACE.

Take this test if you will:

Consumption is an awful disease; it secures its hold on almost all human beings, is driven off in many cases, and in others it works its way in secret until there is little hope of recovery without a fearful battle with the dread monster. Now study the methods of cure. Get them from the great specialists, and no others can tell you the real facts. Go to the sanatoriums and there study them. Then take our treatment, which is one of the forty-four, and compare it with what you have learned from the specialists and from hospitals and sanatoriums; and you will see that we include all that is known to-day by science, that we have each and every detail perfect, besides which we have surer and quicker means of help, without omitting a single detail from the methods employed elsewhere. This shows that we are in line with the latest and best science. To have all this knowledge in perfect command in forty-four great treatments involves great expense and great publication enterprise. Yet it is necessary, for our members demand it.

We will state in this place as briefly as possible what these forty-four treatments are. They do not include everything, for there are some maladies that cannot be cured. We publish only what has been tested and found to be effective. Any other plan would be dishonest.

The first treatment is that which cleans out the system, and gets rid of the accumulation of years of disease-breeding material in the body. The absence of this condition prevents any disease from

securing a hold on any part of the system, and the blood is at once cleansed.

The second treatment is the great success, the cure of constipation. We have already referred to that.

The third treatment is the only modern and successful method by which to fight colds, la grippe, and the tendency to catch colds. It is proving a blessing wherever it is being tried.

The fourth treatment is the cure, as well as the prevention of catarrhs, not only in the nose, throat, and bronchial passages, but all through the body. This has accomplished easily in thousands of lives what the best medical and douche-remedies have failed to do.

The fifth treatment cures headaches, and all who suffer from this terrible malady will know what it means to be rid of the anguish.

The sixth treatment is one of the greatest ever given to the public. It treats all forms of stomach trouble. This malady is universal except among Ralstonites who live up to the doctrines they are taught. We should deem it a favor worth recompense if you can point out any case of stomach trouble or indigestion that cannot be cured by our number six.

The seventh treatment is that which has been stolen from us so often and sold by others for five dollars and upwards per case. It is the cure of consumption, and the method by which weak lungs are made sound and perfect. We have previously referred to it.

The eighth treatment overcomes nervousness and all kinds of nervous disorders. It is worth hundreds of dollars to a sufferer who wishes genuine and permanent relief. The irritable condition of the nerves of men and women to-day is undoubtedly the cause of much of the sin and evil that are prevalent in this era, as well as the bad habits, the demand for stimulants and for tempting foods that only add to the distraction. Perfect nerves will help to bring perfect enjoyment in life.

The ninth treatment deals with the breaking up of the tissue of the brain, the weakening of the brain-cells, the deficient memory, the atrophy of finer parts of that great organ, and other diseases that show themselves in the inability to retain intricate facts. Old age is prematurely brought on by the mental defects noted. This treatment is one of the most important ever issued, and is

new in method. It should be in the hands of those who are perfectly well, for the strength of the brain should never be lessened.

The tenth treatment is also new and of special value. It regards the WILL POWER as a faculty that becomes weak under certain influences. That the will power can be greatly strengthened is already a proved fact in thousands of cases.

The eleventh treatment is one of the most successful ever known, and is fast displacing the use of medicines in the cure of RHEUMATISM. If you know of any case of rheumatism that cannot be cured by this treatment we wish to be informed of it at once. And we further state that there is no treatment on earth that will cure rheumatism except our number eleven. This is not boasting; it is a fact that ought to be brought home to every sufferer, and we cannot state it strongly enough.

The twelfth treatment is preventive only; the method of building up the conditions of the health so as to avoid an attack of apoplexy. Most all persons likely to be affected have symptoms in advance.

The thirteenth and all up to the end of the twenty-ninth are preventive for the most part; as the acute forms require the presence of physicians. We can show the way to prevent appendicitis, starting at once, but the surgeon is generally the one called in to effect the cure. Prevention is better. The fourteenth deals with the approach of age-conditions, and these are shown to be due to certain toxins and accumulations in the body. This study is new and very interesting for all persons, whether in good health or not. Boils and carbuncles are the subject of the fifteenth treatment, and the method of preventing as well as curing them is given. Bright's Disease is the formidable subject of the sixteenth treatment. A cure is not promised, but prevention and the changing of inducing habits are fully presented. Cancer is the seventeenth; we do not know how to cure it, but its prevention is a very great study, especially if you have any ancestor who has ever died from the awful affliction. We can save you from it if you do not start too late.

Number eighteen is having a most wonderful success, even greater than we have ever anticipated. It is the cure of diabetes, but more especially the prevention of it; and also the maintaining of life when the disease is deeply seated. Cases of real cures are being dealt with by us, and it is one of the incurable maladies



in most instances. But it must always be remembered that the cured patient can never go back to a normal diet. We have advertised this treatment as preventive only; but it is the whole method from first to last.

The next three are merely preventive, dropsy, diphtheria and gout. We afford all the help possible, but it must always be of a preventive nature in such maladies. Dropsy and gout, however, often are cured by our number 11. Gray hair is the subject of the twenty-second. The causes and remedies, as far as any are known, are fully stated. The preservation of the hair is a very important matter for study.

The twenty-third treatment, infant maladies, ought to be in every home where there are children. It has been our claim for many years that these lives can be saved.

The next treatments are those for meningitis, mental breakdown, paralysis, pneumonia, small-pox and typhoid. No Ralstonite will ever die of these maladies, or have them in his family, if he is a person of intelligence and is in earnest. The time to fight such diseases is when they are yet out of harm's way. Typhoid last year made the worst havoc ever wrought in this country. To be cured of it is not enough, for the brain is never as good as before the delirium has taken the power from it. Learn how to keep typhoid away at all times. Do not wait till it threatens.

The thirtieth treatment deals with the whole question of the complexion. It is proving very successful. The thirty-first treatment takes charge of the subjects of mental depression, melancholy and kindred diseases of the temperament; all of which are very prevalent. The thirty-second treatment prevents, cures and corrects the conditions leading to dysentery and diarrhœa.

Failing eyesight is the subject of the thirty-third treatment, and the care of the eyes is also discussed. There is no other line of help so effectual as the suggestions given under this treatise. The thirty-fourth treatment deals with excessive fat, and the method is new.

Insomnia, or sleeplessness, the forerunner of insanity, or often merely the result of wrong methods of living, is herein made the subject of the greatest treatment ever issued; the thirty-fifth, the perfect plan of procedure which is given has been pronounced the most scientific work of its kind now before the public. It CURES the malady. The relief is certain.

The thirty-sixth treatment deals with influenza, rose cold, hay fever and similar conditions.

The thirty-seventh treatment is directly for the BLOOD. It undertakes to completely regenerate the circulation and to purify the blood through habits of living and special attention. No medicines can do this, no matter how strenuous the claim may be. The thirty-eighth treatment overcomes loss of appetite. The thirty-ninth treatment is new and is an effective means of curing leanness.

Then comes another of those very great treatments, the fortieth, which involves a large scope of curative methods; in this case applying to the disordered liver, and all liver troubles. The organ is so much involved in the health of the stomach, the purity of the blood, the safety of the kidneys and the general health that it should be kept at all times in perfect condition. People who are well should make a study to keep well by understanding the habits and treatment that most affect the liver.

In the forty-first treatment we present the latest science on the subject of the prevention and cure of malaria. In the forty-second we have done the world a great service in the certainty of our cure for neuralgia. In the forty-third treatment the subject becomes of the greatest importance, for it is the cure of skin diseases. The last, the forty-fourth, deals with the heart, the vital organ of life and power, and no subject can be of greater importance. This organ should be kept in perfect health if it is now so, and it should be brought into the condition of perfect health if it is not now blessed with that quality; so that, in either case, it is the duty of all persons who value life to take care of its chief function.

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Any one of the treatments, if it does the work claimed for it, is worth many dollars to the patient. You can see at a glance what a wide scope the book of Complete Membership involves. To prepare such a work is a gigantic undertaking; and to keep it in touch with the latest science is the most stupendous task of all. The questions now to be asked by us and answered by you are these:

How should such a work as Complete Membership be placed within reach of those who need it?

What should be the price asked for it?

To include it in the book of Inside Membership would result in placing that work beyond the reach of almost all who seek it and who need it first of all and above all. The price of the book of Inside Membership must be kept as close to one dollar as is possible to prevent actual loss. Therefore the big book of Complete Membership cannot become a part of that.

Then another fact must be kept in mind: If we were to keep on selling the book of Complete Membership at the rate at which the book is now selling, with the price seven dollars per copy, it would take nearly five years to repay the cost to which we have been put in gathering the facts, making the tests, preparing the treatments and publishing the great volume.

WELL-TO-DO persons are, therefore, given the privilege of buying this book for seven dollars per copy, which gives them the right to keep the same and use it for a lifetime if they so desire. At this price the cost per treatment would be less than sixteen cents. We do not separate the treatments, as many are related, and some are dependent on several others where the maladies have some causes in common. They are all bound in one large volume, and must be taken as a whole or not at all.

POOR members are accorded the same rights as Progressive Members, which are described later on in this chapter. This means that they are allowed to earn the great book of Complete Membership. This plan is not original with us; it was accorded to members at their own request, and we have allowed it ever since.

There is no reason why a man or woman should be denied an expensive book simply because of being unable to pay for it. Still there is no reason why they should be given it without cost. They are in the position of the man who wishes shelter and food and is willing to work for them, if he is honest. It is not difficult to earn the book of Complete Membership with its forty-four treatments under the same principle.

PROGRESSIVE RALSTONITES are members who demand recognition for their influence in bringing Inside Members into the Club. They ask us to give them copies of our Personal Invitations to send to their friends, or to acquaintances, or to strangers. On these Invitations they write their Club-Number, which is given when page 15 of this book is sent us: and when these Invitations are accepted, each one so accepted is credited to the member. Five such acceptances will allow the member to be advanced to

the fifth degree as a Progressive Ralstonite, and this entitles such member to the book of Complete Membership with its forty-four treatments.

These Invitation Bonds are expensive. Yet we allow every Progressive Member to have as many as will be used judiciously. One clergyman called his people together at an evening meeting, told them that his life had been saved by Ralstonism, and a hundred joined the Club that night. The clergyman did not ask for credit, but we allowed him the rank of the one hundredth degree, which made him a Ralston Regent.

Every person who wishes to be allowed degrees for new members should use the initials P. R. following the name or Club-Number. These initials may also be used by members who are POOR and who cannot afford to pay the price for the book of Complete Membership. To us the initials mean Progressive Ralstonite, and not Poor Ralstonite; for the rank and advantages are exactly the same in either case. We have on our books some names of millionaires who have the same initials, P. R., because they insist on being credited with all the recruits they bring into the influence of the Club. With them it is not a matter of cost, but of honor. One lady, whose wealth is estimated at fourteen millions of dollars, brought into the Club seventy-six members in one month, and demanded that she be credited with that number of degrees of honor.

Now let us sum up the whole plan:

First. It is not true that members must secure other members in order to obtain the books in case they choose to pay for them. Each book may be purchased outright at the usual prices, and no person need join the Club or be regarded as a Ralstonite, but the purchaser may do so if he or she wishes. The prices are as follows:

Ralston Meals is sold for fifty cents. It cannot be obtained in any other way than by purchase.

INSIDE MEMBERSHIP is sold for \$1.10.

COMPLETE MEMBERSHIP is sold for seven dollars.

We make this statement in reply to the oft-repeated assertion that members must secure other members in order to remain in the Club. The fact is that any person who has once joined the Club is allowed to remain for life without further payment of any sum of money, large or small.

Second. It is not true that only the rich can join the Club.

The poorest man or woman (except the abject poor, who would

not be benefited by membership) can start by paying fifty cents for the book of Ralston Meals, which carries with it the right to ask for a Club-Number, and also for admission as a General Member to the Ralston Health Club, together with the right to ask for reports, greetings, etc.

That need be the only cash that is to be paid if the member chooses to take advantage of the opportunities stated in the last part of Ralston Meals; and the advance may be made even as far as securing free copies of Inside Membership book and also Complete Membership with its forty-four treatments.

Or the forms at the back of this book can be used by any P. R.

Can anything be fairer?

Then take up this problem in arithmetic and work it out: If it will take us five years to receive back the actual cost of preparing the forty-four great treatments of the book of Complete Membership, even if we sell the book always for cash at seven dollars per volume, how long will it take to do this under the P. R. Plan, which allows five copies of the book of Inside Membership and one copy of the book of Complete Membership, with its forty-four treatments, all for five dollars and fifty cents?

In bringing this important work to a close, let us impress upon you the necessity of having a standard in this world by which to live, so that the faculties of mind, heart and body may be brought into perfect harmony with the purposes of creation; for they are talents given to humanity, not to neglect and abuse, nor to hide under a bushel, but to protect, guard and use for the nobler ends of life.

Members should always maintain two attitudes toward the Club:

First, they should take pride in its principles, having an abiding loyalty for them under all circumstances, especially when meeting opposition from the non-thinking classes.

Second, they should have an ever-present desire to speak of the Club to others who may be brought within the influence of its blessings. One of the most frequent letters we receive reads something like this: "Will you please thank the member who sent me the invitation to become a Ralstonite? I owe such person a debt of gratitude which I can never repay." It is grand to think that the power of good may be carried into other lives that are thirsting for such evidence of the better impulses of human nature.

Above all things keep in mind the following insignia of the Club:

MOTTO:—"Perfect Health."

PURPOSE:—"To establish a New Race."

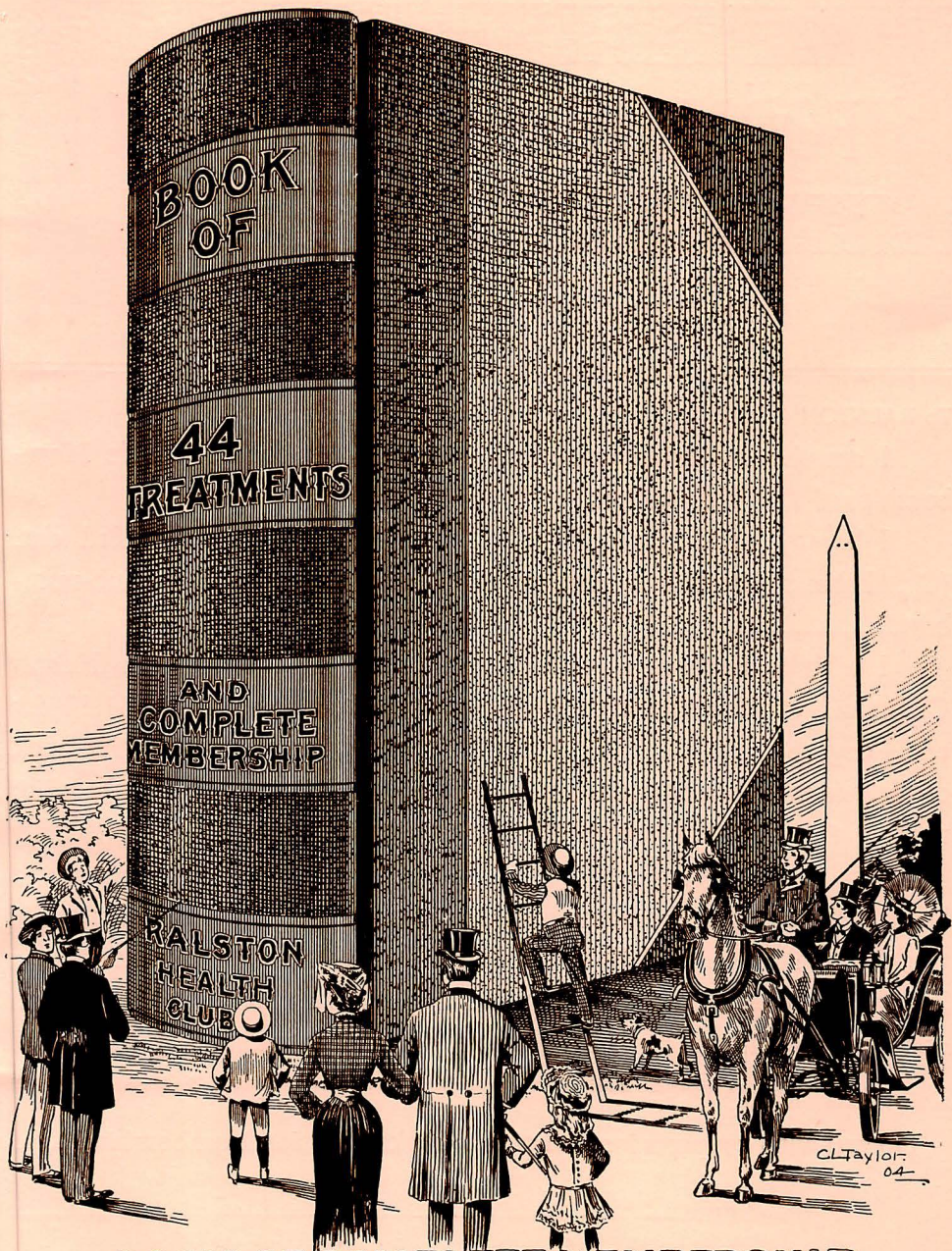
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We now bring our labors to a close as far as this book is concerned and leave the results to you, as far as those results lie in the path of your influence. As has been said before, the Ralston Club can never die. It will live and flourish by the law of propagation until the work of universal reform has been achieved.

It is well to remember that the Ralston doctrines of health are Nature's first laws; that their foundations are laid deeper than the hand of man can plant; and their turrets, let us hope, reach heavenward. Their principles cannot be shaken; for they are RIGHT. If the physician can cure, if drugs and medicines can restore health, it must be through the agency of these laws; but always in lesser degree. It is the common remark of physicians and scientists that we know but little more of disease and its cure in this century than did the ancients of Greece and Rome. In the dawning light of this new education let us believe that the intelligence of man will prompt him to adopt the higher laws of existence and health and take them direct from the hand of Nature.

That this may be possible, and that the means of preserving the integrity of the human organism from its fell destroyer may be as simple as it is certain, the Ralston Health Club has presented a system that is easily adopted by rich and poor, by the scientist and the layman, by the learned and unlearned alike. You, and all of us, will find it both easy and pleasurable to live up to the Ralston System.

This book we now commit to your charge, and with it the Membership which it implies. May you and it be inseparable companions; may its pages open up to you new truths, to be conned and learned until their spirit shall become a part of your desires; may it never leave you in final parting; but on the other hand we hope that you shall be the first to leave it, not in the years that mark the highway of the present generation, but in the hazy distance of Life's long autumn, far, far away from the day your name was first enrolled as a member of



**BOOK OF COMPLETE MEMBERSHIP**  
**RENTAL PRICE \$7.00**

The most important and most valuable health work on earth to day. A large book of grand proportions magnificently bound

# FORM OF APPLICATION

## FOR BOOK OF 44 TREATMENTS.

To RALSTON COMPANY, 1223 to 1231 G Street, Washington, D. C.:

I am the exclusive owner of a copy of the book of Inside Membership, of the 93d edition.

I hereby send page 15 taken from said book, duly filled or (Or, I have heretofore sent page 15, and have received club-number .....)

I wish to become a Complete Member of the Ralston Health Club, and enclose the cost of five degrees, at the rate of \$1.10 for each degree; also thirty-eight cents for expense of sending the book of forty-four treatments, known as the book of Complete Membership making the remittance total \$5.88. (If you add twelve cents more, we will include the Clar Guide with the great volume of Complete Membership)

For the foregoing remittance I wish to receive five copies of the book of Inside Membership, and I agree to obtain five recruits for the Ralston Health Club, to whom I will deliver said five books, either by present or by sale; but I will not give them to persons who are apparently insincere in their desire to acquire or maintain good health.

(In case you have no prospective members in view, you may ask for coupons good for the five books, and these will be honored at some later date. Kindly fill out the following:)

Do you wish coupons instead of five books of Inside Membership?.....

Name.....

Town or City.....

State.....

Street and Number (or P. O. Box, if any).....

Remit by Draft, Postal Money Order, or Express Money Order, to RALSTON COMPANY, Washington, D. C. If bills are sent always register the letter.



## **IMPORTANT NOTICE**

The 93d, 94th and 95th editions of the Ralston Health Club book are re-prints of the same work, and when the 93d edition is referred to, it means the 95th at this time.

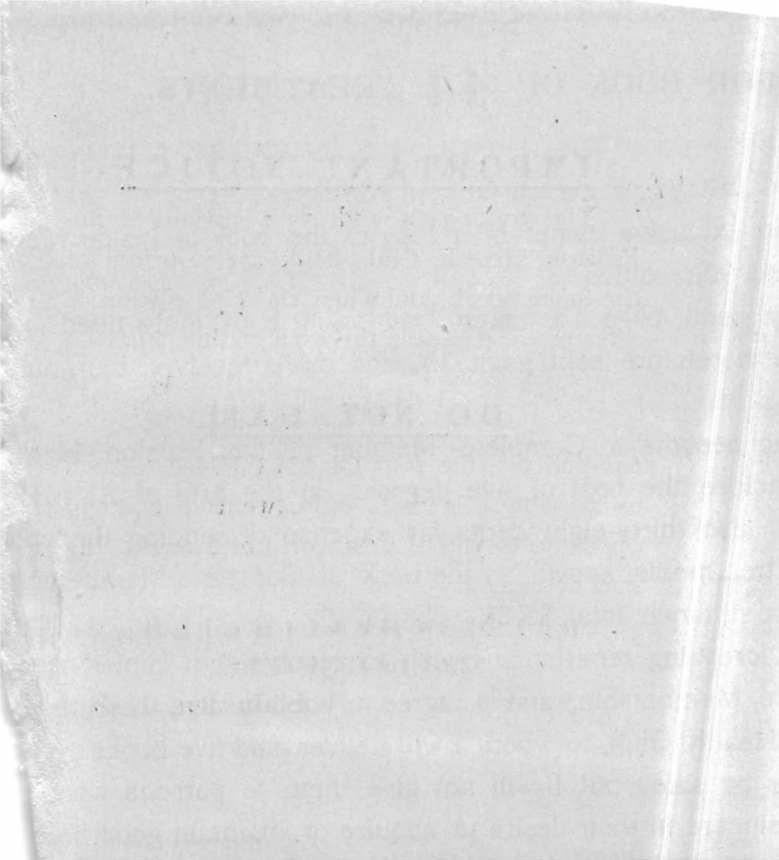
## **DO NOT FAIL**

to send for the 1905 CLAN GUIDE as soon as possible. It costs only twenty cents, and opens up to you a new world of thought, life and action.

**RALSTON HEALTH CLUB,**

**1223 to 1231 G St.,**

**Washington, D. C.**



THE  
TWO HUNDRED YEAR CLUB.

1. ORGANIZED JANUARY 1, 1889.
  2. OPENED ITS DOORS to the public in 1890.
  3. CLOSED ITS DOORS to the public in 1891.
  4. RE-OPENED ITS DOORS to the public in 1905 in accordance with its announcement to OPEN ITS DOORS EVERY FIFTEEN YEARS.
  5. Its original copyright was granted by the Library of Congress nearly a generation ago, as may be seen by reference to Librarian of Congress.
  6. A new edition and new copyright issued January 3, 1905.
  7. Its doors are opened to the public every fifteen years—namely: in 1890, 1905, 1920, 1935, 1950, etc.
- Cost of entrance to the Club is one dollar, including the book.

SEE OTHER SIDE.

## THE RALSTON INTERESTS.

RALSTON COMPANY controls the following important interests.

1. **RALSTON HEALTH CLUB.** Price \$1.10.
2. **RALSTON CLAN.** 1905 Clan Guide costs 20 cents.
3. **RALSTON UNIVERSITY.** Catalogue sent to any applicant.
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## SPECIAL PRIVATE TREATMENTS.

If any person is an invalid and wishes special treatment, the book of 44 Special Treatments may be had for seven dollars, which averages less than sixteen cents per treatment. It is a very great book and the most valuable friend to the invalid.

## RALSTON MODEL MEALS.

If you wish to know what is best to eat, how to select a diet for health for every day in the year, how to cook a very large number of wholesome dishes, and all about foods and food-values, we recommend the book of Ralston Meals, which is just printed, and which costs only fifty cents.

All remittances must be directed to the Ralston Company, 1223 to 1231 G Street, Washington, D. C.

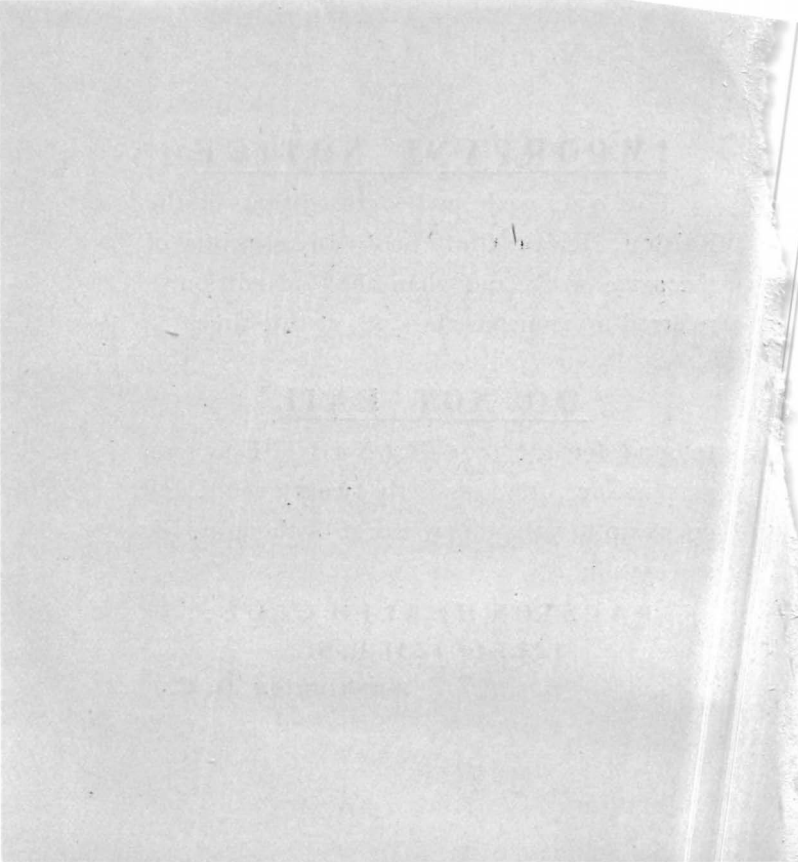
## **IMPORTANT NOTICE**

The 93d, 94th and 95th editions of the Ralston Health Club book are re-prints of the same work, and when the 93d edition is referred to, it means the 95th at this time.

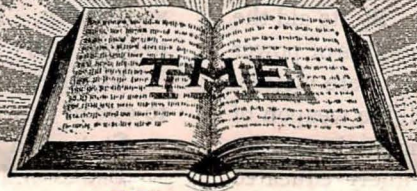
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to send for the 1905 CLAN GUIDE as soon as possible. It costs only twenty cents, and opens up to you a new world of thought, life and action.

**RALSTON HEALTH CLUB,  
1223 to 1231 G St.,  
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AUTHORIZED  
CERTIFICATE OF INVITATION  
TO JOIN



PERSONAL MAGNETISM CLUB  
OF AMERICA

Organized to exemplify in Public and Private Life the Principles of Personal Power as taught by EDMUND SHAFTESBURY to 500,000 Pupils in Europe and America during the last twenty-five years. Motto: "Personal Magnetism is capable of accomplishing anything that is possible." It is a double power: aggressive and protective; the best friend of man or woman, and their best defense.



This Invitation is one of a certain issue authorized by RALSTON UNIVERSITY of Washington, D.C. and must be used as stated or it will be void.  
Good only for one month after date of receipt.

What  
the

# Personal Magnetism Club Proposes to Accomplish

A man or woman, whether wise or ignorant, who, in a frank and open manner, without resort to subterfuge, force or bluster, is able to control the judgment and consent of other persons in any transactions or solicitations, must be accredited with that gift which all the world calls personal magnetism. By its aid the humblest individuals have risen to the heights of power and success. In a brute age the strong were victors. In the present era there is but one infallible weapon of advancement, and that is personal magnetism. See how often in the battle of life the finely educated gentleman is outstripped by the energy of the self made man.

The Shaftesbury method of studying this power is the oldest before the public. It is the one system from which all others have copied. It quickly shows in each individual case that all human beings are endowed with personal magnetism, but that few know it.

## The Best Test is in the Past

Men and women who had not done anything for themselves, or who had never reaped the full reward of living, took up this study and mastered the Shaftesbury system. All was changed. Speaking from past experience, with a hundredfold more opportunity in the present, we are positively able to guarantee the most gratifying results to all classes of people who may enter upon this study. Here are some of the

## Uses of Personal Magnetism

**Lawyers.** These professional gentlemen will secure better control of the incidents of a trial; will present evidence more clearly; will cross examine more keenly, and get at the truth without fail; will be more potent in argument to judge and jury, and will win cases. Rufus Choate was called the "Ruler of the Twelve," because he won nearly every case he tried. He was the most magnetic lawyer of his times. His magnetism made him irresistible.

**Clergymen.** To every preacher who is really in earnest this Club guarantees: Better methods of presenting great truths; greater usefulness among men; an intensely interesting delivery; filled churches, and a greater demand for their services, with corresponding increase of salary.

**Speakers, Lecturers, etc.,** would never be "dull."

**Doctors** would obtain quicker knowledge of a case; win the confidence of patients, and rarely fail in affording help.

**Dentists** would acquire perfect steadiness of nerves, for that is the basic principle of personal magnetism.

**Teachers** would instruct better; be more popular; control their pupils more easily, and accomplish more good than now.

**Parents** would rule their houses and their children by a power that need never resort to force.

**Husband and wife** would retain through life the graces of heart and mind; and the words "estrangement" and "separation" would be struck from their vocabulary. The Personal Magnetism Club will strive to close every divorce mill in America.

**Merchants** may rise from a commonplace business to one of power and wealth.

**Statesmen** may win fame.

**Ladies and gentlemen** may win social triumphs.

**Women and girls** may be protected from temptation.

**All members** may achieve honor, wealth and power through years of steadfast allegiance to these principles.

## A Brief History

More than twenty-five years ago Edmund Shaftesbury, from an intimate knowledge with some of the most magnetic men and women of the age, discovered the processes by which the electrical vitality of the body is naturally generated through habits of life. Through a multitude of experiments, he proved that, whereas habits led to the possession of this power as a gift, a series of exercises and certain methods of living would produce the same results in others.

Edmund Shaftesbury taught his complete system to pupils, always with success. The lessons cost from \$200 to \$500 per pupil. He finally consented to publish the system in books; the first of which was devoted to the work of generating and developing the power. It was called "Cultivation of Personal Magnetism," and passed through six very large editions in twelve years, the price being \$4 per copy. The Sixth Edition is now the latest form of that work, and is still on the market at the regular price of \$4.

Many, if not most of the students of this book, sought private aid even when not necessary, and they came to the author ready to pay \$200 for personal instruction in the myriad uses of personal magnetism. It is true that, although the power may be easily developed under the instruction of the first book, many persons will seek private suggestions for its use, and much can be said that should not be openly published. This led the author to issue a printed work under contract of exclusive use, teaching the magnetic control of others. This was eagerly purchased at \$25 dollars per copy, giving much more help than could be had in the two hundred dollar course, and saving the pupil a large sum of money.

The new volume is quite unique. It is the full "Exercise Book" of the Personal Magnetism Club of America. It contains all that is in the largest form of the latest Sixth Edition, but is very much larger; and, to this is added every leading fact, exercise and method of the twenty-five dollar private work, reduced and blended into the text.



# A New and Powerful Organization

**THE IMPULSE:** Six years ago twenty-three business men met in a large city and signed the following address: "Whereas, we, the undersigned, have been students for many years of Edmund Shaftesbury's system of personal magnetism, which, upon the most searching investigation, we have found to be the first, original and only reliable method of cultivating the art; and, Whereas, we owe our present success in life to the influence of that system which has amply proved that the power of personal magnetism may be easily and speedily acquired; We, therefore, ask the author to organize his students, patrons and followers into a club, the chief purposes of which shall be to make the true method known, to bring its lessons within reach of those who are capable of appreciating their value, and to protect the public from charlatans and deceivers, who loudly advertise systems that we have found to be false and worthless."

Edmund Shaftesbury's well known works on personal magnetism occupy the unique position of being the only books that actually develop this power. Others theorize, but Shaftesbury produces results in his readers. In 1895 a scientist who had studied the prominent books on the subject, said, "I am compelled to report that all the instruction books on personal magnetism that I have seen are attempts to copy the only system worth copying—Shaftesbury's; and the imitations are far below the original." In 1900 Edmund Shaftesbury was acknowledged to have had, up to that time, no equal in this line. In the same year he announced to a friend in a private letter:

"I have discovered a new method for the development of the power known as personal magnetism. I do not discard the old, but employ its principles in a new way. Personal habits now take the place of difficult exercises. The results are instantaneous; and the power increases constantly.

"EDMUND SHAFTESBURY."

## How to Join

This great work of triple value is obtainable only under the contract set forth in this certificate. The price of five dollars is far below the value of this Seventh Edition. We have a right to demand that it be used only by the purchaser. The contract protects our rights; it protects the pupil from borrowers and deadheads; it enables us to make the annual public experiments with benefit and profit to you.

## Annual Experiments

These are general attempts to achieve certain results by the united action of every member. They are held in the month of September of each year, on a fixed day. Shaftesbury has proved that there is a vast fund of magnetic vitality surrounding all life, from which each person may draw at will through habits of attraction. Two persons working together with this power may accomplish much; four persons achieve more; a hundred are almost irresistible in certain channels; but we wish to see what a million may do. Any one of these annual experiments will be worth more to you than the cost of the book.

We estimate that there are one million persons in America who will seek to acquire the power of magnetic control under the new system. We are doing no advertising. We depend upon our members to bring in others, by sending us their names. Where the Shaftesbury system has been learned thoroughly, the men and women acquire such power under it that they sway the communities in which they live. This has frequently occurred, and is now going on every day. The full membership of one million in America should make a class and rank of itself. We are in earnest.

## The Invitation

This Authorized Certificate of Invitation to join the Personal Magnetism Club of America may be sent to you directly from headquarters, on recommendation, or, as is most likely the case, it may come from some friend who wishes to do you a favor, but who is not allowed by the rules of the Club to make his or her name known to you. In any event you should accept the same within thirty days from the time you receive it.

The price of this book is seven dollars. Members' Invitations give the special rate of five dollars. To secure this rate it is necessary to accept this Invitation within thirty days, and to send the contract cut off from page four, properly signed.

"Shaftesbury is studied more than any other," says an authority. "If the public could know the great names in all parts of the world that are in this Club, it would be the surprise of the century."

## INVITATION TO JOIN

DEAR FRIEND:

I am a member of the PERSONAL MAGNETISM CLUB OF AMERICA. My Club number is given below. You have been selected as a candidate for admission to this great Club, because you possess some of that power which, if developed, will bring you position, influence and wealth far beyond your fondest expectations. I am glad to be a member. The book is of far greater value than it is claimed to be. Progress and development begin at once.

Very faithfully and sincerely your well-wisher,

P. M. CLUB NUMBER.....

# The "Exercise Book"

OF THE

## Personal Magnetism Club of America

Is very much larger than the latest work on the subject by the same author, and contains more matter than the twenty-five dollar work that has had so large a sale, and is far more valuable in producing results.

\*\*\* It will accomplish more than the twenty-nine dollar set heretofore issued.

\*\*\* It will not be sold without contract. If you wish the open method, the volume entitled, "Cultivation of Personal Magnetism," will be sold at the regular price of \$4.

\*\*\* If you wish the new method, whether you join the Club or not, the cost is \$5, under contract. The new book contains all of the old that is needed, with the present system. If you get the old book, you will want the new; if you get the new, the old is useless.

\*\*\* We never make known the names of any members of our Club, no matter how prominent. To do so, would be a breach of confidence. On shaking hands, they would recognize each other; but to be publicly known would render it impossible to make certain experiments.

\*\*\* Magnetism is not hypnotism. The latter deadens the faculties; the former gives them life and energy. Hypnotism puts into a cataleptic sleep; magnetism inspires, thrills, enthuses, awakens and enlivens.

\*\*\* If you possess personal magnetism, you can wield some power over every man, woman and child. If you degrade yourself into seeking to hypnotize, you can succeed only when your subject is a victim of the nervous disease called catalepsy, or has a tendency to the same. Napoleon, Jackson, Webster, Clay, Calhoun, Blaine, Grady, Gladstone, Beaconsfield and thousands of others possessed personal magnetism, without possessing hypnotic powers.

\*\*\* If you possess personal magnetism you will be safe against the influence of all others; otherwise you will not.

Before the study is finished, and the experiments of the various lessons are done, the student will have received proof of the following facts:

- \*\*\* 1. That magnetism permeates all life from the least to the greatest.
- \*\*\* 2. What it is, how it exists, and its methods of operation.
- \*\*\* 3. The accidents by which some persons are naturally endowed with the so called power.

\*\*\* 4. The kind of individual who cannot acquire personal magnetism.

\*\*\* 5. The kind of individual who can acquire personal magnetism.

\*\*\* 6. The popular errors now prevalent on the subject.

\*\*\* 7. The best course to pursue.

\*\*\* 8. The advantage derived from private personal experiments on one's self.

\*\*\* 9. The use of experiments on others.

\*\*\* 10. The best use of personal magnetism as a power in general life.

\*\*\* 11. The best methods of gauging the condition at any time.

\*\*\* 12. The best methods of measuring the progress made at each stage of the work.

\*\*\* Every lesson leaves the pupil stronger in mind, will, nervous energy and health.

\*\*\* Magnetism increases and builds up the will power; hypnotism breaks it down.

\*\*\* Magnetism is the origin of life.

\*\*\* Magnetism is the cause of living.

\*\*\* Magnetism is a personal power.

\*\*\* Magnetism is capable of accomplishing everything that is possible.

### Men and Women Should Study

This art as a means of protection, for it is admitted to be true that:

A magnetic man has a woman at his mercy.

A magnetic woman has a man at her mercy.

And in business affairs the possession of magnetism gives a person an undue advantage over others.

### The Contract

Is a very ordinary business agreement, suggested and agreed to by business men. The new Seventh Edition is many times more valuable than the new sixth, although the latter contained 100 pages more matter than the fifth. When the contract is not sent with the remittance, we reserve the right to fill the order in the Sixth Edition or other works. Either copy the following, or cut it out and mail with remittance:

TO RALSTON PUBLISHING COMPANY, 1223 to 1231 G Street, Washington, D. C.

I enclose five dollars for the new seventh edition "EXERCISE BOOK" of the Personal Magnetism Club of America. I agree to keep said volume for my exclusive use, and I will not make its contents or any of its methods known to any person from whom I ought or have a right to keep my private affairs. If I choose to become a member of the Club I understand that I may do so without further expense. Whatever advantage over others I may gain through the cultivation of personal magnetism, I agree shall be fairly acquired and without wrong to any one; nor will I mislead a fellow being in any transaction or under any circumstances.

Name.....

P. O. Box, if any..... Town or City.....

or

Street and No..... State.....