

UNIVERSAL SYSTEM
OF THE
RALSTON HEALTH CLUB

PUBLISHED
BY THE
RALSTON HEALTH CLUB
1909

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Dedication

TO ALL THOSE "EARLY RALSTONITES" WHO HAVE REMAINED LOYAL TO THE PRINCIPLES OF THE RALSTON HEALTH CLUB DURING THE THIRD-OF-A-CENTURY OF ITS EXISTENCE;

TO ALL THOSE LATER MEMBERS WHO, ALTHOUGH NOT AMONG THE FIRST FOLLOWERS, ARE YET KNOWN AS "EARLY RALSTONITES" BECAUSE OF THE MANY YEARS OF ALLEGIANCE TO THIS ORGANIZATION;

TO ALL PERSONS WHO HAVE IN RECENT YEARS COME TO THIS CLUB FOR GUIDANCE IN MATTERS PERTAINING TO THE HEALTH OF THE BODY AND MIND, AND THE IMPROVEMENT OF THE FACULTIES;

AND TO ALL MEN AND WOMEN WHO SHALL IN THE FUTURE ENTER THE RALSTON HEALTH CLUB;—

THIS NEW WORK, THE UNIVERSAL SYSTEM, IS RESPECTFULLY

Dedicated

May 9, 1909.

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HEALTH IS POWER

The Faculties of the Mind and Body
Are the Tools of Human Life,
And when these Tools are Dulled by Sickness
Or weakened by Mis-use
They do Inferior Work,
Like the Dull Implements of Mechanics

RALSTON HISTORY IN PREFACES



EXTENDING over the lapse of a third of a century the prefaces and excerpts from announcements issued during that time furnish the most interesting bits of history in the progress of the Ralston Health Club. In order that these may not be lost they have been reproduced in the following quotations so that they will be saved for coming generations, as the work of this organization will reach far into the future. (May, 1909.)

“Everywhere in life we behold evidences of this purpose of Nature to maintain perfect health in the human body, and we see this purpose constantly thwarted by the indifference of men and women who place no value on health until they have lost it. To be careful costs nothing; to be sensible is inexpensive; but to be indifferent when well costs years of suffering and money enough to buy a home. Poverty and disease never come unless invited.” (July, 1876.)

“Since our little society has increased, so that it is not possible to meet one another in anything like a regular way, we are compelled by the unanimous voice of our friends to do something toward preserving the principles heretofore laid down in open meeting. The Ralston doctrines are really founded upon two ideas: First, that there is a natural *cause* for every disease; second, that there is a natural *cure* for the same. These ideas give rise to many principles. We deem it our duty to preserve in written form, for the use of other generations, the noblest things of human experience.” (March, 1881.)

“In the light of recent science there is nothing strange, and very little new, excepting the method stated in the following pages. There are valuable opportunities awaiting us on every hand for the improvement, not only of health, but of mind and all our circumstances in life, if we but had our attention called to them, and knew how to appropriate them to our own use. But they are lost. Our bodies undergo a constant wear and tear which, in a much shorter time than Nature intends, superannuate them. We commence to wear out as soon as we are born.” (May, 1889.)

“This book may seem small to the stranger. It may appear in very humble garb. Many persons look to size for value; but junk is bulky and cheap. A diamond is so small that it would be lost in a load of hay; yet the hay might not be worth ten dollars, while the diamond might easily sell for hundreds of dollars. A big book may not possess one per cent of the value of a tiny volume that could be carried in the pocket. Gems are never bulky. An important truth may be worth a million dollars, yet occupy but a line.” (Third edition, July, 1891.)

“In the present work we recognize the high mission of the Club, and bring the members, new and old, into closer relationship. We ask all thoughtful persons to approach the perusal of this book with a prayerful desire to be afforded all the light that can come from it.” (Oct., 1892.)

“The growth of the Club has been phenomenal. We add a few pages of new matter to this issue to keep up with the times. The day is not far distant when every intelligent man and woman will be a member of the Great Ralston Health Club.” (Sept., 1893.)

“The history of the Ralston Health Club is unique and interesting, and is told in the pages of the present volume. That the Club has been increasing with a rapidity that is almost incredible is too apparent to require even the assertion.” (May, 1894.)

“While Nature is always the same, her operations may be viewed from different points. The sunlight of high noon, which pierces the shallow air and scorches the blade of grass, is the same impulsive force which slants into the chill hovel of the beggar and warms his heart’s blood. Ralstonism has always been the same, and must always remain unchanged; for its Principles are Nature’s laws.” (Jan., 1895.)

“Although this is now called the eleventh edition of the present work, it will be seen that the book is identically the same as it has been in all preceding issues, except merely in a modification of rules and suggestions that are simplified in order to help our members. Indeed, from the time the first issue of the seventh edition appeared, down to the present date, no changes in the doctrines of health have occurred.” (Jan., 1896.)

“We would teach the importance of taking care of the health while it yet remains. We would restore to health all who are sick. We would not discard physicians, but would seek aid from the natural laws of life, and thus help the honest doctor in his efforts to cure disease. We would spread the doctrines of good health, cleanly lives, purity of heart, and progressive existence; encourage Ralstonites to build homes on these principles; and thus protect the public from the misfortunes of disease and decadence.” (May, 1900.)

“The great number of our earlier members who remain in touch with the management of the Ralston Health Club is a most encouraging sign. The future of this Club seems assured, no matter who may retain its directing hand. While we have had charge of it from the beginning, we would gladly transfer the responsibility to others. The Club is really in its membership and not in its management, and the latter is of but little consequence with the countless numbers who believe in and practice the doctrines that make up what is known as Ralstonism. In fact the management

could slip entirely away, and the Club would march on to increasing success all the time." (March, 1902.)

FROM PREFACE TO THE NINETY-NINTH EDITION ; AND THE
GENERAL PRINTS EXTENDING FROM THE EIGHTY-SIXTH
TO THE NINETY-EIGHTH EDITIONS.

"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." (Jan., 1903.)

"The Principles which this book contains are the basis of the Ralston Health Club, and the foundation of every department in the grand work of the One Hundredth Edition. While many of them are well known natural laws, and most of them have been given to the public in deeper works, this is the first time they have been collected together in one volume. And, even then, there are some that have never before been printed in any work." (Jan., 1907.)

PREFACE TO THE "UNIVERSAL SYSTEM."

The foundation books of the Ralston Health Club have been many and varied, and were designed to appeal to all classes of people and to the ambition of every seeker after knowledge. In the advanced edition that was issued in 1907, it was stated that there were some natural laws that had "never been printed in any work." This can no longer be said; for the present edition, which is the "Universal System," embraces not only all the facts and principles of all the books of foundation-membership in this Club, but also includes every known law of life and health; making it both unique and of extraordinary value to mankind. A vast field of information is covered in these pages, and the scope is broader than that of any similar work ever published. (May 9, 1909.)

THE
SEVEN DIVISIONS
OF THE
RALSTON HEALTH CLUB

1ST Division:—“EXPLANATIONS”

2ND Division:—“EATING AND DRINKING”

3^D Division:—“HABITS OF LIFE”

4TH Division:—“LONGEVITY”

5TH Division:—“IMMUNITY”

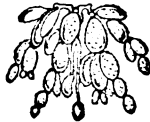
6TH Division:—“THE PATRIOTS”

7TH Division:—“BUSINESS DEPARTMENT”

FIRST DIVISION
OF THE
RALSTON HEALTH CLUB



EXPLANATIONS



STAGE ONE

RULES FOR READING

FIRST RULE—"FOR EASY READING"



EVERY Stage of this book is in two parts. The first part is devoted to easy reading. It is intended for persons who are busy or who do not care to spend much time in solid matters, and wish to secure the main facts with as little effort as possible. The meat is sought by them in every natural principle, and the less explanation there is to it, the better they like it. In addition to condensing the facts to the briefest possible statements, an attempt is made to present them in an interesting manner. For these reasons the First Rule is set forth as follows:

Part One in each Stage is prepared for members who are busy or who are desirous of securing facts with a minimum amount of reading.

SECOND RULE "HARDER READING"

On the other hand there are many persons who are eager for all the knowledge that is obtainable on the great questions of life and health and they are not satisfied with condensations of the truth, but seek it with its broad expanded wings. They do not ask to be entertained or amused with pleasing accounts of the wonderful phases of nature; but

they want the solid reading that makes a full mind and a ripe scholarship, even in this line of research. Part Two in every Stage therefore is devoted to an extended explanation of the greatest of all facts that bear on this subject. The brevity of the first part may often serve to arouse an interest in some particular theme, and the following part will afford a detailed and often a long explanation that is most gratifying and instructive to one who is eager for knowledge. For such persons the Second Rule is provided as follows:

Part Two in each Stage is prepared for all readers who seek a complete account of the laws of nature and a full exposition of the great facts which attend the operation of those laws.

In both parts of every Stage the language will be that of the ordinary writer. The use of technical and scientific terms is always avoided, not alone in this book, but in all the systems of this series. While the professional man may find such terms more serviceable to him, and while the exact meaning is not so easily conveyed in language that appeals to the general reader, greater results are secured; for an understood fact is better than one that is buried from the public mind. We could quote sentence after sentence taken from the most advanced of recent works on themes that all the world ought to know about; and not one fact would be understood except by the limited class known as biologists.

Not long ago a great leader of modern thought addressed an audience of over a thousand persons on a subject that was highly important in the realm of recent discovery; but the entire audience collapsed under the weight of technical terms. A biologist who fully understood what was said, met the same audience later on, and translated the ideas in the language of everyday words and terms; and he proved the greater benefactor of the two. In the light of this comparison, no person need be discouraged at the title given Part Two in each Stage, "Harder Reading." It is harder merely because it is more instructive than Part One.

STAGE TWO

MEANING OF RALSTON

PART ONE—FOR EASY READING



THE word R-A-L-S-T-O-N was selected by seven biologists in the year 1876 from the initial letters of seven words that they agreed were the most important subjects in the study of human life for the maintenance of health and the permanent cure of disease. These words were:

Regime or Regularity, Activity, Light, Strength, Temperance in all habits and diet, Oxygen, Nature. Each of the scientific men present read a paper defending his subject as the one most important theme in life; but it was finally agreed that no one of the seven subjects could be omitted. They were all adopted, and the accidental arrangement of the initial letters became the name of the club. This was a private branch of the well known Everett Society. Each of the seven members of this private club contributed articles written under the pen name of Ralston, and the word Everett was attached to identify the complete association of the writers.

All this is history and has no value except for the future heirs to this great organization which now has spread over all the earth.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Regularity, or regime, is necessary in all the habits of life. Health is regular when it is normal, and disease is a

condition that is abnormal. All persons who have good health or who live long, are regular in all habits.

Activity is life. From the first drop of protoplasm to the full maturity of the body, and clear down to the last hour of existence, the life in the body is expressed by activity. Still water is stagnant water; still flesh is tainted; still blood is diseased; still muscles are weak; the inactive mind grows feeble; and the absence of duties depresses the soul.

Light is the source of life. In the plant as in the human being it is necessary to impart sunshine and light, or the faculties and the organic system will lose their health.

Strength is energy and vigor. It comes from doing useful things daily with the muscles and the faculties; and doing them in a manner that calls forth the best employment of one's life. Weaklings fall by the wayside.

Temperance is moderation in one sense of the word; but, in fact, it is the middle between two extremes. If you go to either extreme in any habit, or in your general plan of living, you cannot hope for permanent health or for longevity. This rule can be applied to endless matters.

Oxygen is the chief element of the earth and of human life. Ninety-nine persons in every hundred fail to get the amount of oxygen that is required for proper vitality. Nearly ninety per cent of the body is oxygen, and yet few persons realize the daily need of this element. In every thousand deaths more than nine hundred might have been prevented by the natural cultivation of the habits of oxygen-taking.

Nature is the power behind life and in life. When this power is defied, it departs, and disease comes in; then the doctor seeks to invite it back again. All good physicians seek to "let nature take its course." All curative medicines set in motion some law of nature. If such laws are taken advantage of in time, they entirely dispense with the need of medicines and other aids; and this is the greatest fact in Ralstonism.

STAGE THREE

HOW TO BE A RALSTONITE

PART ONE—FOR EASY READING



HIS part is devoted to the negative side of the question under discussion. The possession of this book does not make you a Ralstonite, but you need not pay anything to become one if you already own this volume. It is not fair to insist that those who wish the help that comes from this system should agree to become Ralstonites in order to secure the book. The latter is for sale to all persons who seek it. If nothing more than the book is wanted, then that is all that is required.

PART TWO—HARDER READING

Any person who wishes to study the intricate process by which one may become a Ralstonite, is invited to scrutinize the following conditions:

1. The Declaration of Health must be signed with ink in this copy of the book.
2. Notice and request for a Club Number must be sent to the Club.
3. The Compact of Loyalty must be signed in ink.
4. Part One of every Stage must be read; and not less than twenty-five of the Stages must be adopted, by which is meant that you approve of their teachings.

THE DECLARATION OF HEALTH

I want to live long and prosper. * * * * *
 I want perfect health. * * * * * I desire the
 full use of all my faculties as long as I live.

Signed with pen and ink this day of
19..

(Name)

LOYALTY

When a man or woman becomes a Ralstonite, it is expected that such member will prove loyal to the Club. For a third of a century Ralstonism has been quietly fighting the battle of humanity for better health and easier conditions of life. Taking advantage of the great following we have secured, many dishonest concerns have been making goods of various kinds and giving them the name of our Club. As might be expected, any product of dishonesty is inferior, and the world is made to believe that the goods that bear our name are of high quality because of the fact that they are so named. A person who is true to a noble cause will not aid its enemies. Our staunchest members in the past have refused either to buy or to encourage the sale of goods having this stolen name; and we expect you to be as true to the cause and to sign the following:

COMPACT OF LOYALTY

I do not believe that a person or concern has a right to reap advantages from the life work of others by wrongly appropriating a name that has been built up by such life work to which the purloiner has given no aid, but comes in to seek the prestige of the name only after it has been made great through the energy and sacrifice of others. To prove my loyalty to the Ralston Health Club I will not use nor have in my possession any goods of any kind bearing its name.

.....

The foregoing Compact has been before the public for years and has been signed by the most prominent people of America including Governors of States, Judges of the Courts, and men and women of the highest standing socially and in business. They all agree that such a Compact is a necessary step to be taken by any member who is in earnest. As we have no goods to sell, our name should not be attached to any articles of merchandise nor advertised in any way.

As soon as you have signed in ink the Declaration of Health and the Compact of Loyalty, and have read all the Stages in the first parts, you are then ready to send in your Notice and Request which is as follows:

NOTICE AND REQUEST

To Ralston Health Club,

"Ralston Heights," Hopewell, New Jersey:

Please take notice that I have signed in ink in my copy of the book of the Universal System, both the Declaration of Health and the Compact of Loyalty. I have also read Part One of each and every Stage in the book, and have found not less than twenty-five of such Stages that I will adopt in my methods of living. I therefore ask to be enrolled as a Ralstonite, and wish you to send me a Club Number. My name and full address are as follows:

(Copy the above Notice. Do not cut it from the book.)

When your Club Number comes paste it in the following space and also make several copies of it and put in other books or places to avoid losing it. We know you only by your Club Number and will not be able to find your record unless we are given your Number by you whenever you write to us to inquire your standing.

PLACE FOR CLUB NUMBER

There are no responsibilities to membership except the very simple procedure stated in the foregoing requirements. These have met with the approval of great and small among our members; and are in fact the reflection of their wishes in the matter.

HOW TO PRACTICE RALSTONISM

Many people think, before they see the book, that the rules of the Ralston Health Club are such that it is difficult to live up to them except by severe self-denial and hard practice. But this is not so. Ralstonism has no fads. It is not a cult. It is not a system of methodical existence that takes the beauty and enjoyment out of life. On the other hand it is one long pleasure. There are certain unfoldings of the plan, and these will be referred to here:

1. You are expected to read the first part of every Stage in the book. The first part is brief and to the point. It is easy to read and soon appeals to your good sense.

2. Then you are expected to think over the teachings that are contained in the first part of each Stage. This you will do from time to time. Many of the ideas will not be new. If you are like the man who said that there was nothing he did not know under the sun, you will say: "I have known all these things since I was in my teens."—But if you are like the president of America's greatest university, you will say: "I am deeply impressed with this presentation of the laws of living, and I appreciate them very much." There are two classes of readers in the world.

3. After you have read part one in each of the Stages, then you should select any of the Stages to the extent of twenty-five, as the group of Stages which you wish to adopt. You can increase the number at any time at your pleasure. But there must be as many as twenty-five to begin with.

4. The purpose of the selection of the group of twenty-five Stages is to induce you to think in new channels. Thinking is all we ask you to do. By adopting a Stage is meant that

you agree to its propositions. You are not to practice anything that you have not the time or inclination to put into actual use.

During the past thirty years or more we have had from our members the report, "Ralstonism is just what the world needs, and just what I need, but I do not get time to practice its teachings."— It is in view of this fact that two parts have been arranged in the present work. Part One in each Stage includes the reading that will be of the greatest service to the owner of the book who has no time to practice the teachings there set forth.

But there is more than this one idea in the arrangement. The facts are such that they will arouse an interest and set the mind thinking without involving the necessity of actual practice. Here is an example of what we mean: A man whose wife was a Ralstonite, did not care to be bothered with the doctrine of prevention. But one day when he was waiting for his breakfast, he picked up a Ralston book and read a few pages. His wife left the book after that where he could see it. Several times he picked it up; and once said, "All very true, but ahead of the times." This was uttered with a tone of discouragement. They went away for a summer vacation and spent a month at a fashionable hotel. The wife noticed that her husband omitted certain foods that had previously distressed him, and that he adopted a number of Ralston ideas in his eating, and also in his habits; to which he had never given attention before. But he capped the climax one evening when he corrected her and explained why her conduct was not sensible. She gladly received the criticism, and left it to him to say, "The Ralston book teaches you directly the contrary and you ought to give heed to it." He had been made a Ralstonite by the accidental picking up of the book.

This is the whole story.

Practice is not required. Just read. Then you will think. Finally you will adopt, and you are then on the right

road to health, long life and prosperity. Thus the mind controls the body. A new idea sets up new habits. Life is wholly changed by knowledge.

In the study of psychology, which is becoming more and more useful as it is properly taught, there is a principle that explains the process whereby a new mode of living may be adopted without practice. Habits are reformed without practice. In schools of training for refinement, the pupils are taught to walk with the head over the center of the body and not craned forward; and months of drill in this and other exercises are usefully spent; but a bright mind, catching the idea from hearing or reading it once, will adopt it without practice, and soon it will become a fixed habit.

A man who was growing more and more nervous, read in a book that cold baths increased the nervous conditions until prostration of the vitality was the result; he ceased taking such baths, and was cured of his nervousness. A woman read that bathing after eating was a bad habit; and ever after that she avoided the error. An old man read that the habit of sleeping in a chair during the day or early evening soon grew into a necessity and dulled the faculties; he broke up that custom and was all the better for it.

These are a few of thousands of ideas that, after once entering the mind of a person of keen intelligence, re-appear in the habits of the body, and thus become guides and even controlling owners over the physical life; although not a moment has been spent in practice. It is in such a sense that this new work, presenting the Universal System, may change the current of your earthly existence by its teachings alone. Its influence will go with you at all times and in all your thoughts and habits. When the events of the day or night are bearing you away from the realm of good judgment, the power of these doctrines will turn you back into the true current of life.

STAGE FOUR

OLD IDEAS AND NEW

PART ONE—FOR EASY READING



PERSON who has been a member of this Club for many years will find that there are several steps taken in the present work that do not harmonize with the teachings of some of the former works. On examination of the differences it will be found that the principles remain the same all through the books, but that changing conditions require modifications to suit them. Even where there are seemingly absolute contradictions, they may be adjusted each to the other by a study of the underlying laws of life.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

It is not possible in this brief review to take up all the changes that have occurred in the last thirty years. It will suffice to examine a few of them to illustrate the manner in which they may be harmonized under the more recent habits of living.

Breakfast Foods.—At one time the Ralston Health Club taught the free use of cereals as one of the useful courses of every morning meal. At the start these cereals could be procured in bulk. After a while the millers, finding the demand for them brisk, conceived the idea of making double profit by putting the foods in packages. These became stale in stores when it was found that many competitors lessened

the chance of selling them promptly. Then came the use of chemical preservatives to overcome the presence of worms and insects in the packages. The final step was the concoction of concealed foods, by which is meant that any odds and ends, mill sweepings and even indigestible fiber of hulls and other stuff could be ground into the food and put on the market. Having ascertained that much of the breakfast food business has become dishonest, we now advocate buying such foods only in bulk, and then in the form of such grains or cereals as may be seen and known at a glance. Corn meal by the pound, hominy or samp by the pound, rolled oats by the pound, cracked wheat by the pound, and such foods as may be so purchased, avoiding all mixtures, are still of value as food. But package goods, for the most part, open the way to sheer dishonesty and trickery for which the public pay and suffer.

Whole Wheat Flour.— It has been one of our themes for years to make bread of all the wheat berry except the hull or bran. At one time such flour could be obtained. To-day the bran enters so largely into it, and mixtures and sweepings are also ground in, that the result is an unpalatable and dangerous flour. We hope, under the rule of the Patriots who are described later on in this work, to have all bread made from home-ground flour according to the process in vogue all through France. In that way the most nutritious part of the wheat is used, and it is made into bread the same day it is ground; thus insuring pure flour, and the greatest proportion of value combined with a flavor that is delicious.

Distilled Water.— We have taught the use of distilled water in nearly all our books for more than a generation; but nature is required to bring such water into life by several days' contact with a pure atmosphere. Rain is nothing but distilled water, naturized as it falls through the air. Spring water, if pure and free from minerals, is also one of the best forms of distilled water. When the Patriots shall have caused public stills to be operated in every locality, as is ad-

vocated in a later Stage of this book, then the problems of drinking water and of epidemics of typhoid will be settled.

Soups.—One of the strongest points made in our books in the past has been the use of soups with which to begin a noon meal or evening meal. It was shown that the stomach and digestive organs were very much benefitted by these forms of meat extract. All this is still just as true now as then. But canned soups are made of such horrible material that it is our advice now to every Ralstonite never to touch soup, broth or any mixed or concealed cookery at a hotel, on a dining car, in a restaurant or boarding house. The soups that we advocated were made at home and from clean meat. Canned and publicly served goods that are capable of a bad origin are far different from the pure articles made in the private home. Then another point is in the kind of water that is used in making soups and stews. It is hard water in nine cases out of ten. When it is boiled the steam takes off the pure part of the water, and leaves the dregs. It has been proved that persons who eat boiled down foods, grow old very fast because of filling their bodies with old age material, or earth salts, that cause a speedy ripening of the faculties and organs. We now teach our members to avoid all boiled down foods, unless cooked in distilled water, or rain water, or soft spring water. Even then, such foods are not the best for the blood and organs when there is a disposition to grow old more rapidly than one desires.

Vegetables.—We have always taught the free use of fruits and vegetables. As to fruits there has been no change. The rule is and always has been, do not sweeten fruit if possible to avoid it; and do not cook or subject it to heat as long as the raw fruit can be obtained. One ounce of fresh fruit is worth a ton of canned or preserved fruit. Not only because raw food has a direct value in life, but because all canned goods are cooked, and most of them sterilized by the aid of chemicals, good Ralstonites today never touch canned foods, fruits or vegetables of any kind. We never

advocated their use. But the fibrous vegetables have in recent years been found to be indigestible in their fibers, and a severe tax on the vitality of the body; so a change in their use is now advised. The plan set forth in this work will be found to be perfect.

Exercise.— One of the most interesting of all systems of bodily activity for producing strength is found in the well known method which has been before the public for over twenty years under the name of Ralston Physical Culture. That is still as effective as ever, and remarkable cures have followed its faithful practice. It is a law of life that activity is necessary. If you cannot be active in the natural way, then take exercises under a skilful teacher. But one of the main results of physical culture has been to throw off from the body a vast amount of effete matter that clogs the system and brings in the germs of disease. Under the Universal System, if you live up to it, there will be no effete matter collecting in your body; and very limited physical activities will be necessary. These are provided in a natural manner. The drill and training of scientific physical culture will tire any man or woman in time. Not one person in fifty thousand will persist in such practice; and to begin it and not persist in it, means a worse state of the body than at the start. This book meets all such cases in a natural way and dispenses with physical culture as no longer necessary.

Thus all through the many changes of Ralstonism, the differences are due solely to better conditions of living which are introduced under the Universal System. The laws of life are the same.

STAGE FIVE

GRANDEUR OF HUMAN LIFE

PART ONE—FOR EASY READING



IT is a grand thing to live in this world, if one becomes acquainted with it. Most persons find existence a weary drag of duties and dull sameness, a daily repetition of drudgery. When night comes there is nothing to look forward to in the morrow except the same humdrum of endless tasks. Those who must struggle to keep body and soul together are the merest serfs to toil. Others who earn enough to enable themselves to lay aside a fund against old age, live on in the ambition to add from time to time to that fund; but, after all, it is living in a circle when nothing more is accomplished than feeding, clothing and sheltering the body. It comes back to the same earth out of which it drew its substance.

Days of vacation, evenings of recreation, hopes for retirement from duties when age comes on; these are some of the allurements that take away part of the sting of the routine of the weeks and months; but they bring no real pleasure. When wealth arrives, as it does in a proportion of lives, then less work, more ease, more excitement, and a large round of pleasures may be had; but they do not satisfy. Rich men and women give parties, always with much to eat, and they accept invitations to parties, always with much to eat; and they eat, eat, eat till they are nearly dead with the over-tax on the stomach, not stopping to think that the diges-

tive organ is the weakest and most easily hurt of all the functions of the body; but they eat, eat, eat and think it is high life and exciting entertainment. They are not familiar with life. They know nothing of it.

If a man or woman will lift up the head and use the eyes, this world will appear different; so different, in fact, that the real cause and purpose of living here will be understood and felt and a new mode adopted in place of the mistaken plan now in vogue. It is to teach what life is and what it is for, that the Ralston Health Club sends out this volume.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

A man who is born, is cared for in infancy, grows up, earns all he needs to eat, to clothe, shelter and care for himself, to help do the same for others, and to leave something with which his children may do the same for themselves, thinks he is leading a successful life. But he is living in a circle. The tree that drops its blossoms and fruits to the ground where they will nourish the next year's growth of the tree, may add to itself by the process; but the fruit will live and perish in a circle. They make the beginning of life its end, just a return to earth. But the tree grows. Yet its greater size and power will be useless if its future fruit is to go back to earth at its base.

In a study of this kind we deal with the body as a physical temple. What incentive there may be to build for eternity is not by any means a franchise to neglect the talents of the body of flesh. This temple is a sacred trust, and the man or woman who becomes indifferent to its needs is an enemy of nature and of the Creator. Nothing is made in vain, and certainly nothing is made to be neglected. The human body is the climax of ingenious invention and marvelous

power in thought and execution, not one drop of which could be duplicated by the highest skill of the greatest man that ever lived.

It is living in a circle to go through life without adding something to life itself. To win a living is not success. To win more than a living and to contribute to the needs of others, is not success; for what you and they receive from your winnings, is merely food, shelter, clothes, comforts and perhaps luxuries. But there are no comforts and luxuries that do not add ease to the act of living; and such act at its best is no more than a movement in a circle. There are certain things to be accomplished in addition to winning all the necessaries and comforts of life; and a few of them will be indicated here:

1. The temple of life, the human body, can be made immune against all forms of disease.

2. All disease, all sickness, all suffering, all misery, all misfortune can be driven out of the world. Charity spends millions of dollars every year; but not a cent goes to prevent disease, suffering, misery, misfortune and distress, but to alleviate it. The curative process is not civilization; it is only the little finger of civilization. The great arm of modern intelligence must wield different weapons, those that attack the cause, not the result. There was a stream of water that gave drink to millions of people. At its head a small fountain of poison fed itself to the flowing river and millions of people were made sick by it. Doctors were reared in universities, drugs were invented, the lore of ages was added to, and more than one billion dollars each year were spent in curing the ill effects of the polluted stream. The doctors held conventions constantly, praised the advance of knowledge along medical lines, declared that the noblest profession on earth was that of the physician, accumulated great libraries and some of them giant fortunes; and so the world wagged on. The number of sick people increased every day, and the doctors thrived. It was a great science,

that of curing the sick. After a while Ralston came along, saw the trouble, went to the head of the river, found the fountain of poison that ran into it, dug it out and ended its power to do harm, and then returned to the sick millions. By and by they began to get well; doctors pulled in their signs; drugs were no longer profitable; makers of surgical instruments went into bankruptcy; appendicitis knives rusted; and the people whose time and vitality, as well as money, had been the constant prey of disease, came into their own once more. Which is the better type of civilization, the whole vast scheme of the medical profession with its surgery, its hospitals, its drugs and its awful cost; or the prevention of the troubles by going to their source?

3. The duties of the Patriots may all be undertaken with enjoyment and satisfaction, as described in several of the Stages of this book.

4. When the three foregoing goals have been chosen on the strictly practical side of life, then, while they are being sought and the infinite delights they will bring are being attained, there will come the full force of *special design* in your own individual existence, prepared and awarded to you for your share in this grand achievement; and there is nothing that ever the hand of fate dealt out to a human being so potent, so full of meaning, so filled with happiness and lasting satisfaction as *special design*. The study of this force of nature is the most important that any person can undertake. The more instances of special design that you discover, the more will come to your attention; until, at length, you will exclaim that there are no blind laws controlling this world, but an everpresent power capable of caring for you in every minute of the night and day.

5. The next step is that of forming a partnership with nature. To do this, the present work will show the way.

6. Then comes the uses of the many forces of nature in open life. In the narrow walls of the city home, you have no opportunity for living. It is impossible to know what

life is there. But out in the open, anywhere in the open, under the sky, surrounded by the blowing fields, in the midst of flowers, fruits and freshly grown foods, there you will have the opportunity to employ the forces of nature, and infinite happiness comes to reward you.

7. Home life, home allegiance, home-building in the sense of making an old homestead for your use in the declining years, and home beautifying; these are goals of great achievement worth your best efforts and constant thought. Heaven is home in the universe, and home is heaven on earth if one will study it, work for it, love it and be true to it. Forbearance with all others, gentleness towards all others, sweetness of disposition, politeness of manner, refinement of person, and a refusal to enter into any misunderstanding, are traits the cultivation of which will afford to all persons a daily goal of life far more useful and glorious than earning food, clothes, shelter and comforts. He that ruleth himself is greater than he that taketh a city, and the most important victory in the world consists in conquering the traits that oppose those we have just enumerated. If you want to be something more than you are now, make yourself uniformly polite, kind and affable in your home and to the commonest members of your family. These three charms are wonderful incentives to self-power and happiness.

We have stated seven of the greatest duties that are incumbent on the human race before a true civilization can dawn. What can be nobler than making your own body immune against sickness; putting an end to all diseases everywhere in the world; indulging in the practical work of the Patriots; studying and receiving the power of special design in your own life; forming a partnership with nature; employing the forces of nature in life in the open; and developing a loyal and eternal allegiance to home?

Any one of these will make life worth living.

All of them are within the possibility of a man or woman who is in earnest. You can adopt them, one or more.

Then you will not live in a circle. There will be no drag, no drudgery, no humdrum duties, no endless sameness to living; but a constant change, and always upward and onward for the higher planes of life. Earth has all the penalties of a terrible hades for those who are negligent of the temple, the human body; and it has all the grandeur of heaven for those who employ their talents. Look at the guilty man or woman who is rich and whose existence has been a series of social orgies during the years of activity; but who, when the end is not far away, seeks to atone for the past defiance of the moral code of nature and God's laws; making a distribution of wealth in the name of charity, and thus breaking one of the most important edicts of creation, the survival of the fittest. That soul is never purged who gives indiscriminately. A millionaire lay tossing on his bed, his bishop standing nearby trying to soothe him. The guilty accumulator of fortunes by wrong and injustice, said: "Bishop, I have a load of guilt on my soul. How can I remove it?"—The bishop replied, "Give freely of your store."—The millionaire did this, but his soul still carried its load of remorse. Some forms of charity are deeper guilt, for they do greater wrong than the robbery that made the fortunes possible. Again we say to live and die with no other end attained than to have earned food, clothing, shelter, comforts and pleasures, is living in a circle; it is the fruit dropping back to earth at the foot of the tree that bore it. The giving away of wealth will not atone.

NOW, and only NOW, is open to all persons and the duties that will make life worth living are:

1. Immunity of your own body against disease.
2. The end of all sickness and suffering in the world.
3. The practical work of the Patriots.
4. Cultivating the power of special design.
5. Forming a partnership with nature.
6. Employing the forces of nature.
7. Allegiance to home.

The progress of humanity in the future, as against its stagnation and decadence to-day, depends on the supremacy of these duties. They must come and will come ere long; but they need not be delayed until another epoch of dark ages and semi-return to barbarism shall have swept over the earth. No person can leap at once into any good thing; gradual interest in and adoption of something better than has yet been your fate, is all that is asked or can be expected.

Life on earth is filled with possibilities of grandeur.

The man who had been poor and who had seen nothing but the soil of the earth, when he became rich sought out the gratification of his own higher desires for happiness. He built a great mansion, but it did not fully satisfy him. Something was lacking. He went to the art galleries and there found pictures of landscapes, of hills and mountains, of fields and valleys, of rivers and brooks, of playing fountains and mornings filled with song birds, of sunset skies aglow with colors and distant vistas through which he thought he could see the fires and reflections of towers, minarets, domes and palace walls vined in beauty and garnished in glory; and he thought that he would like to have his mansion filled with such pictures; so he paid a vast fortune to secure them, and they were hung there. Then he stepped out on his broad porticoes, and found that nature vied with the pictures of herself; and thenceforth he was in love with the mother of us all, and his real happiness began.

For the pleasure of humanity the earth bears in its crust all the jewels, precious metals and values that enter into the adornment of life; on its surface there are growing all kinds of flowers in luxurious abundance, laden with fragrance and rioting in color; on bush and tree all fruits; in the air the sweetness and purity of heaven; and in the skies the endless panorama of floating palaces in sun-tinted clouds, arched rainbows, constellations and luminaries; all giving promise of the purpose of the Creator to bless mankind and

extend countless opportunities for happiness to those who sincerely desire such rewards.

Human life is full of grandeur.

This fact is not known to most people. They do not look out upon the world about them. They see the tides of workers coming and going, and they count the dollars that may be obtained to keep the body from want. Few persons to-day realize that there was once a time of plenty when money was unknown; that nature is capable of yielding all that humanity needs; that food, clothing and money itself are taken out of the earth, and serve only the one purpose of supplying people with the necessaries of existence; and that these, like everything else in the world, are gifts of the earth itself. You cannot name anything you want, that earth has not furnished. The gold that might enrich you, was taken from the ground, and is useful only when it is active; and it can be active only when it buys for you something that has been provided by the generosity of the earth itself.

Nature is the beautiful governess of the world.

Affiliation with her is necessary before the grandeur of life can be realized. The direct heirs to her bounty are those who take her gifts from her hand and who shape and form them to their uses without circumvention of process or barter. This can be accomplished to the best advantage when one Universal City shall sweep over this continent, bringing all the blessings of open life into the refinements and culture of city existence, at the same time barring the murky hand of filth and disease that smothers the noblest impulses of the human heart and makes death easier to bear than the burdens of struggle against modern conditions.

STAGE SIX

NATURE IS A NECESSITY

PART ONE—FOR EASY READING



NATURAL life in the human body, and the help of nature in the fight for health and the cure of disease, must always be sought in preference to that which is artificial. The more nature that is present in foods, fruits, drinks and medicines, the greater will be the benefits to the body. One of the greatest known principles is this:

That which is organized in nature has a far greater value than that which is artificial.

This great law is being daily defied under the mistakes and stress of modern civilization.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

As an example of the difference between nature and art we will cite the use of oxygen. This element is of the highest value in the human body, but when made chemically it is artificial, and is not the same life-giving power as it is when organized in pure air, in pure water, or in food. When natural it will cure all lung maladies, even the advanced stages of consumption if properly employed; but when artificial, as in tanks for inhaling through tubes, it does injury. Iron is also of great value to the blood. It is often given as a medicine, or in medical compounds, in which case it injures the teeth, the bones, the lungs and the

blood; setting up loss of tissue that leads to consumption; but when organized in food, as in cherries, peaches and apples that are dead ripe and deep red, it is of the highest benefit. The skins of such fruits contain much iron, and should be eaten if they are thoroughly chewed. Meats, grains and a few vegetables contain natural iron and other valuable minerals.

Chemically made medicines are not useful, as they are not organized in nature. But we are glad to say that, since Ralstonism began its fight many years ago, the medical profession has been steadily introducing a new line of curatives that are founded in organic nature. In addition to this, all doctors are employing diet-lists as an aid to the cure of disease.

Heat is necessary to destroy the germs of disease such as infect water, milk and foods; but water that has not been heated is far better for the health. New milk still warm from the cow is much more vitalizing as food than cold milk, and the latter is better than milk that has been brought to a boil.

Nature is the best, and the nearer one can get to the direct power of nature in everything, the better will be the health. Raw milk contains vast armies of beneficial bacteria without which the human body cannot thrive at its best. To sterilize the milk, which is done to take out the typhoid germs, means that these beneficial bacteria are all killed, and their excretions are left as toxins in the fluid which enters the human system. From actual tests made where sterilized or even boiled or heated milk, or milk that has only been brought to the boiling point, has been used for a length of time, scurvy has followed and the digestive tract made to suffer injury; but when raw milk was substituted, the opposite results were secured; good health following.

If milk contains typhoid, as much of it does, it must be sterilized and it is a fact that life will be saved from the

grave by such process. But the health will never be as good. It is better to be alive and weak than not to be alive at all. It is better to have the children of your family all present at the dinner table, than to have some of them absent in the grave. But you can never get the best of health from milk that is not raw. The remedy is in the dairy. Filthy habits there should be punished. One dirty farmer was tarred and feathered for allowing milk from his dairy to be unclean. The law should look after this end of the greatest of all foods; it should inspect the milking process and the care of milk in cans and bottles or other receptacles, all of which should be sterilized. If you can sterilize the farmer, and his milk pail, you will have started right. But raw milk is the greatest blessing to humanity and will so remain for generations to come.

Raw foods are important if they belong to the raw food class. But because some foods should not be cooked, it does not follow that all foods should be eaten raw. That is the mistake made by the raw food faddists. Water, milk, melting-vegetables, berries and fruits ought never to be subjected to heat; for, when raw, they are in a state of nature, containing albumen which is most valuable. This albumen carries countless organisms that are needed to sustain digestion and the building of the body; all of which are killed by cooking or sterilization of any kind. You cannot long deprive the body of raw food; but you must know what you are doing when you attempt to use all foods in a raw state. It is perfectly plain that the grains and most of the tubers cannot set free their food-cells until they are cooked, and it takes a great deal of heat to make them digestible. But nature comes in again, as is seen in bread that is old. The cooking made the grains digestible, but fresh bread is dead in nature. Yet after three to six days when it is known as old bread, it is again full of the original bacteria that carry on digestion. In fact a slice of old bread is full of blood-making nutrition.

SECOND DIVISION

OF THE

RALSTON HEALTH CLUB



EATING AND DRINKING



STAGE SEVEN

FOOD LAWS

PART ONE—FOR EASY READING



GUIDING principles have always been helpful to men and women who sought to keep the body in health. The name, Methodists, came from the Wesley brothers' rules of taking care of the body. They adopted a method by which they lived and maintained health. Religion has never been separated from health, and healing has never been separated from true religion. The Old Testament contains similar advice, among the best of which is the rule that the meat-eating animals shall not be eaten, which refers primarily to the swine. In the New Testament it appears that Christ taught the principles of a noble religion, and also healed the sick.

It is well to have guiding facts to turn to for help when in doubt on some of the many problems of life; and this Stage is devoted to such a code at this time.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

A Code of Food Laws, in addition to the teachings contained in this book, may include the following precepts:

1. Variety in diet is important, but it should vary one meal from another in the same class. Thus one breakfast should be different in some respects from another breakfast, but the foods should contain albumens in all breakfasts.

2. Great variety at one meal is not advisable. The less variation there is at the same meal, the better it will be digested and assimilated. The great men of the world do not live to eat, but eat to live. If you could drop in on them at times, you would find one eating a bowl of old bread and milk; another a plate of baked potatoes with butter; another, like one of the long-lived popes, a plate of toast and eggs cooked rare; and so on. Absolute simplicity of diet brings health and power of mind and body.

3. One kind of chemical preservative may be practically harmless, but when the many kinds that are found to-day in foods and drinks, are taken into the system, there is a slow but certain breakdown of the functions. Arsenic is a deadly poison, but does no special harm in a very small dose, yet who wants to take it at all?

4. Appendicitis is the "preservatives-disease," caused by the many preservatives found in foods and meats.

5. Stimulants are never desired when the diet is correct.

6. No fruits should be cooked. They can be easily preserved in cold storage, and eaten raw. Cooking ruins their food value.

7. No fruits should ever be sweetened. If they are not palatable without sugar, then omit them. Sugar and acid set up ferment and generate carbonic acid in the body.

8. Rheumatism, gout and kindred maladies are due to uric acid that follows carbonic acid, which comes from ferment in the body; and notably from the combination of sugar with acids in fruits and foods.

9. Vinegar eats the red corpuscles out of the blood and causes anæmia.

10. All foods that can be digested when in a raw state must not be cooked, heated or sterilized.

11. All vegetables and foods that are to be eaten raw should be washed. If exposed to air they will collect dust which is likely to hold germs of disease. Wash them thoroughly in cold or mild water.

12. All vessels and receptacles that are to contain food should be sterilized. This does not sterilize the food itself.

13. There are fourteen elements in the human body, and any food, drink or medicine that is not made up of one or more of these elements is foreign to the body. These elements are: 1. Oxygen. 2. Carbon. 3. Hydrogen. 4. Nitrogen. 5. Calcium. 6. Phosphorus. 7. Sulphur. 8. Sodium. 9. Chlorine. 10. Fluorine. 11. Iron. 12 Potassium. 13. Magnesium. 14. Silicon. The first four are the food of life. All the others build the special parts, as the hair, the nails, the bones, teeth, etc.

14. The fourteen elements that make up the body are always present in combinations, which is the reason why such food as artificial oxygen is not suited to life: 1. Water. 2. Gelatin. 3. Fat. 4. Phosphate of lime. 5. Albumen. 6. Carbonate of soda. 7. Fibrin. 8. Fluoride of calcium. 9. Phosphate of soda. 10. Phosphate of potash. 11. Phosphate of magnesia. 12. Chloride of sodium (common salt). 13. Sulphate of soda. 14. Carbonate of soda. 15. Sulphate of potash. 16. Peroxide of iron. 17. Silica.—Of this list there are but few that are abundant in the food; the others being present in very small proportions. The abundant parts are water, albumen, fibrin and fat. These are found in the three meals of each day, as outlined in the Stages in which they are described; thus:—

The morning meal is the albumen meal.

The noon meal is the fibrin meal, or nitrogenous class.

The evening meal is the carbon meal.

All carbons in the process of digestion and assimilation in the body tend to the formation of fat, but give up heat and energy before they reach the fat stage in large degree.

15. Milk, eggs, and wheat contain all the elements in their combinations as required by human life. All other wholesome foods contain some of the elements. Several kinds of food at one meal will most likely contain all the combinations; but they should not be selected for that pur-

pose. The make-up of the three meals of one whole day should embrace all the parts needed.

16. Spices, pepper, mustard and sauces of all kinds are poisonous to the body, and are not to be used in any form. They do not freely leave the system, but form cysts in which uric acid crystals are built to torment the nerves and muscles later on.

17. Glucose is not to be used in any food, nor should anything that it is a part of, be eaten. Nearly all caramels, as well as the syrups of fruits that are canned or tinned, also soda syrups, imitation honey, golden or light molasses and syrups supposed to be made from molasses, are made of glucose. Likewise some of the foods for infants are so made. This substance builds up a false and unhealthy fat. Pure corn glucose is not harmful in its highest grade when used very sparingly; but the glucose of the market is not of that grade. Actual tests have proved that it is most injurious, and sets up Bright's disease of the kidneys, especially the kind found in the beers where it is so abundant.

18. Honey when in the comb is a raw carbon of unusual value. It should occasionally be had in every home and eaten on old bread. It is an evening sweet.

19. Cheese is made from all grades of milk and dirt, and is not sterilized. From the peculiar nature of its exposure to all foul matter, and because bad milk may be employed in its production, it is not a safe article of food. More than this it is not easily digested. If made at home and eaten when very mild, it may be taken at the noon meal in very small quantity.

20. Tomatoes are the cause of uric acid in the blood, and from this acid comes rheumatism and its train of ills. The acid of tomatoes is oxalic, but this induces uric in the human system. Oxalic acid will remove iron rust from clothes. It is used for that purpose in laundries. Tomatoes will do the same thing. Canned or cooked tomatoes are more hurtful than those that are raw. The latter may be

eaten by any person who is free from rheumatism. All others should avoid them.

21. Oysters when eaten raw are not hurtful if there is no typhoid in the locality from which they are dredged. When cooked in stews, they are also good food material. But when raw they furnish albumen. When fried they are wholly indigestible and dangerous. When steamed they are better than when stewed.

22. Lobsters when perfectly fresh and whole, which facts are to be proved in order to be believed, may be boiled or broiled. If a lobster is not fresh, it will set up ptomain poisoning and may bring on a fatal illness in a few minutes.

23. Clams of all kinds are dangerous and indigestible.

24. Terrapin and crabs are scavengers of the sea and unfit for food. They live on nothing but decay and rot.

25. Geese are indigestible and too oily to be useful as food. Turkeys, ducks and poultry, when young, are all good food if a person is a meat-eater.

26. Buttermilk is of the highest value as food.

27. Koumiss is likewise valuable; as is also junket.

28. All nuts that are oily are hurtful. They are not only very difficult to digest, but also contain elements that poison the heart, the liver and the kidneys. Peanuts are very bad for the liver, and diabetes has been traced to the peanut habit. Almonds, pecans and filberts are of some value when ingested until they melt in the mouth; but no nut meat should be swallowed. All that is of value will be drawn into the circulation through the glands of the mouth. The eating of nut meal and nut pastry has been the vogue of late years in the attempt to find a substitute for animal products; but the nut eaters are the saddest and most wretched folks we have ever looked upon. Raw nuts, when not oily, and when chewed into a melting mood, are very good; but to cook nut meal, and thereby remove the very best element in it, is the height of the ridiculous. Yet this diet is defended by the inventors of it.

29. All hygienic foods should be avoided. They are unnatural, sickly, sepulchral and bloodless in their effects on the human system. So weak and useless are they, that the eyes turn lighter in color and have the gaze of a dead fish after a few months of hygienic dieting. The name hygienic is a good one, but it is made to hold up anything that it is applied to. As well name a donkey a lion, or stamp a cur a tiger, as to put the appellation of hygienic to the derelict package goods that are so marked.

30. No food is real unless it has been organized in nature. Some years ago a professor in a Western University stated that the time would come when chemistry would manufacture and wrap up in small packages, all the elements of the human body in their right combinations, and that no more planting and cultivation of the soil would be required. But the time has not come and never will. Oxygen is needed, but the doctors who sold it by the lung-full, soon found that oxygen that nature had not vitalized as in air, water or plant life, was unfit for man. Iron is likewise useless unless it is taken in fruit or other growth. Milk, eggs, butter, cream, wheat, corn, and all foods are known to the chemist in their exact construction, and the chemist can make all these foods; but a dinner or two of them when so made would be the end of the diner. They lack the organic principle, the spark of vital power, and the bacteria that carry on the process of living. No chemist can make a bacterium. No chemist can make the vitality that flies from the sky along a sun-ray. These are the gifts of an infinite Creator whose skill is so wonderful and so all-spreading that man's most gigantic task is a mere whiff of an idle breeze compared with the rush of a cyclone when held up in comparison with it.

STAGE EIGHT

MORNING MEALS

PART ONE—FOR EASY READING



HERE are three classes of foods under this new system. They are not new in themselves, but their division is arranged for the purposes of making clear their value at the different times of the day. The hours for eating should be the same seven days in the week. Absolute regularity is of the highest importance. More than this the class of food to be eaten at each of the three times of the day should be similar, while the variety may be changed from day to day or week to week.

The morning meal is called breakfast because it is supposed to break the long fast of the night. But if you have eaten late, there will be no fast to be broken and the name will not apply. A person with stomach still clogged with the meal of the night before cannot have an appetite for the morning meal. Stimulants, high seasoning and tempting things cannot compel nature to assimilate anything, no matter if you succeed in getting it to enter the stomach. A person who lacks morning appetite should take twenty-four hours rest from all eating, and begin to eat again the next morning. Never break a fast except at the first part of some day. If you have rested from eating, do not begin again until a first meal of the three is due, which is breakfast, with which to break the fast.

This morning meal is known in our new system as the albuminous meal. This is not so called because all the foods are wholly albuminous; for such a line could not be secured for practical purposes. But the prevailing effect of the breakfast is to supply albumen to the stomach. This can be done from the list of articles which will be included in this Stage.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The human body is directly built of protoplasm which is about the same thing as albumen. This contains carbon and nitrogen in small proportion, and hydrogen and oxygen in large proportion. It will be noted that albumen is not loaded with carbon or with nitrogen, but rather with oxygen and hydrogen. Air and water are foods. Outside of the lesser accessories of nutrition, there are but four elements required to sustain life, and they are oxygen, hydrogen, carbon and nitrogen. This is albumen, and it is protoplasm.

While a person would live long and in health on albumen as found in the white of an egg, he would lack power such as carbon brings, and he would be weak in tissue such as nitrogen brings, if he undertook to accomplish the duties of an active life.

Modern cookery destroys practically all the ready albumen in the foods that are taken into the body. Some things are intended to be cooked, not to sterilize them; but to reduce their cells to a condition of digestibility. Uncooked flour is nearly indigestible in the human stomach; and when it is quickly cooked it is not very useful in furnishing nutrition. It is the long baking of bread that produces material for the body that can be turned into blood and tissue.

Albumen contains the builders that make use of the material. It also contains some of the material. Thus the yolk of an egg holds mostly material for entering into the body; but of itself could not make the chicken. The white of the egg contains the bacteria that are builders, but of itself could not produce the body because of the lack of material such as is found in the yolk.

It requires fully twelve hours for the larger part of the food to give up its nutrition to the blood. What is eaten in the morning is useful all day long, although it may have passed out of the first stomach in an hour or two. It is macerated or reduced to a pulp therein, and its albumen passes out and enters directly into the circulation. The carbons move on to the second stomach and even farther along into the intestines before they are digested. The nitrogens are digested all through the whole length of the bowels, and the circulation of the blood picks up some nutrition almost to the last part of the alimentary canal.

A person who is about to enter upon some of the duties of the day soon after the first meal, needs food that will most quickly be turned into brain power, nervous power and muscular energy. Such food is the class that contains albumen.

This class of nutrition feeds brain, nerves and muscles almost as soon as it has entered the stomach. Nitrogens may be from six to twelve hours in so doing. Carbons may be from two to four hours in similar work. The general outline of duties that are performed by the three classes of food may be given as follows:—

1. MORNING MEALS.—*Albumen prevailing*; which means that more albumen is taken then in proportion to the rest of the day's eating than at any other meal.
2. NOON MEALS.—*Nitrogens prevailing*.
3. EVENING MEALS.—*Carbons prevailing*.

No meal should be all one kind of food. But each meal should furnish some distinct class of nutrition. Variety is

not very much needed at the same meal, but it is necessary to some extent. Variety is most useful in changing the same kind of a meal to a different food selection; as where one morning the breakfast, while furnishing albumen in one form, supplies it on another morning in another form. The noon meals, while remaining the same in principle, should not be the same in details. The evening meals should be likewise varied. A large variety at the same meal is not the best; but meals should vary from each other. Thus in a certain home the repetition of similar breakfasts had palled on the family, and the wife introduced raw sliced bananas, ice cold, with fresh cream also ice cold. This was a very simple change, but it had its influence for a while. The cream, being raw food, and the bananas the same, were along the albumen line; although the former was mostly fat. There is however albumen in cream, and bananas hold a very large proportion of it, if they are very ripe and very mellow. This is an example only. Milk is full of albumen in its food parts, if it is raw. To sterilize it turns it from albumen to a mere material food, and this class, the material part, is too much in the majority now for the health.

There is albumen in the following things all of which are suited for the morning meal:

1. White of eggs, which are almost pure albumen, if raw. If cooked the albumen becomes merely material and not useful for breakfast.

2. The yolk of eggs has its share of albumen if raw; if cooked, it becomes a material food. It is not the same in quality or proportion as the white of the egg. Whole eggs whipped in milk are full of power for the brain, the nerves and the muscles, and pass their nutrition quickly along to these functions. They therefore are best at morning.

3. Raw milk and raw cream are useful in furnishing albumen; the former having a large portion of it, and the

latter containing it in what is known as its buttermilk part. Buttermilk is also useful in the same line, and has other elements that the body needs.

4. Old bread has albumen. New bread is a sterilized form of flour, and is useful only as material food. But as it stands, all the particles that make up its structure become changed into a new line of food. There is hardly any resemblance between new and old bread. The latter becomes, in about four days, changed into a young plant-life having many of the characteristics of a microscopic forest and field. Yeast is a plant. When a drop of yeast is put into a mass of dough, it begins to grow more plants and thus leavens the loaf. In baking all the plants are killed and the yeast gives up its life in carbonic acid gas, which is the same poison that is exhaled from the lungs and is fatal to life. New bread contains this poison, besides the dead plants, and is not beneficial as food until, after remaining in the system, it is acted upon by the building bacteria from raw food. It is the latter that, as a rule, furnishes the albumen. But when bread ages, whether it has been raised or not, but generally when it has been raised by yeast, the plant life that was begun in it, or that nature sets up in the days of its aging, grows into a condition akin to grass and raw food, making the nutrition that supplies albumen to the blood.

5. All raw fruits and digestible raw vegetables, such as are noted in the Stage entitled Raw Foods, furnish albumen. It is not necessary to repeat them here as they are fully described in the two Stages, one on the subject of Raw Foods, and the other on the subject of Green Foods.

It must not be forgotten that albumen in foods will act on all material foods, and convert them into blood much more rapidly and effectively than would be the case if no food except the material classes were eaten. Thus a person who does not take raw food in some form daily, will be weak in nerves, in brain and in muscle, because the

powers of the system will be overtaxed in digesting the material foods and with no natural help in so doing.

The reason why the morning meal is known as the albumen meal is because this class of foods will pass directly into strength that is needed in all the functions of the body. To eat principally carbons would make every function dumpish and sluggish. To eat principally nitrogens would overtax the nervous energy when it is needed for the duties of the day.

But albumen in part, with carbons and nitrogens, in the first meal of the day will furnish the true balance of life.

In addition to the solids that are required in the body, it needs an extra abundance of hydrogen and oxygen in the morning. People do not know that air and water are foods. You can live without eatables for a month or more. You can live without water for a day or more. You cannot live without air longer than a few minutes. Air and water therefore are more important foods than eatables. But no one kind of food will sustain life all the time. All together are necessary.

In the morning the stomach should have enough water to supply all that has been lost during the night in perspiration. The latter may be dry and invisible, but it is going on all the time. If you are in health you will have lost an amount of water through the skin that is equal to a glassful. Some persons lose more. All this is needed back in the blood before the gastric juices can perform their work in digesting the breakfast meal. Therefore you should drink not less than a full glass of water on an empty stomach. It will pass into the circulation in a minute or less. In fact this should be done before eating any meal, as it furnishes the blood with the fluid that has been lost and is needed. All food contains more or less of water. But that is required to go along with it to the excretions. The glassful that is taken just before a meal goes into the blood for other purposes.

STAGE NINE

NOON MEALS

PART ONE—FOR EASY READING



AS the morning meal is that known as the albumen meal, so the noon meal is known as that which has its nitrogens. We intend to use these chemical terms in a popular way. Exactness of scientific meaning would not have any value in a work that goes among laymen for the most part.

The noon meal is the nitrogen meal.

It does not mean that there are to be no carbons nor any albumen, for these are excellent also, but what is meant by nitrogen prevailing is that you will eat more of that class of foods in the middle of the day than at any other one of the three meals.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

By referring to the Stage just preceding this, you will note that the morning meal is the albumen meal; the noon meal is the nitrogen meal; and the evening meal is the carbon meal. It is also there stated that it takes twelve hours for the food to give up the major part of its nutrition to the blood. Albumen gives up most of its share very soon,

and is thus useful for the first meal of the day after the night's fast. Carbons yield a slow and pleasing nutrition that is steady and without irritation; and also furnish energy for the functions of the body; making this kind of food ideal for the last meal of the day.

Nitrogens provide the structure-making material out of which the tissue is woven. They are found in foods that are themselves tissue in their own structure. There is a difference between strength and energy. The locomotive has strength when the material out of which it is constructed is powerful and can resist or maintain the strain put upon it. But its energy is the force exerted by the steam in moving its wheels. So with all machinery; wheels, or pulleys, or cogs may be weak, and the energy that drives them may be too strong for them and thus break them. On the other hand the parts may be powerful and the energy so weak that it cannot drive them. A machine that should be run by a fifty horse power and is attached to one of five horse will have strength but lack energy. The human body has its strength in its muscles and the tissue out of which the flesh and general structure are built. But it has its energy in the nervous and mental force that makes use of the body and its faculties.

Strength is produced by the muscle-making foods known as the nitrogens.

Energy is made by the carbons.

The builders are the bacteria that are found only in the albumen.

Every intelligent man and woman should grasp these distinctions, as they are of immense importance.

The noon meal should make the muscle-power and the tissue-power. To do this it is necessary to eat the nitrogens at that time. They are fully twenty-four hours in the body, being the slowest of all the foods to move on or to give up their nutrition. Being the most difficult of digestion, nature begins to digest them in the stomach, but carries on the

process in the second stomach and all through the alimentary canal even to near the end of the colon. But the nitrogens are in evidence for nine hours at least after they enter the stomach. They may be from two to five hours before they leave that organ; and as long in the upper abdomen where they make demands on the liver and are a source of tax to the heart and to the entire nervous system.

To eat the nitrogens at the evening meal would be sure to interfere with the action of the heart, the liver and the nervous system for many hours into the night. It would be near morning before the strain had been lifted from those functions that need rest when all nature is in repose.

What you eat in the line of nitrogens in the middle of the day will get away from the upper part of the abdomen by nine o'clock in the night unless great indigestion has occurred.

To eat nitrogens in the morning in abundance, would take too much nervous energy from the brain and general system, without yielding any vitality in return. Thus we see that the albumens are the only true foods for morning, and the nitrogens can have place only at noon.

The foods that furnish the muscle-fibers and the tissue of the body, known for convenience as nitrogens, are as follows. But as no food, as a rule, is all one thing, it must be remembered that each of these articles may contain other elements in liberal abundance. The list is intended to present those foods that belong in the noon meal, if anywhere. Some of them you may not like, but there are people who like them, and they are found in all localities where they are obtainable at all.

1. All meats that are well cooked are useful only as nitrogens. Rare beef steak and rare roast beef furnish albumen also. When all the juice is cooked out of meat, it has no other value than to furnish nitrogenous material. A dog was fed on water and all the meat he wanted, the latter being cooked until all the juice was removed, and

the animal died from starvation. Nitrogen will not sustain life very long.

2. All fish food is of the nitrogen class.
3. All vegetables that have to be cooked are chiefly of the nitrogen class. They give out almost no value in carbons, and none in albumen, although their analysis shows that when uncooked they have some of these parts. Mealy potatoes are of the nitrogen and the carbon class; and, like old bread, are good at all times, if only the mealy part be eaten.
4. Crisp foods are indigestible at night, but may be partly digested at noon. The same is true of pies, pastry, and dessert; if they must be eaten, take them at noon and give them time to be moved out of the stomach before the hour for retiring. While all these things are not nitrogenous for the most part, they are not anything else that is useful, and should not appear at any other meal. If you take them in the morning, your day's energy will be devoted to fighting them out of the range of the nervous system all day long. If you take them at night, your brain and your temper will be sacrificed in an effort to drive them out of reach.
5. Cheese, cooked fruits, dried fruits, peas, beans, smoked and salted fish and meats, and greens, or boiled leaves of any kind; all these things are nitrogenous. You see that this class is quite large. Yet people make the mistake of eating many or all of them at the late afternoon meal, or in the evening, and society actually eats them in the night. No sleep the next day is refreshing enough to restore the lost vitality following such smart indiscretion, in which these folk of the upper classes pride themselves; and the long list of suicides and domestic drunkards is not a surprise to the medical profession; for where there is such a breach of the rules of life in eating, there is a never ending demand for stimulants.

STAGE TEN

EVENING MEALS

PART ONE—FOR EASY READING



WE now come to the most abused meal of the day. It is the fashionable dinner hour of society, and of the classes who have been denied the opportunity for anything more than a light lunch at noon. While we admit that it is very inconvenient for many persons to secure their full dinner at noon, the fault is in the fact that they select the city for their abode, and have to suffer the consequences. But, without considering the question from the standpoint of the health of city people, we propose to treat the matter as an infringement on the well founded and perfectly understood laws of nature, and to state that the evening meal should consist in chief of carbons balanced enough with albumen and some of the less hurtful nitrogens to make it easy of digestion.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

If you will turn to that Stage in this book which is entitled Cake, Pastry and Dessert, and there will read the assertions of Mrs. George J. Gould, the mother of seven children, and the wife of a man who is a multi-millionaire, and who has the means to select the richest of foods and provide everything in sumptuous luxury, you will be surprised to note that the simplest foods are given the family, and that the children have been made healthy in body and

mind because, among other reasons, the noon meal has been a dinner, and the evening meal, always at six o'clock, has been very light.

Doctors who have been misled by the doctrine of repair of the body, have carelessly advised the habit of eating when you are hungry and of eating what you most like at any time. We have been gradually converting the intelligent classes of physicians to the contrary doctrine. We have furnished proofs that a person cannot have a sound mind without a night of sound sleep; and that one cannot have a night of sound sleep with nitrogenous foods fighting the heart, the liver and the nervous strength all night long. Sleep is possible from exhaustion, but the nerves and the muscles are jumping and twitching all the while the brain is locked in a fretful slumber. This is not refreshing. In the morning there will be bloodshot eyes, a bad taste in the mouth, and a " society smell " in the breath.

It is fetid existence.

It is not a rule to eat when you are hungry, but to eat at regular times. If you treat your body right you will be hungry at regular times, for nothing so sets up hunger as to be regular. We have already shown that women and girls often destroy their keen appetite for an evening meal by eating candy and drinking ice cream soda or taking other stuff into the stomach just before the time for the meal or late in the interval following the preceding meal. They get so hungry that they cannot wait; and, following the bent of their desires to eat what they most crave, they load up on rich things and have no appetite left for the sensible food at the coming meal.

There is a tendency to get very hungry at the last hours of the day. This is natural; but it is one of the blessings of nature that a person can be hungrier at evening than the demands of the body. All persons, to retain the keen edge of the appetite for wholesome things, should rise from the evening table still hungry. This rule is imperative.

Any person who has no appetite for breakfast should not allow anything but water to enter the stomach for the next twenty-four hours, and should then break the fast at breakfast, not at any other time. In all ages, fasting has been a religious and hygienic practice, and is good when it serves to start a good appetite. If you think that you can never enjoy a hearty breakfast, fast from the middle meal of one day to the breakfast of the second day, a span of about eighteen hours; then start in with blood-making foods, the albumens; and you will know for the first time in your life what a blessing a genuine appetite is. If you do not want to have an appetite for breakfast, eat a nitrogenous meal the evening before. It takes all night for the upper abdomen to fight out that class of food, and you will have your system all clogged the next morning. Nothing will be right. Your head will be dull, your complexion bad, your mouth full of bad tastes, and the blood, circulating throughout all your system, will have been engaged all night long in extracting nutritions from your intestines to transfer to your lungs. This is not health. It is not civilization.

The morning meal is the albumen meal.

The noon meal is the nitrogen meal.

The evening meal is the carbon meal.

The reasons for this arrangement of nature are found in the Stage on the Morning Meal which should be read carefully.

What are the carbons and why do they suit the evening?

They are producers of heat and energy. During the night the body requires animal warmth enough to be comfortable, and natural heat is never uncomfortable even in summer; while, on the other hand, a person may have a chill with the thermometer in the nineties. But during the night the body is carrying on its functions. You breathe twice as much air in sleep as when you are awake and inactive; and the more air you breathe, the better will be your health. Your heart is at work all night long even when you are sound

asleep, and it cannot work on no fuel. There are constant operations going on all through the body in the night; such as the distribution of material, the breakdown of tissue, the repair of losses and the elimination of the excretions. There are billions of pores, each a small engine, at work all the time. There are billions of cells all the while being exchanged for others. Energy is required at night in and through the system, and carbon is the only element that will furnish energy. Nitrogens will not carry one bit of power to the body; as they furnish the material out of which the machinery is made.

During sleep, all nitrogenous foods are in the way. They block the system. As they furnish no energy they are not needed. On the other hand it requires energy to digest them, and this detracts from the power that is designed for other operations in the body.

If a hearty evening meal must be eaten, let it be simple and abound in carbons. Read what is said in the preceding Stage on the Noon Meal, and avoid all the foods cited therein, when it comes to the last meal of the day. Be particular to avoid all meats after midday eating; and to avoid all cooked vegetables, all cooked or preserved fruits, and all pies, pastry and desserts at the evening meal.

The following list of things may be indulged in then:

Old bread, milk, butter, honey, dates, figs, prunes, samp, hominy, cream when not sweetened, baked potatoes, tapioca, rice, and corn meal mush in cold weather. With the exception of corn meal mush, all the other foods may be taken at any supper during the year. Corn is heating and not suited to hot weather.

Now a light evening meal is desirable. Allowing bread to be the staple food, useful every day in the year, it can be eaten with butter or with honey, and helped with prune sauce if any person likes that plebeian fruit. Baked potatoes may be eaten every second night. In the intervening evenings, hominy or samp and cream or milk, rice and milk,

mush and milk, tapioca and milk, or cream in place of milk, may be taken. Oyster stew, or distilled soups with crackers, or hard tack, may be introduced. Rice is the best of the evening cereals. It should be cooked so as to keep every grain whole, and never run together in a mass.

With a breakfast made from the almost unlimited list of foods that furnish albumen, and a noon meal filled with good things to excess, let the stomach come to the light evening repast that has been so much praised by men and women who have reached the highest point of good health. This light supper tends to relieve the nervous stress, and is sure to invite sleep, sweet and refreshing slumber.

Here is a family of wealth every member of which is a Ralstonite, and they have breakfasted well and dined in opulence; now they are at the table when six o'clock comes and there is nothing there but a dish of hot baked potatoes, with butter or cream to eat on them, and some cold milk to drink. Carbons, blended with the least possible variation of other foods. All the family are in ruddy health, fine spirits and full of the keenest enjoyment of living. In the next house there is the neighboring family of as many members; and they come to the breakfast table with stomach and intestines clogged with the late, heavy meal of the night before; they eat not, but sip some coffee and rise in distress. At noon they partake sparingly of the lunch. But when night comes, then their appetites are there in their fullness. They eat a nine-course dinner between six and seven o'clock. They eat meats and pastries, and patties, and rich gravies, and fowl, and lobster, and terrapin, and all sorts of nice things; and they eat very much. It is seven or eight o'clock when they are through. Then they have their usual engagements, and some time in the night they get to bed. Some sleep with the aid of stimulants. Some sleep with the aid of drugs. Some sleep from exhaustion; and, during the hours they slumber, their nerves are jumping, their muscles are twitching, and their blood is drawing its nutri-

tion from their over-loaded intestines stagnating under the strain of a nitrogenous meal late in the day.

Which one of these two families is the more sensible?

The first are all in ruddy health, cheerful, optimistic and happy.

The second are in bad health, bad color, pinched faces, and most irritable. Like all persons who have suffered because of their gluttony, they are self-opinionated when advised, and even their doctors do not dare to tell them what is the matter with them.

But which is better, to be happy and in splendid feeling all the time; or to be dragged, nervous, grouchy and grumpy all the time? The nitrogenous meal at night does the work of the latter class. But what is to be said of the fashionable supper that begins at bedtime, and often at midnight? The "social functions" that are the envy of all the upper set in high circles are certainly less civilized than the orgies of the original cannibals of the southern islands who, instead of devouring their own bodies, ate those of other people, which is a sensible proceeding compared with the death-dealing dinners of the night.

There has never been a person who has taken a light supper, consisting chiefly of carbons, who has not been rewarded for the exercise of self-control and self-denial.

When the hour for retiring arrives and there is the hungry feeling, let it be satisfied by some light food such as a dish of distilled soup, or ice cold milk, or crackers and figs, or bread and honey, or other article such as might have been allowable at the evening meal. It is wise to have a trifle in the stomach if you are disposed to be wakeful when you go to bed. But hunger alone is a blessing, and it will bring you to your breakfast with a keen, sharp appetite. You will not have a coated tongue or foul breath when you get up in the morning. Your eyes will be bright and your general health fine.

STAGE ELEVEN

THE NOBLE FOODS

PART ONE—FOR EASY READING



THE noble foods are those that come direct from the hand of nature and that are able to dodge the adulterator or manipulator of preservatives. The basis of such foods is the old fashioned system when nothing was put in packages. Meats were not so abundant, and there were centuries when few if any animal foods were eaten, except the products of animals such as milk, butter, cream, eggs and others; but the meat tissue or flesh was avoided. To-day the public eats an enormous amount of flesh, and includes as much of the viscera as can be made attractive to the palate. Kidneys, heart, sweetbread, brains, liver, feet, and other parts are served at the table, or else disappear in hash, sausages and mysterious cookery. It is very likely that the muscles, cartilages, tendons and wholly unclean and unfit material from the bodies of steers, calves, oxen, cows, bulls, horses, dogs, cats, rats, mice and unrotted carrion are ground fine and passed through sterilizing processes until their odor and unfitness have been covered up, and then they are put in sausages, canned soups, and other lines of food. They are then made attractive by advertisements containing beautiful pictures, and by labels that win the approval of the hungry stomach, and so find a patronage; somewhat like the flour mill sweepings taken from the floors and put up in delightful boxes that the public thinks is pure food.

The best foods of the best times of our ancestors are the noble foods. Then the grain was milled and was clean. It was made into a flour that was much more nourishing than the white starch taken from the middle of the wheat, bleached with a chemical and treated with lime and alum. Wherever human ingenuity and wickedness have combined to change the plans and purposes of nature, there we find the opposites of the noble foods.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Enough has been stated in this Stage to indicate that the noble foods are those that are the direct gifts of nature to humanity. The first of these classes are the grains and they are given in the order of their value as follows:

Wheat. This grain was on earth before man appeared and was waiting for him to come. The entire berry of wheat is suited for the stomach except the bran. That is wholly indigestible. It is found to-day in graham flour, a product that killed Graham who invented the idea. But when the bran is taken off, the rest of the wheat berry makes the best of all the foods that furnish material for building the body. Under the French process of grinding, the outer hull is discarded, and the flour is ground fresh every day it is needed for baking into bread. This gives the best flavored and most nourishing of all food materials for humanity. In the United States flour is the tool of trickery and the people are helpless because not enough of them are awake to the facts. But the new order of Patriots will soon grow large enough to settle that most vital problem.

Cracked and whole wheat. When bought in packages, it is always a source of danger, as it is put up with preservatives. When bought in bulk the price is about one half that of packages, and the product is then to be classed as one of

the noble foods. But the bran is in the cracked wheat and in the so-called whole wheat. To avoid this, let the wheat when bought in bulk, which means when bought in open quantity by the pound, be boiled until it makes a mash, and this should be sifted through a very fine sieve, which will remove the bran. This sifting is done before it is boiled down to the required thickness; after the bran has been taken out, go on with the boiling until a very dry jelly is produced. Rain water or distilled water or very soft spring water should be used for the cooking of this and every food that is to be boiled down; as the water dregs are unwholesome. Do not attempt to cook or eat any wheat, or oats, or grain, or breakfast foods of any kind that are sold in packages. Be especially careful of breakfast foods that are mixed grains, as they are in fact nothing but the sweepings of the floors of mills and dangerous in every way to say nothing of the preservatives that are put in package foods.

Oat meal. When a person can remove the hulls from oats which are whole, or cracked, or ground, or rolled, then cook the product a long time, as is done in Scotland, adding milk with the cooking to make a blend, the result is a material food that is wholesome except that some persons with sensitive livers and hearts cannot take them very frequently. But there is some value in the product of oats if the outside parts are not eaten. Groats are wholesome, and they are the inside parts of oats. While it is not the best way of taking milk, the slightest quantity that is added does no special harm.

Rice. This is the best of the special grains. It is to the people of the Orient what wheat is to the nations of the highest civilization. There are many grades of rice. The best is secured by the Japanese who make their armies and naval men, their heroes, statesmen and athletes the strongest in the world on a diet so simple that it seems impossible. The rice that reaches this country is the weaker kind and is bleached; yet it has some value as food; but must be chewed

very thoroughly to yield full nutrition. Every little grain should be masticated in the mouth to a pulp.

Corn. The whole corn in flakes and otherwise holds some of the exterior that is not as beneficial for humanity as samp and hominy. In the earlier days when outdoor life made a person the opposite of sedentary, it was easy to digest corn meal. To-day times and the stomach have changed. If the samp or hominy could be ground into a meal and could be made to include all the corn except the tough outer part, it would be a most beneficial flour for cooking into bread; but the coarseness of the whole meal, no matter how finely it may be ground as far as the eye is concerned, is there and irritates the stomach.

Samp and hominy. These are both very beneficial, especially the former. It should be cooked a very long time. When briefly cooked it is not beneficial. But herein enters the water question. If you use ordinary water for the purpose you obtain a mass of dregs in the food, all the purity of the water having gone out in the boiling. Old age conditions quickly follow. Use distilled water in everything you boil, or else omit boiling anything. Rain water is better than distilled water, and is nature's form of it.

To be avoided. Such grains as rye, barley and buckwheat are not suited to the human stomach. Rye does not digest readily. Barley is designed for the roughest kinds of hardy people who dwell for the most part out of doors. Buckwheat is a poison to the nerves and to the brain. It makes the latter erratic at times. Some cases of mental derangement have been traced to the use of this grain in cakes. When a self-rising powder is added to any flour of any kind, the people who eat it should engage both a doctor and an undertaker; for there is no combination so wicked as this in dietetics. Of course all mixed flours or foods should be avoided.

The best of all. Some day, when the Patriots have done their work, the world will have wheat flour in its best

form; which is the whole wheat berry ground except the outer hull; and it will be ground on the day it is to be baked into bread, so that the full flavor and value will be secured. Some day there will be corn meal taken from the grain with the outer hull omitted, and this meal will be baked into bread. Some day the higher grade of unbleached rice will reach America, and this will be ground into a flour capable of being made into bread. Then the problem of boiling down any of the grains until the dregs of the water remain, will be settled by being made unnecessary.

Some persons eat only bread as their share of the cereals. Bread is the staff of life and will so remain. It supplies much of the needs of the stomach in the line of food material. But we do not have it at its best, as the French can tell us. Why has civilization not reached us here? This is an age of invention and of gigantic progress such as the world never dreamed of. It is the age of wonder. But the great men and women, the inventors, the mental giants, the geniuses, the winners of fabulous wealth, all smart people, all capable people, all of a brain calibre that should achieve tasks of tremendous importance to the progress of humanity; yet one and all they are dyspeptics. Is this really an age of true civilization when these wonderful inventors have not time or inclination to give the world the best product of flour, corn and rice, while the foods of to-day are far inferior to the foods of that day in the past when invention and genius were almost lacking?

Green Foods. These of course are among the noble foods. They are fully discussed in the Stage entitled Green Foods and also in the Stage entitled Raw Foods. Reference should be had to the Stage entitled the Crime of Preservatives. Vegetables, berries and fruits are blessings of the highest value, as will be there seen. They should escape being cooked.

Animal products. Such foods as the egg is hard to adulterate or to substitute. Man has ruined milk by the use of

preservatives; but the worst he has done to eggs is to feed the hens cheap and low grade foods, such as brewery waste, cotton-seed meal, and other wrong diet. He has also allowed the eggs to be laid out in hidden places and then picked them at such times as he could discover them instead of keeping the poultry shut up in houses and yards or runs. But the Patriots will settle this problem along with the others.

Milk has been discussed in other Stages. Cream is the better part of milk fat, and is good when the milk is good. Butter follows the same rule. It is very easily digested and yields material which the body stands very much in need of. It repairs an immense amount of loss in a day.

Honey is one of the best foods in its line. It is the only form of raw sweets that escapes boiling, cooking or sterilization. Its use when in the comb is always to be recommended. It contains raw food builders or germs of the good class that aid in sustaining the body. From the beginning of history, honey has been regarded as a blessing to humanity. Do not buy it in any form except in the comb. Spread it on old bread, and you will find it very strengthening.

Bread. It has been said that the food that is cooked is sterilized and this is true. But nature restores wheat flour products to raw food value when they are old. Bread should be baked for two or more hours; then laid away in towels to keep soft and not dry to a hard loaf. After four or more days, this bread is ready to eat. All the carbonic acid has left it, and the builders have been transferred to it by the act of nature, so that it has all the importance of raw food. If you will read the Stage on Green Foods and the Stage on Raw Foods you will see what this value is. You do not realize what danger there is in new bread in keeping your vitality low. But if you have any pet fish or small animals that require bread for their food, and you give them fresh bread, they will die. There are two causes. First,

the fresh bread contains no germs, but, instead, carbonic acid. Second, the bread is not of food value when new. But the same pets will thrive and grow healthy on old bread; or what is called stale bread. The latter is full of germs that are builders of the body; and it contains also the material with which the body may be built. It has the remarkable double quality of holding both the material and builders.

To be avoided. Cheese is the product of milk. It may or may not be clean. As it is raw food, not being sterilized, it is not free from the germs that it attracts. When fresh it is a doubtful as well as indigestible food. But as it grows older it draws to itself many germs that are not friendly to the human system. It has been the cause of black diarrhoea as well as gangrenous conditions in the intestines. And as it still gets older, it requires a moving picture camera to properly depict its life.

New bread is to be avoided.

Cake, pastry, pie, rich desserts, gravies, sauces, ice cream, puddings and the whole line of sickly foods should be avoided if health is wanted and longevity desired. All these things are barbarisms that are not needed; but that add to the pain, the sickness, the suffering, the indigestion, and the maladies of humanity. Why eat them just because you have a liking for them? Adhere to the list of the noble foods, and be content.

Most meats are to be avoided. The whole subject of animal foods and fish will be found treated in another Stage.

Combinations. What is good as furnished by nature is often bad in combinations. People do not understand this fact. They believe, because the parts are good, the thing produced by the union of the parts is bound to be good. Now oxygen is not only good but the most needed of all the elements; and carbon is the source of heat and power in the body; yet carbon and oxygen when combined so as to produce carbon dioxide is so fatal a poison that one breath will end

life. Sugar is carbon. Air contains oxygen. Flour is carbon, so are oils, fats, sweets and the starch of grains; having some oxygen added to them. Albumen and sugar, such as the whites of eggs and sweets, will produce carbon dioxide when it reaches the stomach. So will butter and sugar, and sugar and starches.

Fats and starches, such as butter and bread, butter and rice, butter and samp or hominy, butter and potatoes, and many similar combinations will NOT PRODUCE carbon dioxide. All grains and fats are intended to be used together.

But sugar and fats will produce this fatal gas. Such mixtures as sweets and butter or other forms of fat, as cream, will always result in carbon dioxide. Ice cream does this because it is composed of sugar and the fat of milk. Cold sauce, such as is made of sugar and butter, or sugar and the whites of eggs, will bring the same poison. Cakes are hurtful because they contain sugar and butter, as well as other wrong combinations.

Sweets and starches produce carbon dioxide, unless the proportion of the sweets is reduced to a very small amount. All children that eat bread and molasses or bread and sugar, cakes and syrup, or other combinations of sweets and starches, are colicky, or have flatulence in the alimentary canal; and adults are even more disposed to these same conditions in the form of eructations and "rolling" of the intestines; all of which indicate beyond doubt the presence of carbon dioxide.

STAGE TWELVE

NECESSITY OF MILK

PART ONE—FOR EASY READING



HERE is no time in the life of a human being when milk can be omitted from some part of the diet and full health be maintained. During the first year or more of the child's life the absence of milk would mean death; and the total loss of milk would mean the extermination of the human race. While many mothers nurse their children, they are not able to do so unless they take in part each day some milk producing foods or milk itself; and the combination of both would give the best health to the child. This fact has been proved hundreds of times.

In the absence of milk it is almost impossible to bring a patient through the crisis of disease. The former custom of feeding boiled-down broths and meat-teas was long ago known to be less beneficial than the use of milk as a diet. But in periods of perfect health the addition of a small proportion of milk to the daily food has been proved to aid all the functions of life and to help maintain a high standard of health in every part of the body.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

All portions of the body are made of blood. This fluid carries every material needed by the flesh, the bones, organs, nerves, hair and all else. Before life and health can be

secured, it is necessary to obtain such food as will make pure blood; for, as the blood is, so will be the mind and the substance of the body.

Blood is the final stage of milk. Every man, woman and child sends a continual stream of milk up to the lungs which is there changed to a dark fluid, and then to red blood under the action of the air that is breathed.

Solid food and liquid food are destined to one end by the action of digestion. The former must become liquid before it can leave the stomach. No food is so solid but it becomes liquid when it is digested. Then this stream flows on through the ducts that convert it into a milky fluid which later on is turned to red blood. All normal stomachs can digest milk; others are distressed by it. Old bread broken into the milk takes away its tendency to curdle after being swallowed. Former President Roosevelt when left to dine alone in the White House, made his mid-day meal of nothing but bread and raw milk, and was in vigorous health in consequence.

As soon as milk is cooled after coming from the dairy, it should be brought to the boiling point, not boiled, and then allowed to cool again; when it is ready to be set away for use as wanted. If kept ice cold it is better. If there is no suspicion of typhoid, never allow milk to be heated even lightly.

Cooked milk loses much of its value as food.

This brings up a contradiction.

Milk must be brought to a boil if there are germs of typhoid in it; yet milk that is thus sterilized, or any milk that is pasteurized is much less wholesome than raw milk. The latter furnishes the needed bacteria that build every part of the human body; and they are killed when the bad germs are destroyed. In thus getting rid of the enemy, you annihilate your best friends. This contradiction is to be settled in only one way; get clean milk, and take it raw. Inspect the source of supply, which is the dairy.

STAGE THIRTEEN

IMPORTANCE OF EGGS

PART ONE—FOR EASY READING



An egg contains in its white the pure nutrition required in building blood. The nitrogen, which is so necessary in the support of life, is held in complete solution or freedom from fibrous material, and can therefore pass directly into the life of any organism that feeds on protoplasm.

The yolk of the egg contains the food part in a more general mass, but holds less of the raw food principles. Nature teaches that the white of an egg should not be cooked or heated; and that, while the yolk is better when raw, it is very valuable food when solid and mealy.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Albumen, as the white of an egg is called, and also the germs and juices of vegetable life in many instances, which is nearly the same as the chemical word, albumin, is the greatest builder of all the raw foods. If it is heated to about 139 degrees it begins to coagulate or change its nature completely, and at about 157 degrees it is a solid and wholly indigestible mass. If you are served at table with cooked eggs, omit the white and eat the yolk. Do not fail to observe this rule. If your appetite is good and your stomach is strong, cook the egg as follows: Get the water boiling; then set the vessel on the stove to one side. As soon as the boiling

ceases, drop the egg in the water, and let it remain just twice as long as you would if it were to be cooked in boiling water. You will find the egg has a blended semi-solid condition which is much more digestible than when it is cooked in boiling water. This is an important improvement.

But if any part of your body needs repairing or quick rebuilding, the white of a raw egg will do it for you in the best possible manner. If you have a sore throat, hold the white of an egg at the place of soreness, avoiding swallowing it as long as you can. Most of the white will be absorbed in the glands and pass directly into the circulation. In cases of very sore stomach from indiscretion in eating or drinking, the white of an egg will heal the soreness very soon, if you hold it in the mouth and allow it to reach the stomach by the circulation, rather than dropping it at once. There are cases where persons have been kept alive for several months by the white of an egg being given every half hour during the day, and held at the throat for the buccal glands to absorb. In asthma, which is the atrophy or wasting away of the delicate lining of the passage to the lungs, exposing the fine ends of the fibrous nerves there, the white of eggs has accomplished more good than all other known treatments.

If you have the grip, or a severe cold, or any lung trouble, lie down and rest all day, rather than try to work; as you will gain by it before the malady has ended. Take in a bowl of raw milk the whole of the white and yolks beaten of two fresh eggs. Take this before breakfast and again in the middle of the forenoon, and again at evening. And take nothing else until the trouble has disappeared. By following this method you will avoid serious consequences and come out of the attack quickly; nor will there be any after effects, as is usually the case with the grip.

Avoid the white of a cooked egg if the white is at all coagulated.

Avoid fried eggs.

STAGE FOURTEEN

GREEN FOODS

PART ONE—FOR EASY READING



BLOOD and life come in the greatest abundance and best methods by taking albumen from raw green foods. There are two classes of vegetation that serve as nutriment for humanity; one is the class having cells unburst except by the use of heat; the other is the class that bursts its own cells without the aid of cooking. It is the latter list of foods that are most beneficial to the body. Cattle and horses that feed on the green grass secure albumen direct from the growth of nature, and they thrive on it. In fact a horse can be turned to pasture in May and called back in November, and he will have been well fed all summer. While man can live on grass and has done so in times of famine, he is better nourished on a food that was intended more for his system. Lettuce is such a food. It is to man what grass is to the fine, strong horse. Celery in some of its parts is also suited to the stomach of humanity. And the same may be said of anything that is fully digested without cooking. The cell-fruits are always beneficial when their cells have been fully opened by natural mellowing; but not when separated by cookery. The heavy fruits, such as figs, dates and the like, are really substitutes for bread. All these are useful when taken raw, provided their cells and structure are fully mature and mellowed.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The fad for eating raw foods was right in principle when applied to the raw food class of eatables. It was wrong when applied to the class that nature has decreed must be cooked. Many new ideas are right in part and wrong in part. When the reason is discovered and nature's intentions are understood, the right may be extricated from the wrong and a correct solution reached.

In the daily diet there must be included certain things that carry digestion-germs to the stomach. Nothing can be effected toward building up the body or its parts unless beneficial bacteria are at work. They are carriers and placers of all material. Other germs are separators and distributors. A mass of food in the stomach will not pass into the blood until intelligent organisms select what is needed and transfer it to the circulation.

You must therefore eat digestion-germs.

Raw green food is to the stomach's contents what yeast is to the mass of material that is to be leavened. Raw green food will leaven all the material in the stomach and intestines, if taken in a small quantity each day; but it must be had daily. It holds in its albumen the germs that must be had to clean up the unused material that pervades the blood and flesh. Too much sterilization, or cooking, produces scurvy; even the boiling of water and milk, although preferable to typhoid fever, will in time lead to scurvy conditions, for the raw germs are killed by heat.

But this does not mean that raw vegetables as a general list are to be eaten. Tubers are indigestible until cooked. The fiber in them is pretty sure to set up trouble in the intestines. Yet some men are so eager for the change in the diet that they actually eat raw beets, onions, turnips, carrots and the like. These may be chewed and much of the albumen drawn from them into the circulation through the

throat glands, and the fiber ejected from the mouth. But the most useful of the digestible raw green foods and fruits are the following:

1. *Lettuce*. It must be well washed to get all dust from it. It should be cut up fine and served with a dressing of some kind. It is the best of all this class of foods. It is to humanity what green grass is to cattle.

2. *Cabbage*. This may be eaten raw if subjected to a thorough washing, and the fibrous parts are not swallowed. When cooked, cabbage is very hard to digest; but the young, tender leaves when raw are useful if only the melting parts are swallowed.

3. *Onions*. These must be very young and very tender, and it is then best to swallow only the melting parts, as the fibers are indigestible. A boiled onion is more digestible than one that is raw, but it lacks the yeast or leavening principles.

4. *Cucumbers*. These are safe when very fresh, very young, and when they are not swallowed. Only their juice contains the germs that are needed. The craving for cucumbers is an illustration of the demand of the system for raw green foods to leaven the blood. But it is sad to have to relate that cucumbers have caused many deaths by their irritation of the intestines, resulting in summer complaint. This is due to their fibers. They are weakening also to the whole system if their non-melting parts are swallowed. While they serve a little good, they may do terrible harm.

5. *Celery*. Next to lettuce this is the safest and the best. Of course the fibrous parts must not be swallowed. A little celery in salt and a dish of lettuce cut up in dressing will suffice for all the daily needs of the body in this line.

6. *Radishes*. These are nearly all fibers, and contain very little albumen that is useful. While a radish or two if very small and tender might not result in harm, it is a fact that the eating of them in abundance has caused death in a few minutes. The stomach is able to macerate one or two,

but becomes stagnant and dead in the presence of a quantity of them.

7. *Raw berries.* All raw berries in small quantities are exceedingly useful as green food. Blueberries, huckleberries, raspberries, strawberries, gooseberries and blackberries will be of the highest value if obtained fresh and uncooked. The moment they are cooked, their value has been lessened ninety per cent, although not fully destroyed. The rule is this: When raw food, fruit or berries can be digested at all, then never cook them. As uncooked food they cleanse the system and leaven the blood and the intestines, producing results that are needed to a high state of health and vitality; but when they are cooked their germs of digestion are killed and they pile up in the body the waste material that they would have removed had they been left in their natural state. The cooking of gooseberries transforms them to a gout-developing material, and sets up rheumatism in the body; just as cooked cranberries will do in a very short time when the body is inclined to those maladies. Strawberries are best without sugar or cream, as they often bring on hives and skin eruption in a few hours or days.

8. *Tomatoes,* if you have no tendency to rheumatism.

9. *Fruits.* There is no fruit that ever grew that should be cooked. Cooking destroys fully ninety per cent of its germs of life which alone make it desirable for the human body. Once in a while the heavy fruits which contain something larger than bacteria need to be steamed for a few seconds; but they are really bread food and not fruits in the usual meaning of the term.

Grapes, peaches, sweet cherries and sweet apples are excellent as green food.

STAGE FIFTEEN

RAW FOODS

PART ONE—FOR EASY READING



SOME years ago the raw food fad came into notice and claimed a number of followers. They made the same kind of a mistake that was made by the vegetarians; that of discarding the old methods in entirety, without furnishing a safe and sensible substitute. It is true that the omission of all meat is an advantage to the health; but it is not true that all animal products can be safely avoided. The whole principle is contained in the rejection of dead tissue and old age salts, both of which evils are contained in the meats that are chiefly used on the table at the present time. But the man or woman who would avoid animal products would bring great dangers to the health and vitality of the human race, and substitute the rickets for present day conditions.

Likewise the use of raw foods is an advantage when nature intended the foods to be eaten raw; but these faddists did not know what foods were so intended. They hit by accident on half of the principle and jumped to the conclusion that all foods should be eaten raw. This was the extreme of foolishness. Yet both fads have some good in them; but more folly and danger. The strange part of the raw food idea is that no one of the followers of it ever knew the true reason for the use of raw food in the diet. Science has made such great strides in the last two years along these lines that the truth is now known and should be told.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

For many years it has been well known that there are two kinds of bacteria in all life, no matter how large or small such life may be. Protoplasm itself, the basis and food of everything both in the animal and the vegetable kingdoms, is made up of bacteria. In some of our earlier works, and for about twelve years, we referred to the beneficial bacteria as *angs*, and to the pathogenic, or disease-producing kinds as *devs*. Some physicians call the good kind, *benignant bacteria*, and the bad kind *malignant*. In science the latter are merely known as *pathogenic*, which means *disease-producing*. The good bacteria are *builders*.

When you eat food that is nutritious, it is necessary that the nutrition that is derived from the food be woven into the parts of the body to repair the breakdown that follows the act of living. Even the beating of the heart, the respiration of air, the circulation of the blood, the act of thinking, as well as the operation of the functions and faculties, all cause breakdown, and all must be continually repaired or the body will waste away. It is a nice balance between loss and renewal of each and every one of the millions times billions of cells that make up the structure of the body.

The nutrition that passes out of the blood to make up the loss of life, and even the process of digesting food, as well as the continual act of throwing off waste, must be carried on by messengers and builders, known as *good bacteria*, or *angs*. There are two classes of food that are taken daily, or should be taken daily in the body:

1. Foods that contain the *angs*, or building bacteria.
2. Foods that are nutrition or *pabulum* for the *angs* or builders.

The first class of foods must never be subjected to heat; for cooking, or any form of sterilization, kills all bacteria, including the *angs* as well as the *devs*. Therefore if you

heat, scald, boil or sterilize everything that goes into the stomach you would soon be weak in nerves, have bad blood, and rapidly take on the conditions of feebleness in organic life. Complete sterilization means complete death of all the vital elements that are put into the body.

Foods that belong to the second class, are those that furnish nutrition to the bacteria of the first class. Nature intends all second class foods to be cooked; not to sterilize them, but to make pabulum of them, and thus fit them for the support of the organs in the body. The fearful mistake made by the raw food faddists was to have both classes of food raw; thus supplying the organs with nothing they could build on or with. If you set a group of masons, bricklayers, carpenters and other artisans to erect a house, you have there the organs; but if you give them nothing to build with, they must starve for material, starve for work, and annihilate each other, else go somewhere else for the means of livelihood.

All the second class foods should be cooked; never eaten raw.

Here we see the raw food principle on one side of the question.

But there is another side of it, the facts of which were not fully known until within a few weeks of the writing of this book in the year 1909.

As all food that contains germs, or bad bacteria, or that may contain it, should be sterilized before being eaten, if disease is to be prevented, it follows that such food remains in the form of carcasses in the food itself; and these carcasses must be eaten with the food. Now as the human body requires a supply of organs or good bacteria every day, to cook, boil, heat or sterilize them would result in adding billions more of the carcasses to the food that is eaten. The rule is this:

Whenever the food of the first class, or raw class, are cooked or sterilized, their dead bodies are left in the food

itself, and these are so abundant that they will work serious damage to the system in time.

Still a third fact is now known; and it is this:

When any organism dies, or any life is gone forth, what has perished gives out toxins or poisons in the form of gases and vapors, some of which are exceedingly dangerous. The most marked illustration of the quick acting of such toxins is seen in diphtheria which kills the child, not by the invasion of the germs themselves, but by the breath that each germ sends out. So in lockjaw the nerves are convulsed by the poisons set free by other germs. In rabies or hydrophobia, the horrible sufferings that last for days, and end in torture too terrible for one of the world to understand who has not been in the sick room where some strong man, or some noble woman, or some sweet child is paying the most agonizing of all penalties for the indifference of the public in allowing dogs freedom of range; in that saddest of all suffering the toxins do their awful work.

If an animal dies in a field and is left to itself, it will be changed back into chemical elements by many kinds of life that will feed on its rot and decay. In fact, rot and decay are processes due to nature in the effort to effect the needed change.

If the life that perished is small, it will likewise be reverted to elements and set free; but such alteration causes the escape of toxins or poisons. When bacteria die they also give out toxins. This fact is absolutely proved and known to all investigators of bacterial life. When the bad bacteria are destroyed in food by heating or sterilization, they remain in the food with their toxins; so that such food is not as beneficial as if it had been free from the germs.

It contains death.

But the first class foods, they that contain needed ang or builders of the body, if cooked or heated or sterilized, are not only deprived of their workers, but are loaded with dead carcasses, and to this danger is added the toxins that

are set free on their death. These statements are not theory; they are absolutely proved facts. They have been known for years except the toxin effects following the death of bacteria in the foods that belong to the raw class. Let us sum up the three forms of danger that cooking does to the first class foods:

1. It deprives the foods of their builders.
2. It puts death in the foods in the form of dead carcasses.
3. It sets free the toxins that follow death.

Now think of the human body as a temple that must be repaired every minute of the day and night; and that builders are required to build and repair. Think then of the effect of killing your builders. This is what you will do if you cook the first class of foods.

Then think of dragging into the temple every minute the dead bodies of friends and enemies alike. Finally think of the odors, the effluvia, the rank smells that arise from those dead bodies to foul the air and ruin the place as one of habitation. Here you have the effects of cooking the first class of foods.

While other Stages give a full description of the classes of foods, it is thought best to list them here to save the necessity of turning to other pages of this book for the information when merely a reference is wanted.

The following are the foods that should not be cooked: 1. Lettuce. — 2. Celery. — 3. Young onions when digestible. — 4. Young cabbage when digestible. — 5. Young cucumbers when in very small quantity, and also when the system is clogged; otherwise they are dangerous. — 6. Young radishes, subject to similar restrictions. — 7. Berries of all kinds, subject to the restrictions stated in the Stage on Green Foods. — 8. Fruits of all kinds. — None of the foregoing articles should be sterilized or subjected to heat or cooking, unless there is disease in the locality, or worms are suspected as in dates and figs. — 9. Tomatoes, if you have no tendency to rheumatism.

The following are the foods that should always be cooked until they are mealy or free from gummy conditions:

1. Potatoes. This includes only the white or Irish potatoes, as sweet potatoes and yams are not easily digested by any person well or sick. — 2. All fibrous vegetables, such as beets, turnips, carrots, parsnips, old cabbage, old onions and the like. — 3. All young cereals, such as green corn, green peas, green beans, and the like. — 4. All grain, whether whole, cracked, rolled or ground into flour or meal. — Not one of the foregoing foods are intended to be eaten raw. They are the pabulum, or material with which the builders or good bacteria construct the temple of the human body. Until they are mellowed by cooking they are not suited for mankind.

Thus the two classes of foods furnish the two forces that are needed in the building:

The builders, or raw foods.

The material, or cooked foods.

It is not every kind of food that is good for the person. The condition of the health and its temperament and occupation has much to do with the selection of the diet. But it is a well proved fact to-day that some people eat much food and get frail results; while other eat little and are strong. Two rules may be of service here:

1. The more pabulum you eat, the more waste is put into the body and the greater is the vitality that is required to use and dispose of it. You cannot get along without it, as it is the material that is so much needed; nor can a house be built when a surplus of material prevents using what is actually required, by being in the way and blocking progress.

2. The more evenly balanced the raw foods and the cooked foods are; with enough of the latter to furnish the supply needed for building the body, and of the former to act upon the supply, the greater will be your health, and the greater your vitality, for you will secure the required

results with the least wear and tear, the least waste and the least amount of food. Try this and see. It accounts for the strange fact that one person on half the amount of food eaten by another person will derive twice the benefit. A man may be a heavy eater and not be well nourished; and another man may be a light eater and be well nourished all the time.

And then it must not be forgotten that these rules, which are founded on the supposition that you know what is included in the raw food list, and that you avoid cooking that class, are to be applied to your physical condition. If you are in a laxative state, there is too much of the fibrous material going through your body; too much that is neither in the class of builders or class of material; but dead waste or indigestible matter that merely passes on without giving nutrition to the blood. In such a condition the raw foods may become useless, and having too little material with which to build they may add to your laxative condition. If you are constipated, such things as radishes, cucumbers and cabbage may be taken when they might do harm if you were in a laxative condition. It is true that some persons can eat cucumbers without harm; and it is equally true that cucumbers have quickly ended lives by their action on the intestines.

All sensible persons will go slowly in food selection; first finding out to a certainty what things hurt them, what help them, and what are neutral. This is the result of observation and test.

Canned or tinned foods are never useful and they not only fail to supply proper material to the body, but add the poisons of toxins and dead germ life with which they are loaded. A good Ralstonite never buys or uses canned or tinned goods in any form, and avoids all package foods. Only such things as are obtainable in bulk are found in the homes of the true Ralstonites. And that is evidence of a high degree of common sense.

That nature has given care and attention to the needs of the human body is seen in the fact that she has made the stomach of man capable of digesting three classes of food:

1. It is able to digest some raw foods of the vegetable kingdom and all raw products of the animal kingdom.
2. It is able to digest cooked foods of the vegetable kingdom.
3. It is able to digest cooked foods of the animal kingdom.
4. But it is not intended to digest raw foods of the animal kingdom.
5. Nor is it benefitted by cooked products of the animal kingdom.

While there can be no iron-clad rule laid down at this time forbidding the eating of all meats, the time will come when there will be only three classes of foods used by humanity, and they may be summed up as follows:

1. The products of animal life will hold the highest place in the supply of food and will be eaten raw; but no part of animal life itself will be eaten. There is a vast difference between the products of such life, and the life itself. Milk, cream, butter, eggs and honey are all products of animal life, but are not animal in any sense, and have none of the faults of meat.
2. All vegetables and fruits that can be eaten raw will constitute the only raw foods of the vegetable kingdom.
3. All the cereals that are useful will be eaten cooked.

Here is the trinity of future humanity; clean, wholesome, full of vitality, and destined to a long life and lasting prosperity.

STAGE SIXTEEN

VEGETABLES

PART ONE—FOR EASY READING



OUTSIDE of the raw or melting-vegetables referred to in another Stage, and with the exception of the potato, peas, beans and a few similar articles, the whole list of vegetables may be discarded on the ground that they are nitrogens having little albumen and do not furnish either power, heat or natural organism to the human system. A limited few, known as the melting-vegetables which we have discussed and listed in the Stage entitled Green Foods, are not only valuable but are necessary to life when eaten as therein stated.

Certain other so-called vegetables, which are really green grains, such as peas, beans and green corn, all unripe, are useful when well cooked, but have some disadvantages and some dangers. They serve no important purpose however. Green corn passes through the body just as it enters it, as may be seen by examination. It is almost wholly indigestible, but does not often tax the system. Very young green peas are of some value, and the same is true of very young green beans and bean pods of the butter variety. They furnish a welcome change. This list cannot be eaten raw, and must be cooked. To make them serviceable they should be eaten at a meal when some of the Green Foods, described in another Stage, are taken with them.

While fibrous vegetables require cooking, the time will come when they will be wholly omitted from the foods of humanity.

PART TWO—HARDER READING

(*This part may be omitted under the rules of Stage One.*)

Fibrous vegetables, such as beets, turnips, carrots, parsnips and the like, must all be cooked. If they could be strained in a cloth that would permit the cooked soft parts to be saved and the fibrous portions to be taken out and thrown away, they then might serve to flavor a vegetable soup made from distilled meat extract; but it requires a normal stomach to digest them even then.

Boiled spinach, beet-tops, dandelions and other forms of forage furnish juices that are medicinal and of benefit to the blood in the spring. They should be eaten only when craved.

The king of the vegetable cooked list is the potato. But it should be cooked until it is mealy. When new it is too young for this condition and is therefore indigestible. In a few weeks it reaches the age when it can be made mealy. There are several ways in which the potato may be cooked until it is thus valuable, and then it leads all the cooked list of foods next to bread:

WAYS OF COOKING POTATOES

1. *Boiled.* You can tell when a boiled potato is mealy, and therefore this is the most to be preferred of all ways of preparing it, unless the baked process is more to your liking.

2. *Baked.* The stomach takes more kindly to the baked potato than to the boiled, and it is almost the first food used to wean the infant. Sick persons can digest a baked potato who would be made further ill by the same food in any other form. But it must be mealy.

3. *Thick-Fried.* When the French method is employed in frying a potato, and the pieces are cut thick to prevent the formation of a crisp surface, then a person who is perfectly well and active in outdoor air, may eat it without

harm. But the inside must be mealy, and the outside parts of the pieces, if crisp, must not be swallowed except after long and persistent chewing up to the melting point.

4. *Mashed, if known.* If you know that a boiled potato is mealy then it may be mashed. Otherwise let all mashed potatoes alone, as old and waxy ones may be thus concealed. When a potato is not mealy, the cook favors mashing or making hash of it. The stomach cannot digest a potato that has not mellowed its cells.

HURTFUL FORMS OF COOKING

Avoid the following ways of cooking potatoes:

1. *French Fried, thin.* In this way there is too much crisp on the surface of the potato, and it clogs the liver even if it gets beyond the stomach. Crisp surfaces of any food, like piecrust, are coffin-nails.

2. *Chips.* Probably no single article of food has caused more deaths, more gastritis, more indigestion, more suffering, more loss of time, more expense for medicines than this one barbarism, the Saratoga chips, or any thinly sliced potato fried crisp. It is nothing but crisp surface, all the mealy parts killed, all the life burned up, and nothing but a dead and indigestible waste left, the flavor of which is wholly in the butter or lard in which it is cooked.

3. *Hashed.* This, like mashing, may conceal the true nature of the potato. When this vegetable is too old or has been kept carelessly, it makes sprouts and becomes waxy. Then it is employed in making pearl tapioca, another great enemy of the stomach. One of the best rules in eating is to avoid what you cannot know to be composed of wholesome parts.

4. *Mashed, if not known.* While the mealy potato is excellent mashed, it is not an inviting dish to one who does not know the history of the vegetable just before it was mashed. In hotels, restaurants and boarding houses, nothing is wasted; and therefore the worse the food becomes,

the more its cooking enters into concealment and the better seasoned and dressed it is when put on the table for consumption. Be wary.

When traveling it is best to depend on celery, lettuce, bananas, baked potatoes, boiled potatoes and fresh fruits in place of all else in this line of eating. Read what is said of fruits in another Stage.

Cabbage. This vegetable is in common use. When very young and tender it may be eaten raw. When cooked the fibrous parts become toughened and yield very little nutrition to the system. Habit and the hardening process have much to do with the power of the stomach to dispose of such fiber; and there are some men and women who can eat the old fashioned boiled dinner of New England without ill results, while to those not inured to it, the mass would remain undigested until some antidote had brought relief. We have a recent report concerning a man not in bad health, who, on returning to his old home in New Hampshire, was feasted with the cabbage dinner and all the things that belong with it. In less than an hour he was in distress, and died soon after from acute indigestion. It was a fact that he did not eat as much as others in the same house who were older than he. They were used to the tax on the system, and his stomach had been rested from it for many years. It is better to eat cabbage raw, and to chew it very fine, ejecting all parts that will not melt in the mouth. It is then a helpful raw food.

This principle runs through all the fibrous vegetables.

The potato that has ripened and bursted its own cells, is the only vegetable that will be cooked in the future, although the time is not yet at hand. All other vegetables that can be eaten raw and that will melt under thorough mastication, will then complete the list; the fibrous class being wholly discarded. The potato, like the new beans, new green corn and green peas, being starchy foods, will all be classed as cereals.

STAGE SEVENTEEN

FRUITS AS FOOD

PART ONE—FOR EASY READING



As a rule fruits should be eaten in the morning, at noon, or between meals. They are not best at night, except that the fully ripe banana, or the date and fig may be taken shortly before going to bed if the stomach craves something to eat. There are several classes of fruits and they will be named as follows:

1. The food fruits.
2. The juice fruits.
3. The bacterial fruits.

The food fruits, such as the fig, the date and the banana, take the place of bread and meat.

The juice fruits, as the orange, the apple, the pear, the shattuck or grape fruit, the pineapple, the plum, are cleansers of the blood and body, and should be taken in the first course of breakfast at morning; and not at other times of the day.

The bacterial fruits are those that furnish organisms of digestion to the system; and they are as follows: Blackberries, blueberries, huckleberries, raspberries, gooseberries, strawberries, peaches, grapes, sweet cherries and sweet apples. They take the place of green food and have the advantages that are derived from raw food of the digestible class.

Some fruits do not agree with certain persons. The acidity of the blood often determines the usefulness of any article of diet. This is ascertained by experience.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

It will be seen at a glance that nature has provided all fruits for special uses and that the three classes have each some specific line of duties to perform in maintaining life. In the first place it is necessary to understand what times of the day the fruits are most serviceable. There is an old saying that fruit is golden in the morning, silver at noon, and lead at night. This does not apply to the food fruits such as dates, figs and bananas. This class will be of greatest service late in the day, either at the evening meal or before retiring. If the banana is dead ripe and the skin black or dark while the flesh is solid, then it can be digested by an ordinary stomach; otherwise it ought not to be eaten at all either in the morning or at some other time. Its fruit-cells are still unburst, no matter how mellow it may seem. The dark color of the skin tells when the cells have burst. Figs and dates contain worms, which may be killed by steam applied to the open surfaces within. As they are not intended by nature to take the place of green food, it does not matter if they are sterilized.

1. The juice-fruits are for the empty stomach in the morning just as breakfast is beginning. They should all be dead ripe; in fact, very ripe. An unripe apple is an enemy to the human body, no matter if it is soft. There are several degrees of softness; and the apple must pass to the last of the mellowing degrees before it is good to eat.

2. The bacterial fruits, or those that furnish organisms for aiding digestion, may be taken at any meal. They are as good at night as in the morning.

3. The food fruits, such as the fig, date and banana, may be eaten late in the day or just before retiring for the night.

It is not wise to cook fruits if you can avoid it, nor to sterilize them. But if you seek to cook, preserve or sterilize

any fruits, do not include those that are called bacterial; for when once you destroy their bacteria, you have taken from them their medicinal qualities and these can never be restored.

If you must cook any, omit also the juice fruits, as they are intended to eliminate or clean out the blood and flesh. When cooked or sterilized, all this power is taken away. This will leave nothing but the date, fig and banana, and they do not need cooking.

The apple is never so much the enemy of man as when it is cooked. It has been the cause of gout and rheumatism, as well as neuralgia for generations.

Never sweeten fruit, for by so doing you change its nature. Ferment and uric acid are the results.

Never cook it. Never sweeten it. These are the two most important of the laws that relate to fruit value.

Remember that neuralgia follows indigestion of any kind; or, at least, may follow it; but that it is sure to follow the indigestion that attends the eating of any fruit that has not burst its cells. These cells are of microscopic size, and are filled with fluid that the sun develops. When nature ripens them, she bursts the cells and their contents flow into one mass known as the mellow condition. Cooking will separate the cells and present the appearance of being mellow; but the fact is that the cells are still closed even though separated into a mushy form, and are indigestible.

More neuralgia follows the eating of fruit than from any other cause except loss of sleep or lowering of the vitality. Yet fruit when dead ripe is a blessing.

The system will not absorb much fruit. Eat to the limit; but if you exceed it you will find something wrong somewhere. Peaches cause constipation. But they contain a great amount of iron. One peach eaten on an empty stomach in the morning will be highly beneficial and may be taken an hour before breakfast with splendid results. If you eat green food at any of the meals, you will not

be made constipated by the daily peach. Strawberries in many cases cause hives and skin eruptions. Gooseberries set up uric acid and cause rheumatism; but if eaten raw and if they are sweet, having no sugar added, a few of them daily will do no harm. Sweet cherries are most excellent if they are dead ripe and very mellow. Otherwise they may end in summer complaint. We have seen men and women eat as many as four quarts daily of very sweet cherries, and be the better for the excess. They carry iron into the blood. Acid cherries cause uric acid.

When you find red apples that have a flavor that exactly agrees with your craving, if they are dead ripe and very mellow, eat the skin and all the flesh to near the core; chewing the skin long and fine and then swallowing it. Take one or more such apples in this way every morning, and the results in complexion, good blood and other ways will surprise you if your other meals and habits are sensible.

Pears act on the kidneys. If you wish to pass a large quantity of water, eat all the juicy pears in a day that you can take. Bartlett pears are the most active. They do the kidneys a year's good in a few weeks of their presence in the market; that is, what you may eat in August and September will produce results that will last until the next fall.

The use of sugar and cooking to preserve fruits is a step back in civilization. Cold storage plants will take care of fruits for a full year or more, and the problem is solved as to keeping them. As they are designed by nature for the good of man, it is wise to make use of all the knowledge available as to their value and importance.

STAGE EIGHTEEN

MEAT EATING

PART ONE—FOR EASY READING



MEAT and the products of the animal kingdom are not always the same. Meat proper contains tissue which holds most of the dregs of animal life, and the poisons and dangers of such life. Milk on the other hand, as well as cream, butter, cheese, eggs, honey and some fats, are free from tissue, and are the most necessary articles of food that can be employed in the support of life.

The people who teach non-meat eating make the mistake of discarding the products named above; and ill health follows in time. They also make the further mistake of teaching the abandonment of meat while they do not offer a sufficient substitute. Their various concoctions contain more dangers to the human body than the combined evils of the worst meat diet. There are so many sides to this question that the only way to do is to read all the stages of this book on foods, and to compare them, each with the other.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

As a general proposition, if men and women could throw off the habit of eating meat-tissue, they would secure better health of the organs of the body. Animals are constantly changing their flesh structure, by the addition of new cells

of the tissue which take the place of the old ones. The latter break down and are held in solution, or partly so, in the meshes of the flesh. This break down is dead meat, as dead as that which is put into the grave. Associated with it is the collection of old age salts of several kinds that cling to the living tissue. The only real life in flesh is that which is free to escape from the tissue. When you eat meat-tissue, you eat some of the dead corpse of the animal; and you also take into your system the old age salts that bring on the premature ripening of your body. The two direct results of eating meat-tissue are:

1. There is an attack on all your organs; heart, stomach, kidneys, liver, brain, and the eyes. The intestines suffer from such a diet. Appendicitis is never known in countries where no meat is eaten. The increase of meat-eating in America has been abnormal in the last two generations.

2. The old age salts that are attached to meat-tissue and some of the juices, gradually clog the veins and blood vessels, and impair the functions of the whole body; which is the real process of growing old. These salts are very hard to drive out of the system after once they are imbedded in it.

It has been found that many persons who suffer from organic troubles and who fail to find cures under any method of treatment, pass quickly into a most wonderful change for the better when they abandon such meat-tissue as contains the dead material of animal breakdown, and the old age salts. Some of the worst cases of kidney and liver trouble have disappeared as if by magic. One of the marked results is the clearing of the vision where the eyesight had become bad.

But a person who is not ill who changes from a meat to a vegetable diet must have at hand from the start a variety of foods of equal or greater value. Package foods and all hygienic foods, so-called, must be avoided. All nut preparations must also be omitted. Only the noble foods should be eaten.

STAGE NINETEEN

WINGED LIFE

PART ONE—FOR EASY READING



IT has been found true that all winged animal life is to a great extent free from the breakdown which has been described under Meat-Eating; and also contains less of the old age salts of meat-tissue. This is due to the fact that winged life is shorter and its food is less taxed in the activities of the whole body, and does not therefore suffer so much change. The hard working ox, or the old cow, will have a much larger percentage of old age salts than the young steer and the calf. Veal is almost free from such salts; but is a poisonous form of animal life, as its body has not been long enough in the world to be built of the food that makes good flesh. The young lamb is free from such salts, but is too close to its mother's interior life to be as wholesome as the yearling.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

If this Stage is read in connection with that on Meat-Eating, it will be seen that meat tissue that contains the dead corpse of the animal, otherwise known as the breakdown of wasted tissue, is to be avoided; and all tissue that carries a large proportion of old age salts should also be omitted.

The longer an animal lives, the more he collects of such salts.

The more an animal exercises, the greater will be the accumulation of dead tissue.

The nearer a long-life animal is to its mother's inside life, the more poisonous it is to humanity.

Poultry passes out of its youth in two months; lamb and veal in a year. No poultry is fit to eat in less than two months; and no lamb or veal in less than a year, if organic poisoning is to be avoided.

The safest and the best of all meat-tissue is that of poultry that is between two months and ten months of age. Next come turkeys, and next come ducks. The winged life that is fatty in its average weight, as that of geese, is not as digestible as the leaner kinds.

Fowl that use their wings more than their legs have their best meat away from the wings; and fowl that use their legs more than their wings have their best meat near the wings. This is due to two facts:

1. Activity of a part of the body makes the flesh tough in that part.

2. Such activity also causes more breakdown of the tissue and accumulates dead material.

An attempt has been made by some authorities on food values, to distinguish between the unused parts of winged life, and the used parts; claiming that the latter, being not only tougher but holders of the breakdown of flesh as well as of old age salts, should be avoided, and the other parts that have not been called upon to do work, should be given the same rank as animal products. This would be unfair. While it is omitted that winged life is better food than meats in general, and that the unused parts are to be preferred, there will always be breakdown in any actual flesh; and, as long as breakdown of any life that has once existed is put into the human body, so long will disease be present amid humanity. It has been proved that the people who eat less of such breakdown are less subject to epidemics and sickness of every kind.

STAGE TWENTY

ANIMAL FOODS

PART ONE—FOR EASY READING



THE RALSTON HEALTH CLUB makes a broad distinction between meat and animal products. For instance, fat is not the same as meat, although it is part of a piece of meat. Butter is necessary to the building of the lung tissue; and organic functions are impossible without it or its equivalent. Being a raw food it is much better than meat fat while meat fat is very much better than lean flesh. Fat does not contain much of the old age salts, while lean meat is loaded with them. Still if a person could get pure butter made from raw cream, as is usually the case, all meat fat could be dispensed with. As the body grows older it refuses to digest meat fats, and inclines to butter; or, in countries of Southern Europe, to olive oil. The latter, when pure, is very nutritious and is easily digested. But in America it is made of cottonseed oil, and deaths have followed its use.

As has been stated in another Stage, the danger that comes from meat-eating is two-fold:

1. There is the poisonous effect of eating the broken down waste of which meat is composed.
2. There is the danger of adding old age salts to the body, for these clog the veins and blood vessels, producing the advance of life toward the ripening process.

Animal products do not cause either of these tendencies; and by animal products we mean milk, butter, cream, eggs, honey and some fats.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

If you are trying to provide liberally for your table and seek meats, you will look over the beef division of the market. Here you find steaks, roasts, veal, corned-beef, tongue, and viscera of which sweetbread may be the cleanest. Of these things the steaks and the roasts, the tongue and the sweetbreads may be the best to select. If the beef is young, say not over two years old, a small quantity of such meat may be beneficial. If you have been accustomed to meat-eating in large quantities, you should not withdraw altogether from it; but in no case should you eat in a day more than two cubic inches of meat of any kind. Your kidneys will give way if you exceed this quantity; for the human kidneys will not stand much meat-eating.

Corned-beef is not good, for the reason that the good of the meat has passed out into the brine, as may be ascertained by analysis; and what is left in the flesh is filled with old age salts.

Veal is never fit for human food.

It retains much of its pre-natal condition.

If you could spare the cost, the turning of beef into distilled soups in the manner described in the stage relating to that subject, would be the most sensible of all things, as far as beef is concerned. If you cannot make distilled soups, then take fresh beef, cut it up in small squares, put it in a kettle of cold water and let it remain on the back of the stove where it will get warm gradually, until the juice all comes out of the meat. Then bring it to a quick boil and take it off. This saves the long process of boiling it down. The meat will not have given up its value altogether, but more can be added to it, and the process gone over again. Much of the salts will remain in the flesh and not be drawn off in the soup that is taken away. If rain water has been used, this soup can be boiled down

after it has been separated from the meat, and you will avoid getting the dregs of the meat with their old age salts. Hospitals use muriatic acid without any cooking or heat of any kind; simply putting beef-cubes in distilled water, about a pound of the cut pieces of the fresh beef in a quart or more of water; and add a slight quantity of muriatic acid, which, in the course of a few hours, will extract all the juice out of the meat, and leave only the white tissue which is thrown away. This process saves boiling the water and leaving the dregs for the stomach. The medical name for muriatic acid is hydrochloric acid. It contains the same element of digestion that is in the gastric juice, and is a part of common table salt.

It is a food.

The viscera of animals should never be eaten. This applies to kidneys, liver, heart, sweetbread, and other parts. Sweetbread and liver are the best of these, if they must be eaten at all; but a clean blood cannot be built from such food.

Lamb when not young is very good; but when too mature it contains old age salts. Yearlings are the best; but when two or more years old they should not be eaten.

Pork will not only not make clean blood, but will actually break up good blood into sores, pimples, skin eruptions and kidney maladies. The pure fat of pork, in very limited quantities, is helpful to the lungs and tissue, as are all fats; but none are so good as cod liver oil, pure olive oil, or ordinary butter made from raw cream. The latter, in proper balance with other food, is most excellent. But pork, lard and all products of swine should be kept out of the body, except the fat of bacon and of ham. Lean pork is the most dangerous enemy of human life in the meat line. The blood it makes is dirty.

Poultry when young, turkeys when young, and ducklings furnish the bird or winged meats; and these are all good and far more wholesome than beef, lamb or other animal foods.

All the white varieties of fish flesh that are fine grained and not too oily or greasy, are excellent food when fresh and clean. But fish that is cured, salted, smoked, canned or otherwise treated, is not wholesome. The best blood is made by fresh fish, vegetables, fruits and grains.

In this age when nothing is thrown away, there is not an ounce of an animal that can be induced to enter a slaughter house that is lost. If it weighs a thousand pounds on entering, it will weigh that much when it has gone out, some of it in visible parts, some in the form of land fertilizer, and the hidden portions in tins and cans. It is a game of hide-and-seek. Even entrails and viscera enter the tins and cans. And, as it is freely admitted that horses, cats, dogs, rats and mice produce just as valuable meat for canned soups, canned, chopped and minced goods, and sausages, to say nothing of the concealed mixtures of meat that are now on sale everywhere, it would be a foolish business proposition for the packers to discard anything that was once an animal when alive. There are scores of ways of evading inspection.

Let us learn this fact: The best and the cleanest meats that are procurable, where all about them is above suspicion, are nothing but the breakdown of a life that once existed; and why, in the name of sense, will any human being take into the mouth anything worse than the best when the best is bad enough?

Turn about. Drop that meat that you know nothing about. You will be better off if you never touch any flesh again; but drop the meat that is cloaked in doubt. Save your money, save your blood, save your health.

The wonders of the world in physical prowess and mental acumen are the Japanese. They never touch meat. They get their powers from rice, vegetables and fruit, and once in a great while a bite of fish. The ox is powerful, so is the noble horse; but their strength does not come from eating meat.

STAGE TWENTY-ONE

DREGS IN FOOD

PART ONE—FOR EASY READING



OR countless centuries, in fact ever since fire has been used for cooking purposes, humanity has been fed on dregs. These are found wherever liquid is boiled, or salt and water are employed to cure meats and fish.

If you will analyze the brine in which meat or fish has been placed, you will find the nutritive value in the liquid and the dregs in the remaining part.

The same is true of soups, broths and all boiled articles of food; but in a different way. The good does not go out into the water to be lost; but the principle of distilling liquid comes into play. A piece of meat, holding old age salts and dead tissue, is put into a pot of water to be boiled down. If the water alone were to be boiled down, all the good would go out in the form of vapor or steam, and the dregs of the water would remain. But there is some of the value of the meat that also passes out in the vapor, and all that can remain in dregs, both of the meat and the water.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Nature divides fluids into two classes; one of dregs, and the other of purity through distillation. The dead water of a stagnant lake, or sea, is wholly unfit for use by animal or even vegetable life. All oceans are dregs that have been

collecting for centuries. The heat of the sun draws the vapor out and it is wafted by the winds landward where the cold currents of air condense it and cause it to fall as rain. There is no water purer than rain as it comes from the clouds, yet it is only the pure part raised as vapor from the ocean.

A man boiled two gallons of water down to a pint, then when this pint of water was cold it was given to three men to drink, and every one of them was taken very ill. The pint of water was the dregs. The pure part rose as vapor and passed off. Here is the process of boiling water to make soups and broths, or of boiling down any food. It does not require a highly educated mind to see that the part that remains can be nothing but dregs. Yet this custom is a part of every kitchen and of every home in the civilized world. Organic troubles are likewise growing more and more prevalent with the increased use of soups and broths as well as boiled viands.

But the meat has its dregs in a different way.

Take four pounds of steak out of which to make a good soup. When you have boiled it down to less than half its weight as meat, as is done in most cases, you have passed off into the air much of the good of the meat with the distilled process to which the water has been subjected. Experiments have been tried many hundreds of times, by which this vapor has been collected and condensed; and a distinctly flavored distillation has been obtained that is highly nutritious, as will be seen in another Stage devoted to distilled soups.

What passes off is the real nutrition. What remains is the dregs, and they contain the old age salts of the meat as well as the dead tissue in a mass that, even when finely seasoned, is not suited to the organic life of the human body. Likewise condensed milk, condensed soups and similar foods are nothing but dregs mixed with some value.

STAGE TWENTY-TWO

DISTILLED SOUPS

PART ONE—FOR EASY READING



If you come into the kitchen from out of doors and find a soup or bouillon being made by the process of boiling down meat, you will be surprised at the odor with which the air of the room is filled. In another part of the house, some distance away, the same rich odor is noticed when one enters. It is the smell of meat being cooked. But this odor could not be carried except by vapor in the air; and the vapor could not be present if it had not risen from the water in the soup.

We have seen a hungry man stand over a kettle of boiling meat and inhale the air that rose from it laden with steam which was redolent with the juices of the meat. For an hour he thus busied himself in an experiment to note the effects of the escaping vapor on his stomach, all the time dodging the hot currents that might cause him injury. It is a well known fact that the glands of the mouth and the lungs will pass vapors into circulation. It could not be denied that much nutrition was thus passed into the body.

In another case a man who was too ill to be nourished in any of the exceptional ways now in vogue, was kept alive and carried through the crisis of a malady by the vapors of boiling meat.

If you will read the Stage relating to dregs in food, an explanation of this process will be found there.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

When liquors are once distilled they carry with them the distinctive flavor and taste of the material from which they were taken. Thus whiskey tastes different from brandy or rum. If distillation had been completed; that is repeated times enough to separate the vapor wholly from the body of the material, then pure alcohol would be the result. The same law holds true in distilling soups. One boiling, no matter how long continued, will carry up the pure part of the water and the pure part of the liquid meat juices. If the vapor when condensed is itself distilled, the second product will be much weaker than the first in meat flavor; and in time, by repetition, nothing but aqua pura, or pure water would result.

The first product is therefore the best as it contains the greatest share of the meat vapors.

But if ten pounds of meat are put in water and boiled down, after further additions of water, until all the good has gone out of the meat, it will be found that the steam that has risen, if condensed, will be a thin soup of the same flavor, but more delicate, as the original soup. But it will be distilled soup.

This distilled soup contains pure water in its best form, and the pure parts of the meat, free from animal dead tissue, and free from all old age salts. To distill it again would be to lose this advantage.

The next step is to boil down the distilled soup until it becomes strong in flavor. It does not make any difference now how long it is boiled down, for it is free from the dregs of the water and free from dead tissue, and free from old age salts.

All these impurities remain in the original soup, which is ready to be served in hotels, boarding houses, restaurants, and homes that are not Ralstonized. A good Ralstonite

will throw away all dregs. It seems too bad to throw out the essence of the soup, the condensed soup, the boiled down value of the whole kettle; but life and health demand it.

The vapors that rose and that were condensed, and afterward were boiled down, make the most grateful and helpful of all foods for the human body; excelling even the natural value of milk and raw eggs.

The following points of difference should be kept in mind:

1. Condensed soups, broths, milk and the like, as well as the boiled down conditions of every kind of food, result in dregs that age the body and bring disease to the blood and organs.

2. Distilled soups have exactly the opposite effect. They carry distilled water into the system. They carry the only really nutritious part of the meat into the blood. They supply strength to the invalid whose stomach is not able to endure milk and the usual dregs of broths and meat teas. By making distilled soup of beef, and placing it away in cold rooms, it soon takes up the organized oxygen of the atmosphere and thus becomes a natural food. It should be salted to taste.

In cooking the meat from which the vapors are to be caught three things should be kept in mind:

1. Use only clean meat from which all edges have been trimmed; beef being at all times the best; and steer meat, one or two years old, the better kind of beef.

2. The boiling can be carried on until all the real value has passed off in steam; but the dregs should be thrown out. They have been known to kill dogs and cats.

3. The distilled soup may then be boiled down to any degree desired. Any ingenious person can collect the steam through the nozzle of the tea-kettle, and pass it to some cooling receptacle. It will condense itself if allowed to go through a long pipe of iron or glass, or even tin. It must not be permitted to escape into the air of the room. Keep

the steam confined. It may be preserved a long time by being kept cold and salted to taste.

There is a great commercial value in distilled soups.

Any man or woman has full permission to make them for sale. We invented the process; and we gladly and freely extend to all persons the rights to make and sell this product. It is not secret. It is expensive; but it teaches how little real value there is to meat when the best of it has been boiled away. The complete vapor contains all that is nutritious to humanity.

It is also a medicine. It costs less than drugs and it cures by healing and rebuilding the tissue where the lesions of disease have caused damage. All cures depend on the healing and rebuilding processes.

When any product can be naturized its value has been greatly increased. By naturizing is meant the adding of bacteria that are intended to build up the human body. Thus distilled water is dead when it comes from the still; and requires several days in the pure air to allow bacteria to enter. Rain water is distilled also, but as it falls through the air it is naturized, because nature knows more than man. New bread is dead food, for it has no bacteria to give it building power; but when it has stood for several days, it contains in every particle countless millions of building bacteria. Likewise distilled soups, like any hot soups or boiled-down food, will absorb bacteria when allowed to stand for a few hours in a place not too cool; and when it is to be served it should be brought to a temperature of 135 degrees and no more. This will not sterilize it, and will make it hot enough to be taken. If it is brought to the boiling point, the good bacteria are killed and the soup contains the dead forms that are not wanted.

Distilled soups naturized, therefore, combine pure water, pure extract of meat, and pure bacteria; all medicinal and vitalizing.

STAGE TWENTY-THREE

CONCEALED COOKERY

PART ONE—FOR EASY READING



GOOD Ralstonite wants to see what he is eating. This cannot be done in any of the dishes of modern invention such as hash, omelets, salads of meats, sausages, chopped articles, mincemeat, stews, soups and broths. In hotels nothing is lost. In restaurants, nothing is lost. In boarding houses, nothing is lost. In private homes where the wife is not the cook, and where the husband does not provide freely, nothing is lost. The private home is the nearest to safety however. The wife should be frequently in the kitchen, and the woman who shirks this duty is as much false to her home life as the arch traitor was false to his country. It is the most deplorable of all sins that a woman can commit. Not only should she be frequently in her kitchen, but she should know the science of cookery, gained not from some pastry-teaching school of cooking, but from the sources of solid common sense. The cooking schools are turning out a lot of women who can bring on more dyspepsia and doctors' bills than any class of human enemies. In a very recent instance an expert graduate of such a school caused the deaths at different times and in different places of three strong men by acute indigestion from her cooking. It was done innocently, but it was done effectually.

A woman thinks she is not a good cook if she cannot make pastry and cake. But the best cooks are those who can make wholesome food palatable. Here is woman's highest art.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Concealed cookery has nearly all its dangers in the use of meat in chopped or ground form. In a well known city where a fashionable boarding house is kept in the cleanest possible manner as far as the absence of dirt is concerned, the head of the house sees to it that, after every meal, all the bits of meat from the table are saved. These bits of meat include all that is left on the platters, all that is left in the plates of the boarders, all that has been used by the boarders and laid aside, all that is left in the plates of the many servants including the colored helpers, and all that has been used by the servants including the colored helpers, and been laid aside. *These are facts!* This custom is followed in all hotels that have ever come under detective supervision. This custom is followed in private homes where the wife is too nice to enter the kitchen. A decent cook never objects to the woman of the house seeing how she cooks; but one who does object is just the one whose concealed cookery should be avoided.

Mince-meat at hotels and restaurants is made of vile collections of left-over bits of meat.

Sausages are made of muscles, tendons, cords, cartilage and decayed parts of old meat taken from all life. There is hardly a sausage factory that does not use the parts of all kinds of animals, including horses, dogs, cats, rats and mice. Of course, as is well known, in many countries the people eat the flesh of all these animals. You cannot grind the muscles, cords, tendons and cartilage of any flesh fine enough to make it digestible; and the excellent flavor given the concoction by the makers of sausage will never deceive the person who chews it in the mouth long enough to ingest it. The rot will soon be tasted and the finely ground muscular parts will linger in the throat.

A good Ralstonite is not deceived.

STAGE TWENTY-FOUR

PASTRY AND DESSERT

PART ONE—FOR EASY READING



IT is a well known law of life that what a man eats, that he is. Any expert who has made a study of this subject is able to tell at a glance a pork face, and a pie face; also a beef face, a candy face, a soda fountain face, a potato face, and the similar products of a special line of eating. Here is a woman who has eaten more potatoes during the past twenty years than any other one article of food; and she shows it very distinctly in look, skin, color and lineaments. The ball of the eye, the markings of the features and the peculiar shade of color of the skin, tell of what enters the stomach.

Any person who eats good fresh beef has the glow and the high florid coloring of the beef eater, unless the meat has been cooked badly.

Pork is a bloodless food. Beef may be eaten rare and is the better food when so taken. If pork is the least bit red it is a poison in its fresh state. If well cooked, it is sure to clog the liver and kidneys, and put into the blood certain conditions that become marked on the skin and in the face. Lard from pork is one of the parts of pie-crust and pastry. But it is not in this one food alone that the harm occurs that arises from pastry eating. All the good things of life may be ruined by the way they are treated or combined. Cake, pastry and dessert take from food their best qualities and substitute chemical changes that are injurious. The cake and pastry eaters are easily known by their faces.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The pie faced man or woman is a combination of the pork, lard and cake faces. The eyeballs are muddy when they should be clear and sharp in their evidences of health, the skin is crusty and has a half dead appearance, and the hair is brashy.

Why do people eat pies, pastry and cake? Simply because they like the taste of anything crisp or sweet. Carbon is attractive in the form of baked or fried fat, sweetened flour, sugar, or alcohol. These are all carbons. Alcohol is almost pure carbon. Grease is almost pure carbon. Sugar is very close to pure carbon. Flour holds a large percentage of carbon; but this is increased by the addition of sugar and butter, the latter being nearly all carbon. Pastry is carbon in a baked and crisp form. Fat is close to pure carbon; and when fried crisp it is very attractive to the palate.

Shall we put into the stomach what we most crave?

In reply to this question, it is true that where the moral objection to drunkenness is lifted, nearly all men, women and children are drunkards. In other words, when left to themselves and their cravings, they take to carbon in its most attractive forms. Cakes, pies and pastry, as well as crisp fats, all turn to ferment in the stomach and intestines. It is this ferment that causes gases to rise in the form of eructations, which also follow a glass of beer. It is this ferment that sets up flatulence and distress in the system. It is this ferment that is manifested by the rolling sound of the bowels, and by colic and other forms of indigestion.

Who is free from them?

You cannot get ferment out of anything but carbon. You cannot make cider, wine, beer, or liquors unless you begin with carbon in something. Sugar and water will make wine by fermenting. A piece of cake when wet will

ferment and make alcohol. So will fat. It all starts with carbon. Everybody knows what is meant by an alcohol face. It is too common to be described. Even if the nose has not taken on its strawberry hue as yet, or the eyes have not become saggy and bloodshot, there are many small signs that do not deceive the expert. It comes from carbon, the basis of all ferment. In the human body there is going on a constant process of ferment, in large degree or small, and it never ceases where there is an indigestible condition following the use of carbons improperly prepared or combined. There was once a time when foods were plainer, and drunkenness less prevalent except among those who abused their health. In the early annals of New England a case of alcoholism was an exception, and indeed very rare. When crops became plentiful, it was the boast of the housewife that she always had on hand no less than six kinds of pies. And doughnuts were as frequently in evidence as bread itself. A doughnut is practically all carbon fried in fat which is also all carbon. As this combination is indigestible, the only result possible is fermentation in the body; and like attracts like. The habit of drinking grows on itself, and the habit of fermentation of indigestible carbons in the body, is sure to set up the habit of fermentations in fluids out of the body. Like attracts like. It is all carbon, whether in drink or food, that makes fermentation. In New England, and from the era of plain foods to that of six different kinds of pie, there advanced the era alcoholism and drunkenness. There must be a cause for everything.

In a well known bank at the hour of noon a man stalks and delivers the lunches of the clerks and even of the cashier. There is cake. There is pie. And the clerks devour it. Every one of the twenty shows in his face his pie and cake diet. Not one is well looking. Many are out on sick leave from time to time. They tell you they are quite well, which is not true. Much of their salaries goes to buy patent medicines, and thus they load more alcohol or ferment in

their bodies. The cashier has had the widest variety of special maladies that we have ever heard of in one man. But, when you suggest to him that his pie and cake lunches are the cause, he smiles very gently with a look of "I do not believe it" in his face.

In the May (1909) number of one of the great magazines in America is an illustrated article on the family of George J. Gould. Despite the many millions of dollars at his disposal in annual income, he lives in the country all winter long. His home at Lakewood, New Jersey, is famed all over the world because of its beautiful Georgian Court. In the article referred to, Mrs. George J. Gould, the mother of his seven robust children, is quoted in the following words:

"My acquaintances have sometimes pitied me because I have had so many babies, but I have not one child too many. I have never had a child that I did not want. . . . I do not believe in sterilized milk, nor patent foods. . . . In raising my children my plan has been to bring them up to be simple and hardy. . . . They live on the simplest and plainest of foods with plenty of vegetables and fruits; and the simplest sort of dessert, *when they have any at all; no pies and pastry, and no nibbling at candy.* I lay great stress on absolute regularity in eating, and no matter who else waits, the children have their meals exactly on the stroke of the clock. We are a very domestic family, and the children have their breakfast and lunch, which is really their dinner, and then their supper which is very light. . . . I believe that the chief thing about raising children up to be well and strong is to bring them up in the country where they can have plenty of fresh air and room for exercise and freedom."

The seven Gould children are seemingly in perfect health. The second son, at the age of eighteen won the tennis championship of the world, an honor that skill and health of the highest degree alone could attain. All the children have

lived. It is not always true that large families of the rich all survive the maladies of youth. The points made in the statement above quoted are all important:

1. No pies and cake, and no nibbling at candy.
2. The simplest and plainest foods.
3. Absolute regularity in eating.
4. Non-belief in sterilized milk.
5. The lunch, or noon meal, is really the dinner.
6. The supper or six o'clock meal is very light.
7. Country life with fresh air and freedom.

While the Ralston books have always taught these things, and the foregoing article is but recent, it is gratifying to note that these excellent ideas meet with the approval of people who are able to buy the richest of foods and to live high, as the saying goes, but who prefer simple diet and simple methods instead.

When a girl has lots of spending money, she loads up on soda water and candy; while her father pays the doctors' bills and the trips that require a change of scene to overcome her nervous breakdown. When a man becomes rich by a short stride, he piles up the good things in his living. French chefs with their pies, pastry, cakes, and mysterious cookery, soon prepare the rich man for the doctor, the hospital or the cemetery. When a man has been born rich and reared in wealth, he generally is all useless; or else he has a profound sense of wisdom and it is the latter who adopts the simpler methods of life.

Now what is the good of pie, pastry, cake, ice cream, soda water, candy and these carbons that can have no possible mission except to set up ferment in the stomach and intestines? You crave them, but what of that? Shall the man who craves alcohol use it to his disadvantage? Blood of any value cannot be made from pies, pastry and rich desserts. It is a tax on the nervous powers to dispose of fermented carbons in the body. Why put them there? The taste of a thing is always in the mouth, never below the

throat. Why not eat these hurtful things and eject them at the front end of the mouth rather than the rear end of that aperture? Outside of the body they are harmless. Inside they are sure to set up ferment.

There is one test of the value of food that never fails, and it is the use of the single kind for a day. The claim that a thing will not do harm if taken in small quantities, but that its ill effects follow the abuse of it, is not good Ralston doctrine. We teach that if any article of food or drink taken alone will cause distress, then it will do some harm, no matter how slight, when taken with other foods. This is true all the time. You cannot conceal the danger by reducing it. It was by hammering with constant attack against the soldiers of the South that Grant won out. No single victory of the war was decisive enough to end it; but the end came as the accumulation of attacks. This rule holds true with humanity in what enters the stomach.

If you eat piecrust, or fried potatoes, or rich foods in connection with other things, the harm may be slight, but it is sure. Take the test. Begin with nothing but pastry. Eat that at the usual meals of the day, and nothing else. By night you will be sick. Try thin fried potatoes; eat them and nothing else for the three meals of the day; and by night you will be either ill or dead. Several men asserted that they could eat a whole meal on such potatoes, and one died in an hour, while all the others were taken very sick.

Whatever the stomach will not stand for a day of three meals, to the exclusion of all other foods, is not good for humanity; and by this test the road to immunity may be discovered.

STAGE TWENTY-FIVE

WHAT TO DRINK

PART ONE—FOR EASY READING



NEARLY ninety per cent of the body is water, and water therefore is what the body needs to satisfy its thirst. Unless there is inflammation somewhere in the membranes, no person will ever desire any other drink but water.

No food is so dry that it has no water in it. The cracker that seems devoid of this fluid, has some of it, dry as it appears. On the other hand, soups, and semi-wet articles furnish a large supply of water to the body. But this does not satisfy thirst. The blood around the stomach demands straight water in order to furnish the gastric juice that is employed to carry on digestion, and the saliva demands it also. All the membranes are fed directly by water. Nothing can take the place of this fluid as a drink, although there are other things that are often relished. The simplest form of life, towards which all sensible humanity will soon be tending, requires that water be the drink that shall take the place of others.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

In the list of drinks that are common to-day we find water, tea, coffee, cocoa, chocolate, milk, buttermilk, malted milk, soda water, and the stimulants. The last named we will

not discuss as they have no place in nature or in the life of a healthy person. If ill health requires stimulants as a medicine, the proper course is to get good health and end that necessity. But alcohol is now conceded to be wholly useless for any purpose in the operations of the body; and to be the cause of intensifying attacks of nearly all maladies.

Milk, buttermilk and malted milk are all foods, holding or being taken in a large percentage of water. They serve in part to quench thirst as well as feed the body.

Soda water is given its distinction by the addition of carbonic acid gas, the poison that is exhaled from the body and that proves fatal if one breath of straight acid is taken into the lungs. There are many proofs that the drinking of soda water, or any charged water, does injury to the body, to the lungs and to the nervous system. It is not liked when not sweetened. The reason why it is liked is because it is ice cold, is flavored and has a bite to it. Being a mineral and containing old age salts, as well as carbonic acid gas, it is sure to make the body show age. If you will take a group of girls or women who are addicted to the habit of drinking any charged waters, or any fluids that effervesce, you will find, on comparing them with girls and women who avoid such drinks, that the former class grow old faster and show in their eyes and complexion the results of the charged water habit.

The same rule applies to drinkers of champagne. Nothing can bring lines to the face and age to the eyes so fast as champagne. The gas that makes any drink effervesce is carbonic acid, and is an enemy to the youth of the individual. Headaches generally come on after the habit has been fixed.

Chocolate is not obtainable to-day, as a rule, in a pure state. The kinds that are liberally advertised, and the kinds that appear at the soda fountains and in candies, are such wicked concoctions that the only safe course is for a *Ralstonite* to strike out all chocolate from his diet. Cocoa

shells are generally pure, but cocoa otherwise should be avoided.

Tea is a poison. In Ireland, the land of the tea drinkers, the asylums are overflowing with insane women, who are the victims of the tea habit. Men who drink tea, as well as women, have bladder trouble, and their persons have nasty private conditions that are offensive as they grow old. The cause of this is the fact that tea reduces the vitality of the nerves, calms the heart by taking its vigor away, and so acts on every organ and function, aiming more particularly at the bladder. It is stated by a well known traveler that, on entering the presence of women in any house, he could detect the home where tea drinking prevailed, by the odor of urine that they could not shake off. It was in their clothes to stay. Any person who has been in such a house will at once recall what is meant.

Iced tea is one of the common slow poisons, and does great harm. The United States Government in the reports of its officials in the Agricultural Department, lays special stress on the dangers of drinking iced tea. Charities, thinking to cure the drink habit by substituting iced tea in place of alcoholic beverages, have increased the danger of the latter by the harm that tea does the body. When once inflammation is set up, there is a desire for alcohol. The history of Ireland is inseparable from its tea drinking and its whiskey drinking, and the reports of its own people confirm these habits as going together. All the better classes of Ireland are now at work to reduce both habits, as the future greatness of that land depends on reform in both these directions.

Coffee, as well as chicory, is partly a food. When it stands in hot or cold water, or has been under way in being cooked for more than three or four minutes, it sets free a poison, caffeine, that is an enemy of the heart. To enjoy coffee, cook it with fresh water that has never been heated until at the moment, and pour it to the cups at once, never allowing it to stand. It can be drunk slowly, provided the

grounds are not present. All coffee is hard to digest, and does not aid digestion; but serves to give staying powers to the food that is eaten. While people would have less stomach and heart trouble if they were to let coffee alone, it is much better and safer than tea, which is never good at any time or under any circumstances. If something different from water must be taken, it is better to take coffee than more hurtful drinks.

Hard water leaves minerals in the blood that clog the veins and vessels and sooner or later impedes circulation. When the mineral matter becomes too prevalent at one part of the body, stone or calculus will form and prove very painful and dangerous. Charged water and mineral waters are all likely to produce these results. Rain water is the natural drink and cooking fluid of the human family; and to give man this blessing, nature has set up her great distillery of the clouds and made an endless supply of soft water springs as well as rainfall for the daily use of humanity. But these things are regarded as accidents by the ordinary being, and left to go unheeded.

All water from soft springs and from the clouds in the form of rain, is naturized; which means that living bacteria have come into it to make it helpful as one of the raw foods of life. Boiled water is full of dead carcasses of all kinds of bacteria, and also contains toxins that poison the blood and have a harmful effect on the brain and nerves. Boiled water is therefore to be avoided unless it is first distilled, or is soft spring water, or rain water. If distilled by man, the water must afterwards be given pure air for some days so that it may be naturized again. Then it can be used in cooking food, or for other purposes, as well as to drink when cold.

STAGE TWENTY-SIX

DRINKING WATER

PART ONE—FOR EASY READING



WATER is best at any time before eating; but it should not be drank with food or within an hour after a meal. When the stomach is empty it serves many useful purposes, the chief of which, after quenching the thirst, is to wash out the stomach and intestines.

This it cannot do while there is food present in the stomach.

Water of a temperature below fifty degrees should not enter the stomach; and it should always be taken slowly, held in the mouth for a second or two, then swallowed slowly.

Rain water is the most wholesome of all drinks, as it is distilled by nature and contains oxygen in the form that has been best organized by nature. Next to rain water is soft spring water; then soft well water. Hard water should be distilled by boiling and catching the steam which should be cooled and thus condensed. By this process all the hardness and defects are removed from it. But distilled water should be set aside for a day or two in a cool place so that nature may organize the oxygen in it.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Nearly every case of typhoid fever comes from water, milk, or the surfaces of vegetables that are eaten raw, such as lettuce, celery and other things that are exposed at stores. Thorough washing is all that is required in the latter cases;

but milk and water must be brought to a boiling point in order to kill the typhoid germs. No water should be boiled. It is sufficient if it be brought to the point where it almost begins to boil.

Water that has been boiled is more or less a poison, depending on how long the process has been going on. When it boils, it throws off vapor, which is the pure part of it. This vapor, if caught and condensed, becomes aqua pura, or distilled water; while the remains in the kettle will be found just the opposite. Many cooks use long-standing hot water for cooking, instead of boiling it fresh. Coffee is allowed to remain on the stove from day to day, new water being added and the steam boiled off, leaving an accumulation of water-dregs as well as coffee-dregs that soon destroy the vitality and bring on headaches. The same is true of tea. These drinks, if used at all, should be made fresh for each meal. Some kettles that are employed to heat water, are allowed to go unemptied from day to day until the residue is as unwholesome as the stagnant pool from which the pure part has evaporated and passed off into the clouds to make rain.

Neither food nor drinks should be cooked with water that is run from hot-water pipes, nor from any kettle that has not been cleaned out and refilled with fresh water, and the latter should be heated just at the time it is to be used.

Stale hot water, and coffee and tea that have stood more than five minutes after being made, or that have not been made with fresh cold water, all tend to bring on organic diseases in the body.

Distilled water must return to a natural condition by exposure to the air, before being used. Boiling and distilling sterilize the water, but absolutely dead organic life in water or anything else is a poison. Bacteria are necessary in everything that they belong in. They certainly belong in water and in milk. The many conflicting views in vogue make the ordinary reader confused as to what is meant. But the principles involved are: First, disease-germs, such

as typhoid, must be got out of the water at any sacrifice; second, pure water contains bacteria necessary to health, which sterilization kills; third if water has been boiled or sterilized, and then exposed to pure air for several days, the bacteria re-enter it, but the dead germs do not revive. They are there to stay. Nothing will avoid them but distillation. If this is done, then the distilled water will be free from the dead germs of disease, but will also be dead water, as it will have no bacteria such as the body requires. The next step is to set the distilled water aside for several days and thus call back the bacteria that build the body.

You see that these laws are complicated.

There is no doubt that, for the purposes of health and long life, rain water is the best of all drinks. It is distilled by nature, then naturized by the fall from the clouds through the air. Persons who drink it and let meat alone, take on a younger look very soon, and they become younger in fact in their blood. And everybody knows that the face that is thoroughly washed and bathed in rain water every morning before breakfast, has the most perfect complexion that is obtainable, if meat is dropped from the diet for a few weeks. The skin of the face becomes a velvety texture, and is fresh with color and clearness.

Next to rain water is distilled water in value. It cannot be distilled at home with success nor is it safe to buy such water. The only remedy is to form a small company, set up any boiler you please large enough to boil all the water needed, then draw off the steam where it can be condensed into water again. If the latter has any taste, let that be re-boiled and its steam taken. Sell such water for enough to pay expenses. It is all very easy. And it means the end of typhoid and other diseases, as well as the beginning of the road to immunity.

THIRD DIVISION
OF THE
RALSTON HEALTH CLUB



HABITS OF LIFE



STAGE TWENTY-SEVEN

DIRT AND INDIFFERENCE

PART ONE—FOR EASY READING



N the wear and tear of living there is always going on a breakdown of the substance used in the construction of every form of life. The human body is made up of three principal groups of food; one is gaseous, the second is carbon; and the third is nitrogen. These terms are contracted for convenience in description.

What is called a poison may not in fact be poisonous; but, having been used in the expression of life, it must be thrown off and got out of the way so that other substances may take its place. This causes breakdown and waste; and dirt is another name for these two conditions. In order to change back again into food form, all breakdown and waste, a great many armies have been given free range over this world, and they are known as bacteria. They eat the breakdown and waste; and it is only when these conditions become so strong as to threaten existence that the armies carry on their work by a wonderful increase of their numbers; and this is called disease. One bacterium may become a million in a few seconds if the breakdown and waste have accumulated in and around a human being. Thus the armies are the police of nature; just as the soldiers of France and Italy are their police there.

You can invite these armies of bacteria in only one way, and that is by your indifference to the dirt and so-called poisons that are always piling up around you. Then you will be punished as sure as you live.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

There are three kinds of dirt: The first is the grime of the wear and tear of life, that is visible to the naked eye.

The second is the dust that dances in the sunlight and that is visible only at the windows or openings to the house where the rays of light are strong enough to show them to you; and they include the finer dust that clings to their particles with the germs of disease imbedded in them.

The third is the breakdown on and within the body. In the latter case, nature makes the excretions offensive to the nose, and they are removed; but generally to a nearby place where flies and all sorts of insects thrive on them, and return to infect the food in the house by the filthy drippings on their feet and wings. Flies from rotten carcasses of dead animals, the stench of which is too horrible for words, are allowed to come into the house, their wings and feet dripping with that rotten mass, and they walk all over your food, across your plates, sit at the edge of your milk and are omnipresent where there is something that you are to eat. An examination with the microscope shows that such insects, and all insects in fact, bear on them great numbers of bacteria of diseases.

Governments are just learning these facts.

Water breaks down when inactive in the open air; and soon becomes stagnant. Then mosquitoes are hatched there, and these pests carry several of the well known and most prevalent of diseases on them to the flesh and blood of humanity. They light on the skin, puncture it till the blood is reached, and there these germs are sent into the circulation. All filth of every kind that is out of doors, breeds insects that carry diseases to human beings; and ninety per cent of all deaths are due to these forms of dirt. If such filth were to be placed in a thin mass or layer over the ground where the sunshine and moving air could soon con-

trol it, the bacteria would be destroyed; but it requires that every particle of the filth be acted upon promptly by the sun and air, or bacteria will swarm in it and march at once to human beings. There are two better methods of preventing the trouble; one is to bury the offence under ground; and the other is to treat it with strong chemicals that will quickly end it. No manure should be allowed to remain on the surface of the ground. A constant fight should be maintained against stagnating water. Prevent it. If it stagnates, the harm has been done. Do not allow even a half pint of water to stand. Keep it moving, or change it, or else pour plenty of crude oil over it every week; or cover tightly, if it is a reservoir. One pail or part of a barrel of stagnant water can breed millions of mosquitoes.

Of course you must put up tight fly-screens and mosquito-netting; and at all windows and doors. Do not allow one insect in the house.

Every animal carries on its body a much larger amount of dirt than is ordinarily supposed. The cats and dogs are nosing in dirty places, and often are lapping filth, which gets to the children of the household. It is a common trait for a dog to get rotten meat and decayed bones which he will mouth, then lap his body which some person afterwards strokes, or even lap the hand or face of some one who pets him. In this way many diseases have been carried about, and epidemics such as small pox, diphtheria and the like have been spread. Pet animals, for purposes of health, should be kept indoors, or else altogether out of doors. They should never come in contact with children, unless recently sterilized by strong chemicals. Soap and water will not kill the germs of disease that a dog carries at his mouth and on his hair.

Milk and drinking water should always be brought to the boiling point and then set aside in a clean vessel, tightly covered, to cool. This is the government rule now everywhere, and the advice given by almost every Board of Health to the public.

The clothing is loaded with dirt. Recently a young man of the best appearance, had a series of boils on his neck. The cause was found to be in the dirty under clothing, collars and coat he wore; and he never got the boils "out of his system" as he termed it, until he got the dirt out of his clothes. Then they disappeared. Under-clothing is not changed frequently enough. Three or four days is as long as the same garment should be worn next to the skin. People who can afford it always change once a day; and never allow the same clothing at night that was worn next to the skin during the day. They have their night and their day under-clothes. This requires two minutes of washing and drying just before going to bed, and the same time in the morning, which will suffice to make the garments clean. The only extra expense to a poor person is in owning a larger supply of undervests; but the cost is no more in the long run, and some expense is saved in laundry work. Our reports show that men and women make a practice of this habit of cleanliness, which is said to be "next to godliness."—Stockings are also worn too many days at a time. All clothes that touch the skin need to be clean.

Bathing is a necessity. The skin is full of pores that exude poisons from the breakdown within the body and this exudation clings to the surface of the body and to all clothing. If you wear all night the same full suit of clothes that you have worn all day, or in other words if you sleep at night in your day clothes, you will soon note the effect on the nervous system of the shutting in of the poisons that belong out and away. In winter weather the baths may be less frequent, but in summer the daily bath is most refreshing.

The most dangerous of all dirt is that borne on the dust that can be seen only in the sunlight at the window. Let a long ray of light reach across the cleanest room on this earth, and even after it has been washed and scrubbed by the most tidy of women, and you will see in that river of

sunshine countless millions of dancing dust particles. Take one of these and look at it under the microscope, and you will be introduced to a new world; a mass of earth of gigantic size, on which are other and finer specs of dust, and in these there will be billions of people, all bacterial. They swarm there. Now examine the floors and carpets where the people have tracked in the the outdoor dirt, and on which is trodden the wear and tear of indoor life, and you will find the cause of those germs. In the country, and in shut up houses of the city, this dust is made in-doors; but, in the city, the outdoor manures and spittle are also added, making city life much more dangerous.

Houses, churches, halls, school rooms and other places where humanity dwells or goes, are cleaned for the most part with brooms. This removes some of the visible dirt; but only raises and scatters the fine dust that carries the germs of disease. In the place of brooms, rags were finally employed, and it was found that a dry rag raises nearly as much dust as a broom. The only perfectly safe plan is to use rags that are kept damp all the time by the aid of an antiseptic floor dressing of which there are many kinds in use now. The rags hold the dust and the antiseptic dressing kills them; but they should be washed and dried daily, and should be used daily. It does not take long to clean a room in this way.

In schools where diseases were frequent, it was found that the janitors were in the habit of cleaning them in the morning before the sessions, or in the evenings before, and with brooms, dusters and dry rags. When the brooms, dusters and dry rags were put out of commission, and wet rags employed, as is now the case in all progressive communities, there were no cases of grip, colds, epidemics or other maladies arising from school attendance.

An author who lived in London, said that whenever he went to the top shelf of his library to get down a book he always caught a severe cold and grip. A physician in a

large meeting in New York City said that when he moved a piece of heavy drapery in a room where the dust had been allowed to find its way to the folds of the drapery, he always contracted a severe case of grip. Hundreds of similar instances are cited. A boy of seven years of age set in motion a lot of dust in an old attic, and was soon the victim of a malady the germs of which were afterwards found in that attic and nowhere else. Yet he died because he stirred up these bacteria that lay away in the dust. In another case a woman who had died in a bed room fifty years before, was wholly forgotten until the records brought to light the history of the peculiar malady that attacked her. The room was shut up and never used until a half century later when a man, on sleeping in the bed after it had been thoroughly cleaned, was the victim of the same malady. A number of cases like this are cited and have been verified by analysis of the dust found in parts of the room.

It is now a well settled fact that the fine, invisible dust carries all the germs of all diseases that are transmittable in moving air. If there is no dust, or it has been sterilized, the germs have no means of transportation. Their journeys are by air, and the pulverized specs of dust are their balloons.

Colds, the grip, and many other afflictions are caught in churches that are opened in the mid-week while yet the dust of the Sunday before lingers on the floors and in the pews. But careless sweeping and dusting even for the next Sunday, or for any service, will leave the dust in all places where commotion will raise it. Bats are said to bring ill luck when they enter a house. In a family where the living room was well cleaned all the time, every person was taken with a violent pneumonia following the visit of a bat that banged against the ceiling and walls and caused such a commotion that the upper dust was brought into circulation until it reached the lower part of the room.

A Harvard graduate, writing of this dust question, said that he was in the habit of calling for a half hour or so

on several of his young lady friends, and that a severe cold always followed his visit to the parlor of one lady in particular. It appeared that the parlor was so full of furniture and drapery that a thorough cleaning was impossible; and, as it was kept as a sort of best room, it was opened for special callers. Some lady friends of this young man made the statement to him that they also caught cold or the grip after a visit to the same parlor. In some way the matter got out, and the room was given an overhauling one bright morning in May. People passing by thought a small fire was in progress when they saw the volumes of dust pouring out of the open windows. It is true that drapery, lace curtains, ceilings, upper walls, high shelves, loose places in the paper, and other resting places for dust add a fearful danger to the family and give origin to many colds and maladies some of which prove fatal. All throat and lung troubles start from indoor dust. Outdoor chill, drafts and exposures may reduce the vitality, but there can be no tuberculosis, no diphtheria, no catarrhs, no grip, no meningitis, no pneumonia unless it is caught from the dust in the house. Billions of people have laid down their lives prematurely from these maladies, but there has never been one man, woman or child who has fallen ill with any of these diseases unless the cause was indoor dust. Outdoor dust, bad as it is, never starts the malady as long as you are in the open air. But outdoor dust, once in the house, becomes alive with germs, and there does its fatal work. Indoor dust, or that which originates from the wear and tear of life in the house, adds still a more potent agency for sickness.

All contain germs of disease.

A table cloth put on the table too soon before a meal, catches all the dust that falls over its area. People lay their bread on it, and colds, influenza and other affections often follow. Keep the table cloth folded until just the time the table needs to be set; then spread it.

A child was troubled with an incurable form of throat trouble, as it seemed; and it was found that the sheets, pillow case, and bed-clothing around its face were laden with a fine outdoor dust that was allowed to enter the room from a window open nearby. The doctor had advised fresh air as a means of cure. The window was ordered closed at last, and fresh air was obtained from the skylight of the roof and allowed to enter the child's apartment by a transom that was opened only an inch. The dust was kept out of the room, and the little one got well in a few days. Nature is better than doctors, when the latter are curers only and not preventers. All persons who sleep with their mouths open and with indoor dust on the bed clothes, may catch catarrh or throat trouble, or consumption, pneumonia or other dust malady.

No person ever caught such a disease out of doors, for the germs are dormant as long as they stay in fresh air. But once let them pass the door or window, then they are alive, active and most vicious. It has been the wonder of doctors, hospital physicians, Boards of Health, and experts why patients who are wholly out of doors do not catch cold, even when they sleep out in a snow storm, but they and their attendants who sleep indoors with a window open wide to admit the fresh air, are easy victims of cold. The reason is this: When the dust is all out of doors, the germs are dormant. But as soon as the first warm current of indoor air is met at the open window, then they are aroused and become dangerous.

The time should soon come when doctors of the greatest learning and skill will call themselves *Preventers*. Their title should be Pr. instead of Dr.

The difference between a curer and a preventer is seen in the case of the child suffering from supposed incurable throat trouble. The curer, a very able physician, doctored the throat and gave the most modern remedies; while the preventer closed out the dust-laden air, and opened the sky-

light in the roof where the dust is not abundant if present at all. The preventer took some of the dust that came in with the "fresh air" from the city streets, and analyzed it, finding that it contained germs of the disease that afflicted the child, and these germs were propagated in the manures of horses, dogs, cats, rats, mice, insects, birds and other life, and were added to the spittle and catarrhs that had been present in the street, all run together by travel, dried and ground into a fine dust, then raised by the "fresh air" and wafted into the house where it fell softly on the sheets, pillow cases and clothing surrounding the face of the child. No wonder it had throat trouble.

Think of what the child was inhaling.

In the city this is the kind of dust that is all the time coming into your house. No window is tight enough to bar it out. It gets into trunks even, as has been proved. There are exceedingly small currents of air that can penetrate anything where water can run; and until you produce a water-tight receptacle, you will not be able to escape this terrible dust of city life. It is not found in the country unless the house is close to the road, for bacterial dust will not travel as far as mechanical dust. Exposure to the air over a distance of 150 feet will kill the germs en route. The whirring automobile raises more dangerous dust than any other agency; and, since the automobile has come to stay in city life, the spread of diseases that have so recently attracted universal attention in the cities, may be easily accounted for.

Carpets are soon loaded with indoor and outdoor dust. They should never be tacked to the floor; but made in the form of rugs with eighteen inches margin of exposed floor all around them; then, when they need cleaning, they may be taken to the yard or basement and beaten or swept; but not in the living parts of the house. The exposed margin of floor should have a daily application of damp antiseptic oil, which will both remove the dust and kill all

germs. This is prevention, and one ounce of it is better than a ton of cures, says an old proverb.

There are germs of disease, like those of small-pox, diphtheria, consumption, common colds, grip, scarlet fever, measles, pneumonia, bronchitis, and others, that are carried from one person to another by floating dust. These germs ride on the dust. Some are inhaled in the mouth and enter the throat as diphtheria, or the air passages as bronchitis, pneumonia or consumption, or light on the skin, as small-pox, measles, scarlet fever, and leprosy. Germs cannot exist on nothing or nowhere. They must have a place to rest. Dust suits them best as carriers to human beings' bodies. Small-pox begins on the wrists, face or neck. Scarlet fever begins on the face or neck. Measles begins on the same place. These are caused by the floating dust specs alighting with their passengers on the skin that is exposed.

Breathing through the mouth is a bad habit. The nose has a sponge in each cavity which checks the dust on its way in. Hence nose-breathing should be cultivated as a habit.

STAGE TWENTY-EIGHT

BATHING

PART ONE—FOR EASY READING



THE breakdown of the body is going on every minute of the day and night. To retain within the system the dead matter is sure to cause a poisoning of some organ, interfere with some function, and injure the blood, nervous operations and mental powers. To offset this tendency, the skin is provided with many millions of pores, each a wonderful pumping engine, which transfer the waste and dead matter from the blood to the wells or hollows of the pores whence they eject it to the surface of the skin. If the pores are clogged, as is generally the case, the result is disorder either at the skin or within, and a throwing back into the circulation of the dangerous matter which must find escape through other channels, or congest the membranes.

The remedy for this abnormal condition is sensible bathing.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The channels of escape for the dead and broken down waste of the blood are the lungs, the intestines, the kidneys and the pores of the skin. When you catch cold or are ill with certain maladies, the first steps are to set free the channels of escape for the dead matter in the body; as that is always accumulated. The diuretic acts on the kidneys;

the laxative acts on the intestines; and medicines act on the perspiration. Men who are athletic are too much inclined to throw off the waste through the pores of the skin; and it has been found that too much perspiration results in injury, as much foul matter that should have been carried away by the intestines and kidneys has been forced through the pores. Temperance in all things is one of the laws of Ralstonism; and this means, in the present discussion, that the skin should be free at all times, but that it should not be given unnecessarily the work of the other channels to perform.

When the temperature of the air is closer to that of the blood, perspiration is increased and the skin is overloaded with the dead material of the body. This requires daily bathing in order to be perfectly healthy. When there is a marked difference between the temperature of the air and that of the blood, as in winter, the skin has less to do and bathing is not so necessary. Thus in winter the rooms are kept in about sixty-eight degrees, and the clothing of the body is somewhat heavier in the house, and much heavier out of doors. But in summer the air both day and night may range from seventy to ninety or more degrees, making the heat felt much more than even with lighter clothing. When the thermometer rises into the eighties, not to mention the nineties, the face is red with the heat, the perspiration is pouring from the skin, and a fan is a partial relief; none of these results being noticeable as a rule in winter.

The more freely the body perspires, the more the skin is laden with dead and waste material which should be carried off by water and sometimes with soap. The morning bath is best in hot weather; but at all times it is better to bathe just before retiring at night.

Never bathe when the stomach is digesting food, as the nervous system is interfered with and paralysis may ensue. Wait three hours after eating, or else bathe before eating. It is best to have the stomach empty.

Soap is useful only to get the dirt off. When the only purpose is to release the pores of their contents, any water that is clean will suffice; but the body should be wiped very dry, and then made warm by slapping or pounding. Rubbing is not advantageous. The slapping or pounding reaches the inward masses of flesh, while the rubbing only makes a friction and irritation of the cuticle or surface of the body.

All bathing should begin with very warm water, the heat of which should be increased until it is as hot as can be endured, then it should be cooled gradually until a very low temperature in the water may be borne without producing a shock.

Sudden dashes or plunges of cold water cause the nervous currents to recoil into the ganglia and in time set up a violent irritation of the nervous system ending in neurasthenia or mental troubles, except in very rare cases. All men and women who practice cold water bathing are exceedingly nervous. But, on the other hand, no bath should end with hot water or even warm water. The temperature may be very gradually lowered, and the colder it becomes the better if it does not produce shock. The latter once in a while proves beneficial, but only in cases of abnormal conditions.

Always bathe from the face and neck downwards. Wipe each section dry, so as to produce a glow of magnetism in the dried upper part as the part next below is wet. Thus the face and neck are the top part to be bathed and dried; then the chest front and back will be the next part, which should be dried before the waist is wet; and so on in sections down the entire body. Try this once and note the remarkable increase of magnetism all along the body, by sections, from the head to the feet. The effects are most beneficial and refreshing.

Salt of any kind added to the water is helpful when the body is weak or very nervous; and ammonia is refreshing to the skin when added in slight quantity.

When a person, especially a child, is anæmic, if you can get pure olive oil, rub it in the body near the spine after the body has been thoroughly bathed and dried. This is a food that the pores of the skin take up and pass into circulation. Many emaciated children have been given a new lease of life by this process.

The question of frequency and times for bathing is an open one; but in hot weather the best time is in the morning, and a bath every morning is of great value. It should be taken on arising when the stomach is empty. In cool weather the body need not be bathed daily, as colds are likely to follow. In spring, fall and winter the best habit is that of bathing the legs from the hips down just before getting into bed at night, and every night in the week; then, once every three days, the upper part may be bathed if it needs it. In very cold weather the night habit of leg-bathing is a good one to be followed every evening before retiring; but the upper part of the body should not be bathed oftener than once a week, and then only at night. To bathe in the morning on a very cold day is dangerous, as the pores are more sensitive to colds then. It is always a dangerous thing to have the pores open through bathing or perspiration, and then get cold. Suddenly checking the operation of the pores is one of the most serious errors that can happen to the body.

It is a strange fact that some persons catch cold after every bath of the entire body; and, on omitting the upper part, they escape colds. They go whole winters without bathing and are free from colds. The remedy is in a change of diet to that taught in this book, and the doubling of the undervests; wearing two at one time.

When the body is dirty, soap and hot water should be used. Otherwise, soap is not required, and hot water, followed by a graduation of change to cold water, is the best.

STAGE TWENTY-NINE

SLEEPING

PART ONE—FOR EASY READING



HERE is a variety of opinions as to the best time to sleep, the best conditions leading to sleep, and the proper manner in which to sleep, and the proper manner in which to rest the body. Some persons are of the opinion that sleep may be dispensed with to a large extent, and they advocate six hours as the maximum time. There are some who can get along with about four hours in the twenty-four. The author has seen thirty years of life when he could work twenty hours a day, every day in the week; and he has been compelled to do this in order to perform his multitudinous duties. But nature rebels in time and the breakdown is inevitable.

It is natural to devote eight hours to sleep, eight hours to work with the physical body, and eight hours to eating and mental occupations if one is an all-round and well balanced individual. If a person can find a half hour in the early afternoon in which to sleep, then he can get along nicely on six hours at night; but the customs of life forbid this division. There are many nice things that might be practiced if one had the time and opportunity; such as taking a five minutes' rest or nap lying flat down just before a noon or evening meal, to bring the nerves of digestion into fine tone; and resting or sleeping five or ten minutes after eating to enable digestion to proceed with magnetic power; but not one person in a hundred is so situated as to be able to do these excellent things.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Custom interferes with many of the needs of sleep. As it is more convenient to turn night into day, people will do it, and we could not prevail on any person to break the custom. Therefore when neuralgia and gastritis follow the nervous breakdown that attends the loss of a good night's sleep, the only remedy is to find a few hours in the day time, or else take to drugs and end in insanity. There is a direct connection between sanity and sleep, and insanity and insomnia. No man or woman who has made a practice of going to bed at a regular time and getting eight full hours of sleep each night, ever was troubled with mental breakdown. The insane asylum and the smoking revolver or open gas jet never claimed such victims. But when once you start the habit of breaking into the regularity of your sleeping period you will not find it easy to fall back into normal conditions after the winged messenger takes flight.

Regular habits make perfect life.

A nervous person should not use the eyes to read, study, play mental games as with cards, or otherwise attract the attention between the hour of the evening meal and the hour of retiring. Sleep is the one great healer of nervousness, and can be invited by withdrawing all tax on the eyes during the brief time between eating and retiring. All nervous persons should be in bed by nine o'clock every night; and never later than half-past nine. Nervousness is the first step towards insanity, and sleep is the first great step in preventing insanity. But it must be the sleep of nature which takes place when all nature falls asleep. We know of many cases where nervous prostration was overcome by getting eight hours sleep from nine at night to five in the morning; then rising, eating a light lunch and beginning the duties of the day. This plan is nature's, not ours; and it has effected cures that drugs cannot bring. But we do

not teach it, as the customs of modern life are against early rising, but rather favor night orgies and day sleeping.

There should not be any nitrogenous foods in the stomach or upper intestines when you retire; for they tax the nerves and set up twitching of the muscles all through the early hours of the night, even when you are asleep. Slumber then is never refreshing and you will awake with a dullness in the head and a clogged condition beneath the stomach. The most natural cure to-day for insomnia is to eat very little or no nitrogenous food after the middle of the day; and to not tax the eyes between the evening meal and the hour of retiring. That is the time when the health is best improved by outdoor associations. If the weather permits, it is wise to be out in the air. If stormy, then physical games of the gentlest kind should be practiced. Ball-tossing to some receptacle, bag-throwing, ball-catching, shuffle-board and numerous light games that call a person to the feet at times, and exercise all the body in the mildest manner, become sleep inviters and help the eyes in case they are giving trouble. These suggestions are made for persons whose health is not perfect. We are simply stating nature's law which is seen at work in all the animal kingdom, that after the final meal of the day, which ought not to be earlier than six nor later than seven o'clock, the eyes and brain should be relieved from all tax.

We however freely admit that the customs of modern times are barriers to the observance of this law.

If possible, avoid wearing next to the skin at night the same underclothing that was worn next to it in the day time. This is a very difficult rule to follow. The habit of taking off a soiled undervest, indulging in a bath, and putting the dirty undervest on again against the clean skin is close to barbarism; but is indulged in constantly. The true method is not troublesome when once it is begun; that is to have two undervests; take one off at night when you bathe, and rinse it out, hanging it where it will be dry

in the morning; putting on the clean one after the bath; then change in the morning, rinsing out the night undervest; and so continuing. There are Ralston families who do this right along; although some have more undervests and allow all day to the drying. Rinsing is generally enough, as they do not get very dirty. It takes one minute to do the little task. But as we do not live in ideal times, the cleanly habit is not likely to be generally adopted. Yet the bath should be rewarded by clean undervests next to the skin. The latter, when freshly cleansed, is in a condition to absorb poisons, and any undervest on which the pores have spilled their dead material, urea, will give back that poison to the blood.

These are laws of nature; do with them as you wish.

Sleep should be taken with the body prone.

If you lie on your right side the liver is crowded. If you lie on your left side the heart is crowded. If you rest on your back the spine and its nerve branches are irritated. When lying with the face partly down, all organs are free from pressure; and this is nature's intention, as may be seen in all forms of animal life.

It is not well to go to bed for the night with an empty stomach. While the eating of nitrogenous foods late in the day or at any time during the evening, yields to disease, there are substitutes that are valuable; such as distilled beef soup, or distilled beef extract which is the same thing. Hot milk, or ice cold milk is also excellent. A slice of old bread broken in a glass of milk is also good. Fruits at night are not advisable, but the nearest to such food is an over-ripe banana. Sterilized figs are also good, if the mouth can be thoroughly washed out and cleaned by plenty of fresh water afterwards. A fig may be sterilized by subjecting it for a few seconds to steam, when it is fully opened so the steam will reach all its parts within. A glass of water is useful the last thing before getting into bed.

The principle is this: When the stomach is entirely

empty its nervous force travels to the brain and demands attention; thus inducing wakefulness. When there is something for the stomach to act upon, the nervous force leaves the brain and sleep follows. We have seen cases of insomnia cured by a bowl of rice and chicken broth taken at the time of retiring, if there has been no nitrogenous meals later than the middle of the day. Of course if you are eating nitrogens after the noon hour, you cannot expect to find slumber easily at night if your nervous system is sensitive.

If the pores of the skin are clogged, sleep is never fully refreshing.

If the air in the room is not pure, you will not only have a dull ache in the head the next morning, but you will likely toss and dream at night. But pure air does not mean to let in the dust-laden air of city streets; nor should a draft be allowed to blow on your body. The best method is to open a window in the roof and let in air by the transom, if this can be done; otherwise to have a window open in another room. If this cannot be done, open a window some distance from the bed, and not raise the sash more than an inch or two except in hot weather; having screens to repel some of the dust. But if you live in the city where the dust is bound to come into your sleeping apartments, there is no remedy. Get as far away from the street as possible, and as high up in the house as you can.

People do not yet understand the difference between fresh air coming in at the window, and fresh air surrounding a person out of doors. In the latter case the germs in the dust are dormant; but as soon as the air passes the open window the warmth and general change of condition in the room makes the germs very active.

Too much sleep becomes in time a habit, and leads to stupidity and sluggishness. Too little sleep weakens the nervous system, breaks down the mind and may end in insanity. If you find yourself irritable, hunt for the cause in the lack of sleep.

In the life of every very nervous or irritable person there comes a time sooner or later when it seems impossible to sleep at night. Then the nervousness grows worse and the irritability is almost beyond control. What to do is not known. Physicians are consulted, and they give drugs, but in vain. The sedative that will induce sleep one night will utterly fail after a certain number of trials. One such man, a millionaire, sent us the following letter: "I cannot sleep at night. I have tried everything and followed all advice. Doctors have given me all they can, but my case is now desperate. Something must be done and *at once*. I have to-day for the first time in my life heard of the Ralston Health Club. Can you help me or not? Tell me the truth without delay. I cannot hold out much longer."— And it was a very simple matter to tell him the plan of the three meals, the avoiding of nitrogenous food, and one other fact, which is this:

Indoor air and indoor light conspire to keep the brain awake after the evening meal; while outdoor air and outdoor light, when it comes solely from the sky, conduce to natural sleep. He tried these methods, and found sound slumber, sweet and refreshing. A brain was saved, and a life as well. He was spared to his family, his home and a career of usefulness.

STAGE THIRTY

NATURAL EXERCISE

PART ONE—FOR EASY READING



ARTIFICIAL exercise is not the best. It lacks the two things that are most essential to the successful building up of a strong body and the throwing off of the waste material that collects in the inactive system; namely,—

1. It lacks purpose or usefulness.
2. It lacks inward impulses without which there can be no natural effort of the muscles.

In artificial exercise energy may be absent or it may be present. If absent, the muscles follow the bent of the inclinations and gather nothing in return. If present, such energy is forced by the act of the will which takes away the inward impulses of the body itself.

It is true that the body must be active, but not artificially so. Systems of physical culture, while necessary for lazy persons and some forms of invalidism, are wholly artificial; and their benefits are never lasting. Like medicines, they are sometimes a necessary evil. But they are not as essential as may be supposed. A natural code of action is much to be preferred.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

A natural code of exercise includes the following details:

1. Standing on the feet.
2. Walking.

3. Stretching.

4. Work.

5. Play.

Persons are sedentary who sit or lie down or lounge about instead of being on the feet during the hours of wakefulness. The mere act or condition of standing when the body and head are erect, is one of the most wholesome of exercises of the natural system. It is not difficult to find many opportunities each day for rising to the feet and remaining there for many minutes at a time. Sedentary habits are directly opposed to longevity.

Walking is the best of all natural exercise if it is made with long strides and rather rapid gait. Slow walking has some advantages, but none to be compared with the speedy and long strides, as the latter pull at every muscle of the body and reach inwardly to the organic life of the torso as nothing else can do.

Stretching is taught by nature to animals and humanity as the one great method of sending the blood flowing vigorously through the sluggish parts of the body from center to surface.

Work is the noblest of all exercises. We advise all sedentary persons to hunt up daily some duties that may be performed with the body or the hands and arms at least. There are many things that can be done to improve the home within and without.

Play renews the spirit of youth if it involves the whole body. One of the mildest forms of play for old and middle-aged men and women is shovel-board which requires no exertion, yet exercises every muscle of the body all the time. Vigorous play may be employed by those who are young, but it should be remembered that violent activity of any kind breaks down the tissue of the lungs and shortens life. This applies to the youth as well as to the mature.

There are over fifty light games that can be played without any muscular exertion beyond the gentlest motions.

STAGE THIRTY-ONE

STRONG TEETH

PART ONE—FOR EASY READING



GOOD teeth are necessary for good digestion of food. In many cities candidates for the police force are not allowed to take the positions as officers if they have artificial teeth; the argument being that digestion is required for strength, and teeth are required for digestion. While this is carrying the point rather far, it is true that the teeth should be preserved as long as possible, and their preservation depends largely on the kind of exercise they get.

The softer the food the less work the teeth have to do, and they decay from lack of vigorous exercise. The harder the food the more work the teeth have to do if the food is thoroughly chewed, and the benefits are many, both to the teeth and the stomach.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

There is no function that has been so much neglected as the mastication of food. Soft food, like drinks, have their place and should occupy fully seventy-five to ninety per cent of the food taken each day. If the food is all hard and solid, the teeth will be preserved, but will wear down to the gums, as may be seen in the cases of the American Indians who, as a rule, had perfect teeth as far as decay was concerned, but who wore their teeth in some instances to

the gums. In the life of the squirrel, if nuts are not given them to dull their teeth on and to grind them down with, the long tusks will grow out of the mouth and be useless for eating purposes. Deaths have followed in such conditions, as the squirrels had teeth that were too long for use in any way.

The medium course is the best. There should be something hard for the teeth to exercise on every day. Cattle that are fed on hay all winter, varied with a proper proportion of meal, will have loose teeth because they have nothing hard to do with them. When whole corn is added to the diet, or corn on the ear, then the teeth remain tight and in good health. The same rule applies to all life that is provided with teeth.

Crust of old bread toasted is very good; so are hard crackers if thoroughly chewed. But the teeth really require something not as hard as a nut but harder than crackers, and this is found in the solid parts of popped corn. A family of young folks that all had been brought up on soft foods had soft gums and weak teeth that decayed when they were in their teens; but another family of children that had been brought up on hard foods, excepting one of them, had firm, solid teeth that never went to the dentist for repairs. The child that was the exception, although strong and vigorous, was allowed soft food to please it and he grew up with diseased teeth.

Popping corn does not all pop. Some parts are merely heated and remain solid. These should be selected and chewed until they are all dissolved. We recall the case of a young man of nineteen who found that his teeth were getting weak from too much soft food, and he at once on his own suggestion took up the habit of chewing at whole wheat and grains of corn; the result being, in a year or so, that all his teeth had been preserved except those that had formerly broken down, and his general health had improved in a remarkable degree.

STAGE THIRTY-TWO

SENSE PRESERVATION

PART ONE—FOR EASY READING



HERE are five senses, touch, taste, smell, hearing and seeing. Touch is the longest to remain, and it rarely gives way except in an attack of paralysis. Taste and smell abide almost as long as touch, although smell becomes dulled by continual catarrhs. Taste is so closely allied to eating that it seems to be inseparable from it; and it lives about as long as its owner is able to eat.

Hearing and sight fail early in old age; but sight often weakens in the first half of life, and lingers on until long after the ears are deaf. The law that underlies the preservation of the senses is that of use and disuse. What you use well lasts long; and what you use carelessly or disuse may grow weak or stale.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The prevention of paralysis, when that disease is the result of a weakening of the nerve-centers, or is inherited, requires such a course of life as that which is described in the work, *Life Electricity*, which is referred to in a later stage of this book on the Principles of Vitality. As paralysis, either of the body or of the brain, is one of the common endings of a useful life, it is well to be fortified against it.

To preserve the sense of taste, ingestion should be practiced. This habit makes the taste glands exceedingly sen-

sitive to all flavors and adds great enjoyment to the eating of foods.

The sense of smell is maintained by keeping the nose free from catarrhs, and this is easily accomplished by the habits of lung development which adds vigor to the membranes all through the channels of respiration. These exercises are found in the Stage describing the Principles of Vitality later on in this book.

The sense of hearing weakens from disuse, and this disuse is brought about by allowing the ear-passage to become filled with dust, dirt and wax, the latter being a natural secretion. As the passage to each ear is an open highway, and is allowed its portion of wax, the dust finds ingress, and this combining with the wax forms a partnership that is easily visible to the naked eye of persons not far away. The final stage of the combination is a hardened mass which shuts off the operation of hearing, and the victim of dirt is deaf, or thinks he is. The first thing to do is to drop hot sweet oil in the ear every morning and every night, until the wax is dissolved. One drop of oil is enough at a time. When the passage is cleared, keep up the use of the hot sweet oil for some weeks afterwards, but lessen its heat so as not to cause soreness. Then massage the ear and its surrounding parts for five minutes every morning and every evening until there is a full supply of blood in circulation all around each ear. If the drum is not diseased, the hearing will be restored. In any event the cause of deafness is dirt or else there is a chronic basis in the condition of the blood and nerves.

The sense of sight gives way first. It is common to-day to see small children using glasses. There has never been a period in the history of the race when so many glasses were in use as now.

One great fact should not be forgotten, and that is this: The eyesight keeps pace with the health of the body. Few people realize this rule. If the stomach is out of order the

eyes will suffer accordingly. If the kidneys are wrong, that condition will be seen in the eyes. When the blood is poor the sight will be affected. Nervous weakness is marked by errors of vision. Headaches are bad for the eyes, and mania of any kind is accompanied by views of forms and "things" not built according to the usual plan of everyday life.

The first thing to do to get the eyes right is to get the health right. This begins with attention to the blood through a correct diet. As the blood is made pure the troubles of sight will be lessened.

The next step is in the habit of avoiding carbon dioxid. This is the poison that is thrown off the lungs, or that is generated by any ferment. No one cause of poor eyes is so frequent and so prevalent as carbon dioxid. One full breath of it will produce instant death. It is constant in and out of the body. It is the most persistent enemy in food and drink. By actual tests where persons have been put in rooms in which this poison has been increased even by the small addition of less than one per cent of the whole volume of air, the eyes have been the first to suffer unless the lungs and heart collapsed first. By other tests, foods and drinks that contain carbon dioxid have, by working in the blood, produced defective eyes in a very short time. It is the opinion of every expert who has made the deepest studies into the causes back of the defective conditions of the blood and general health that affect the sense of sight, that carbon dioxid holds the secret of this fearful spread of weakness of the eyes.

This is proved, not by theory, but by actual tests carried on through many years, and is no longer in doubt; and, on the other hand, when carbon dioxid is lessened in and out of the body, the eyes are the first to show improvement.

The simplest form of this poison is in the breath that comes from the lungs. Let any person sleep night after night in a small bedroom where there is no change of air,

and the vision will be very much affected. Let the same person sleep in a larger room where fresh air comes in at all times of the night, and the vision will be decidedly improved. Any skillful adviser on the care of the eyes will, first of all things, tell you to have fresh air in your sleeping rooms all night long, coming in from some source, but avoiding a direct draft. But while this is helpful it alone is not a cure. The oxygen from outdoor air during the day is of great value. No person whose life is in the open air all day long, but free from the sharp dust of streets in summer and the severe cold of winter, will ever have trouble with the eyes, unless the diet is abnormally bad.

There must be a free escape of all the breakdown of the body in the natural excretions, and the channels that are established for that purpose. Constipation and inactive skin both conduce to retain the carbon dioxide in the body. The habits of cleanliness are therefore of importance in securing good results.

But it has been said that the blood is back of the eyes in health or illness. The sight can never be better than the blood, and the latter is made to carry too much carbon dioxide all the time. This poison is the gas of ferment of every kind. It is what raises bread from yeast; it is what makes biscuit, cakes, muffins, and all foods that are raised by baking powder. It is in charged waters, as soda water, bottled water, foaming beer, wines, champagne, and the like. It is the ferment that follows the combinations of sweets and starches, or sweets and cream or butter, producing in the stomach the well known gas, or flatulence, or eructations, or colic, or "rolling" like the sound of distant thunder in the intestines; all indicating that carbon dioxide is present.

Who is free from it?

In the old days when bread was raised from yeast and made once a week, allowing this poison to get out of it before being eaten, the children did not wear glasses to the extent they do now. To-day they are fed on new bread, hot rolls,

baking powder cooking and ice cream, all of which set up carbon dioxide in the body.

There are some suggestions that should be borne in mind:

1. Never use the eyes in a dim light, twilight, or flaring light.

2. Never have any light in front of the eyes while reading.

3. Never read in a street car, steam car, trolley, carriage or other moving vehicle.

4. Do not read before breakfast when the stomach is empty, unless a full glass of water has been drunk.

5. If there are clouds before the vision, or dots and strings, avoid using the eyes for reading or other tax, between the evening meal and the hour of retiring.

AN EYE WASH AND ANTISEPTIC

Take eight grains of sulphate of zinc, eighty grains of alum, and a pint of rain water or distilled water, shake well together, and use as follows: Put one drop of this fluid in the eye twice a day when they get red or burn. Also rub the fluid all around the eyes, lids, and face, twice a day.

This is the best of antiseptics. It cleans up the skin, removes pimples, reduces sores and is valuable for cleanliness in douches of the nose, the mouth, throat and other parts. It is the best wash for a sore mouth, and useful with a brush in cleaning the teeth. It often stops toothache when applied persistently. In fact it can be used to advantage in all ways except on the hair.

Fine films often begin to form over the vision, and this eyewash dissolves them. It should be employed regularly for that purpose; not occasionally. This wash costs but a few cents a quart and can be made by any person.

The straining of any part of the body that works with muscles as the eyes do for the most part, is sure to result in some kind of injury. The normal position of the ball when in use is vertical, by which is meant that the body should be

so placed that the eye is held on its lower support. This makes strain very near impossible. It is partly for this reason that many men who write or study much, adopt a standing attitude. They can employ the eyes for many hours a day without the least hurt or weariness. But when they sit, they are disposed to lean back, which puts the eyes on their slanting support, and this causes both strain and loss of shape. It is always better to lean the head forward than back when reading.

The most injurious of all attitudes is that of reclining or lying down while using the eyes. It is sure to demand its penalty very soon. The first result is headache, and possibly neuralgia may follow. But the ball loses its peculiar shape, and begins to flatten. The forward bulge that attends normal sight, is lost by any use of the eyes when leaning back or reclining. To restore this bulge, instruments have been invented that draw the eyeball forward by suction. This may do mechanical injury. The best means of restoring the lost shape is by leaning slightly forward, or to read when lying on the stomach, as some students do instinctively.

There are also physical movements of the eyeballs in magnetism books that tend to bring back the shape. These have resulted in the discarding of glasses and the restoration of the vision of youth.

STAGE THIRTY-THREE

BRAIN HABITS

PART ONE—FOR EASY READING



HABITS of eating, thinking and living affect the brain both as a physical organ and a mental function; and the brain in turn has control over the habits of eating, thinking and living. These influences are interchangeable. The kind of food that builds the body also builds the brain; and what a man eats, that is he.

The occurrences of the day that attract the attention of the brain sure to affect its nature. Likewise the thoughts and plans that enter into it, make its tissue and lay the basis of its future. It is by attention that the mind develops. Therefore the things said and believed, and the things read and believed make up the real mind of each person.

Then the conditions that surround life have their influence on the brain and its work. The face reflects the heart and brain; and these reflect the sway of environments. Existence is three-fold; it is made up of what is eaten, what is thought, and what occurs in the daily routine of living.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

What is termed here as brain habits are those influences that affect the physical health of the brain. It is not possible to separate them from some of the conditions that are purely

mental, because what a man thinks, that is he; just as what a man eats, that is he. It is well known that all of the non-food elements hurt the brain tissue. The rule is a good one to follow in life if you wish to be in harmony with nature:

Anything that enters the stomach that does not contain one or more of the fourteen elements required by the body, in one or more of the seventeen compounds, is foreign to the life of man and injures the brain tissue.

By turning to the Stage on Food Laws you will ascertain what are the fourteen elements and their seventeen compounds; and then you can make your own code of health. The question arises, What is the use of eating or drinking anything that is foreign to the body? Would you put into a gold watch something that the watch did not need, and that would be in the way of its action? Would you feed to the noble horse, especially to one that is worth ten thousand dollars, such things as beer, wine, liquor, tea, coffee, tobacco, drugs, soda water, ice cream, pastry, fried potatoes and scores of articles that do not enter into the proper diet of the animal? That horse can live and improve on all cereals, fruits and vegetables; and so can a human being. But as there is a money value to the life of the horse, and none to the life of man, the things mentioned above are not fed to the animal. Sickness would follow. An expert has made the statement that in a stable of two hundred horses that had been properly fed and protected from abuse or exposure, there had not been one case of sickness in twelve years. Just think of that? Two hundred horses ALL WELL during a period of twelve years! But humanity has more diseases than can be described in a library of two hundred thousand volumes; takes more medicines every year than can be carried in a train of freight cars extending across the continent; and employs more doctors than could be contained at one time in all the public buildings in New York City.

Why is this?

It is due chiefly to the fact that people will put into their stomachs many things that are not found in the fourteen elements that make up the body. When they will study this one law, then their bodies will take a new lease of life, and their brains will be relieved from much of the poison that enters into it.

In addition to the use of the non-food elements, there are wrong combinations that are made of the food-elements that set up carbon dioxid in the body. This has been discussed in the Stage that deals with Sense Preservation. One of the first ways in which the brain breaks down is by paresis, and softening is another of the meladies that affect this organ. Paresis is the direct cause of too much carbon dioxid in the blood. There must be a constant fight to drive that poison from the system; and it is done under the plan stated in the preceding Stage.

In summing up this part of the discussion we will say that the physical brain is hurt in two ways:

1. Either by putting non-food elements into the blood.
2. Or by combining the food elements so as to produce the poison known as carbon dioxid.

As deep breathing of fresh outdoor air is beneficial to the health, and as it is one of the quickest ways of throwing off much of the carbon dioxid, that habit is recommended as one that should be indulged in every day of one's life whenever it is possible.

3. Softening of the brain and the development of an abnormal weakness of the blood vessels ending in apoplexy which is a common way of going out of the world to-day, may be charged to excessive waste of broken down food in the body. The cure for such tendency is in the habit of ingestion which makes a small quantity of food suffice for the whole needs of the body. Ingestion is the practice of chewing food a long time. It takes all the value out and puts a much larger percentage of nutrition into circulation.

4. Another cause of softening of the brain is the difficult process of digestion during sleep at night. No person lives to an advanced old age in the possession of sound faculties who digests heavy meals at night. This is a well established fact. For this reason there should be no nitrogenous meals eaten after midday. A person may sleep from exhaustion while yet the nervous system is safe from the onslaught of late eating, such as the taking of heavy meals between five and nine o'clock in the evening; to say nothing of the night suppers; but there soon comes the time when irritability will crop out in the day time, and the nerves will show a lack of perfect control. In the effort to digest those nitrogenous meals during the night, a vast amount of vitality is consumed, and the brain must suffer. There is but one end to this kind of living.

5. Aside from eating, there is the habit of mortgaging the sleep of the night by taking its hours from wakefulness. The only sweet slumber is that which follows the movements of nature; taking the early hours of morning for activities of the mind; the forenoon for physical exertions; the afternoons for social affairs; and the evening for home life, including the pleasures and pastimes that belong to good fellowship, the getting acquainted with your family, and extending your acquaintance among your neighbors; all without any more eating after the six o'clock meal; then the going to bed at a reasonable hour, not too early, nor too late; but omitting all social orgies and gluttony known as formal dinners, and finding the inclination to sleep a natural one; this is the routine that does not take the vitality out of the brain. You may not like such restrictions. But you will have to choose between a sound mind on the one hand, and the infringement of the laws that were made for the benefit of mankind, on the other.

A physician whose practice has been largely confined to men and women who spend their nights in social activities, and who has seen strong vitalities sapped by this reversal

of the laws of nature, in a work which he has written makes the following statement, based on an accumulation of experience extending over nearly half a century:

“The conditions of rest and renovation of the mind’s organ are provided for in the mechanism of the solar system, by which the quietude of night, darkness and silence alternates with the stimulation of light and day. The recovery of its tone through repair undoubtedly takes place in the brain during the suspension of its functional activity in sleep. That sleep should be sound in quality and sufficient in quantity is one of the first conditions of mental health and vigor, and the want of it, as all have observed, re-acts powerfully upon the state of the feelings. The ill effects of insufficient sleep may be witnessed on some of the principal organic functions, but it is the brain and nervous system that suffer chiefly and in the first instance. The consequences of a very protracted vigil are too well known to be mistaken; but many a person is suffering, unconscious of the cause, from the habit of irregular and insufficient sleep. One of the most common effects is a degree of nervous irritability and peevishness which even the happiest self-discipline can scarcely control. That buoyancy of the feelings, that cheerful, hopeful, trusting temper, which springs from a rested brain, gives way to a spirit of dissatisfaction and dejection, while the even demeanor, the measured activity are replaced either by a lassitude that renders any exertion painful, or an impatience not very conducive to happiness.”

Many a case of insanity and suicide has had its beginning in the habits which deprive the brain of its opportunity to rest in the period when nature decrees that all life should slumber.

People boast of their ability to do as they please with the laws of life; and, if there were no doctors, or drugs, or diseases, then such a boast might be taken for its face value; but the world is full of doctors, drugs and diseases, and premature death is the rule, not the exception; so those

boasting people pay the penalty for their defiance of a regime that nature has ordained. In the eighty millions of people in the United States who are out of health to-day, all the boasters are included. Not one of them is left out.

6. The habit of thinking long on one subject is like using one arm and resting all the body. Use is the cause of strength. If you lie abed long, you will be too weak to stand; if you tie your arm in a sling, it will become emaciated and the skin will hang to the bones. The act of living is the act of using the powers that constitute the life of the body. Cessation from activity is death.

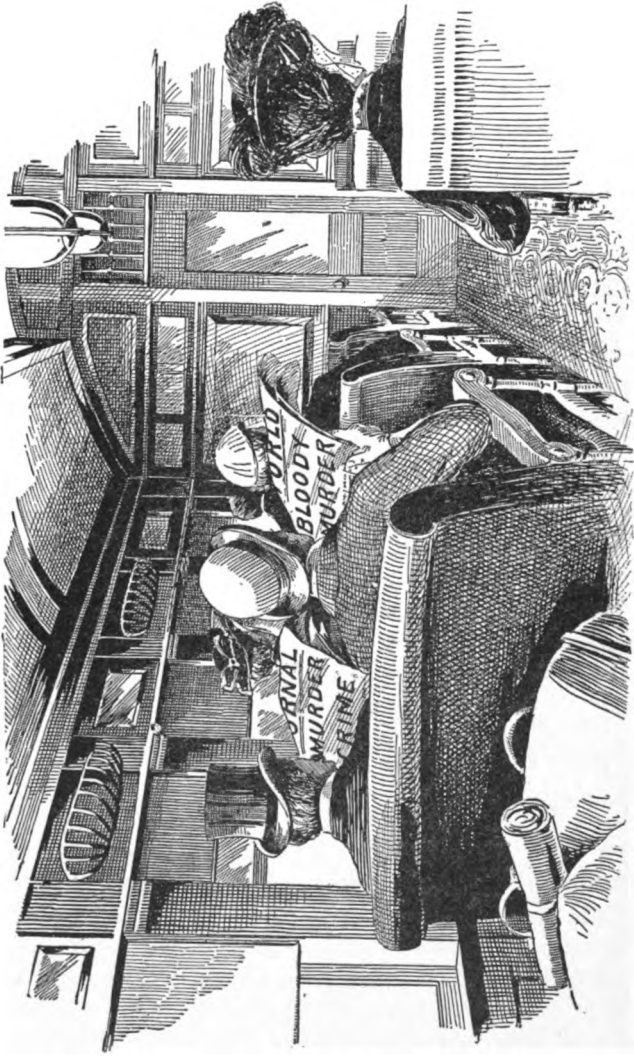
This fact is true of the brain. It has numerous sections or divisions of thought, and these cannot all be brought into action unless there is a diversity of ideas differing each from the other. Worrying is always confined to one line in preference to others, even if there are several things to worry about. One is paramount. Still it is true that the operation of the mind that worries, no matter how many things are vexing, is in one line of action. Some persons, having established the habit, keep on finding something to bother them at every turn. They hunt trouble naturally, and convince themselves that they have good cause to worry. This practice deadens the brain in its useful departments, and atrophy follows, by which the tissue is wasted and all that is left of power in the mind is the fixed habit of grinding worry.

7. The mind, assuming that it is active, should have a wide variety of things to interest it. Great men and women have always been useful in many ways; one leading ambition may have claimed their chief thoughts, but lesser studies and interests gave them variety. In all the biographies of such persons, there is not one that tells of a single course only in the work accomplished. Variety and diversity have ruled all strong minds. One man was great as a general, architect, law maker and mathematician. Another man was great as a poet, architect and painter; and St. Peter's Cathedral of

Rome is but one of the fruits of his genius. Thousands of lives may be cited to prove the rule that variety of thoughts and interests make the mighty mind and the healthy brain.

8. The mind is a channel by which ideas pass from the great experience of humanity into the private personality of the individual. Through this channel the river of thought is on-moving, and its nature determines what kind of personality is to be built within the man or woman into which its ideas flow. What you think and what you read, you will soon be measured by. Are your thoughts of a noble cast, or are they of scandal, gossip and the sewerage of the day's events?

What do you read? The grand minds have their favorite authors, greatest among the great dead or living creators of ideas, and they read and think as those wonderful geniuses thought until something above the ordinary trend of the hour enters their souls. Have you your prized authors? Or do you read novels, flashy magazines and the yellow newspapers? Is the river of thought that flows always into your inner self a stream of inspiration for better and nobler experiences; or is it a sewer of foul scandal served by the sensational papers that emanate from the debauched brains of men driven by greed to prostitute their minds to the basest of all uses?



"MEN WHO, FOR LONG, WERE LONG, WILL FAIL IN BUSINESS; CLERKS WHO ARE SMART, BUT NOT OF GOOD BRAIN-CALIBRE; AND THE ABNORMAL MINDS EVERYWHERE, FREED ON YELLOW JOURNALISM, AND WONDER WHY THEY ARE NO LONGER HOLDING THEIR OWN IN THE BATTLE OF LIFE."

STAGE THIRTY-FOUR

HABITS THAT KILL

PART ONE—FOR EASY READING



WHY a man or woman will cover a horse, or take precautions to save it from exposure, and absolutely refuse to protect themselves, is hard to explain, except that they view the animal from the standpoint of its money value, and regard themselves as able to combat the dangers. They take chances, and generally lose by so doing. Human experience is full of episodes that show the inability of the human mind to cope with the dictates of common sense. While most of the ills that befall people are due to a wretchedly bad diet, wholly uncivilized, there are many habits that kill by reason of a reckless disregard for the value of life itself.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

This portion of the present system is made plainer to the readers by the use of pictures that carry their meanings on their face. It is much easier to make a point clear by an illustration than by mere words. These pictures are records of facts; most of them being some leading incident that is typical of countless thousands of others.

How many people will not wear an overcoat or take an umbrella when going a short distance? Here is a young man who sneers smartly and in his conceit at advice; he goes out in the rain; is not gone long; comes back quite

wet; is taken sick; suffers from a protracted case of pneumonia that costs several hundred dollars; puts his parents and others to a lot of trouble to wait on him; and when he gets well he is weak for months afterwards; and all because he would not evince ordinary sense when going out into the rain.

How many men, even on bright days, take off their hats when out of doors, and do this for respect of others or in some solemn ceremony? They are taken sick, and death reaps a harvest. Is it sensible to remove the hat and leave the head exposed to the chilling air?

Women are seen in wet weather walking without rubbers. Many a death is the penalty; yet other women do not learn the lesson.

It is a common habit for women to warm or "toast" their feet by a grate or register. When the blood is circulating properly, the feet are always warm; for the torso is the furnace-room, and there the heat should be generated for the whole body. The more you warm the feet artificially the less heat will be furnished by nature.

In dance halls, in hot rooms, in gymnasiums and other places where the body is over-heated, people go to open windows to cool off. Is it evidence of good sense to do this? The open pores of the skin close suddenly and tightly when chilled quickly; and they congest before they will open again. Congestion of the skin means death in many instances.

Such deaths are often sudden.

The most inane and diabolical crime of the public traveler is that of opening a car window. The chilled breeze does not strike the passenger who opens the window so much as those in the seats behind. Paralysis has followed such exposure, and pneumonia and consumption have claimed their quota also.

The vicious habit of reading in moving cars is making travelers an army of spectacled and weak-eyed people. Reading when the body is reclining soon takes away the

strength of the eyes, changes their shape, and ends in glasses and headaches.

Dampness is a conductor of electricity. Human vitality is electricity. When people stand on a cold and damp street, stone walk, cement walk, or place where the vitality can be drawn from the body, they always suffer with colds, and wonder where they catch them. Sitting on cement or stone steps is likewise a source of danger, and many a case of consumption has started in this way. "I have the vitality and can stand such exposure," says many a man and woman. Has any human being more vitality than a storage battery? Yet when you connect the most powerful battery to the dampness of the ground, you draw off all its stored power.

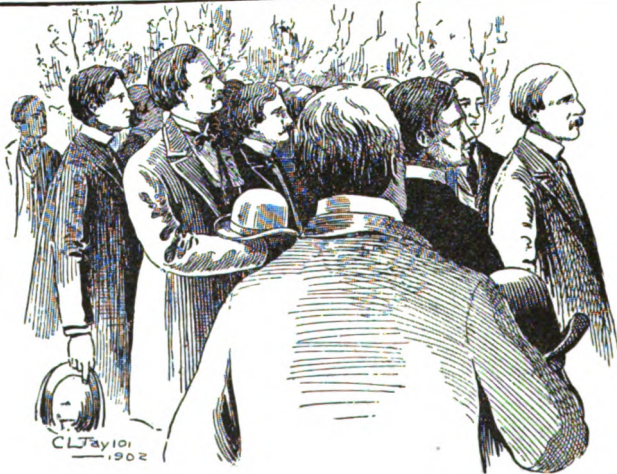
Another killing habit is that of going to doors and windows when you are clad only for the warmth of the room within. Wearing indoor clothing in outdoor weather is not sensible when the latter is cooler than the house. Some persons get up out of a warm bed in the morning, and dress without protection against the cooler air of the room. Some persons going to the theatre or church, judge their warmth by the first experiences on entering the place; and they catch cold before they learn that the contrast in the first moments of entering is always deceptive.

Meat-eating at the afternoon, evening or night meal, is reaping its gigantic harvest of diseases, broken down organs and depleted nerves. But the most defenseless of all the killing habits is the practice of eating cake, pastry, ice cream, candy and sweets of any kind on an empty stomach. Many girls partake of cake and rich food at night, often as a last use of the stomach just before going to bed. This has always been bad; but, being now combined with adulterations in everything, and especially the cooking of dainties with baking powder, nature is hewing down a path through humanity by the short sword of acute indigestion.

The human brain is defective, for it learns only by bitter experience, and then slowly.



"HE SAID IT WAS ONLY A GENTLE DRIZZLE, AND HE WOULD NOT BOTHER TO WEAR
A COAT OR TAKE AN UMBRELLA HE TOOK PNEUMONIA INSTEAD"



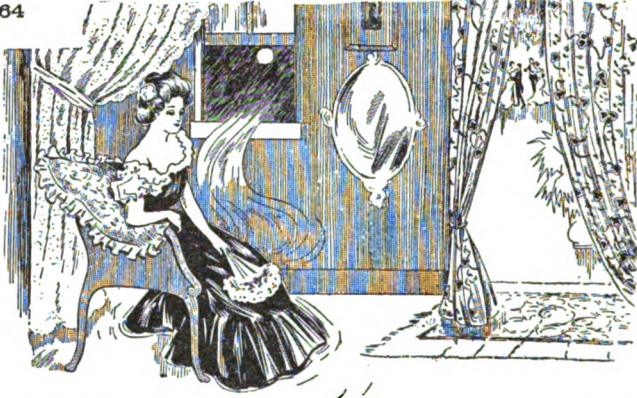
"THE CEREMONIES OCCURRED OUT OF DOORS IN APRIL. THE MEN BARED THEIR
HEADS AND CAUGHT A CROP OF COLDS, CATARRHS, INFLUENZAS, NEURALGIAS,
ETC.. THAT HAVE COST MANY A DOLLAR, AND TWO DIED OF
PNEUMONIA IN TEN DAYS AFTERWARD."



"IT WAS DAMP AND SLOPPY, BUT SHE DID NOT CARE TO BE BOTHERED BY RUBBERS OR HEAVY SHOES. A DANGEROUS COLD FOLLOWED AND IT HAS NOW DEVELOPED INTO CHRONIC DISEASE."



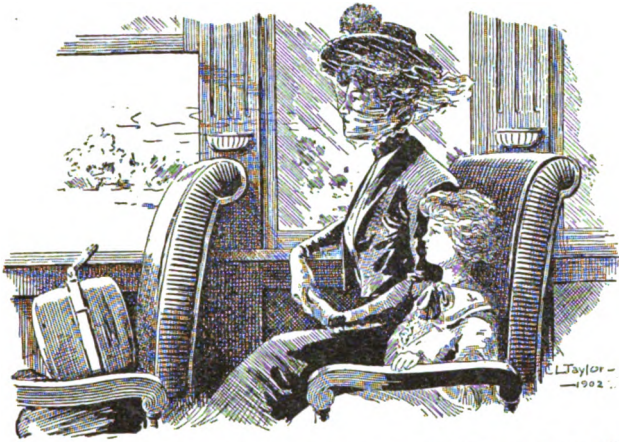
"SHE NEVER KNEW THAT THE BODY WOULD NOT CREATE ITS OWN VITAL-HEAT SO READILY IF SHE DEPENDED ON ARTIFICIAL OR OUTSIDE HEAT; AND THE HABIT OF 'TOASTING' HER FEET BY THE GRATE SOON DEVELOPED ANEMIA."



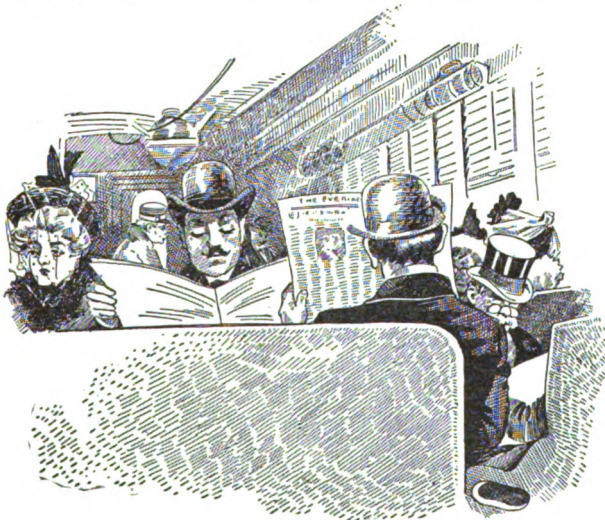
"SHE GOT TERRIBLY OVERHEATED AND OPENED THE WINDOW TO LET IN A DRAFT OF COLD AIR. IT WAS A CLEAR NIGHT AND THE FINE SNOW DRIVEN BY THE GUSTS OF WIND SEEMED MOST REFRESHING. TEN SECONDS SUFFICED TO COOL HER OFF SHE DIED IN TWENTY-FOUR HOURS."



"HER BROTHER HAD MOVED INTO THE NEIGHBORHOOD, AND SHE WOULD OFTEN STAND AT THE OPEN WINDOW TALKING TO HIM. THE REPEATED EXPOSURE SOON DESTROYED HER VITALITY, AND SHE IS NOW UNABLE TO COME TO THE WINDOW."



"SHE SAT IN THE CAR WITH HER CHILD, ENJOYING THE FRESH AIR THAT BLEW IN UPON THEM FROM THE WINDOW IN FRONT IT WAS A COOL DAY IN EARLY SUMMER. THE CHILD NEVER RECOVERED FROM THE EXPOSURE, AND THE MOTHER IS NOW A HOPELESS CONSUMPTIVE SHE WAS WARNED OF THE RISK, BUT MADE LIGHT OF THE MATTER "



"THEY HABITUALLY READ THE PAPERS, NOT NOTICING THAT THE JARRING OF THE CARS WAS DESTROYING THE FOCUS OF THE EYES. THEY INHERITED STRONG SIGHT, AND WONDERED WHAT CAUSED THOSE HEADACHES AND GROWING DIMNESS OF VISION. HUNDREDS OF THOUSANDS ARE DOING THE SAME THING AND ARE WONDERING ALSO."



"SHE LAY UPON THE LOUNGE WHENEVER SHE READ, AND THIS HABIT BROUGHT ON THE USUAL WEAKNESS OF THE EYES AND DIMINISHED THE ACTION OF HER HEART."



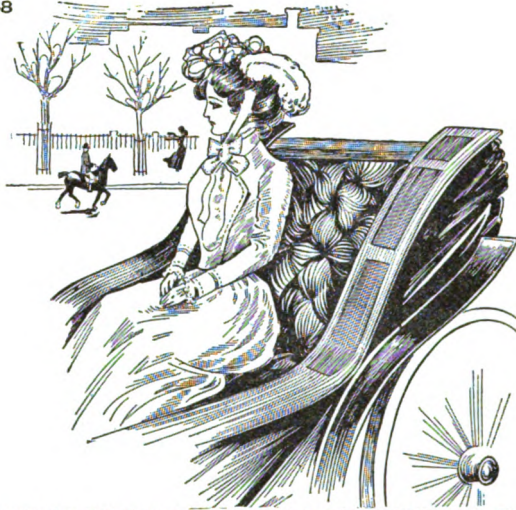
"THE DAY SEEMED MILD AND THEY WERE WELL ENOUGH CLAD; BUT THE COLD SIDE-WALK CHILLED THEIR FEET AND LIMBS. THE FEW MINUTES' PLEASANT CONVERSATION SEEMED VERY BRIEF, BUT THE STANDING STILL WAS A FATAL ERROR, FOR THEY CAUGHT SEVERE COLDS."



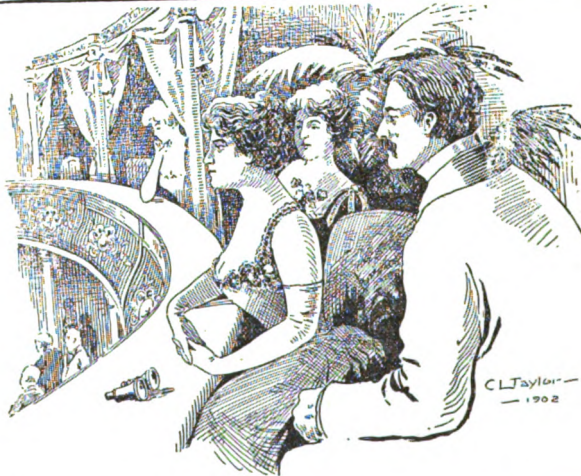
"ON ANY PLEASANT EVENING THE FAMILY COULD BE SEEN SITTING ON THE STONE STEPS ENJOYING THE OUTING. THEY FELT THAT IT DID THEM GOOD, EVEN IN LATE AUTUMN. AT FIRST THE GIRL DIED, THEN THE MOTHER, AND NOW THE YOUNG MAN IS ILL."



"SHE STOOD IN THE DOORWAY FOR ONLY TEN MINUTES, DRESSED FOR INDOORS, WHILE HER VISITOR WAS WRAPPED IN OUTDOOR GARB. HER HUSBAND TOLD HER SHE WOULD CATCH COLD EVEN BY A MINUTE'S EXPOSURE: BUT SHE KNEW BETTER. TWO WEEKS LATER SHE WAS CARRIED OUT OF THE SAME DOOR IN A CASKET."



"THIS YOUNG LADY WAS SEVENTEEN WHEN SHE DIED OF PNEUMONIA CAUGHT BY EXPOSURE TO THE CHILL WINDS. HAD SHE LIVED SHE WOULD HAVE INHERITED FIFTEEN MILLIONS OF DOLLARS."



"THEY SAT IN A BOX THAT NIGHT AT THE THEATRE, BUT THE THEATRE WAS EVERYWHERE TOO COLD. IT SEEMED WARM ENOUGH TO THEM AS THEY CAME IN, AND, AS THEY WERE DRESSED FOR DISPLAY, THEY GAVE NO HEED TO THEIR FEELINGS OF DISCOMFORT. TWO DAYS LATER THEY TOLD THE DOCTOR THEY THOUGHT THEY CAUGHT COLD IN CHURCH THE SUNDAY BEFORE. INFLUENZA WAS EPIDEMIC THAT SEASON."



"MEATS PREVAILED AT THE EVENING MEAL, CAUSING RESTLESS NIGHTS AND NERVOUS DEPRESSION. ALL FOUR OF THE FAMILY SUFFERED FROM GASTRITIS."

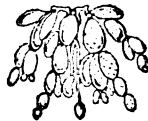


"THEY GOT A RICH CAKE FROM HOME AND ATE IT IN THE DORMITORY JUST BEFORE RETIRING. ALL SUFFERED FOR WEEKS FROM THE INDISCRETION. YET THEY WOULD REPEAT IT, AND SO BRING ON CHRONIC DYSPEPSIA."

FOURTH DIVISION
OF THE
RALSTON HEALTH CLUB



LONGEVITY



STAGE THIRTY-FIVE

AGAINST AGING

PART ONE—FOR EASY READING



THE moment we begin to live we all begin to die. This is a fact, for death is a day nearer to every child when each sun has set, even if the babe is but new born. It matters not how long we will live, we have one day less of life when we arise each morning. We grow, develop, ripen and are dead. There is a reason why we grow. It is not possible to be born of full size, and growth is all that is left to us in order to become of full size. But, having attained that for which we have been growing, it is a question of science whether or not we ought to die. From a sentimental standpoint, it is supposed that death is a release from the cares and struggles of this world. But from a physiological view, it is regarded as the only thing that can happen, as decrepitude must sooner or later mount to a burdensome load. Yet why should a man or woman become decrepit?

Assuming that nature so decrees it, she has her way of bringing about the process of ripening, and that is by the deposits of what are known as old age salts, or certain minerals that clog the system, and make its machinery run down, like rust in the wheels of a clock.

The body is full of fine veins and blood-vesels, all of which must permit the fluid of life to flow freely through them in order to supply the needed nutrition and maintain repair as well as vitality. When mineral matter and old-age salts clog them, the body becomes decrepit.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

It is necessary to understand the construction of the human body in order to realize how it grows old. It begins with an alimentary canal, which is one form of elementary existence, although the two words are not related. It is understood in science that, if you find an organism that has a mouth and an exit, it is ready for life. All else will be evolved. Even the mouth and exit were the results of earlier evolution. From the human mouth to the end of the alimentary canal, there is the passage to the throat, then to the stomach, then the stomach, the duodenum, the upper intestines, and so on until the colon is reached. This is the largest as well as the main passage. Tapping this canal there are along its length from the beginning to the end many of the arteries or main rivers of the circulatory system; and every main river has branches, every branch has lesser branches, and each of these its diverging veins, until an endless number of small vessels and finer tubes are found where all are lost in the tissue structure of the flesh. But there are membranes that are porous, and skin-exits that are minute channels; and all through the mass of organic form there are endless and countless little passages.

These avenues must be kept open.

The blood goes in and out every minute of the day and night, entering and returning from all these highways and byways of life. The blood washes the inner linings of them all. The blood cannot leave anything better than its own contents in its passage through all these channels and veins. If the blood is loaded with mineral matter which is called old age salts, that matter will in time cling to the inner lining of every passage through which it goes, and some of them will grow stiff and lose their elasticity and power to dilate and carry on the process of living as easily as in the first half of life.

This is all there is to ripening or growing old.

Of course the parts affected will be stiff, and not as readily moved about as before. The brain is among the first organs to feel this stiffness. Its millions of tiny passages through which the blood has passed and has left some of its deposits of lime and other calcareous matter, will cease to vibrate with thought. Old ideas will begin to stick fast. There is no room for new thoughts. Obstinacy or mulish stiffness of thinking will be the one habit of the mind. In time there will come feebleness of the senses because they are fed by the elasticity of the brain; and this, having been destroyed, cannot maintain the keenness of the faculties.

It is in this manner that the eyesight begins to fail as the body ripens on the way to old age.

It is in this manner the hearing fails as the body is taking on its ripening process.

The heart loses its vigor because it cannot act on the blood as quickly and fully as before; and it is resisted by countless billions of small veins and passages through which its fluid cannot travel as easily as before, because of the clogging of the interior of all the ways and channels of circulation.

Did you ever use lime water from a well and, after a few weeks, examine the kettle on the stove in which the water had been boiled? If so, you have found a lime surface covering the kettle up to the height where the water has been in it. We have seen the pipes in the house through which the water has been forced by pressure, become lined with the same deposits. If the calcareous coating can thus block the passage of water under pressure, it is able in time to interfere with the flow of blood through the veins of the human body.

In order to show just how science stands to-day on this subject of the cause of old age, we will quote here from a work published long ago; and will give the additional facts that are now known to be true. The old facts which are

quoted are still correct, but extra light has been secured which coincides with them:

“No man or woman wishes to show age in the face when in the twenties, the thirties, the forties or the fifties. Yet we can point out many families that are aged beyond their years by their wrong food selection. Nothing will make wrinkles faster than hard water, old meats, and the poisons from the extra-elements.

“H. G. Lewes, a leading authority, states that the growing body uses up food-material in the period of growing, that cannot be used up after growth ceases, and this material then clogs the arteries and interferes with the circulation through the body of the nutrition needed to repair the waste; and he adds these words: ‘If the repair were always identical with the waste, life would then be terminated by accident, *never by old age.*

“De Lacey Evans, another leading authority, who has made many careful researches, comes to the conclusion that fruits, fish and poultry, as well as young lamb and young beef contain less of the earthy salts than other articles of food. Experiments prove this to be true.

“Dr. William Kinnear, in a very able article published in the June, 1893, number of the *North American Review*, beginning at page 755, makes several important statements which we quote:

“‘Earth salts abounding in the cereals, and bread itself, though seemingly the most innocent of edibles, greatly assist in the deposit of calcareous matter of our bodies. Nitrogenous food abounds in this element. Hence a diet made up of fruit principally is the best for people advancing in years.’

“‘Moderate eaters have in all cases a much better chance of long life than those addicted to excesses at the table.’

“‘Ossific matter deposited in the body must be dissolved as far as practicable. To produce this desired effect, distilled water and diluted phosphoric acid are perhaps the most

efficacious and the least harmful. Their combined chemical action retards old age. The powerful solvent qualities of distilled water are well known. As a beverage distilled water is rapidly absorbed into the blood; it keeps soluble those salts already in the blood, and facilitates their excretion. The daily use of distilled water is, after middle life, one of the most important means of preventing secretion, and the derangement of health. As to phosphoric acid, it is one of the most powerful influences known to science for shielding the human system from the inconveniences of old age. Daily use of it with distilled water helps to retard the approach of senility. Waste of the tissues is believed to be preventable also by the use of hypophosphite.

“‘Hence, to sum up: The most rational modes of keeping physical decay at bay, and thus retarding the approach of old age, are avoiding all foods that are rich in earthly salts, using much fruit, especially, juicy, *uncooked* apples, and by taking daily two or three tumblerfuls of distilled water with about ten or fifteen drops of diluted phosphoric acid in each glassful.’

“The word *ossific* means bone-making, and refers to the minerals that clog the system after growth stops.

“The *salts* mentioned are not in any way related to common salt, but are the minerals that clog the system.

“*Nitrogenous* foods are those that are found among the ordinary vegetables, and in the common meats.

“*Calcareous* matter is the collection of the minerals in this body. It fills the arteries and veins until there is hardly room enough for the blood to pass with its nutrition. It is the same as osseous matter, and is derived from earth salts.”

The quoted matter is still good in principle; but the use of phosphoric acid is not necessary if a person takes the juice of a ripe orange, or the juicy part of a bunch of grapes, or the juice of a mild and very mellow apple every morning on an empty stomach within a half hour or so after rising; and if

thorough ingestion of food is practiced as described in another Stage. Nor is it necessary to drink distilled water, if good rain water or soft spring water can be obtained. But all boiled down meats and stews or soups must be avoided unless they are cooked in distilled water or rain water. Even then they contain some old age salts.

What is meant by old age salts are the minerals, which are sometimes referred to as earth salts, that are found in foods and especially in meats that come from animals that are mature. Beasts are short lived because they are filled with these salts and have no means of throwing them from their systems. The meat of poultry is freer from them if fed on green food all winter, and allowed to run out in the open seasons. Clover, cabbage and other forms of raw food are very useful in the diet of the hen during the cold months when there is nothing green for them to get out of doors.

In making the fight against the approach of age, it is better to begin at any time that this book comes into your possession. It is never too late, nor too early; but those who begin when in the thirties and forties have some advantage over those who put off the matter deliberately until the lines show deeply in furrows on the face.

STAGE THIRTY-SIX

PRINCIPLES OF LONGEVITY

PART ONE—FOR EASY READING



PERSON desires to live long on this earth when the mental powers are clear and the mind is healthy. But when the mind is tainted there comes the hatred for some object or some life, and the end is often suicide. The latter act is never possible to one who is of normal mental condition. On the other hand, nature puts into every sound mind the longing for existence, and self-preservation is her first law.

There is a standard by which the intended duration of life may be measured, and in humanity it is 120 years as an average. This standard is taken from the relation of the years of development with those of life after development. Human existence should endure for six times its length of growth, and the latter is not complete until the age of twenty.

There are also fixed principles that favor the prolongation of life. These are known in two ways: First, from their actual value as ascertained by thorough investigation and test; Second, from the study of the conditions that attend all lives that have passed the age of one hundred years, where the faculties have been preserved at the same time.

It was once a theory of doctrinal religion that the age of seventy was the limit of life; but many of the greatest divines have lived to be over ninety and some have exceeded one hundred years.

PART TWO—HARDER READING

(*This part may be omitted under the rules of Stage One.*)

In listing the principles of longevity we find that there are twenty, of which eight are of a physical character; six are habits; and six are influences that carry on the tide of life to its highest goal of years. It will be found that none of these may be omitted and the attainment of a long life be secured. Several of the principles in the present list are fully described in some of the Stages of this book, and will be merely mentioned as we now proceed. There are three groups of Principles of Longevity:

1. The Physical Group.
2. The Group of Habits.
3. The Group of Influences.

In the first of these we find the following laws of life:

1. *Avoid heavy eating.*—It is a well known axiom that a hearty eater is not long-lived. Apparent exceptions to this rule are few and on being studied do not really prove exceptions at all.

2. *Keep the bowels active and regular.*—There has been an old saying for centuries to the effect that constipation shortens life, and laxative condition prolong it. This is true. Constipation may not cut existence short when there is a fight all the while to maintain good health in other ways; but very few persons who are not free in their condition, ever live to an advanced age. The methods of securing the lax condition should at all times be natural; never with the aid of medicines or violent changes of diet. Thus the use of green foods and the practice of ingestion, both of which are fully taught in other pages of this book, will ensure regularity and freedom of the bowels in a perfectly natural way.

3. *Free use of raw foods is necessary.*—This has been fully covered in two other Stages in this book, and the law is included here only because it is part of the plan of longevity.

4. *Plain eating must be maintained.*—The lover of the feast, the banquet, the social dinner, or the rich diet or home life, is not destined to reach a ripe old age in the full possession of the faculties. Stuffing and gluttony, such as are indulged in by the social classes, fill the body with old age material which brings on age more rapidly than any other abuse, and interferes with the proper performance of the functions of the body.

While one of the ablest financiers now living was entertaining a large party of friends at a liberal repast in his home, it was observed that he partook of all the foods the same as others had at the table, but that practically none of it entered his mouth. He was studiously avoiding the dinner. Later on it was learned that, just before he entered the dining room, he ate a large bowl of old bread and milk, and that was all that entered his stomach that evening, and it was all he had eaten since the noon lunch which consisted of two sandwiches, a boiled egg and a glass of milk. The man referred to is in perfect health and has been for years. His discretion in eating was due, not to the advice of his doctor, as he employs none, but to the common sense side of eating. He was in better condition of body and mind by being a plain eater than he would have been otherwise. He has handled some of the gigantic undertakings of the past few years, and is still good for a long career. At the time he was avoiding the rich foods of a social dinner and taking his bowl of bread and milk, there were thousands of other wealthy families stuffing themselves in formal dinners and laying the foundation for disease. It seems strange that, if you wish to stand high in your social set you must feed that set. Feeding it and giving it drink is an appeal to the stomach, and that is society. It is the stomach.

But why should the stomach be made the axis of society?

Plain eating, having but two or three kinds of simple food at each meal, will open up the long highway to a healthy and hearty old age.

5. *Liquid foods are helpful.*—This does not mean that soups and broths are necessary. They are not natural foods of the liquid order. Fruits abound in distilled water, and serve to keep the body free from the dangers of old age salts. All the green vegetables, such as those that are not to be cooked, are liquid foods, containing about ninety per cent, of water that is distilled. Of course milk and raw eggs are in the liquid class. Nitrogens and straight carbons are solid food, in the general acceptance of the term. It is not necessary to take nothing but liquid foods, although the improvement in the health is increased by so doing; but the arrangements of the three meals should be made according to the advice laid down in this book under the head of the Morning Meal, the Noon Meal, and the Evening Meal. Some persons eat solid food all the time, never stopping to think that the stomach must turn it into milk before it can be digested.

6. *Old-age salts must be avoided.*—These are earthy salts and are described in the Stage Against Aging.

7. *All non-elements must be avoided.*—In the Stage entitled Food Laws, the fourteen elements that make up the body and their seventeen combinations are fully described. Whatever is not one of these elements and is not present in one of the combinations, is foreign to the body and is therefore a poison in the sense that it sets up an irritation until it is driven off. Medicines contain many elements that are foreign to the body; so do tobacco, beer, tea, coffee, cocoa, chocolate, soda water, and all meats, drinks and foods that are doctored to keep them from spoiling. It is this army of non-elements that set up the membranous inflammation of the intestines that results in appendicitis. That disease is therefore known as the “preservatives malady” although it is sometimes called the “meat-disease,” and occasionally the “baking-powder disease.” All these things contain the non-elements that are foreign to the body and shorten life.

8. *The membranes must be kept healthy.*—They are the seat of life. The first formation that preceded the making of animal existence was the building of the membrane. It contained the stomach, as near as that organ was then in contemplation. The human stomach to-day is a membrane, and one of the most important in the body. Then the sac that held the seat of intelligence was encased in three membranes, known as the meninges. The heart likewise has its pericardium or membrane; so have the lungs, the liver, the kidneys, and other organs and parts. The nose, the mouth, the throat, the passages, the skin, and all the body in fact are lined with membranes. All these are porous, and they permit a fluid known as mucus to transact the business of living by passing back and forth through the pores.

It is this passing of mucus that makes life. The mucus is furnished by the blood. Just as soon as the latter is crowded with waste material, the mucus carries a thickened and diseased condition to the membranes which thereupon become irritated, inflamed and catarrhal. The prevention of this trouble is to be found in eating no more food than is wanted by the body, and in eating the right foods at the right times, while avoiding the non-elements. When these three rules are observed, then the membranes will not become inflamed, colds will never exist, and catarrhal conditions will cease. A cold is only an inflammation of a membrane caused by the accumulation of waste material in its pores; and catarrh is only a natural result of such inflammation when it is not quickly ended. The best cures are milk, raw eggs and fruit juices, or liquid food as explained in this part of the present study.

The eight subjects that require attention in this fight for longevity, as far as the physical character is concerned, may be reviewed as follows:

1. Heavy eating.
2. Active bowels.

3. Raw foods.
4. Plain eating.
5. Liquid foods.
6. Old-age salts.
7. Non-elements.
8. The membranes.

Before undertaking to pass judgment on these matters it is well to read carefully what is said of them. Many years ago we accompanied an eminent biologist to the homes of several persons who were then over ninety years of age. Some of them were in the higher classes and were surrounded by wealth and conveniences; although the majority were poor. On coming away we met a lady who had become interested in the purpose of our visits. She was about forty years old. She asked this question of the biologist: "Do you believe that I will live to be ninety years old if I am careful of my health?"—The reply came in the form of an inquiry: "Let me know what you have eaten in the last three meals.—After he had heard her statement, he said: "If you are careful of your health, you may live to be sixty years old, but even that age is not probable."—On asking him in private why he drew that conclusion, he said: "The body loses most of its vitality in digesting and disposing of a burden of foods that it ought not to receive. Actual sickness does not follow as a rule, but life is shortened. The secret of a great age is in supplying nutrition in simple form, avoiding a surplus, and keeping the alimentary canal free from solid contents. Then the vital powers are saved from a constant over-tax, and they set up slowly but surely a constitution that will endure far beyond ninety years."

STAGE THIRTY-SEVEN

HABITS FOR LONGEVITY

PART ONE—FOR EASY READING



HAVING in the preceding Stage discussed the physical tendencies that help to build a body capable of living 120 years, we will now take up the six principles that are founded on habits that conduce to such end. When you read a whiskey advertisement, which has been put in the paper in the form of a reading article and paid for at an extra high price, you are told that somebody has just died at 101, or 105, or some great age, and that such an individual always used whiskey, or whiskey and tobacco. There are in this country associations of brewers and distillers that employ writers of advertisements; and they know that a reading item stating that some man or woman has reached a very great age, and that such age was due to the use of whiskey or beer, would start many reformed drinkers to the use of alcohol again, and lay the foundation for making drunkards of the youth in whose blood lurks the inheritance of this temptation. In the fearfully long list of murders that are committed every day, these brewers and distillers know perfectly well that nineteen out of every twenty are caused by alcohol; yet, with a pretense of business morality, these same brewers and distillers go on in their campaign which has for its end one object, and that is to increase the drunkards so that they may buy more beer and liquor.

The habits must be wholesome and within the scope of natural laws before a year of life can be added. There are some constitutions that are hardy and that can withstand some abuse, but the man or woman who figures out safety on such a basis, will find the substance lacking when the test comes.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

There are six habits that tend to the prolongation of human life and they are listed as follows:

1. *Regularity.*— This means that all the acts of life should be arranged according to a method. There should be a fixed time for the three meals of the day. Nothing will so detract from the appetite in the morning as the floating time of breakfast; one day at one hour and another day at another hour. The stomach acts like a clock. If it is accustomed to being fed at a certain hour each day, it will tell you when that hour has arrived. It is an accurate time-keeper. The same law holds true as to the movement of the bowels; let a time that is most suited to your duties be selected, and never vary from that time. Go whether you need to or not. Here is another time-keeper when once the habit is established. The hour of arising in the morning and of retiring at night has much to do with old age; but it is not very convenient to adopt under modern conditions. Insomnia is often the result of irregular habits in retiring. It thus becomes a disease of the mind and one step towards insanity. Regularity can be carried into a hundred different parts of one's life, and is a very pleasant thing to arrange, if one is so disposed.

2. *Cultivation of vitality.*— This is so carefully treated in another part of this book that we will refer to it here only for the purpose of including it as one of the principles of longevity.

3. *Activity*.—This means that all the faculties, mental and physical, must have work to do. The person who works only with the mind is one-sided. He who works only with the body is one-sided. The two great systems of faculties should be interwoven into each other until they are inseparable. There has never been a really great man or woman who does not love honest work with the muscles, and who did not seek it as a relief and balance to the mind. In fact the latter organ has never been at its best until there was ample relief for it in the physical faculties. We have had personal interviews with more than a hundred persons who have attained a remarkable age; the majority of them being women; and there has not been one of them who did not say, in reply to the question, "What was the most helpful habit in all your life?"—"It was activity," or "work."—A woman of over a hundred said, "I always worked, and can work now." A man who has reached nearly the same age says: "Keep all your faculties active, that is the secret." When you begin to rest you will begin to decay. One man, about thirty years of age says, "I want to make money enough so that I will not have to work any more." Chesterfield said that he lived twenty years after he was dead, for he was idle the last twenty years of his life. A great banker, now about ninety years of age, says: "Keep doing something all the time, if you want to live long and be at your best."—Of all the pitiable people on earth, the idle rich, or the idle retired are most to be pitied, for they cannot have a happy moment.

Hunt daily for physical duties, especially about your home. Employ every muscle of the body in work, and engage in play all you can. The play impulse is a part of activity, and the man or woman who plays never grows old in body; and he or she who studies never grows old in mind.

4. *Winter and summer*.—There must be the alternation of winter's freezing and summer's heat in order to give the body its hardiness and its flexibility. Those who live too

far north or too far south lack these extremes of change. New blood and new vitality come from such alternation.

5. *The erect body.*— There is an inclination when a person is in the teens to crane the neck; then the head pitches forward, and the shoulders stoop. The back is thus curved, and the chest falls down on the lungs. The latter cannot give their full action to respiration, the heart is limited in its powers, the circulation is decreased, digestion is weakened, and every function of body and mind suffers. The activity of the heart depends on the purity of the blood that comes to it. The blood is made pure in one respect by the work of deep and full breathing. Rounded shoulders, flattened chests and a depressed frame over the lungs will most surely interfere with the work that the latter is given to do by nature.

The chest should be carried, not up, but out in front all day long. The shoulders should be carried, not backward, nor forward, but as far apart from each other as possible, and they should not be raised. They should sit squarely over the torso. The head should not fall forward, nor backward, nor tilt to one side, but should rest solidly on the shoulders. What is more manly or more womanly than the erect carriage of the body? Here is a man who is nearly ninety years old, and he is straight and kingly in his bearing. Here is another man who is not forty, and who stoops like a weak fellow twice his age. He will not live as long as the one who is erect.

Some men and women, as they get old, begin to walk with short steps, spread legs, the feet forward, and the knees bent. This is a bad habit, and not necessary. Turn the toes out. Take steps of the normal length. Never allow the knees to lose their solidity, nor the gait its spring.

6. *Simple Evening Life.*— This is the sixth and the last of the habits of longevity. It will be the most unpopular. Yet it is the most necessary. The evening meal should be eaten about six o'clock and after that is over the hours

belong to the pleasure and the enjoyment of the mind and body. They also belong at home, or near the home, or else the family should be together if away from home. Then is the time for indulging in the play impulse, which is the physical soul of longevity. As long as men and women love to play with the physical body, they will fight off old age. The following things must be avoided between the hour of the evening meal and the hour of retiring:

1. There must be no hard physical exertion of any kind.
2. There must be no hard mental exertion of any kind.
3. There must be no tax on the emotions such as is found at the theatres, in quarrels, in worries, in excited conversation or sensational reading.
4. The digestive organs need rest; although a very light carbon lunch at the time of retiring may be taken if there is a feeling of depression at the time, or a likelihood of remaining awake. No nitrogenous food should enter the stomach after the six o'clock meal. The habit of eating a dinner at some social function is the worst of abuses of the stomach, and each such dinner drives a big nail in the coffin. The habit of attending theatre at night is also bad from every standpoint. Nothing is secured in return; the money is wasted; the body is robbed of its vitality; the mind is unfitted for its clear work of the next day. Plays belong out of doors in the day time, and should be instructive, historical, or human, each with its lesson and its genuine entertainment. They are not helpful in any way at night; and they serve to feed the nervous desire for something doing that is present in every abnormal human being whose mind and nerves are overwrought by reason of habits of morbid excitement. It is a morbid habit feeding a morbid unrest. These nervous, bored men and women who want something doing all the time, start out eagerly to the theatre; but they are no sooner there than they are bored. Nothing suits them. Even when Sunday night comes you will see them at the "sacred concerts" of vaudeville and

dancing; for Sunday sweeps in all the restless and tired minds that are worn with their own inability to keep themselves interested in anything.

Contentment is the basis of a long age for the mental powers, and the individual who cannot be entertained by his or her own mind, is indeed a long way from being sound in the mental faculties. The latter are froth. Most people give as an excuse for not carrying on the work of self-improvement that they have no time for anything. Yet they are so much bored by the effort to "kill time" that they demand excitement going on all the evenings of the week. "I do not know what to do. It is awfully tiresome to-night. This is the deadest place I was ever in." These are some of the ejaculations of the frothy minds. There are ten thousand things that any person, left alone, may do for self-improvement.

True enjoyment is within the mind.

One woman, the wife of a millionaire, who lived only at night, has just put a pistol to her temple and fired it, because she could not wait from one society dinner to another, although she had attended forty-eight of them in rapid succession. This is the highest goal of such a career,—suicide. So the restless mind that exclaims, "This is the deadest place I ever saw," is in but a lesser degree of the same depression.

We know of families who are happy in the highest degree who engage in a variety of pleasures between the hour of the evening meal and the hour of retiring. They have games that call for gentle use of the muscles; and these games embrace a wide variety. We know of very wealthy families in the North, some in and around Boston, who spend the evening hours of winter in coasting on double-runners that have cost high prices, some as much as three hundred dollars. The city of Boston put foot-bridges over the paths in the common to enable the central path from the State House down to Tremont street in a diagonal direc-

tion to be used for coasting, and on cold nights, the city flooded to enable it to freeze for the next days and nights of pleasure. Alongside of the costly runners were all grades down to the humble bob-sleds, enjoying the same hill together.

This is but an example of the spirit of gentle play. It is only one kind out of a great variety.

Skating parties have enjoyed the hours of the evening in the same way. In spring and autumn there are outdoor opportunities for other games in the evening, some requiring lights to brighten the scenes. In the warmer months, boating has been sought where the water is convenient. When the weather is warm there is the piazza and the lawn for use in keeping comfortable in the fresh air. When the weather is cool enough to invite one indoors, and especially in winter, there are many games that can be played in a hall, or large room, that permit the whole body to participate; not sedentary games, and certainly not cards. No mind that is perfectly normal will play games of chance, and certainly not the games that are steps towards gambling, like "bridge." Too many young men and women are being sent out into the world with the gambling spirit developed in them by this game.

It is a rule to get as much fresh air as possible between the hour of the evening meal and the hour of retiring. There are times when this is not convenient or the weather is not pleasant. We know of one family consisting of parents and several children, all of whom for years spent on an average four out of every five evenings on their piazza, engaged in getting acquainted with one another; and from those evening meetings there went forth an influence that has never ceased to be an inspiration to those whose lives drifted away from home. One of the sons who was married, wrote as follows: "I have a home of my own, and I am very happy in it. But my heart goes back to the old place and the many evenings we all spent together. I

long for them again. Tears come to my eyes as I recall the endless hours of happiness and the great good I derived from those associations." Which would have been better, to have idled away the evenings in theatres and at cards, or to cultivate the sweet influences of those never-to-be-forgotten evenings.

The old-fashioned hour or two of evening calls for singing, music, and informal interchange of friendship, seems to have been neglected. Yet it was a normal and beautiful way of passing the hours. Formal calls prevent people from knowing each other; they learn only what each other has to wear and owns in the furnishings of the house. A formal call is a visit of inspection and comparison. Informal occasions are filled with opportunities for happiness and in making true friendships, which are now sadly lacking in this world.

So you see that there are countless methods by which the evening hours between the time of the last meal of the day and the time for retiring to bed, may be filled with pleasure and profit, and yet make up the simple evening life. Burn every pack of cards in your possession. Give up all theatres when you must go at night. Stop taking the sensational newspapers and stop reading the flashy novel. Avoid using the eyes much after the evening meal. Get a few wholesome studies, and devote an early hour to them in the morning. Never read anything that only arouses your curiosity. In a few hours before retiring, try to get better acquainted with yourself and with your family; and, if they can go with you, seek more friendships among your neighbors. Get others to join you in this new regime, and try to change the customs of the community in which you dwell. Become a power there. Clubs, societies and lodges that call you away from your home and yourself, should be dropped. Aim for simplicity and the sweetness of a pure devotion to the principles that nature teaches in the care of your body and your mind.

STAGE THIRTY-EIGHT

INFLUENCES FOR LIFE

PART ONE—FOR EASY READING



BEING merely in good health will not bring the boon of longevity. The body is composed of countless billions of small intelligences that make a brain and give it a mind. This mind therefore controls to a large extent the body that gives it being; but the body has a counter influence on the mind. One is the product of the other. Health is not possible in its fullest measure when there is a discord between the mind and the body. If the organs or functions of the latter are not working as they should, or if the blood carries impurities to the brain, the mind will be affected by it. Some persons claim that the mind is absolute ruler of the body; but this is not true. There is an interchange of influences; and this fact is everywhere apparent. If you put indigestible food into the stomach, the irritability that follows will have a most positive effect on the brain, its work and its thoughts. If poison is given the body the mind will suffer. If an anæsthetic is given the body, the mind loses its power to keep awake, or even to think. Many acts done to the body will depress the mind and take away its ability to carry on its work.

The influences that assist in prolonging life are those that help both the body and the mind; but chiefly through the latter organ.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

There are six principles that affect longevity through the influences that attend one's life; and they are described as follows:

1. *Cheerfulness.*—To be sour in mind or to be cheerful is wholly the result of habit. You can cultivate it one way or the other, as you determine. If you leave it to attend to itself, there will always be a drifting down stream. No person and no boat drifts up stream. To go up stream requires the use of an affirmative action, and this is necessary in the cultivation of every good habit. You cannot be good-natured by letting your disposition do as it will. There must be the determination to be cheerful, and it must be made and given its work to do when things break badly for you. To be cheered up is not a sign of strength of character. To be pleasant when things about you please you, is only a fair weather disposition. The true man and the true woman is cheerful when things go wrong, when there are trials and aggravations that torment and worry, and when the clouds roll thickly overhead. Then it means something to maintain a bright mind. Yet there are persons whose character is strong enough to enact just such a mental power at a time when few others can do so. You can cultivate the habit of being cheery in disposition when nothing around you is pleasing; and, even under those adverse circumstances, you may put good humor into the hearts of others.

Cheerfulness is born within the personality.

Be on the lookout for worries, and harassing circumstances; invite them right up to your door; then show them the strength of character that is able to smile at them. Cheer up when others would be sad and gloomy if they had such loads as you carry; do not let any one else cheer you up, for that is just what you must learn to avoid. It is not to

your credit to be cheerful when everything goes well; but to be serene and calm and pleasant when all things go wrong.

The habit of being cheerful is cultivated so easily that it seems strange that the opposite mood should be so prevalent. To be ill-natured brings many discomforts every day. It repels friends, hurts business and depresses the body just as it disheartens all persons who come under its influence. A man or woman who is lacking in good nature does not digest food as readily or obtain the same quantity and quality of nutrition from it as one who is cheerful. The vitality accompanies the disposition. Longevity requires the brightening effect of a sunny mind and heart.

2. *Patience.*—Next to cheerfulness, if not equal with it in its influence on life, is the habit of patience. An impatient person is in his own way. He lacks that calmness of mind and flow of action that make his judgment and faculties strong and certain. When events do not shape themselves to suit him, or when he is disturbed or ruffled by counter influences, or difficulties face him, or there are people to deal with who are not easily controlled, he should have infinite patience through all affairs. Hasty action is often erratic action. Think twice before speaking once. Resent no insult if there is another way. Avoid enemies, or making them. Never get angry. It has long been a saying that anger shortens life. The irascible man or woman fails to retain the respect of people. Nearly all indiscretions are the result of a lack of judgment due to haste rather than patience.

3. *Duties and responsibilities.*—While activity is one of the principles of longevity, it is not enough. In this world there are many duties that must fall upon the shoulders of people, and that individual who can carry the greatest number of them is of the highest use to mankind. To shirk a duty and to lay down a responsibility is the act of a coward. It cannot be charged merely to laziness. It is the lack of

courage. Duties rest easily with those who accept them gladly. The many tasks that are required of the Patriots are duties that nine persons out of every ten are shirking to-day. They seem to believe that it is for someone else to take up those necessary measures.

In home life and without, there are countless duties that are neglected and some one suffers in consequence. Things are left to drift, and they go down stream like everything else that drifts.

You owe responsibility to yourself. You owe it to the public, for as you help or neglect to protect the health of others, you are a good or a bad citizen. You owe a responsibility to those of your family or friends who are dependent on your care and judgment. Children and employés are often injured in body or health by a course of conduct towards them that is unfair or negligent. You owe a duty to the coming generation, for they must inherit the conditions of this land that you permit to exist. They are weak or strong as you help to bring them into the world; and they are to be fortunate or miserable in their surroundings as you choose to decide.

Long life is a reward of nature and God to those men and women who are willing to accept duties and responsibilities.

4. *Hope.*—To live without aim is to live without hope. It is the basic law of human life that there must be some object in existence. There should be some reason for living. Eating, sleeping, work and play are not all there is. No train sets out from a station unless it has for its destination some other station to which it is intended to go. No boat leaves its wharf for the purpose of aimless drifting. Every day should have its hope for the morrow, taking definite shape in a well sought purpose. Every night should have its coming dawn and a goal to which it should awaken. Every year should be marked off in advance with an aim towards the accomplishment of which all energies should

be bent; and life itself should not be without the inquiry, "What is it for?" The old saying, "Take no thought of the morrow," has been misinterpreted to mean that no plans should be made ahead. That is not what it teaches. Its real purpose is to encourage brightness as against gloom and advance worryment. It is like saying, "Do not borrow trouble," or, "Do not cross a bridge until you come to it." If a ship were to set out regardless of the morrow, it would have neither port to sail to, nor provisions to sustain the crew.

Life is like a journey, having many small stations and one final goal in this world. The goal of the next world is best attained by living for all the sub-stations in this, and grandly entering the final station of all, a glorious old age full of usefulness with all the faculties alert. The lesser stations are the tasks of the Patriots. Progress is the cry of the universe, and therein are all the steps of human advancement. Every man and woman who is progressive will win the highest rewards of nature and God; and the duties of the Patriots furnish the work to be done for placing humanity on a higher pedestal.

Hope buoys up the heart and enlivens the mind. To live aimlessly or from one excitement to another, is dead pleasure. It soon palls on one. It leaves the aching void. Here is the anguish of the soul expressed by a husband who had a most beautiful wife, and who lived on the fascinations of society: "For heaven's sake, hurry the next dinner. My wife is depressed between these events. All the theatres in New York are in full blast, but she is bored by the plays. They are rubbish and worse than that, she says. She is gay when her dresses attract attention at these dinners, but when they are all over she has nothing in this world to look forward to until the next dinner comes along for more dressing and display. She is tired of life."—The woman sleeps now where there is no waiting between dinners, and no silly plays to bore her.

The butterflies of wealth and society, satiated at last by the emptiness of theatres, cards and dinner displays, seek to purge their souls by charity; but their aimlessness in this effort does more harm than good, and never brings them to a stage of peace with their God. It is the most ridiculous phase of the lives of the idle rich, to see the eagerness with which they try to buy forgiveness by charity. Hamlet's uncle had much greater show of heaven than any of these moths; for they defy the first and greatest of all laws by thwarting, as far as their money can do it, the rule that the fittest must survive. There are millions of men begging in the cities who are able to work, but who will not do the work that God commanded, which is to till the soil; and the mistaken charity of peace-seeking wealth pampers to them until they join the great army of the unfit. This is but one of the many foolish deeds done by the misapplied power of a class that lives without goal in this world. The tasks assigned to the Patriots are the things to be done, and they alone mark the next steps in the progress of humanity.

Without hope, there is no motive for living. More than one million suicides sleep in new-made graves in America. Hope went out and they did not care to live. On the other hand, a man or woman who can be given hope from day to day and from year to year, will want to live and will try to live. Next to the beautiful sunshine that makes all the earth blossom in flowers and glory, the springs of eternal hope are the greatest of all the uplifting powers to make life long and happy. Nothing else can take its place. A woman lay sick unto death. The doctors could not cheer her, and she drooped almost away. Then it was that a little child, sent possibly by the hand of God, crept to her bedside and said, "I want you to get well and come and live with me. I have a pretty garden, and am learning to make flowers grow, and I love them very much. When you are well you shall help me every day." This was what

that heart needed; something to think of and to live for. The woman took hope and got well. She had wealth, but went to the garden of the little girl, and helped it to grow to a little heaven on earth, as she and the little girl both were wont to call it. The two became great chums, and together cultivated a new rose that now bears the name of the child, since grown to womanhood. "Instead of dying, I am alive, and I want to live for many years to come. I would really like to live to be one hundred years old, and to spend my time with the flowers, I love them so much. They are God's messengers to me, and to all the other people who have nothing to live for."

Not long ago a boy who had failed in his lessons fell ill and was dying. He said he wanted to go. Then his father began, in an unostentatious way, to create other ambitions for him, and finally found a subject that opened to the lad a very bright hope. The drooping spirits gave way to the impulse of a new prospect, and the boy got well. The doctor said that, if the father had not succeeded as he had done in inspiring the little fellow with something to live for, he would have been dead in a few days. How many others, both young and old, fall by the wayside and perish from earth because of the lack of hope? We saw an old man, flushed with the best degree of health, lose all his interest in life when his children, in a moment of anger, told him he was in their way. He had been trying to help make their home beautiful and more comfortable; and, when he had been in his grave a few months, they realized how much they missed him. That one remark ended all his hope in life; and he sought a new goal.

Not long ago a little girl, one of eight children, heard her mother say one day when vexed: "I have too many children." The girl was taken ill some weeks after it and it was found that she had no vitality, but rather a drooping discouragement attended by silent weeping. The doctor saw that all hope had gone out of the young life, and ascer-

tained the cause of it. He then said to the mother, "Janie thinks you want fewer children and she feels that she is in your way." Quick as a flash the mother's instinct saw that hope must be substituted in the child's mind; and that was her one determination. She told Janie how much she needed her to help take care of the other children and to lighten her burden; and soon the patient was filled with the hope of being of actual assistance to her mother. Then her eyes brightened and she was on the road to recovery.

At all ages there are deaths that follow the loss of hope. The lungs become weak, and the heart fails to respond to the demands made on it during the crisis of disease. Thousands of men who are discouraged in business die of pneumonia which is a low vitality malady. But the old are lopped off very quickly when hope fades away. If you wish to honor your father and your mother, keep alive in their hearts some vital hope in life, or they will vanish from your midst.

Hope sustains, lifts up, and creates vitality.

5. *Home*.—As heaven is the goal towards which the soul looks in the expression of its hope, so home on earth is the most potent goal for which one can strive. But it should be made attractive. A man or woman without a home is like a soldier without a country. Many are homeless, and some live in flats. The true home has windows on all four sides, and has land enough around it for a tree or two, some flowers and a lawn; although a larger lot is more to be desired. It is better to live in a house of one room that is all your own than in a suite of rooms that are rented. It is better to have only a single room and have it with windows on all four sides than to hire a tenement that is shut in between other buildings, or to own a house in the city where the light enters at the ends.

The ideal home then is a four-sided house with some land about it. By industry it can be made to grow. In the country the money-earning capacity is less than in the city,

but the expenses may be made lower by good management, and in the average of the years there are more opportunities for making and saving money in the country than in the city. We have in mind fifteen workmen living in a small village of a few hundred people, all of whom at the age of forty or more are owners of their homes, and have money laid away sufficient to maintain them for many years, and the prospect of more work than they need year after year to support them. Poverty is not known among them; yet their wages are twenty-five cents an hour. In a most prosperous city any fifteen workmen may be selected by chance, and fourteen of them will be in debt, not one of them will own a home, and their health will be found to be impaired. In the village the men have gardens, plenty of land, plenty of work, and are happy. In the city they earn twice the wages, have expenses six times as great, are out of work a large part of the year, and are unhappy. In the village the men rear families, and their children will go forth into the world to set up families of their own as they mature, and will come back from time to time to visit the old home as they will love to call it. In the city the men rear families, and when they grow up and are married, there is no old home to come to. It is only a tenement, and it shifts with the haps and mishaps of the family.

The one great hope of the old man and woman is to live in the home where they reared their children, to be familiar with its every part, and to have a favorite nook or corner in its comfortable rooms where they may spend their moments of rest. The tenement renter of the city is too often compelled to send his parents to the poorhouse, there to weep out their final years in sadness and disappointment. What a soldier will do for his country a man of spirit and honor will do for his parents and for the home they would live in; fight, strive, work and struggle, no matter what the odds or the self-denial required, until a home, above all other things in the world, is won and made secure.

6. *Sex influence.*— It is never well for an old man to grow older alone; nor for an old woman to be left without companionship. Man and wife, by heeding the laws of health when they have this boon, may be given almost equal years in the world. When the wife becomes a widow, there has been neglect somewhere, for the man should not have fallen prey to disease. It was her duty to have studied with him the vital laws by which life may be prolonged. The same is true when the husband is left a widower. Statistics in some respects are unreliable, but they tell a very plain fact when they show, beyond all doubt, that married persons outlive those who are unmarried. There is a degree of mutual care and helpfulness that attends a well-mated couple. But the marriage must have taken place early in life. A man or woman who marries either the first time, or in a second union, after reaching the late thirties or later on, always regrets it. The exceptions are so few as to be of no value. And it is certainly the grossest of mistakes for a man or woman in the fifties or older to marry. The ossified brain of the man, and the ossified brain of the woman are set in ideas and ways that cannot mingle. There is nothing but misunderstanding and regret following such a mating.

The point we make in this work is that every family should have the two sexes present as fixtures in the household, both of which are able to understand the other, with interests in common, tastes in common, and a mutual helpfulness for each other. In the life of the grandparent it does not take much to swing the vitality upward or downward. Does it pay? It is an honor and a glory to have the old folks with you. The more attention they require, the greater the glory. Take good care of them.

STAGE THIRTY-NINE

ZONES OF LIFE

PART ONE—FOR EASY READING



THE human body is not all alike in every part. Some portions of it are easily subjected to danger and to the loss of vitality that attends exposure. A blow on the head, over the heart or at the pit of the stomach may prove dangerous, whereas the same force at the hips, shoulders or on the legs might not result in injury.

Likewise the openness of the clothing at one part of the body may invite a severe cold, and at other parts may be of benefit. This distinction calls for an understanding of what is meant by hardening the parts that do not suffer from exposure and of protecting those parts that do. The general rule is this:

1. The vital zone, from the hips to the neck, should not be exposed to dampness or cold winds or drafts.
2. The physical zones, such as the arms, hands and legs, should be hardened by exposure.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The vital zone which begins at the top of the chest extends to the hips and contains the vital organs. Likewise the head, face and neck, containing glands and membranes, need some degree of protection against exposure; but not to the extent that is required by the vital zone. The latter

contains the lungs, the heart, the stomach, the liver, the kidneys, the alimentary canal, and other organs, in all of which the functions of life are carried on. Some facts should be borne in mind by persons who think that any kind of exposure has a hardening effect.

1. The opening of a car window when the wind is cool or cold, may cause a stream of chilling air to strike a person who is in the seat behind that where the window is opened. The passenger who has raised the window gets only part of the current of air, and secures comfort at the relief of the person in the seat behind. There are instances where such persons, receiving the full force of the cold air, have been paralyzed. In four cases the paralysis occurred in the face. The law holds the railroad company liable, and the latter has recourse to the person who threw open the window. Thus it is seen that exposure is dangerous if it is severe enough to suddenly chill any part of the body that may be exposed. Fatal pneumonia has followed this fearfully selfish practice of opening a window in a car on a cool day.

2. Suddenly cooling the body after it has been heated by the warm air or by exercise or effort, often results in paralyzing the terminal nerves. In a list of cases, the nerves have been inflamed at their ends on the skin, and paralysis of the terminals alone has followed. Cold water on the head when it is over-heated, a glass of cold water in the stomach when the body is hot, or sitting in a draft to get cooled off, have all had their thousands of victims in sudden death.

3. Plunging in cold water to bathe, whether out of doors, as at the beach, or in the bath room, sends dead currents of electricity to the centers of nervous vitality, and brings on a condition of nervous prostration, preceded by great irritability.

It is thus apparent that the bravery of hardening the body by exposure is foolhardy rather than otherwise. The distinction between the vital zone and the physical zone should

first be understood. The vital zone is that which contains the vital organs, and that is the torso. The head is the semi-vital zone. The torso should not be carelessly exposed to dampness or chilling temperatures. For this reason it should be clothed to excess rather than have too little clothing on.

The torso, which is the trunk of the body above the hips and below the shoulders, should be clothed in an open-mesh undervest, allowing free passage of the perspiration. When the body is not warm enough, two such undervests should be worn. If still there is lack of warmth in the cold winters, three such undervests should be worn at one time. Only that which comes next to the skin need be given frequent washing, so that the extra undervests do not increase the expense of laundrying. There should be three weights of undervests, all porous. The first should be very thin; the second very heavy; and the third of medium weight. In summer the thinnest is to be worn, and if the body is too warm, let the outer clothing be lessened. In spring and fall nearest to summer, as in May and September, the medium weight is to be worn, but it must give way to changes in the weather. In late fall and early spring the heaviest weight is to be worn. Then in the very cold days of winter, two or three are to be put on.

The vital region should never be chilled.

The skillful adjustment of these porous undervests, which may be made of any material not wool or flannel, denotes devotion to the body and its needs. The Spanish have a proverb which says: "Wear your winter clothing in early summer if you wish to avoid a cold," and the old English proverb reads, "Never cast a clout till May be out," which intends to say, Do not lessen your clothing until June. But to avoid suffering on hot days in late winter and spring, it is better to adjust the three weights of undervest, and be sure to give the benefit of the doubt to the heavier one. When in doubt, wear too much rather than too little clothing.

The habit of going to bed on a cold night and getting under heavy blankets and comforts, is all wrong, for the reason that the vital zone needs the protection, while the physical zone does not. The Germans have more rheumatism and kindred troubles than other nations, and this is due to the fact that they sleep in their own uric acid. They get under piles of thickly stuffed comforts, and their arms and legs are as much protected as their vital parts. The whole secret of protection is in the adjustment of the undervests. As we have just said, avoid woolen at all times, and also avoid flannels. Porous undervests are made of cotton, linen, silk and fibre. So that the cloth is loosely woven and has thickness as well as open work, it will serve. Any day you are not warm enough, add a heavier undervest, or put on two or more. At night sleep under a light weight of bed clothes, but have undervests enough on to keep you warm at the vital zone.

It is not right to subject the feet and legs to dampness and chilling winds; but to keep the legs, feet and arms clothed much more lightly than the vital zone, is the one most important fact in clothing the body for health. Some women make the mistake of allowing their children to go about with knees bare in the idea that they will become hardier thereby. But as the average heat of the body must be maintained, the rule is that the more clothing that is taken off the arms or legs, the more must go over the vital zone.

1. A woman was troubled with cold feet all the time. she would toast them at a heater, and still they got colder. She did not know that the circulation of the blood determined the heat of the hands and feet. She was told to increase the weight of her undervests, and this she did. Thereupon her feet became warm, because the furnace of the body is at the heart, and she had increased her furnace-supply.

2. A child at night was cold, and the mother increased the bed clothing. This covered the legs and arms and made

them too warm; and every night the child in its sleep kicked them off. The mother then added an extra undervest, and lightened the bed clothes, with the result that the child did not complain again of being cold. The undervest supplied the furnace heat at the vital zone and it was sent into circulation from that part of the body to the physical zones.

3. An even distribution of body-heat is never the best. If the vital zone is no warmer than the physical zone, the latter will not be as warm as if the vital zone were clothed more heavily and the physical zone more lightly. In other words, it has been found that a decrease of clothing in the legs and arms will throw the heat to the vital zone; and the latter, if it does not have enough for itself, will withdraw the heat from the arms and legs, thus impairing the circulation and bringing on kidney and other maladies. Apoplexy is one of the results of an impaired circulation of the blood; and the best means of preventing it, aside from a special regime, is to have the vital zone heavily clothed and the physical zones lightly clothed. By making the vital zone overwarm, you increase the physical zone.

4. Children with sleeveless undervests, and without under-drawers for the legs, are much healthier if they are heavily clothed at the vital zone. But to omit the latter fact would mean pneumonia and other dangers. The same rule applies to all persons.

5. If you have a cold coming on, add another undervest at once. This precaution has nipped many a cold in the start.

6. If the day is warm and you are comfortable; and it is followed by a cooler day, adjust your body to the change by extra undervests. "This climate is so changeable," says the resident of every part of the globe; but the remark is no longer of importance, as it should be made, "I will change my undervest to suit the climate."

The life-death.—This is the waste material that comes from the body. It covers the skin, and is found on the un-

dervest next to the surface. Frequent change of that garment is necessary. It is also coming from the lungs in the breath, and should not be re-breathed during the day or night. While in the ordinary process of respiration that dead material is thrown off without affecting the blood, if it is re-breathed it enters into the circulation and affects the heart and all the organs, especially the brain. Headaches are due to the use of air that has once been exhaled, and the highly nervous condition of the body is due to the clogging of the pores of the skin because of lack of breathing.

The purer the air and the more that is taken into the lungs, the clearer is the mind and the freer the head from aches, and the nerves from distraction. Yet some people are chronically ill from all these maladies which they either do not know how to remedy, or are too lazy to make the effort to do so. They prefer to carry the troubles and the consequent inability to cope with the world, rather than to adapt themselves to the laws of nature.

So they suffer.

What the body breathes out as poison from the lungs is the same material that raises bread, charges soda water, makes bubbles in all bottled water and wine, and sets up rot in all kinds of foods and drinks. This accounts for the fact that the woman who is shut up in a close room will have a headache from breathing the same air over again; and the man who has drunk bubbling champagne will likewise have a headache; both being caused by the life-death material.

Vitality can never be well maintained until such habits are permanently altered.

STAGE FORTY

PRINCIPLES OF VITALITY

PART ONE—FOR EASY READING



NO attempt is made in this book to teach life electricity, for that subject covers an immense field of practice and habits grander than this entire volume; and to include it herein would require that this work be divided into two volumes instead of one, which would defeat its whole purpose. Therefore all persons who have inherited a weak constitution, or who, having good health, wish to build up an enormous fund of vitality beyond all the needs of ordinary health, are referred to the separate course.¹

The simple and most excellent influences that surround life when at its best are taught in this Stage. What the gardener is compelled to do for his plants, is likewise the rule for humanity; and for the purposes of attaining a ripe old age the instructions along that line of conduct are furnished here. The sun is always the source of life, and always will be. Fresh air is the power in that life. Hardy conditions are necessary to the strength of the organism; and the death of life must be quickly thrown off and avoided. Herein is the whole story.

¹ "LIFE ELECTRICITY"; in One Hundred Lessons including Ten Steps to Graduation. This remarkable work has nothing to do with magnetism or kindred subjects; but is devoted wholly to building up the vital powers. Price, four dollars. Address Ralston Health Club, Ralston Heights, Hopewell, New Jersey.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The five precepts of longevity through great vitality are contained in the following subjects:

1. The sun must be brought to the nerve-centers.
2. The supply of fresh air must be maintained at its greatest volume every day of the year.
3. The capacity for taking fresh air into the body must be increased every year of life.
4. The body must be divided into the protected and unprotected zones.
5. The life-death must be thrown off as quickly as possible.

Here are five simple and yet most effective rules for advancing the powers of the vital centers to a degree of energy that will make all attacks against them futile. Each subject will be briefly explained as this Stage proceeds.

1. *The sun.*—So closely attached to every minute of existence is the influence of the sun that it means great loss to deny the body that source of sustenance. All the food in the world could not support the race if the sun were eclipsed for a day. The clouds, dark as they seem, permit over ninety-five per cent of the sun's power to come through to the earth. But an eclipse of less than an hour's duration, sends the thermometer down perceptibly; and if such a shutting off were continued for a full day, this globe would be a dead planet.

The heaviest clouds never exclude all the sun.

The light that is next to the sun is best for humanity, as it is for plants, as a rule. The slanting rays of early morning are more potent than the direct rays of midday, if the light is to fall directly on the life it is to feed. But a plant or a person in the shade of a broad tree is better sustained; for, in the distribution of energy, as of cold, the intelligence of a man is called upon to avoid extremes. A person who

is out of doors in a shaded summer house, with light and air all around, and the sides all open, is in the most favored of all places when the weather is warm. But in the winter the sunlight is always slanting, and vertical rays are never possible; so that the direct power of the sunshine itself may be had.

The sleeping room should admit some sunlight during a part of the day when it is not cloudy. The living rooms are of the next rank of importance; although the occupants are privileged to go out into the open air for their sun influences, and may thus atone for any lack of this power within the rooms. To be next to the sun's rays is always better than to be in them in hot weather. This fact should not be forgotten.

2. *Fresh air.*—By fresh air is not meant the air of the rooms with open windows; but the blowing air of outdoors. The person who is bathed constantly in such air, under the conditions stated in the preceding rules as to sunlight, will be sure to possess a greater degree of vital energy than all others, when the ordinary regime of life is sensible. There should be a daily attempt to secure this blessing. If the house lacks piazzas, the summer house should be built. It may be very small. It consists of one round room, or an octagonal shaped room, about six to sixteen feet in diameter, depending on the amount of land that is available. The eight-sided structure is the best. It has a roof, and may be opened on all four sides, and any one of the sides may be closed against a severe or chilling air, or against rain. Here all the time of the day and much of the evening could be spent. The direct rays of the sun may be avoided, and all unpleasant phases of the weather.

3. *Lung capacity.*—The chest is very flexible and there is almost no limit to its power of development. The bones of the ribs are all loose and capable of being separated more and more by slow processes. The lungs themselves are little sacks of cells made of a rubber-like substance; and, in every

human being, these cells are never fully developed. Autopsies of persons who have been killed by accident, and in perfect health, show that there are countless thousands of these lung cells that are still closed. Life is passed, even to the most extreme old age, without opening all the cells of the lungs. This fact tells a story of great importance.

The development of the muscles of the chest will interfere and prevent the increase of the capacity of the lungs; for the ponderous framework of the athlete is a weight and a binding mass over the flexible structure underneath. Therefore, whatever part of your body you make stronger in its muscles, omit the chest frame. The average age of the athlete is thirty years younger than the average of the ordinary person. Most athletes are muscle-bound over the chest, and what was intended by nature to become an inflated section of the body, is made a wall of iron. More than this, the majority of athletes die of consumption, a fact that is attracting general attention at this time.

But the lungs themselves, not the muscles over the chest, should be constantly increased. One reason for this is the need of all the capacity possible for holding the air that makes vitality so great. It has been shown in the past fifty years that every man and woman is given the power to increase the capacity of the lungs. Where the muscles of the chest have not been developed, this increase is ascertained by measuring the girth of the chest with a tape placed in a horizontal position around the body just under the armpits. But such measurement is deceptive if there has been a muscular development, for the bulky muscles take up room. The best methods for increasing the actual capacity of the lungs is by taking very deep inhalations very slowly with the arms stretching or pulling in the following directions:

1. Both arms stretching and reaching vertically far over the head.
2. Both arms stretching and pulling in opposite directions from the shoulders. This is a horizontal position.

3. Both arms starting at the front of the body near the thighs and rising in front, held parallel at full length, to a position high over the head, the breath all the while being drawn in with great power, but very slowly.

4. Both arms starting down at the sides near the thighs and rising laterally out at full length to a position far over the head, pulling hard all the time, while the breath is being drawn into the lungs with great energy but very slowly.

The real principle of lung-increase must not be forgotten in these four efforts; and it is that you must learn to be longer in each inhalation so that you may take in more air from time to time. Persons at any age can increase the chest girth without muscular exercises. It is done by the foregoing system. There is no other way. Use your tape. Get to work at once. Be in earnest. Always make your measurements when the lungs are full. Have a hand mirror and look into another glass with its aid, so that you can see that the tape is level all around your back; for if it sags there, the measurement will be greater than the fact it is intended to show.




The first measurement should be made as soon as you have made up your mind that you will practice lung development; and before you begin. The second measurement should be made some time in the following year, and the third some time in the third year; and so on. If your chest girth shows steady increase, no falling back in size in any year, you will be sure of an increase of vitality and of a certainty of a full age with the faculties still good. Decrepitude will not come.

As an example of what is accomplished, even in aged men and women, six persons in different localities, all in the seventies, and all subject to lung troubles, each having had several attacks of pneumonia in mild form, and all fearing further attacks, took up the practice of lung-development, beginning very slowly and gently. They found that, at their advanced age, they could add to their chest girth year

after year; and very soon their lungs became hardy, and all danger of pneumonia passed. Herein is the safeguard against consumption; for the man, woman or child who can be taught to increase the chest girth a little from year to year, will never die of consumption or any form of lung or throat malady; nor of heart failure. Nothing so builds up the power of the heart as lung development.

It is the one greatest achievement in the practice of immunity.

Do you wish to become immune against consumption? Do you know that —

-  One woman in every six dies of consumption?
-  One man in every eight dies of consumption?
-  One person in every six dies of pneumonia?

These are lung diseases. Do you wish to become immune against them and against a weak heart, poor blood, insomnia, headaches and kindred maladies? Then begin at once to make your record, and be faithful to it as long as you live. Make it in this book, so that you will have the science and the teachings right at hand to help you all the time. If you make a separate record it will not be as helpful, for you must read the instruction every time you practice to be sure you understand what is to be done. There is a whole book of help in these few pages of teachings on this subject.

Always write in pen and ink, never with pencil, when you are making this record.

HOW TO BEGIN

1. Read this Stage carefully from the beginning.
2. Then read and re-read several times the instruction in the few pages now at hand bearing on the question of lung-development.
3. Memorize the plan of exercising, having some friend read to you as you perform the four movements, and criticize you to see if you do them exactly right. To be nearly correct is not enough.

3. Make up your mind to take sensible care of the body as taught in this whole book; for you cannot be wrong in diet and habits and hope for safety in one line of attention only. Having determined to succeed, make your first entry in ink, which will state your chest girth before you really begin the practice that is to give you immunity.

4. Do not forget that the secret of increase comes from the slower and deeper act of inhaling; as quick inspiration will not do. The breath should go in and out with deliberation; but the increase of the lung capacity rests with the ability to take more air from time to time in each act of inhaling.

5. Having started right and having been impressed with this secret, then be faithful to your practice, and keep the record of increase from year to year until you are too old to breathe any more.

6. The best time to practice is at night just after undressing and before getting into bed. Ten breaths every night, if taken according to this instruction with the arm movements, will suffice. Then in the morning before breakfast try to get one hundred deep breaths on an empty stomach out of doors. At other times, when you are in the open air, driving, walking, or idling, take all the deep breaths you have time for, omitting the arm movements.

7. The increase in the chest girth should, for the first year, be not less than one inch; for the second year, not less than half an inch; for the next eight years, not less than one-fourth of an inch each year; after the tenth year, not less than one-eighth of an inch each year as long as you live. If you think this is impossible, all that need be said is that one man by steady practice that did not require much effort or much time daily, succeeded in adding thirty inches to the girth of his chest in thirty years, beginning after he was forty years of age. That was at the rate of an inch a year. You are asked to add only one inch in eight years.

Progress, however slight, is all that is required.

RECORD OF LUNG DEVELOPMENT

Girth of chest before beginning practice on the.....
 day of.....19.....
 of M.....

Give full name, date and inches and fractions of inch....

Girth after one year.....

Give date after one year, and inches and fractions of inch exactly.

Girth after two years.....

Girth after three years.....

Girth after four years.....

Girth after five years.....

Girth after six years.....

Girth after seven years.....

Girth after eight years.....

Girth after nine years.....

Girth after ten years.....

When you have faithfully filled out the records for the ten years, the Ralston Health Club will exchange this copy of your book of the Universal System for a volume printed on heavy plate stock, richly ornamented in silver and gold, and provided with a unique plan of continuing the records so that such work may pass as an heirloom to those who will

inherit your property. That volume will be the most important and the most highly prized of all bequests that you can make for the coming generations to read; besides affording you infinite pleasure in many ways while you live. It will be your old age friend, full of new and better things than you have ever known before. It will be a gift of honor, wholly free from expense of every kind.

As has been said before, the hope of something in each day's existence, is a stimulating power over the mind and the health. Without such an allurements, all lives drift. If you wish to make progress onward, keep these facts in mind. Assume duties, and form the habit of giving them attention without neglect, and you will soon find your life one of happiness and pleasure. The consciousness of having done something each day is satisfying. Otherwise there is nothing but burden and despair. Aimless living is drifting, and drifting is always down stream. Governor Hughes announced recently that it was his practice every day to gain strength and control by adopting a thought from the ancient philosopher, Epictetus. We to-day are slaves of customs and habits; but the man who thinks with Epictetus can never be the slave of anyone or anything. He alone is free who attends to the things which are within the power of a man's execution; and who trusts all else to a higher power.—“Most of the things that we consider necessities are not necessities at all, and freedom from the slavery they bring is a mere matter of our will.”

This is the philosophy that disposes of the belief that you have no time for the practice of longevity. Let the building of your temple of the body be a perfect work; take delight in its improvement and advancement; and note with satisfaction the growth of your record as outlined in this stage. Then you will have something to lure you on each day you live; and, small as it is, it will lead to something greater as it makes you free.

FIFTH DIVISION
OF THE
RALSTON HEALTH CLUB



IMMUNITY



STAGE FORTY-ONE

MEANING OF IMMUNITY

PART ONE—FOR EASY READING



THE principles of immunity are few in number but are seemingly so complex that it is with difficulty that they may be taught to the hasty reader. But they embody the great battle of science of the next few years, and all persons who wish to keep abreast of the times as well as keep in good health should read them until they are understood. There are three causes of sickness:

1. The germs of disease.
2. The loss of vitality.
3. The accumulation of earthy salts or calcareous deposits in the minute blood-vessels of the body, and its organs.

A person is regarded as immune when he will not catch any disease on being exposed to its germs; when he can sustain his vitality against influences that tend to drain it; and when he is able to prevent the accumulation of earthy salts in his body.

To a reader who does not care to proceed further in this Stage, it may be said that a general mastery of this Universal System will establish immunity.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The germs of disease are varied and numerous. They are fought to death by antiseptics and disinfectants used, in most

instances, under the direction of the government, as in the approach of small-pox, yellow fever, cholera, and other epidemics. By the use of quarantine and chemicals, the spread of the germs is checked.

Many of these germ-maladies are epidemic, while a few are confined to the individuals who happen to come in close contact with the bacteria that give rise to them. Blood poisoning is due to a most virulent variety of germs, but is not epidemic. Tetanus is likewise due to other germs that are malignant; yet it takes dirt and a nail or some wound under the skin to set up the disease in a person. Cases are numerous when there are accidents such as come with the celebration of the Fourth of July; but they are not contagious. Rabies is also virulent, and brings the most horrible tortures for days to the victim; but is not epidemic, although it becomes general in a certain sense when one mad dog has bitten a large number of the pet dogs of a neighborhood, and they in turn have bitten children by the score as has frequently occurred. Care will prevent all these maladies.

Thus thousands of horrible deaths are unnecessary sacrifices.

Passing to the two remaining classes of germs that cause disease, we find them divided as follows:

1. One class of bacteria includes those germs that are present only because of carelessness or neglect.
2. The second class of bacteria includes those germs that are at all times present in the air.

In the first class will be found the virulent organisms that produce epidemics; such as typhoid, diphtheria, small-pox, cholera, yellow fever, measles, scarlet fever, and the like. Some, by being fought away with energy and vigilance, like leprosy, rarely appear. Others, like malaria, are carried by mosquitoes which fly most freely during the hours when the vapors of stagnant water are nearest the habitations of humanity. Others, like typhoid, are carried by the house-fly, as well as in water and milk. Others, like small-pox,

measles, diphtheria and the like, are carried by dust on which they seek passage from the street and floor to the human body.

The second class of bacteria are the omnipresent germs, such as cause consumption, grip, pneumonia, common colds, sores and skin affections. They are present all the time wherever there is dust. In fact you cannot take a particle of the dust that floats in the rooms of a house, and subject it to the microscope, without finding germs of consumption on it. All the catarrhal germs are there also. All the germs of colds, of grip, and other troubles are on the same dust.

Note the difference:

If there is a suspicion that such a disease as small-pox or its kind is present anywhere, the house of the patient is quarantined, and the victim is watched chiefly for the purpose of keeping the germs from getting away to others. The fight is to get rid of the last germ. If one is left alive, there is danger. So that kind of a battle is one of extermination. The disease may be stamped out of any city or of any locality where it has entered; and future exposure must come at some other point in the land, from some distant place. Carelessness or neglect must precede the malady wherever it appears today.

These faults are a part of frail human nature.

This is not true of the second class of germs, such as consumption, grip, pneumonia, colds and the like. They are everywhere, as they live on floating dust. As it is impossible to get rid of the dust altogether, it will be impossible to drive away consumption, pneumonia, the grip, colds, skin affections and such troubles. Yet two of these alone, consumption and pneumonia, cause the premature death of nearly 400,000 persons in every million.

Two laws may now be stated:

1. It is not possible to become immune against lock-jaw, hydrophobia, blood-poisoning, or the bite of a venomous creature.

2. It is possible to make the body perfectly immune against all other maladies, no matter how malignant or virulent they may be.

There is special design in every act of nature. Bacteria are created for specific purposes. Let some of these be studied here.

Nature intends that the human body shall become the temple of life. Its covering, the skin, is needed in its perfection. Every time it is wounded, millions of pores are destroyed, even in a part so small that it can hardly be seen. If you carelessly leave boards with old nails in them, or allow the skin to be wounded in play or otherwise, there is the warning penalty in fatal lock-jaw, and nature makes the punishment so severe that humanity will take heed.

Blood-poisoning is due to a wound in which some material from rotting animal life enters. Neither the wound nor the decay should have been permitted; as a whole body and a clean environment are necessary in true existence on earth.

Thousands die every year of rabies or hydrophobia; but the fatalities are wide apart both in locality and in point of time, and so do not attract attention. When the steamer *General Slocum*, burned and destroyed nearly a thousand lives, then and not till then did the public wake up to the fact that boats do not comply with the law in their equipment for fighting or preventing fires. Nature constantly shows a special design in her penalties. Dogs undoubtedly, when they run out of doors, get many germs of disease in their hair, at their noses and in their mouths. In the analysis of the saliva of a dog that had run out, were found the bacteria of diphtheria in great abundance, and he was allowed to lap the hands of children who afterwards died of the malady. Nearly all epidemics that are within reach of running dogs, they catch and bring to children. So nature, acting under special design, makes the bite of a dog that is infected a serious matter. No other animal can carry so many germs of disease as the dog, and no other animal is

given the power of inflicting so terrible a punishment as the dog. If you have ever seen a strong man, or a beautiful woman, or a sweet child, in the agonies of the tortures of hydrophobia, you will never again allow a dog to run at large. Yet the dog, the one animal that carries diseases of all kinds in his hair and mouth and brings them into the homes of people, is the only animal that can cause the suffering of such distressing tortures as attend hydrophobia. Once there was need of the protection of the dog at the house; but the times have changed. Enemies are not prowling about to enter; and to keep a dog that will jump at a person or snarl and bark at a stranger, is equal to assaulting every person who approaches your home. If a dog is kept indoors all the time as a pet, he is not a source of danger; otherwise he is. A physician of wide experience in treating children said: "I am satisfied that more than half of all the diseases of children are carried to them by dogs." Nature teaches special design, and she punishes humanity for permitting the dog to run at large.

Under the second rule it is possible to become immune against all the diseases caused by germs except those just discussed. It is possible to make the body immune against such a contagion as small-pox. How? By vaccination? No, that is not necessary if the body is really immune; but vaccination surely is necessary otherwise. Its very office is to clean up the poisons in the body that the germs of small-pox were created to devour; and, when they are eaten up, as they are by the lesser germs of vaccination, there is no food left for the germs of small-pox. But had you got rid of that food which the germs are after, you would not have required vaccination. This is the law of nature in every malady that is caused by the presence of germs. As we have said, the study of immunity is complex; but let us see if the following principles can be made clear to you:

1. For everything that dies there is organized life to eat up the remains.

2. If a body of an animal is left dead in a field, there are creatures whose duty it is to devour it. If animal life perishes at sea, there are fish and scavengers that will eat it.

3. Any form of the vegetable kingdom that dies will be eaten up by some kind of life made for the purpose. Otherwise there would be rot and decay and filth in man's way all the time.

4. If milk sours, or meat taints, or food becomes mouldy, or water stagnates, there are microscopic germs made to eat the material and thus convert it back to the elements out of which it came.

5. The life within the human body consists of new material being brought in every minute of the day and night to replace the old material that is used up and that dies in giving power to the functions and the faculties. It takes much fuel to supply thought, feeling, circulation, respiration, digestion and the processes of throwing off and out of the system the waste matter that is constantly breaking down. Thus life is causing death every second of the time within the human body.

6. But of all the uses of the vitality, that which is most taxed is the never-ceasing struggle to get rid of the excess of material that is brought in from three to five times a day. It is a fact that no meal contains just what the body requires; but must furnish an excess of something. This excess is not only useless, but must be changed to a condition of dead matter, and then got out and away. It takes vital energy to do such work. But in addition to this tax, it is also true that too much of the nitrogenous foods is daily eaten; and their breakdown is the hardest of all; while getting rid of them is still a severer tax.

7. The result is that the system gets clogged. It is loaded with dead material. The liver sends out an antiseptic fluid called bile that is supposed to make the waste matter immune from the attacks of outside germs; but there is only bile enough to disinfect the amount of material that is

actually needed by the body. The excess fills all parts of the system. Then it is death in life. To save the body, nature has created bacteria that will invade it and eat up the collected waste, that is now in a state of filth; and in their work of eating it, they often create havoc with the health and wholeness of the structure itself. It is like a building in which filth has accumulated; take out the filth and neither insect, vermin or rats will come in; for they go only where food awaits them. But if rats and vermin do enter for their food they will make a bad and unwholesome place of it. Fire will burn them out and may burn down the building. When the germs of disease which enter the human body to eat up the accumulated matter become numerous on what they have eaten, nature sets up a fire to burn them out, and this fire is a fever; but it sometimes destroys life itself in the burning.

This is the whole story of the complex character of immunity.

It is a true and a provable story.

If you kill the germs of small-pox or other disease before they attack you, the danger has been removed; but you have not been made immune. If, on the other hand, you allow no dead and broken down wasted matter to accumulate in the system, and take in no more than the bile is able to disinfect, you make yourself immune, and no germs can do you harm. You could remain all the time in the room with small-pox patients, or with those who are sick from any other malignant disease, and you would not suffer from the exposure.

It is an absolute fact that the germs of disease are created to eat up the dead matter in the body.

It is an absolute fact that, if there is no dead matter there in excess of what the system is called upon to dispose of within the limit of its needs as nutrition, no germ can live a minute.

It is death and dead material that the germs are after. The same is true in the life about the home. It is only in

filthy places that meningitis is epidemic. When the yellow fever invaded this land, after its thousands of victims had been buried, there was a cleaning up of the filth that lay accumulated in all the cities; for filth attracts germs, and disease follows dirt everywhere. The dirty collar makes the boil on the neck. Nothing is so nasty as life that has died and begun to rot. Inside the body the excess of food is always tending to rot when it becomes dead.

In streets, yards, doorways and places where manures, filth, decayed bits of foods, the droppings of cats, dogs, rats and mice, and a general nastiness are allowed to remain day after day, there are germs of disease being bred; and what home is free from such surroundings? It is such rotten stuff that flies and mosquitoes step from to the foods and the faces of humanity, walking or alighting with legs reeking in nameless stench. It is through such filth that dogs plow their noses, and then carry their tongues over the parts, after which they are allowed to lap and lick children's hands.

Nature is making a war on dead matter in and out of the body, and by the same methods. She creates organized life to eat it up; and disease is only the concerted attack of organized life in the form of bacteria.

Immunity from all the germ diseases is then to be found in cleanliness within and without the body.

But a person may accomplish this much and not have inherited a high degree of vitality; or may have squandered it in the years of neglect of the health. This makes a second line of immunity needed; and that is the protection against the loss of vitality. People who are in fair health do not want to feel that they are to catch cold on the slightest exposure. They do not like the idea of losing the contents of their storage batteries every time they set up a conductor of dampness with the ground.

It is possible to shut off the current of loss by what is known as resistance. If you have a storage battery filled

with electricity, you know enough not to set up a connection with dampness and allow it to escape. The body is filled with electric wires, and these are nerves by name. They run out from cells called ganglia, or ganglionic cells, and the latter hold the vitality of the body. The nerves extend to the very surface of the skin, as you can discover by using a pin or knife on the cuticle. When the hands are wet, owing to the thickness of the skin there, the exposure does not drain the vitality unless too long continued; but if you allow the wrists to be exposed in a rain storm, or in water, or the feet to become wet, or the ankles likewise, you will lose so much vitality that a severe chill will follow. Nature in her effort to save life, then sets up congestion of the skin which shuts in the current by drying the surface of the body with a fever; but it is often a dangerous fever. It is much better not to take chances.

But vitality sets up what is known as resistance, and protects the body from too great a loss of its electric power. The same exposure that would kill one person may not do any harm to another. If there is resistance when any part or all of the body is wet, it will be found in the animal heat that is generated to hold in the currents of life. Vitality turns the skin into a non-conductor under such circumstances. By building a great force of vital electricity in the body, it is possible to withstand almost any exposure within the range of reason.

The third cause of sickness is the accumulation of earthy salts, often called old-age salts, or calcareous deposits in the minute blood-vessels of the body, and its organs.

It is a primary fact of any engine and its machinery that there must be freedom from interference with its parts. If you pour sand into a watch, or run tar in a dynamo, or put cement in your automobile engine, you will find that the work, if it continues at all, is interfered with. If lime water is used in the tubular boiler, it little by little fills up the tubes until they are useless, and there is a gradual cessation

of power. The clock that is given a never-ceasing deposit of dirt will some day slow up, sicken, fail in its struggle for existence, run down and die.

Calcareous deposits are all the time adding themselves to the inner tubes of your heart, brain, and other organs. The tiny blood-vessels and veins are being stiffened and clogged. The machinery of your life is being interfered with. The heart cannot do as much work as before, and the circulation suffers. This is the story of every organ, of the skin, of the blood itself. No wonder then that you ripen, fail in your health, lose the keen use of your faculties, stiffen in muscle and joints, and finally are compelled to acknowledge that you are all in.

There is work to do.

Let us look more deeply into the causes, and then begin the practice of immunity in earnest.

STAGE FORTY-TWO

HOW DISEASE BEGINS

PART ONE—FOR EASY READING



PEOPLE never understand what disease is or how it starts, because the books of science are so technical that their language cannot be grasped by the common mind. If you will watch the manner in which nature disposes of dead animal matter left out in the fields, you will realize what is meant by sickness and why there are bacteria in the world. Death is the passing of life to a condition that calls for a change to the elements. A dead animal is not useful when it is abandoned by man, and nature proceeds to turn it back to the source from which it came; so she has it eaten up. Decay is the act of being eaten. The eaters are bacteria or larger organisms in some instances.

The human body takes in billions of organisms that give it life, and when these die they pile up their dead carcasses which are at once a menace to life, as they give out poisons called toxins in proportion as they become neglected. The only wise course to pursue is to send in other kinds of bacteria whose duty it is to eat those carcasses. When the latter are too numerous, the bacteria grow too rapidly and take possession of the body or some part of it. Then a fight occurs between the two great armies of bacteria, and the one that conquers is in possession at the end of the war. People do not all die when they are attacked by sickness. Some die and some get well.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

In order to derive the most good from reading this part, it is advisable to refer to the stage entitled Ingestion of Food, especially the latter part of it. There it will be seen that when food is not thoroughly ingested it takes about five times as much to supply the needs of the body. This puts a large amount of waste into the system every day. This waste, together with the amount that is actually required, makes a total of material that has to die and pass into some form of decay in the blood and tissue. As soon as it is dead, nature seeks to remove it somewhat in the same way as she takes off the dead animal left in the fields. She has but one way of removing the smaller parts that cannot be carried off readily in the excretions, and that is by sending bacteria to devour the dead material and setting up a fight in which the vanquished are thrown out.

Colds and catarrhs result.

A fever attends this fight in most cases.

The cold is due to the filling up of the membranes and channels of the body with waste and dead matter caused from storing the body with more food than it needs, or a wrong class of food. La grippe is the presence of certain germs that are commissioned to eat up such waste and dead material. But other bacteria, if they get in the air and come to the system in the form of dust, or in water or other means, will set up more virulent and malignant maladies. The germs of the common cold are always at hand, waiting to be called in.

When the doctor is called, what does he do?

He drives out of the body all the waste material that he can control. He makes sure that the bowels are free; if not, he makes them so at once. He sets up a liberal perspiration to throw off this waste material through the pores, as there are parts of it that will not leave through

the alimentary canal. More than this, he often has the feet soaked in hot water and mustard to draw off more poisons, as the feet and lower legs give out much material that will not be removed freely in any other way. You see that the doctor is after that waste material. It has accumulated in your system. If he does get it out, then the bacteria are baffled and lose their food. They do not increase, but subside. Sometimes a medicine is given that kills them.

But medicines kill the good with the bad.

There are several sources of accumulated waste material in the body; and they are as follows:

1. Eating a class of food that does not yield the required nutrition to support life.

2. Eating more than the necessary amount of food.

3. Not ingesting the food eaten.

4. Taking nitrogenous foods after the noon meal.

Wherever care has been exercised to avoid the foregoing causes, there has been an escape from illness. Dust and exposure are everywhere, and the person is fortunate who can get wholly free from them. But under the regime that avoids the four causes already stated, the body becomes immune against all germs. In other words if you have no dead accumulations of waste matter in the body, you can go into any danger and come out free. It takes years and sometimes a former generation to plant the poisonous waste in some bodies that will give food to the germs of such a malady as small-pox; but the latter will eat up that poisonous waste, and make an end of it. Further exposure brings no danger, for the body has become immune against small-pox. Some diseases may come several times, as typhoid; but it is well known that a body in proper condition will not fall prey to typhoid. A hundred persons might drink water filled with the germs of this malady, and perhaps a dozen or more, under the same exposure, would never realize that they had taken the germs in their bodies. The acute attack

cleans up the waste material, and immunity follows until more of the dead matter is again accumulated.

Most persons eat too much. Doctors all say this. Those who do not eat too much wholesome food, eat too much of the kinds that are not suited to the needs of their bodies.

The non-food elements are also taken into the body every day. The only drinks that contain food elements are water and milk. All other fluids carry with them certain elements that cannot enter into the nutrition of the body. The person who drinks tea, coffee, beer, wines, champagnes, charged waters, liquors, summer concoctions, patent fluids, or who takes medicines and drugs, is putting into the body many non-food elements that must be driven out. Before they are got rid of, a struggle must take place, and vitality is taxed to carry on the fight of elimination. The only notice the person may have is a tired feeling or lack of energy. Of course a direct and acute poison gives pain and the effort is more pronounced. But in the ordinary experience, nature is silently spending her forces to get the offense out but with no disturbance of a marked character.

The time will come when every intelligent human being will know what foods are suited to life and what are foreign to the needs of the body.

It cannot be claimed that no harm results from wrong selection of foods and drinks; for this age is full of sickness. Doctors are being added by the thousands to the ranks of busy practitioners. Every year a hundred train loads of medicines enter one city of average size. It requires many people to take one freight car full of medicines; it requires more to take a trainload; and the many trainloads that arrive each year must be taken by somebody, or the business would stop. Sickness is universal. Time lost, money lost, and life lost in needless suffering is the history of what is called modern civilization.

STAGE FORTY-THREE

RELISH AND CRAVING

PART ONE—FOR EASY READING



HALL we eat what we like?

The doctor says it is all right to do so. But is he careless in his assertion, or does he seek further practice at your expense? A woman just risen from confinement had a craving for a certain food which she got and ate, and she died in an hour. The governor of the great State of New York, even in perfect health, had an intense craving for radishes, and ate heartily of them, or until his desire had been satisfied, and he died the same day. Thousands of men and women have in the past few years paid the penalty of their appetites by their lives. A sturdy young man, full of power and vitality, was felled by typhoid. The malady was in light form, and he was at length on the road to recovery. For weeks he had no meat, and when nearly well he asked for a nicely cooked steak. It was delicious in flavor and taste. As he began to eat it he remarked that it was worth while to be sick if he could only have the pleasure of such an appetite. He did not eat much of it. The steak was fresh and perfect but the doctor, when he heard what the patient had eaten, and before he saw him that day, made the statement, "Why, it was the worst thing you could have given him." The doctor found the young man in a state of collapse when he entered the room, and he died that afternoon.

Relish and craving are merely tricks of the palate. The real value of food is in its digestibility and nutrition.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Like begets like. When your stomach has been abused it seeks the same kind of food that has done it harm. When you have formed the habit of drinking alcoholic beverages, you will find that habit growing all the time. But a perfectly healthy stomach will not crave injurious things. We have known of people who have been kept for months on simple foods who would not enjoy rich and sickly things after once they have reached the condition of good health. Milk never hurts the sound stomach; yet when you have been subjected to ferments, gases, flatulence, wind and other forms of ferment, milk is likewise fermented and does not agree with you. Carbon foods ferment, and they alone of all foods will ferment within you or without. They take on their process of decay by that method of change. So when good food for a while is put in the stomach, the habit and condition of ferment there will affect the pure and the wholesome things you eat or drink, including milk.

Take time to get all ferment out of your system, and then you will find yourself free from gas, flatulence, weakness and a tendency to become weary on slight effort; and then you can take all the wholesome foods to advantage. But, more than everything else, you will find that you will crave only the pure and wholesome foods.

Relish therefore and a craving for injurious things is the result of the condition already present within you. Like attacks like. If you are in a clogged and stuffed state, and are hungry, you will abhor plain food, but will want something dressed up and seasoned to win your desire for it. It must be made "palatable." Now high seasoning is not food. The latter, free from the seasoning, is not then liked by you; and it is the seasoning that you relish. We have seen women and girls, after a visit to the candy stores and soda fountains, following a matinee at the theatre, eat only

pickles for supper because they craved them and their "appetites were delicate anyway." Yet they nibbled at candy all the afternoon, took more ravenously at five o'clock, got some ice cream soda, and said to their companions that they had been "just starved" all day. When they got home the fond mother said of her three daughters as she addressed their father, "The poor dears have no appetite. This climate does not agree with them. A trip away is what they need." The three girls in question, had they eaten normally, would have been healthier at home than away on a trip. They did what the army of women and girls does in every city: eat carbons and rich stuff on an empty stomach, then posed as delicate. They and their like all over the land are imposing heavy bills for medical attendance on their fathers and husbands, who in most instances are unable to endure the burden.

The most dangerous combination is a girl or a woman with an empty stomach in the neighborhood of a candy store or soda fountain. The practice of placing candy and especially impure chocolates in boxes at theatres is one of the most deadly in this land as far as this trouble is concerned. When the female stomach is empty, it cannot wait until the evening meal, and will take a half pound of candy in a very brief space of time at the matinee. Women and girls who are hungry cannot easily go near a candy store without entering and indulging in the carbons which they eat eagerly all the way home. When illness or weakness or nervousness follows, they conceal the cause and pose as martyrs to anything they can think of as an excuse. Men who pay the bills for the doctors and drugs that are inevitable, find their purses drained very soon. The fund for future use is cut short. They make known to their acquaintances that they have married invalids and their experience is used all the time to deter other men from marrying. Says one, "The girl I married seemed the picture of health until she had been wed a year or so, and, although she had no cause for

her decline, she soon lost her appetite and became a dyspeptic. Doctors and drugs came into the house and sapped the very courage out of me. I found by accident that she had become a soda fountain woman and a candy fiend, eating the latter stuff just before her regular meals. When I put a stop to these practices she got back her health." He was more fortunate than most men. Another says: "I do not get married because all my men friends have found, instead of getting helpmeets, they have married women with confirmed maladies. The healthy girls of the good old-fashioned times are no longer to be had. A man does not want to tie himself to life with an invalid. I know a case of a girl of twenty-two. An old pal of mine with money married her, and in less than a month he found that she was taking nine different kinds of medicines and had used them for over two years. They were for the stomach, the liver, the kidneys, the blood and other things. This young wife made nice cakes and pies, and was an adept in rich cookery. My friend was very soon tired of her and her cookery."

These are the inside facts about life that is a failure. Marriage is not the source of happiness where either party is fretted and irritated with a sickly stomach; for dyspepsia brings the wickedest of all the hidden human traits to the front.

The cause is the palate in nine cases out of every ten.

If your stomach has been rightly treated for a length of time, it will not care for pies, cakes, desserts, candy, soda water and other sickly things. But if it has been abused it will not want wholesome foods. What is in the system will determine what your palate seeks. When the tongue is furred with the results of indigestion, it would abhor plain foods. Relish is therefore a reflection of what is in you.

STAGE FORTY-FOUR

PRESERVATIVES

PART ONE—FOR EASY READING



NO criminal so despicable lives on earth to-day as the man who puts preservatives of any kind in food of any kind. There is not the slightest excuse for this addition of a keeper, as it is called. The highway robber often is seen at his work, the burglar is sometimes caught, the murderer stands a chance of being detected and punished, but the man who poisons the food of men, women and children, all for the purpose of gain, and at whose door may be laid the deaths of millions whose lives went out prematurely that he might clothe himself in the best garments and make his sumptuous home better than his neighbor's, works in the dark, almost unknown and unknowable. For such a man there is a punishment coming. If all his victims rise up at the moment of his death, he will have a ghastly welcome into the next world.

The fact that food changes its structure is the reason why nature made it for the human body. Preservatives check the change and take away the food value to a very large extent; but they pile up dead carcasses in the food and set free many toxins that produce a triple danger. More than this they enable the owners of food-making factories to use spoiled goods in their business; and all for gain, regardless of the low vitality and final sickness that they cause.

Appendicitis is the preservatives-disease.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

There has been an attempt made to deceive the public into the belief that appendicitis is an old malady under a new name; but the facts prove conclusively otherwise. It is a wholly new disease. It has been before the public only as long as preservatives have been used to keep food from spoiling. It began with the use of preservatives and the increased use of meats which, of themselves, set up toxin poisoning similar to that of the dead carcasses in sterilized and preserved goods; and it has kept pace with the remarkable accumulation of the same causes.

When preservatives kill the organisms known as builders of the human body, which are present in foods, they leave the foods filled with dead carcasses and these give out toxins. The meat of any animal is broken down material that has been used for building the flesh of the animal. It is known as the breakdown of the body of the animal. It is in the beginning of its actual death. In a few hours in a warm place it will begin to smell rank and the toxins that arise from it will be most offensive. One small bit of it on a scratch in your skin will cause death from blood poisoning.

The freshest meat has some death in it.

Meat-eating, therefore, is the eating of death and the taking into the body of toxins; and these are similar in effect to the dead organisms and their toxins which are caused by preservatives. A man traveled for several years over the world and found two great facts that proved of value to science:

1. There are many peoples that do not eat meat in any form; although they eat animal products such as milk, butter and the like. In the non-meat eating districts there has never been a case of appendicitis known.
2. There are many peoples that have no preservative-foods, but depend solely on the products as nature made them; and

there has never been a case of appendicitis among those peoples.

Nature makes some of her foods for long keeping; such as potatoes, rice, wheat and all the grains, as well as apples and the more important fruits; not any of which needs a preservative. The old plan was to salt the meats and fish; and everyone knows who has read much, that scurvy is the penalty for this practice. Sailors are glad for green foods and fruits after long voyages in which they were fed on salt meats.

Fresh milk, taken in a clean manner from the cows and put into clean receptacles will not spoil if cooled and given proper attention. To cover up dirty habits, and to hide filth and neglect, the farmers at one time were universally converted to the practice of adding formaldehyde or other chemical which killed the dirt-germs and at the same time killed the life-germs. Then the mortality and weakening of babies followed. If death does not come at once from the use of any foods that have been treated with preservatives, the vitality of the consumer's body suffers. It is not pretended that the toxins that are set free by preservatives are direct and violent poisons. They are slow and subtle, requiring months and years to do their fatal work. But if you eat them as they are found in food to-day, you will note that your vitality is not as good. If you are in fine health, in time they will undermine that, and then when exposure makes you a prey to some illness, you will not be able to pull through. Thus the food-adulterator and preserver will not even be suspected of having a hand in the matter, and suspicion will be diverted from him to the climate. The murderer remains at large.

Take, for instance, the most recently discussed preservative, which is benzoate of soda. The Chief Chemist of the United States found that it was harmful. He gave it in food to healthy men, along with the usual foods; and he reported that it was harmful. A commission was appointed

consisting of a high class of exceedingly learned men, all pedants, who experimented with similar foods on men and found that it was not hurtful. In the latter case the subjects were not allowed the use of other foods that contained preservatives, and the combined influence of modern doctoring of the articles that enter the stomach was not known. It is not a fact that people eat only one line of preservatives. They eat them in meat, in many kinds of tinned goods, in canned goods, in milk, in cream, butter, cured goods, candies, sugars, flour, package goods, all put-up articles, drugs, drinks of every kind, syrups of every kind, fruits of every kind that are in glass or tin, in baking-powders, in all breakfast foods, in cocoa, in chocolate most abundantly, in tea, in coffee, in soda flavors, in gelatines, in beer, spirits, wines, champagnes, malt extract, soups, and everything that you can eat or drink that you see advertised in the papers.

No wonder that appendicitis is the preservatives-disease.

If the results of the commission of very learned men as to the safe qualities of benzoate of soda are to be accepted, what do we find:

1. That benzoate of soda does not kill. Neither does any other preservative. It does not kill the human body. If it did, the users of it in making foods for sale would at once be arrested.

2. But, safe as it is, it kills the organisms in the foods. This is universally admitted. If it did not kill them, it would not be used. And if it kills organisms of any kind it also kills all organisms in food. It sterilizes all parts of the food.

3. By killing the builders that nature has made grow in the foods for the health and nutrition of the human body, it deprives the food of its natural qualities. The value is gone.

4. It fills the food with dead carcasses.

5. It sets free in the food the toxins or poisons of the good and bad organisms that have been killed.

6. It does all these things besides adding to the food its own chemical substance which is that of an almost harmless poison that the body has no use for and must get rid of by some kind of a struggle.

7. But the greatest of all the results and the one that brings most glory to the adulterator is that it enables him to take rotten goods and bring them into a preserved condition by benzoate of soda. Take tomatoes for instance. Where benzoate of soda is not used, the factories can only the clean and wholesome tomatoes; but with the aid of benzoate of soda they use up the bad fruit, the specked and partly decayed grades. Go to a tomato factory where this preservative is used and see for yourself. A dirty floor covered with dirty tomatoes that send up a stench so rank that your nostrils are pinched by their muscles in their efforts to close out the smell, will yield, under the influence of benzoate of soda, a splendid lot of rotton, but odorless, tomatoes that sooner or later make their way to your table and there are admired.

Sudden death is there? No. Not that. But a loss of food value, a filling of the system with dead matter, a wonder why your food does not give you the vitality that it once did, a weakening of your powers, and finally a cold and some illness that you cannot throw off.

In another Stage of this book will be found the noble foods, and they are the kinds that preservatives are not used in. A good Ralstonite will let alone all package, canned, tinned, glassed, or put-up goods of every kind; and come to the noble foods, to those that are the direct gifts of nature and that have not passed through the hands and manipulation of the modern *murderer*, the maker of preservatives.

The Ralston Health Club is against package goods of all kinds, no matter what their name or in what capacity they seem to be designed to furnish food or drink to humanity. What is the real benefit that is derived from package goods? In what way do they serve the race? At one time the only

package goods that were known were meats; and they tended to produce scurvy; because, in order to keep them a long time, it was necessary to take out of them all true food value.

The greater the nutritive power of food, the more readily it will spoil. Meats are wholly unnecessary to travelers who go a long distance; and the most dangerous part of the dietary is the eating of meats that are not absolutely fresh. Even when fresh, they are not the best food for the body. So they may safely be discarded in any event.

Canned soups and similar foods, have no greater test for nutrition than effete matter. In fact, it has been suspected that canned soups are made of effete matter disinfected and flavored; for the analysis of such fluids as are found in many of the varieties offered for sale, shows about the same chemical parts as urine. Is it any wonder that the Ralston Health Club is making a fight against all package goods?

But what is the use of putting eatables in packages? Flour can be bought in bulk; so can all forms of wheat, corn, meal, rye, oat-meal, rice, hominy, tapioca that is genuine (not pearl as that is not true food), and everything else that is useful for humanity. Fruits are good only when un-cooked. Vegetables are best when they are bought raw, and the raw class eaten without cooking, while the fibrous class is to be cooked at home if used at all.

Every package of food, fruit, vegetables or drinks that you buy, is cheating your purse, cheating your health, and laying the foundation sooner or later for appendicitis, which is the "preservatives-disease."

What, then, is the use of buying package goods?

STAGE FORTY-FIVE

INGESTION OF FOOD

PART ONE—FOR EASY READING



THE body is built of the food that enters the stomach. This food is first made into a pulp, then changed to a milk, then to a dark stream, and finally to blood. Not all that enters the stomach gets into the blood; for the latter will not take up what it does not need or want unless it is forced to do so. Then the body through which the blood circulates will not be able to adopt the material that is offered it unless the conditions favor such action. The process that enables the blood to take nutrition from the stomach and alimentary canal is known as digestion; that which causes the body to adopt the material of the blood is called assimilation. Both these processes are carried on by bacteria or germs which travel in the food and become active in the blood of a healthy person. Such bacteria are builders. They come from albumen and raw foods.

But they do not work effectively in any mass of food unless the latter has been prepared by other bacteria known as the germs of ingestion, which are located in the glands of the mouth. It is these germs that make food ready.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The word digestion means to separate or take out of a mass of food the particles that make nutrition for the body.

The word ingestion means to mix in, or work into the food that enters the mouth, the living bacteria furnished by the saliva and intended by nature to prepare the food for the work of digestion in the stomach and alimentary canal, and assimilation throughout the body.

There are two fluids that act on all the food we eat. The first is the saliva that is furnished by the buccal glands of the mouth and throat. The second is the gastric juice that enters the stomach. Everybody knows that the latter fluid, if absent or abnormal, will set up indigestion that may quickly prove fatal. Gastritis is a modern malady that is due to the advanced barbarism of cookery. The gastric juice will not attend to the needs of the stomach when the latter contains foods that are not fit for the human system; for digestion implies circulation of the food in the body. It is better not to allow impurities in the blood than to set them free in the system. For this reason the gastric juice is slow to enter the stomach when the food is unfit for life.

The other fluid is the saliva. It is attracted to the mouth by the presence of material on which it can act. If you put a piece of dry cracker in the mouth, the saliva will flow in abundantly and seek to moisten it; and in a few seconds it will be almost liquid. On the other hand, if you put a wet cracker in the mouth, the saliva will not enter to act upon it. If you drink while you are eating, the saliva will keep away. It forms the habit in one direction or the other. Some rapid eaters drink while they chew and thus wash their food down to the stomach, where the gastric juice will not pay much attention to it because it lacks the germs of ingestion.

There are three classes of germs that take part in the passing of food to the nutritive state where it enters the construction of the body; and they may be stated as follows:

1. The bacteria of ingestion.
2. The bacteria of digestion.
3. The bacteria of assimilation.

The bacteria of ingestion are found only in the mouth.

The bacteria of digestion are found only in the stomach.

The bacteria of assimilation are found only in the blood.

When the bacteria of ingestion are lacking, the gastric juice will not flow to the food in the stomach, and thus the bacteria of digestion will be lacking.

When the bacteria of digestion are lacking, the bacteria of assimilation will not act on the blood, and thus assimilation will be very weak and poor. The result is ill health, a low vitality, distracted nerves and inability to use the mind in its normal strength.

If you cause all liquid and all solid food to remain in the mouth until it is thoroughly mixed with the bacteria of ingestion which come from the saliva, you will furnish fully five times as much food as your system would otherwise need. One ounce of food thoroughly ingested yields as much nutrition as five ounces that are hastily swallowed in the usual fashion. This answers the objection that is often raised that one is too busy to take the time to thoroughly chew his food. "It requires five times as long for me to masticate my food properly as it does to put it in my mouth and swallow it in my usual way," said a man. But the same food that can be eaten in a ten-minute lunch, if ingested, will go as far and do as much good in the body as five times the quantity eaten in ten minutes.

Another advantage follows:

If all the food is ingested, then the body will receive its full nutriment on one-fifth of the quantity; and there will be a saving of four-fifths of the cost, as well as four-fifths of the dead waste that follows the assimilation and breakdown of nutrition. All material must sooner or later be made over into waste matter in the process of life, and the more that is broken down in the body, the greater will be the chances of disease. All germs that bring sickness feed on the waste matter that comes from food. Ingestion allows one-fifth of the waste matter that is common, and

four-fifths are avoided, with the surer safety of the body from the attacks of germs of disease.

Thus the body is kept clean within.

It takes nervous strength to carry on the process of break-down in the system. Four-fifths of this strength is saved to the nerves and to the general vitality. It takes nervous strength also to throw off the waste material; and four-fifths of this power is saved in like manner. Whichever way you look at the subject you will find a saving, and a prolongation of life is the net result. The following advantages have been summed up as the rewards for the cultivation of the habit of careful ingestion:

1. Four-fifths of the quantity of the food is saved.
2. Four-fifths of the trouble of digestion is avoided.
3. Four-fifths of the wear and tear of change in the body, and of getting rid of the waste material is saved.
4. All offensive odors in the breath, in perspiration, much in the excretions are destroyed. A person who thoroughly ingests food has a remarkably pure and clean breath, and no offensive perspiration.
5. The teeth are made stronger, cleaner, and freer from decay. The extra effort required to ingest food comes all on the teeth, and they are cleaned by this effort. Their roots are made stronger, and their enamel is perfected. Tests show that the enamel is thicker, harder and of better quality. There are families that have practiced ingestion for many years, and have never had a toothache or been to a dentist during all that time. This physiological fact has been proved in many ways, and stands as absolutely true under all conditions.
6. Indigestion is absolutely impossible when ingestion is perfect.
7. Constipation never occurs.
8. The skin and complexion, the sight, the hair, the hearing and all senses are in perfect condition. No other single cause can affect such important results.

9. As there are no accumulations of dead material, such as are the forerunners of disease, there can be no disease. In a list of over one hundred men and women in various parts of the world who have persistently practiced ingestion for many years, there has never been any touch of a malady; not even a cold, or grip, or headache. The reason is plain. All sickness is preceded by the piling up in the body of dead matter; and this piling up cannot occur when ingestion has been adopted for a length of time. This is fully explained in the Stage entitled, *How Disease Begins*.

10. Immunity is absolutely sure to follow this practice. There can be no doubt of this fact. We have taught ingestion for over thirty years, as all our former works will show, and we have given this subject a complete test during all that time.

Now it is well known that nature made the teeth to be used. It is also a common fact that the teeth are decaying faster than any other part of the body. The prediction has been made several times by investigators that, ere long, humanity will be toothless. But if the teeth were made to be used, why not use them? Chewing gum will not help the teeth, for gum, not being food, cannot attract the bacteria of ingestion, the presence of which build the enamel in the teeth. Tobacco will not avail, for the same reason. Tobacco is a powerful antiseptic and kills all the germs, good and bad, in everything; therefore the tobacco mouth is the road to chronic diseases, generally of the organs, as well as the precursor of cancer.

Since it is true that the teeth were made to use in masticating food, they should be so used. To thrust eatables in the mouth, then to gulp them down the passage of the throat, dodging all the teeth, is not using the latter; nor is it common sense; and this age tries to assume that it places a premium on judgment and good sense.

To use the teeth it is necessary to chew. Some persons make fun of the chewing habit, as they do of everything else

useful; but the man or woman who is not brave enough to weather the frailties of silly minds, is not capable of self-rule.

There are to-day, among the greatest men and women living many of the highest ability who realize that civilization means being alive to the demands and laws of nature, who actually masticate their food for the full length of time required. Gladstone, when broken by long devotion to the duties of his high office of Premier of England, added more than fifteen years to his life by excessively long mastication. He ate less, chewed it longer, and gained years by it. We know of several United States Senators who, by attendance on the barbarous social functions that include night dinners of nitrogenous foods, brought ruin to their stomachs, and nearly ended in death, who to-day have discarded nearly all meats, and who take their time in masticating their food; and they have found the following results that come from letting meat alone and chewing wholesome foods:

“Health has improved most wonderfully. Changes followed all through the body that seemed like miracles.”

“The eyesight has cleared in a remarkable degree. The perfected vision is so gratifying that nothing would induce a return to the old habits of meat-eating and hasty gulping of food.”

To use the teeth is no fad. It is common sense. Nature does not employ fads. Ingestion is chewing nutritious food. It is long continued mastication, until every particle of the food or drink is filled with the germs that are furnished by the saliva. That fluid, when it contains no germs, will not flow into the mouth. But it holds millions of bacteria in a single drop, and there are many drops in every flow; so that there is always enough to saturate the food. People think that bacteria are unpleasant organisms. Protoplasm is bacteria. Every cell is bacteria, and the body is merely the union of cells. It is plant life in tiny worlds.

All animal life is plant life. The latter must precede the former, and then enters into it.

The principle of ingestion may be carried into all drinks, both to quench thirst, and to act as food. Ice water should not enter the stomach; but is refreshing in the mouth. Hold it there and turn it over until the bacteria of the saliva have entered the water. Milk is often a mass of cheese after it has reached the stomach, but this is due to gulping it down. Take it in small lots, hold each lot in the mouth, turn it over until it is filled with the bacteria of the saliva, and then let it go to the stomach, and it will not make cheese there nor ferment; because the germs from the saliva will eat up the germs of ferment.

All drinks should be turned over in the mouth and thoroughly ingested. The bacteria of the saliva are inexhaustible, growing faster than they are needed.

New bread is sometimes charged with bacteria and made digestible by being masticated a long time. Gladstone chewed all food thirty times or more for each mouthful, but new bread, when he was forced to take it on his travels, he subjected to twice that amount of ingestion with the result that it did not hurt him, while the ordinary method of biting it off and swallowing it would have brought great distress.

The rule is to chew the taste out of food. Another rule is to chew it until it disappears. Some carbons and all albumen will pass into the buccal glands at the mouth after being chewed long, and they then enter directly into the circulation.

Meats require as much time as new bread in their ingestion, unless they are rare. The fibers or tissue must be broken into small shreds before they enter the stomach. In fact there is nothing that is exempt from the law of this natural process.

For a long time there were advocates of the use of chewing tobacco, on the principle that tobacco, being a powerful antiseptic, would kill the germs of disease in food. It also kills the germs of nutrition. It kills the germs of ingestion, digestion and assimilation. Atrophy, and sooner or later

the symptoms of cancer may follow its use. There can be no ingestion when there are no bacteria in the saliva.

Chewing-gum is another of the mistakes of modern times. It contains no food; therefore the saliva cannot act upon it, and there can be no germs of ingestion in the saliva when gum is chewed. It often leads to "salivation" which is a poisonous malady of the glands of the mouth, due to too much flow of saliva that has no value. Yet, in the mistaken belief that chewing gum will help the stomach by sending saliva to that organ, physicians have recommended its use; and, after noting the bad effect on the digestive system, have ordered it stopped.

Now turn back to the Stages that relate to the Meaning of Immunity, and How Disease Begins; and there note the fact that too much breakdown in the body causes the accumulation of waste material that invites the germs of disease. Then compare the other fact that *ingestion gives just as much nutrition to the body as five times the same amount of food swallowed without ingestion*; and there you have the great underlying law of immunity.

STAGE FORTY-SIX

REGIME OF IMMUNITY

PART ONE—FOR EASY READING



AS a summing up of the whole work presented in the foregoing pages of this book, a regime or method by which to live from day to day will be given here for the purpose of making immunity a fact that is practical in every respect. The attempt to substitute a fad in place of careless habits of life will never prove a success; and fads are adopted only by misguided persons whose health has not been improved by any other effort. It is often a last desperate straw to which a wrecked being will cling.

By regime is meant a system and end to live for.

A book, no matter how systematically it may present the truths of nature, is too full of explanations to help a sick man. He wants to get down to facts, and as few of them as possible; yet there are countless times when he desires to know why certain rules are made, why a stated method is advised, and the reasons for all new ideas that are set before him for adoption. Regime meets his urgent wants, and the whole volume meets his thirst for knowledge.

PART TWO—HARDER READING

This part should not be omitted.

Let us imagine that you have made up your mind that you will live by a certain regime and for a desired goal;

one the highway to the other. There is but one regime and that is partnership with the laws of nature; and there is but one goal, and that is perfect health of body, the full use of all the faculties and the attainment of a prosperous old age free from decrepitude. These are summed up as the one great goal of living by a regime.

It is presumed that you have read this book all through and that you understand its meaning. Having taken such step in the beginning of your determination to live according to the laws of nature, you are now to make sure that you are in earnest. There are many classes of people:

1. Many do not care for their health while they have it; but seek its restoration after they have lost it; on the same principle that a helpless child is allowed to fall into the ocean unguarded or unprotected and with no concern for its safety until it has sunk beneath the waves; then a strong effort is made to restore it. By carelessly trifling with your health, you may find it impossible to save it when the great blow of sickness falls. Nearly all graves are premature. People work at the wrong end of the case; they do not take any interest in prevention, but try to effect a cure. If you belong to this class, you will never begin the regime; but, after each attack of sickness, you will seek doctors, drugs, nurses and sanitariums. You will be put to constant expense, loss of time, suffering of mind and body, and a general weakening of the system.

2. The next class are those who may be induced to try regime. They do not exactly see the need of it, but have to be told all about it, and made to realize the great benefits of continued good health unmarred by spells of sickness. They may read the present book, look at some of the suggestions for regime, lay the book aside, and afterwards, many years perhaps, they may see the book in their library and wonder how it came there.

3. The third class is in earnest. The principles of health appeal to their good judgment; especially the idea of preven-

tion being better than cure. So they start in with enthusiasm, determined to take advantage of all the help at hand. They read and read. Then they enter upon the regime. This they follow for a few days. There is one weary evening that cannot be devoted to the thought of regime. There is another occasion when engagements interfere. There are dinners out that contain too much that is inviting to be avoided; or a person may be traveling and be compelled to pay for a few meals that are too expensive to be reduced. In order to get one's money's worth it is necessary to eat the entire round of good things. Then there are temptations, and the will crumbles to sand.

4. The final class is composed of men and women who hope never to see a doctor darken the door again; who wish to dismiss the family physician, empty out all drugs, put an end to medicine-taking, build up the powers of the body and all its faculties, come into the flush of royal health, live long and prosper, and die as one would fall into a sweet sleep, waiting for the final summons in the full possession of consciousness many, many years from this day.

HERE ARE TWO LINES

Thirty years ago a man and his wife who then had six children ranging in ages from eleven to two years, decided to give up all wrong habits of eating and living. They became Ralstonites. Life has been an increasing pleasure to them ever since. They are still living, all their children are still living, and they have twenty-eight grand-children still living. There has not been a death in the family. This is one line of three generations. When the line is cut by death it will not be premature. The father says to-day: "There is nothing grander in this world than the happiness of health carried through three generations."

Another line lives in the same community and not far away. Thirty years ago the husband and wife had five children. Since then there have been born eighteen grand-

children. Two of the five children have died; and ten of the grandchildren have died. There has been sickness in all the families and they have suffered. Had they been willing to have adopted a reasonable regime, all their misery and premature deaths would have been spared. Instead of an old age of fine health and perfect faculties, they are decrepit before their time. All this trouble has come from their unwillingness to adopt a sensible regime. Thirty years ago they, who now are bowed down with premature weakness and debility, used some such word in meaning as "cranks" in referring then to their neighbors who are now in the full flush of perfect health and prosperity.

The question is, Which line is the gainer; they whose three generations have had no deaths and no sickness for thirty years; or they who have filled lots in the cemetery?

Success in winning health and immunity comes from taking the first steps in regime when you are well; not waiting until you are sick. Of all the mistakes made by the careless thinkers, is that which says: "It is time enough to look after my health when I lose it." This belief is the cause of millions of new made graves every year. When you have lost your health you may recover it or you may not. From the beginning of human history the wise men have written the adage: "Prevention is better than cure." Centuries ago they said, "An ounce of prevention is better than a pound of cure." Prevention must of necessity begin when a person is well.

If you belong to the class known as the "new civilization," which is the class of preventers, then the following Regime will appeal to your good judgment.

THE REGIME THAT BRINGS IMMUNITY

First Step.—Read Part One of each Stage in this book.

Second Step.—Get the idea in your mind that great progress can be made by knowing what is right and what is wrong in matters of health.

Third Step.—Wherever you eat, whether at home, or at other places, whether in traveling or at hotels or boarding houses, avoid the following things:

All package foods.

All canned or tinned foods, meats, fish, or other articles.

All bottled goods.

All canned, preserved or cooked fruits, jellies, vegetables, pickles, relishes, and everything that is “prepared” in any way for sale in stores.

All cured, salted, smoked or otherwise doctored meats, fish or other food.

All hashed, ground, mixed or prepared dishes where the identity of the meat or other food is lost, or is uncertain.

All soups, broths, stews or similar dishes, except at your home.

All baking-powder products.

All cakes, pastry, patties, ice cream, ices, puddings, gravies, sauces and similar articles.

All fermented drinks, all special summer drinks, all mineral waters, and all charged waters.

The foregoing are to be AVOIDED.

Fourth Step.—Eat the breakfast each day with the view to securing albuminous foods as the main part of the meal; eat each noon meal about twelve o'clock with the view of including in that meal the main proportions of nitrogenous food; and eat the evening meal with the purpose in view of avoiding nitrogenous foods, and giving preference to carbons. Let the evening meal occur about six o'clock.

Fifth Step.—Get up in the morning a little earlier each day until you find yourself in the habit of rising a full hour before eating breakfast. Get some fresh air, some slight activity of the body and some mental work of high value before the morning meal.

Sixth Step.—Arrange the day's activities to suit the plan of your daily life and duties; but whenever you can throw the early hours of the day into study, the forenoon into

physical effort, the afternoon into social uses, and the evening into the simplest form of life, you will find yourself in full harmony with nature.

Seventh Step.— Find out what are the food elements and the non-food elements as stated in the Stage on the Food Laws; then avoid admitting into your stomach anything that is a non-food element.

Eighth Step.— Find out what things cause carbon dioxide in the system, and make a constant fight to keep that poison out of the body.

Ninth Step.— Learn to ingest your foods and drinks. Form the habit of masticating all foods until the full taste has been extracted from them, before swallowing them; and learn to secure all the nutrition needed at the same time reducing the quantity until you find that much less food will support life than the amount you have been in the habit of eating. Remember that one thick slice of bread six days old, eaten in a glass of milk by breaking it in, a piece at a time, will give you all the nutrition your body needs at any meal, if the bread and milk are thoroughly digested. A bowl of groats (oats with the hulls all removed) will suffice for a full breakfast under similar conditions, if thoroughly ingested, provided the groats have been cooked for a long time and allowed to get cold. To these staple foods you may add an abundance from the albumens, the vegetables, the various flours and cereals, the vegetables and the fruits; and you would have a tremendous abundance at all times; although radically different from the things you like best with your present abnormal relish. Of course old bread and raw milk make the most nourishing of all foods if used under the plan of the Stages in this book entitled "Green Foods" and "Raw Foods."

But ingestion, by reducing the amount of food taken, prevents the accumulation of waste and broken down material in the body, and thereby keeps all disease germs away.

Tenth Step.— Gradually reduce all meat eating until you take meat only at the noon meal, and then only a small piece. You can eat any animal products you wish if they agree with you, as they will as soon as your blood is normal. Butter, cream, milk, honey, eggs, fats of wholesome animals, but no oils of animals; and all the white fleshed fish you desire; these will give you strength, vitality and long life when aided by raw foods, green foods, vegetables, fruits and the grains, flours and cereals. This variety is fifty times greater than that enjoyed by the great founders of this nation. Why go to the sickly pastry, cake, hot bread and concealed cookery that now fill your life with the seeds of disease and weakening of your faculties? It will be hard for you to get started right; but, when once started in the direction of immunity, you will never desert it. The greatest obstacle you will encounter is the unwillingness of others to agree with you and to assist you in giving your body the same sensible treatment that a valuable horse would be given. Most persons are fed with a degree of neglect far below the diet of the horse.

There are two classes who have the advantage of you in this matter of getting the help of others to furnish you with a sensible diet:

- a. The abject poor.
- b. The millionaire.

The abject poor who have a few pennies to spend each day and who learn the Ralston doctrines, are able to live properly.

The millionaire whose stomach has rebelled against the barbarous cookery known as the "imported," as foreign chefs have brought much of it into the land, are able to order their fresh milk and their old bread; their commands are obeyed. But if you are a man and want such foods as many millionaires are eating to-day, your wife if she is not a Ralstonite will ridicule you and go on making the hot bread and the baking-powder things. So what can you do?

Eleventh Step.—Read the Stage of this book entitled “Dirt and Indifference” and make up your mind to gradually lessen the dust that is brought every day into your rooms; to lessen the dust of the roads by encouraging the public to oil the streets; to lessen the dust of cleaning by using rags dampened with oil and antiseptic liquid of any kind; to create a custom among the people of cleaning up the yards, walks and land about, so that there may be no manure or garbage to breed flies, no stagnant water to breed mosquitoes, and no weeds to breed slow fever and blood-poisons. Simply have in mind these great reforms; if you think of them, some day you will find a way to make others think of them, and that is the beginning of the great victory. Educate your friends in a very unostentatious way, to think of the benefits that will arise from such changes. They are sure to be made, and are being made in many cities and towns; why not in your locality?

Twelfth Step.—Keep the lower half of your body clean by the use of water every night. A cloth wet in water will help if there is no bath tub. It will draw a great amount of uric acid from your blood that cannot get out in any other way than by the pores of the legs and feet. The upper half of the body need not be bathed so often; just enough to keep it clean.

Thirteenth Step.—Do not travel if you can avoid it. Do not use the cars unless it is a necessity, as in business. Of five hundred thousand deaths from accidents in this country, ninety per cent among travelers are due to the interference of the regular schedule of the railroads by excursions. It is well to see some of the world under normal conditions, but never in a rush or with a rush. If deaths are due so largely to accidents of travel, which is better, to not travel and live long, or to take the chances? You say the chances are slight; so they may be in each year by itself; but the writer of this page has lost from among his circle of friends and personal acquaintances a total of one hundred

and twenty-eight persons from boat and railway accidents; and a bank president told him that he could count up a total of over five hundred deaths from the same causes. One clergyman stated that he had lost nearly two thousand of his friends and acquaintances by such accidents.

The only point we make is this: if you wish to live long you will be able to combat almost all dangers except those of travel. If you are willing to take the chances, you must not count on an almost absolute control of your fate in this life. In travel you are at the mercy of the frailties of judgment and precaution incident to the men who direct the movements of trains and boats; and you are subject at all times to the vicissitudes that seem beyond the control of human foresight. In travel you are compelled to eat a great amount of concealed cookery, and suffer the consequences of bad water and bad food. Appendicitis attacks, in its total list, eighty per cent of those who eat away from home, and twenty per cent of those who eat at their own table. Therefore the traveler stands four times the chances of becoming a victim of this malady than the home-man stands; or the ratio of eighty to twenty. In travel nearly all the contagions are first contracted and brought to the locality in which they appear. In travel there is no possibility of securing safety from dirt and dust, or from the germs of disease that are carried about by others. In travel you sleep under the same bed clothes and in the same beds, and occupy the same bedrooms that others have been in. Even if the sheets are washed, the blankets and other parts of the bed clothing are rarely cleaned; and you come in contact with the conditions that other people have left behind them; many dangers being encountered in this way. In fact, travel makes you the bed-fellow, and the room-fellow of every unclean individual who has been in the same room and the same bed before.

The curtains and draperies of one hundred sleeping cars, and three hundred ordinary day cars were subjected

to examination, and the most unspeakable filth and germs of nasty diseases were found imbedded in them. The beds of sleeping cars are sources of danger.

Home life in the country, and the avenues of beauty that open up all through this land are so full of attraction, that the sentiment of the man who had just reached his one hundredth year is worth repeating. He said: "The friends of my youth have all been dead these many years; most of them fifty or sixty years. They were wanderers about and traveled much. I have been at home most all my life. This place has ten thousand joys for me, and I can never tire of it." For miles all around him there were never ending varieties of beauty and pleasure, all wholesome and healthy for the mind. What do you get in travel? The ride in the cars is one long wish for the end. The hotel is a dreary bedroom room, a stiff parlor, and a chair on the piazza; the only variety being walks and drives which soon become repetitions. To go abroad means a weary car ride, a seasick voyage, a hurrying through cities, not one of which you can understand unless you become a permanent resident of it; and then the return home. Does travel pay for all the penalties that it invites?

It surely yields no real advantages.

Fourteenth Step.— Take only such exercise as comes from the inspiration of physical work, and from the enjoyment of physical play. Physical culture is wholly artificial, and is a necessary evil. If a person will not work and will not play, then the only substitute is natural physical culture, such as is found in some of the advanced works of the Ralston Health Club.

Fifteenth Step.— Maintain the senses by keeping the blood pure and the faculties alert.

Sixteenth Step.— Give constant attention to the Stage entitled Principles of Longevity. Make your annual record in the place for it at the end of Stage Forty entitled Principles of Vitality.

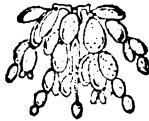
Seventeenth Step.—Take some part, however slight, in the work of the Patriots which is now to be fully described.

All the steps in the course of immunity are in harmony with a growing power of the mind as well as of the body and all the faculties. There is nothing that will waste your time or put your interest to sleep when once you have begun to practice it. Much is left to your discretion and judgment. There is no arbitrary line of practice in taking care of your health. The main idea is to avoid things that weaken the vitality or depress the mind, on the one hand; and, on the other, to cultivate every method that is directly intended by nature for the betterment of the human body.

SIXTH DIVISION
OF THE
RALSTON HEALTH CLUB



THE PATRIOTS



STAGE FORTY-SEVEN

THE PATRIOTS

PART ONE—FOR EASY READING



PATRIOT is a man or woman who has unselfish thoughts for others. Most persons are bound by the conditions of the one day in which they live and think, and do not realize that health, happiness, success and all that is worth having in life are the results of forethought and careful planning. If you ask them to take an interest in the general welfare, the answer will come back, "I have enough to do to look after my own affairs." If such an answer had been made when the scourge of yellow fever came to our shores a few years ago, it would not have been fought off and countless lives saved; if such an answer were to be made to-day by all men and women, a dozen fatal epidemics would sweep over the land in a very short time.

Patriotism is an unselfish but sensible interest in the general affairs of the people. Thinking leads to public sentiment, and action sooner or later follows; for executive ability is given to some men and women to carry out the demands of an aroused public feeling. Hence patriotism begins in the knowledge of what is required to bring health, happiness and prosperity to the people; and it is this knowledge that we are to teach in the Stages that will now follow.

Patriotism is the inspired opposite of indifference and selfishness. The worst enemy a land ever had was indifference to coming dangers; and this enemy lurks in almost every home to-day.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

There is much patriotism in force in this country, as in every civilized nation; but ninety-five per cent of it is misguided. It is supported by private charities for the most part. For every dollar furnished by the public funds, many more dollars come from private purses to carry on the great philanthropic work of the age. The spirit behind this movement is right; the methods and the results are wrong.

The laws of life must be obeyed.

Nature is the hand-maid of God; and nature and God are stronger than man. Both nature and God have decreed progress onward and upward in all things; and, to make this decree effective, it is necessary that one law should be supreme and that is

THE SURVIVAL OF THE FITTEST

But both public and private charity and philanthropy are rapidly reversing this law, and giving civilization instead the new law of the survival of the unfittest. If the weak were protected and cared for, it would be true charity; but they are taken care of only in dire extremity and at intervals, between which they are set adrift to bring more of their kind into the world. They are to-day the most prolific of all producers of the human family. Others are encouraged to remain in the cities in idleness, who are able to work, but who will not as long as they are fed by charity. On the other hand the fittest are being taxed and burdened by this constantly increasing horde of the unfittest. As nature and God are stronger than man, and as the greatest of all laws is being defied by man against the mandates of nature and God, the outcome is very certain and will appear very soon in the impoverished and criminal masses that will overrun the land.

True patriotism calls for three things:

1. To protect and care for the weak and unfortunate without inviting their increase.

2. But, above all, to lessen the *causes* of weakness, ill health and misery, by going to the root of the evil and there applying the remedy. This requires certain steps which have never yet attracted the attention of charity or philanthropy.

3. The great lesson must be learned that the general public may be given health, happiness and prosperity much more easily and at less cost than is now devoted to caring for the numberless off-shoots of the general public.

Prevention is the religion of civilization.

When the tree is sick at the roots, its many branches will suffer; but the remedy is at the roots, not in merely alleviating the harm at the branches. When the stream is polluted at its source, the remedy is at the source rather than in doctoring the countless outlets of the stream. But modern charity and philanthropy, instead of checking the origin of the misery of the world to-day, is applying its balm to the endless succession of misfortunes. These have grown so many and so enormous that charity and philanthropy are actually staggered; and the time has come when these good agencies will break down from their own weight, or patriotism must come to the rescue.

There is plenty of money, but the work is too great to be further increased, while the demands are growing all the while.

Men and women who have come into great wealth and who are unable to spend it, seek the means whereby they may assist to lift the burdens of others. They spend blindly, only wanting to spend their money. They are guided in their advice by men and women who are too busy to study the other side of the question; and so the world goes on multiplying the law of the survival of the fittest.

That is not patriotism.

It is our purpose to teach in the next Stages the acts of

patriotism that call for the true charity and philanthropy of the world. We seek no funds and have always refused to handle the money that others would have spent in the manner taught in this Club. We have in our own management men and women whose wealth enables us to make experiments and to carry on our great work; but outside contributions will not be accepted by us for any purpose. Yet we hope that you, in every city and county, will organize a home Club for the sole purpose of seeking some of the wealth that asks for good work to do; and that you will apply such funds in your own locality according to the acts of patriotism that are described in the Stages that follow.

It is possible that you may not be able to contribute financially to the cause of patriotism. Very well. There is just as efficient work that you may do, and it consists in making known the acts of patriotism which are described in the following Stages. Make them known to those about you. Try to arouse an interest in them. Then bring them to the attention of wealthy people even though the latter may be total strangers to you. A woman of great riches said recently: "I do not know how best to spend my money. I want to help humanity; but I feel that careless charity is doing more harm than good. I do not care to assist those who will not assist themselves to the best of their ability. I am always glad to be told of noble public efforts to reach the root of all this misery in life."—Others are as willing as she to be told of the great undertakings that are embodied in the acts of patriotism.

You can reach wealthy men and women if you persist; and you can thus be the instrument of turning their gifts to real good for humanity.

You can stimulate the interest of the people about you until in time, even though it may take months and years, you have been the cause of sending forth men and women to teach these acts of patriotism to the world at large.

You can keep these subjects before the professional classes until at length they send lecturers out to spread broadcast these new demands for true patriotism.

First, make yourself enthusiastic in the belief that this is the best and grandest of all methods for doing good in the world. Then talk, write and think about it until your efforts shall bear fruit. It is only a question of time if you are in earnest. No person can die in peace who has lived in vain; and all persons live in vain unless they do something that is truly patriotic, or for the benefit of the world at large.

Patriotism is the prevention of evils.

One of the most respected of the great public men of to-day, in a recent address in New York City referred to the spenders of money without regard to consequences, and said: "These men and women live in useless existence. Of what good are they to themselves? If they seek to make peace with their God at the last extremity of life, can they do so by a careless disposal of their ill-used wealth which merely adds fuel to the vagrancy and idleness of the slums for whom these rich people spend money while they disdain to know them? The great test of a worthy life is in what it can do to lessen the wretchedness of the world; not in pampering to it."

Here is the true philosophy of the whole subject. What is a useful life? Does it begin with eating, and end with eating? Does it consist in habits that are purely selfish and gratifying to their possessor; or in casting idle wealth to the four winds in the name of charity? Neither. The former course is abjectly selfish. The latter course is an attempt to buy safety when the great river of death takes the boat into dark waters. There are to-day in the world a larger proportion of weaklings than there were ten years ago; and every ten years they will be still larger. That class grows faster than all other classes. Their weakness is fostered and encouraged by aimless charity.

Here is the rule of a famous man :

“ The great test of a worthy life is in what it can do to lessen the wretchedness of the world.”

A new civilization must strike at the root to conquer the malady; not nurse the sick leaves of the giant tree of humanity. And that man or woman who seeks in a rational way to *prevent* sickness, suffering, want, poverty, idleness and wretchedness is a Patriot of the universe.

There are several ways by which the river of existence is polluted at its source; and it is the work of the Patriot to go to the fountain head and there carry on the battle for the betterment of mankind.

For the Patriot to-day there are several questions of the most vital importance to the welfare and prosperity of the nation as a whole, and to every individual who seeks the best enjoyment in life. These may be listed as follows:

1. Survival of the Fittest.
2. Poverty and Charity.
3. Public Laboratories.
4. Public Stills and Mills.
5. Poultry and Dairy Systems.
6. Clean Country Life.
7. The Universal City.
8. Play and Celebrations.
9. The Penalties.

These will be discussed in the nine Stages that are now to follow.

STAGE FORTY-EIGHT

SURVIVAL OF THE FITTEST

PART ONE—FOR EASY READING



AS has been stated in another Stage, the first and greatest law of nature and of God with reference to the progress of humanity on this earth, is the survival of the fittest. It is commanded by every act of the Creator that the conditions of life here should be constantly improving; and man is made the instrument whereby such upward tendency should be carried forward.

The application of that law is found only in healthy offspring, honest labor, and universal activity. Whatever checks these impulses will set back the army of advancement.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

There was an era of good will in England when personal liberty prevailed everywhere; and in two generations the land was overrun with vice and the dregs of humanity. Mr. Charles J. Bonaparte, when Attorney General of the United States, stated in a public address that England was forced to inflict capital punishment on its petty criminals in order to clear the horizon for its own safety. Common theft was punished by hanging. The result was that in another generation, there was a majority of law-abiding people in its borders; and to-day it is a fact that England is the best governed nation on earth, outside of London where the human rats control a considerable part of that city.

In the United States, and more particularly among the millions that crowd the cities, there are human vermin that prey only on honest and peaceful citizens; and these pests are on the increase. If ever the nation shall be aroused to one vast lynching bee, these dregs should arrive first at the point of the bayonet and be exterminated; for they produce nothing but crime and criminals. There is no room in the teachings of peace on earth and good will to men that can contain them. They are human outlaws. Yet they are allowed to live and go forth by day and night to their wickedness, and the gallows or electric chair never knows them. They make up the army of beggars, tramps, criminals and vermin that infest the earth.

More than this they are on the increase.

And still more, they are allowed to bear bastards by the million which are to take their places and carry on the increase.

If they cannot be punished, they should be separated from the rest of the world where they may not add to the army of the unfit.

They should not be allowed to propagate.

Insane persons should not be allowed to propagate.

People suffering with incurable constitutional diseases should not be allowed to propagate.

The progeny of imbeciles, of weak-minded, of criminals, of hopelessly diseased people that is now swarming our land is constantly on the increase. Murders are on the increase. Disease is on the increase. Insanity is on the increase. Suicides are on the increase. In the first four months of the year 1909, in this land alone, the suicides averaged 623 a day, every day in the week; a fearful increase over those of last year, as the latter were a fearful increase over those of the year before.

We visited several negro huts where children swarmed amid filth and disease. In one room where a family of twelve lived, both parents were dying of consumption, and

ten children of varying ages slept in their rags close by. Two of the girls were soon to become mothers of bastards, and three of the boys were known to the police as confirmed criminals. This race is rapidly overtaking the caucasians in numbers, and is adding a dangerous element to our national life. Among them a greater proportion shirk honest labor than among any of the other races on earth. Those among them who are unfit should not be permitted to propagate. Emasculation of all males of every race who are unfit for parentage will solve this great problem. You who may give time and thought to this subject should seek to enlist the wealth of the rich classes who wish to become charitable, to the formation of scientific societies pledged to bring this law of nature to the front.

In the old days the fittest survived by force of might.

In later years the fittest survived by force of mental keenness.

To-day when personal liberty is bringing out swarms of human vermin and increasing their numbers to the point where the national life itself will soon be in danger, the only way in which the law of the survival of the fittest can be carried into execution is by emasculation.

The great public to-day is wrapped up in itself. It is selfish. A true patriot, like those of the old Colonial days, is one who builds for the coming generations. What kind of a legacy is your present indifference leaving to your children and your children's children?

Think this over.

If you have hope of eternity, can you face your God with the charge made against you that you lived and died wholly indifferent to the generations that were to follow you on earth?

The Adamant Society was pledged to the doctrine of emasculation of all males who are manifestly unfit for parentage. Is that unreasonable? Herein is the only solution of the negro problem and the problems of the slums. It

harms no one. Honest men who are willing to work, no matter of what race, have nothing to fear; and are sure to be helped by the elimination of those about them who would prey on their industry.

But nature demands more. The death penalty, or else emasculation, should be visited on all men who would commit murder. It is not well to wait until they have killed some one; for then the innocent suffer for the crimes of the guilty. Emasculation, in nine cases out of ten, takes the murder out of the heart; for it makes a vicious nature gentle. It does no wrong to the body and never lessens a man's usefulness to himself and to others. It improves him in every way.

All men who would commit the crime of burglary would kill if cornered in their operations. For this reason a burglar should never be set free, unless he is emasculated. Any person who has murder in the heart, who has tried to kill, or who has killed, is in the same moral grade; and should never be allowed to become free again unless emasculated.

Of all the negroes and white men who have raped women, and the negroes of late years do ninety-five per cent of this crime in this country, those who have been imprisoned and set free have attempted the same offense again. The after lives of such convicts prove this fact as far as they have been traced. Judges of courts have remarked on this disposition of criminals. The death penalty for rape is right. But, if death is not inflicted, emasculation certainly should be the penalty.

Why has not such a law been made for the lessening of the crimes of this nation? We will tell you why. In many States there have been introduced bills for the purpose; and if there is anything that a cheap and shallow demagogue loves to do it is to appear as the champion of a gentle civilization. He loves to declaim against such an idea, and he loves to call it uncivilized and brutal. The public, not having been educated to the facts, falls in with him.

Emasculation is attended by no harm of any kind, and changes a vicious and dangerous life into one of gentleness and usefulness; just as the ox is a nobler and more beneficial worker than the virulent bull. Age makes no difference whatever if the act is properly done. A herd of savage bulls were all emasculated when in full maturity and all became healthier and stronger for it. The old phrase, "strong as an ox," is still a good one. All useful horses are geldings. Only the fittest are kept for parentage.

Civilization in its present condition has very little that appeals to the judgment of one who studies life. The rule of nature has been set aside. Instead of infectious pests and vermin supplying seventy-five per cent of the coming generation, a healthy husband mated to a healthy wife, enthroned in a home that is ideal of the best type of earth, should make a unit of a new national existence that may be multiplied in kind all over the land.

You can arouse an interest in the formation of societies that are pledged to hold their law-makers responsible for the enactment of laws for emasculation. It takes time, but it is sure to come if you do your share.

There are arguments for and against emasculation. The facts that favor it are these:

1. It takes away the propagating power and thus ends a line of generations at a point where there will be no more children to come into the world laden with defects that are sure to produce misery and suffering for them and an ever increasing burden for others. There are horrible diseases that are now passing from parents to children. Yesterday there were born in this country thousands of children who will never shake off the yoke of tainted blood and mind, and whose only end is in the penitentiary, asylum or hospital. They are born solely for such an end. Why propagate them?

2. Where crime is fixed in the blood it is a wrong to the children of honest homes to be made the prey of the

future criminal. Propagation is preparing for your children the children of criminals who will slay, rob or ravish them. What of pleasure is there in life when there are half a million murderers now at large, and twice that number growing up to threaten you and yours at every turn? At one time England hung all her criminals, high and low including petty thieves, to get rid of the rapidly increasing pests. It would have been more humane to have prevented their coming into the world.

3. Emasculation is a physical, a mental, and most assuredly a moral benefit to the individual on whom it is performed; and is wholly free from dangers of any kind. While it will not always make a good man out of one who is depraved, it will lessen all bad qualities, and in a majority of cases it is the only method by which there is the least hope for the moral improvement of a man. Eunuchs, as a rule, are a higher order of beings than the average person.

4. It is a blessing to the criminal himself; saving him from himself; and opening out to him a better promise of usefulness and happiness in the world.

There is an argument, and one only, against emasculation. It is this: When a legislature, or one of its members, attempts, as has been done several times, to pass a bill for this penalty, there have been sentimentalists who have cowed the law-makers. That is the whole story. The way to overcome this objection is to find out how your candidates stand on the question when they are running for office. A quiet organization of voters can control the election of every man to the legislature.

STAGE FORTY-NINE

POVERTY AND CHARITY

PART ONE—FOR EASY READING



THE cities are full of penury and suffering. In the country there is no real poverty. In the cities there are families huddled together in small rooms foul with dirt, and almost empty of food and clothing. In a visit to one thousand localities in the country three cases of actual suffering from want were found, and they were under the care of neighbors. Reports have come to us from other parts of the country, all bearing the same tenor. Poverty is not a reality except in cities and towns.

There is not work enough in the cities and towns to supply men and women with the means of living.

There are not enough people in the country to perform the work that needs to be done there.

In spite of these facts, there is a constant exodus from the country to the cities.

Charity expended in the support of this exodus is misapplied.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

As a general rule, but not always true, the fittest are those who are able to survive the shocks of panics and the downward trend of misery. They are the men and women who supply the funds that support the idle, the classes who are unwilling to work, and the wicked elements.

But it is a law of nature that the unfittest should not be allowed to wantonly increase their numbers. Those who cannot work or do for themselves, should be cared for by charity; but charity should not aid in the increase of that class of people.

Those who are able to work, but who will not, should not be supported by charity; and the willing unfit should not be thereby increased.

Those who insist in leaving the country where work is always to be had, and coming to the city to add to its starving hosts, should be taught the bitter lesson of the law of supply and demand. They seek wholly selfish ends in the city, and shirk the nobler duties of the country. They want eight hours in place of farm time, and become beggars. Eight hours of work, if it can be had every working day in the year, will best suit both employer and employee; but in the country there are not six hours of work in the winter days and very little work on stormy days in summer. The long hours are in the late spring and the first half of the summer when nature is doing her best to grow the crops; and, outside of these few months, the farmer has no occasion for excess of hours over the average of the city. The writer of these pages owns several farms, has been on farms from his early life, both in the East and the West, and knows that, taken as a whole, or in the long run, the life of the farmer is easier than the life of the toiler in the city.

The feeding of tramps is a public crime, for it tends to drive labor from the country to the city, and to increase the horde of willing idlers who are swelling the army of the unfit. When the tramp knows as an absolute certainty that he cannot get anything to eat except by application to the public authorities, and then only under limited conditions, this pest will cease to menace American life.

The increase from year to year of the unfit is so marked that, in a great city recently, the bread line was suspended. It had made bums and lazy idlers of men and women.

STAGE FIFTY

PUBLIC LABORATORIES

PART ONE—FOR EASY READING



AT the present day there are more than one hundred different kinds of poisons used in foods and articles that enter the human stomach. Some of these are adulterations that are made to increase the profits at the expense of life. Others are chemical preservatives that are put into things to prevent their decay. As an example of the former a chemist collected fifty lots of chocolate from as many stores and candy establishments, and found them all dangerously adulterated, and a majority of them rank substitutes, the eating or drinking of which is generally followed by severe headaches. As an example of the use of preservatives, it is estimated that more than one million babies have been killed by no other agency than the chemical that is put in milk. The question arises, Are the farmers and dealers who have done this crime guilty of murder?

Great adulterating corporations that impose upon the public employ at large salaries experts who are often in public office; and the corporations enjoy the benefit of false expert opinions. They also control legislators and thus check the making and execution of laws to protect the public. In other words, these corporations engage in murder and build up a scheme to protect themselves from punishment.

The greatest need at the present day is the common public laboratory where water, milk and foods may be tested by analysis for the benefit of the people.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The Chief Chemist of the United States was recently criticized because he pronounced as unwholesome and dangerous one of the preservatives used in canned goods. His opinion was offset by that of the leading men of several great institutions; men whose ability and honesty could not be doubted. They actually tested the daily use of this chemical; but the subjects who were given it in their dietary were kept in all other respects on foods and drinks that were known positively to be free from poisons or preservatives. That is, they were favored with a line of purity in diet that the common public never secures. Under these exceptional tests, the preservative did not do appreciable harm. But the Chief Chemist of the United States took his men under the conditions that must confront the average citizen; and he found the preservative to be dangerous.

The logic of the situation is this:

If you take in one kind of food an almost harmless quantity of chemical preservative; in another kind of food, another almost harmless quantity of another chemical preservative; in another an almost harmless quantity of an adulteration; and so on through the long catalogue of preservatives and adulterations with which to-day the markets are loaded; you will in time suffer from the accumulation. One alone might not take more than ten days from the end of your life. A certain concern uses a preservative which enables it to can decayed tomatoes without giving out the odor of decay; you might eat the goods of that concern for years and suffer nothing beyond the lessening of your days at the far end of life; but you cannot unite all the preservatives and adulterations in the market without having appendicitis; and this malady may result from the mere use of the baking-powders that are on sale now; or of the bleached flour that is everywhere to be found in the stores.

Candies, next to baking powders, are the most adulterated of all articles on sale. All kinds of candy are thus treated or changed from the sugar and fruits of a pure state to the concoctions that are sold at the rate of hundreds of tons every day. If there is a pure chocolate now in the markets, or a pure cocoa, we do not know it. Teas, coffees, drugs, medicines, fruit-syrups, canned fruits, tinned meats and products of animal and vegetable life, are all "dosed." It is not one case in a million that is discovered and punished. Few if any package goods are free from preservatives used to keep the worms out of stale cereals and other articles of diet.

Sickness of body and mind, and the misery of poverty that follows a drained purse in the hopeless fight for health while these adulterations are going on unchecked, can be traced to the inability of the law to find the true condition of the mass of goods on sale everywhere.

For these reasons it is an act of a patriot to set up a private laboratory wherein the people may learn the exact nature of the things they are compelled to put in their stomachs in order to sustain life. Sick and weary, discouraged and drooping with the passing of the body's vitality, the invalid eagerly partakes of the attractive food that is brought in to aid in recovery, only to be deceived with an adulteration that a wicked schemer, himself fat and sleek, has placed on the market in order to increase his unholy income.

A private laboratory should be founded in every city and town, and in every county and township; and supported by the same fair hand of charity that established it. Wealth so expended will be blessed and the donor will receive the noblest of rewards.

Do you know that there was never a movement made for the passing of pure food laws until the Ralston Health Club began the agitation over thirty years ago. That movement has spread until every state in the Union and the United States government have passed pure food laws. But there are so many political lobbyists and so much money behind

the prosecution of those laws, seeking to prevent the conviction of the criminals, that not one case in ten thousand is ever punished.

In a recent Congressional hearing the government experts said in effect: "The adulterations are going on even more abundantly than ever before. There is an open defiance of all our laws."

This being true, and it is, what can be done? Go into a drug store and look at the thousands of bottles and packages there. How many of them do you think are pure? Go into a grocery store and see foods of the cereal kind in packages of countless varieties; see fruits, syrups, preserves, soups, vegetables, pickles, catsups, relishes, powders, mixtures galore, all canned, canned, canned, and ask yourself the question how many of them are free from preservatives? All, all are doctored. But when it comes down to putting bleaching and lime and alum into the flour that makes the bread for the family, then our life as a race has come to a pretty pass.

Greed is everywhere. It is the song of greed, or adulteration, or slow, silent, steady murder. And no one called to answer at the bar of justice. No wonder the minds of men and women give way beneath the load of physical suffering, and misery is abroad throughout the breadth of the land.

There was never a time when honest foods were more needed. You cannot get them by passing laws, for these silent murderers will go on with their diabolical work while they laugh at justice.

The times call for the patriot who will help fight for the private laboratory in every locality so that all people may know what they are eating. Then, and not till then, will pure foods become a fact.

But at the same time the constitution should be amended and the adulterator should be made a traitor, for he slays more people than war.

STAGE FIFTY-ONE

PUBLIC STILLS AND MILLS

PART ONE—FOR EASY READING



WHAT a man eats, that he is. Mind is built of matter. The brain can never be healthy when it is impoverished or poisoned. Defective ideas lead to errant judgment and the whole fabric of life falls apart. Likewise the nervous system is but the reflex influence of the stomach and the nutrition that runs in the blood. Food builds the organ and makes the general body, to suffer or to prosper in the battle of existence.

There are three parts to the weaving of the sustaining power of the body:

1. The water that is required daily; no less than about ninety per cent. of the body being water.
2. The staff of life which is pure wheat flour. Civilization and wheat have marched side by side for centuries.
3. Purity of all that enters the body.

It is to become a part of the public duty to furnish to all the people pure water, pure wheat flour, and freedom from food adulterations. To insure these three great ends, it will be necessary some day to establish three great industries in the name of and for the good of the people:

1. Stills to produce pure water.
2. Mills to produce pure wheat flour.
3. Laboratories to rid the public of the pests of preservatives and adulterations in food.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The duty of public and private effort is at all times to protect human life. Patriotism sends valiant men to the war to save the loved ones at home from loot and slaughter. But in every year of national existence more people die from neglect of the greatest of all public functions than are slain in ten years of war when it rages.

All adulterators are traitors.

In another Stage we have discussed the need of laboratories; in this Stage we speak of the natural demand for stills and mills.

As ninety per cent. of the body is water, and as impure water is the cause of thousands of deaths every year, no greater public effort can be made than that of setting up water stills. Nature is a great water still. From her most impure bodies of water she raises a vapor that is condensed into absolutely pure water and seeks to store it in the earth for the use of humanity. But the encroachments of growing towns and cities as well as manufactures, make it more and more difficult every year to obtain pure well water, or pure spring, river or lake water; and these are the only sources remaining. If policemen are necessary to protect life from the assaults of criminals, and if the police system is required to ward off epidemics and to quarantine infectious diseases, on the very same principle is it important that the public should protect life by water stills operated for the use of all persons. Such a step would save more lives than are now saved by quarantine and the fight of the government against epidemics. The expense of a water still in every town, city and locality is very slight. Water is a public necessity and should not be sold by private concerns; at least not for drinking purposes. One person may not need more than a few glassfuls each day. Let it be pure, distilled, aerated to re-organize it in nature, cold enough to be pala-

table; and let it be sold for a cent a quart, which will pay for its production. Saloons will be lessened; for most men seek them to quench thirst rather than to be stimulated.

Public mills are just as necessary. Wheat is the staff of life. It is now made by corporations that bleach it, while lime and alum are added by some of these profit-gorging concerns. Humanity can live on bread for many months. It is the only article of food that will sustain life, except milk and eggs. While other things are useful, these three are nature's staples.

In this country the desire to secure whiteness and fineness has brought the wheat flour now in use to less than one half of its food value. This great crop is reduced to one half by such process, and the price of flour is all the time advancing. The people are compelled to bear this extra burden. It is also a fact that the extremely white and fine flour is not as nutritious nor as wholesome, nor as capable of imparting strength to the body as that which is ground by the French process which uses more of the berry in the grinding. A third fact is of importance; freshly ground wheat is sweeter, more palatable and more inviting than that which has stood for some days or weeks. By the French process it is ground the day it is to be used in making bread; and the bread so made gives all the strength of meat to the body.

In view of all these facts, and they are many and important, the public have a right to mills set up at the expense of the government in every town, city and locality; and to have wheat ground and sold fresh every day at the cost. There can be no loss to the public, and the advantages are as follows:

1. Chemicals and adulterations will be kept out of the flour.
2. More value will be secured for the nation from every bushel of wheat.
3. A much more palatable and wholesome product will be obtained.

4. Greater strength and power of mind and body will result.

5. The flour will be fresh every day and therefore more attractive to the appetite.

6. The cost will be lower to the public as the millers' profits that have run into great fortunes will cease.

This is not a dream. It is being enacted every day in France by private mills that have been in operation for years. Any person who has eaten the bread made there from that process will never again like the sepulchered food of this country. The United States Government, in one of its food bulletins, has already recommended the French process.

It is not a dream; it is a public necessity. The time will come when it will be enacted in this country; but in the delay that must intervene, a million more victims will be added to the list of the needless dead, unless you and your followers do your share to arouse public attention to these facts.

You have some influence. Just keep thinking about it and then talk some and write some about it. One effort is not enough. Hammer away and results will come. At first your friends will not give it heed, for that is human nature, and all great movements have been attended by disregard. But when they see that you still talk about it and are not put back by their jibes and jokes, then they will wake up. You have influence, small or great. Eternally keeping at a thing brings the greatest revolutions the world has ever known. They are due to constant effort to arouse the interest of people who do not care to be aroused; but victory is sure to come. The more defeats you may have in stirring public feeling on these subjects, the greater will be the glory of your final success.

Private charity can do much in the same lines; and you will find opportunity to call the attention of philanthropists to this work of the Patriots.

S T A G E F I F T Y - T W O

POULTRY AND DAIRY SYSTEMS

PART ONE—FOR EASY READING



IT has been found that the most wholesome meat is that of young poultry; and the most wholesome of all animal products are eggs, milk, cream, butter and honey. In these things you will find none of the old-age salts that bring on the ripening and decadence of the body. It is a doctrine of Ralstonism that, if old-age conditions can be kept out of the food, then the loss of the faculties will be prevented, and men and women will live to a grand span of years in the full possession of all their powers.

As water, bread and purity in foods are subjects that are universal among the people, so should there be great public systems, supported either by law or by private charity, to provide these things to the people. As poultry and eggs, milk, cream and butter are also equally essential, there should be great systems of securing these in their most wholesome conditions. When this much has been attained, then there need be no sickness in the land; but until then the profession of medicine and the business of drugs will be on the increase.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The cost of medical attendance and of drugs reaches a total of millions of dollars every year. Think what that

would mean if retained by those who have earned it instead of spending it. The loss of time to the property and prosperity of the nation through the sickness of its citizens aggregates hundreds of millions of dollars in earning value every year. Think what that would mean if there were no such loss. The people complain at the cost of maintaining an army and a navy yet they spend for doctors in one month more money than is needed to support the army and navy in a whole year.

The eating of beef and pork adds to the sickness of the people; but more especially tends to bring on old age rapidly and to cause a breakdown of the faculties when helplessness ensues.

But the products of animal life such as milk, cream, butter, eggs and poultry are direct helps to effect a better state of the health. An ideal and inexpensive method of living is to adopt the country as a basis, and to find in well kept poultry and a clean dairy, together with wheat, fruits and vegetables, all that is needed to sustain life. Nothing else is so wholesome. If President Roosevelt could summon such energy as he possessed on a preferred diet of milk and old bread, what is there in it to repel the desires of others who have less work to do? We know of hundreds of men and women who live principally on bread and milk, and who are so free from disease that their existence is one long run of happiness and enjoyment; and their faculties are alert in the highest degree. But we do not teach a bread and milk diet. We simply say that bread made from the French process of grinding wheat, eaten with butter, cream, milk, eggs and poultry will make up a complete diet on one side of the food line; to which vegetables and fruits secured according to the rules of other Stages in this book, may be added; and no king ever had better.

This is the road to health, happiness, prosperity, longevity and the use of all the faculties down to a ripe old age.

STAGE FIFTY-THREE

CLEAN COUNTRY LIFE

PART ONE—FOR EASY READING



IN the country the air is pure and clean; in the city it is foul-smelling, smoky, close, confined, and laden with the dust that bears the germs of diseases. Air is the most important of all the means of supporting life and vitality. In the country, amid the blowing fields, it is ninety-eight per cent pure. In the city it is ninety-one per cent impure. In this one particular we find the chief reason why city life is not as beneficial to health and longevity as that in the country.

But the means of activity and the character of duties that are possible in open life, make the latter necessary to the well being of the race, and especially the rising generation as well as that which is on its last decade down the western slope. Real homes are not possible in the city; and what old man or woman wants to die away from the fire-side where love reigns?

The greatest incentive to a long and useful life is contentment; and the country offers the only opportunity for this excellent quality of mind; and then only when one is pleased to live in the country.

In no place is it possible to provide an ideal system of diet except in the country. Nearly all that is eaten is there raised, and can be personally attended to so that adulterations are impossible. But there are some objections to such life and they are found almost exclusively in the unclean conditions that attend it.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The Patriots who are trying to make life more wholesome and enjoyable must take up the study of the following conditions that detract from country existence:

1. There is lack of running water and bathing facilities in the farm houses. As a result there is very little personal cleanliness. The houses and rooms are in better sanitary condition than the hands and skin of the people themselves.

2. There is too much manure on the ground around and near the farmhouses. Flies and other pests abound as a consequence. The farmer must learn to cover all offal from his stock; and to run his private closet to an underground vault. There never should be exposed to the outer air a square inch of manure. Some of the better class of land owners have learned this lesson and have proved that it is feasible and desirable.

3. There are too many weeds growing about. They breed maladies and become foul when they decay. They should either be cut down in their infancy and supplanted by lawns, or else the ground on which they grow should be cultivated and made useful and safe in its surroundings.

4. There are too many pools of stagnant water, and too much rubbish lying about the place. These things breed diseases and also are unsightly. No water, however small in amount, should be allowed to stagnate.

5. There is too much mud about. Let walks be built of a layer of field stones, covered with an inch of crushed stone; and the mud and manure of outdoors will not be brought into the house. Such walks have been built at trifling cost, and their saving to the wife in soap to keep her floors clean, to say nothing of her added work, has paid an immense dividend on the outlay in making the walks. Let them abound everywhere.

STAGE FIFTY-FOUR

THE UNIVERSAL CITY

PART ONE—FOR EASY READING



IT has been shown that poverty is found almost wholly in the cities and towns; that there is not enough work in the cities and towns to supply those who seek it; and that there are not enough workers in the country to do the work required there. Yet the people are all the while leaving the country and coming to the cities. At the same time, poverty is becoming dire, suffering more unbearable, and the marching hosts of hungry work-seekers more and more threatening; all in the cities.

The reason for this is the allurements that the great centers offer for those who have been shut away from the conveniences of existence. They yearn to go where there are more people and more interest in life. The time will come, and soon, when the cities will vomit forth their ranks of poverty and misery. You cannot put much extra food into a stomach that is already fermenting with the decay of former meals. Nature will obey her own laws.

The remedy for this violent abuse of the purposes of nature in making the world beautiful in the open, is to be found in the compromise whereby the cities will cease to be crowded and the homes stretch out until the arms of one metropolis shall welcome the outpouring from another. There will be, as Governor Fort recently said, one continuous city.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

Did you ever stop to think that the origin of any city was a trading post? There people who have things to sell meet those who wish to buy, or where exchangers traffic. You may recall the birth of many a town in the same way. Jones thought he would open a store, and he did. Then he lived over it until he had made money enough to erect a house nearby. Smith, who had grown old in farming, wanted to retire, sell his farm and build a house where he might bring his family. This he did. When the store was well established, a post office was added, and people came there for their mails. When a new school house was required, it was built near the store as that would be convenient for the children to get both the mail for their parents and the goods they might need at home. Then Brown, who thought a blacksmith shop would pay, set up one near the store, and he built him a house for his growing family. Three more farmers retired, sold out, and built near the new settlement. Now a doctor came and had his house put up. Then a butcher was added to the colony. The farms that were close by were rich and yielded well; so the farmers bought lumber, coal, feed and other merchandise; which added several new merchants and each erected both a house and a place of business. In a thriving and progressive community like attracts like; and the village became a town in time. It grew because it was the center of trading.

But new impulses are developing further growth.

God is at work stretching forth the Universal City.

Electric lights are now carried many miles in the country.

Trolleys are all the time extending their lines out, stopping at every farmhouse they pass.

The telephone is going far and wide into the midst of the farms.

Small parcels of land are being built upon between the cities, the towns and the open country. There is a gradual stretching out.

In the olden days the mail was carried by stage, and it took long to send an order for goods or to secure a delivery of them. When the mails supplanted the stage, the time was lessened and the business was increased. Now that the 'phone is in operation the trading is still further added to, for it takes time and time is money for the farmer to go or send to the town for his merchandise.

But there are, in ninety-nine cases out of every hundred, orders for small parcels of merchandise such as can be carried by express and which take as much time to get in town as though they were for wagon loads of goods. To send for these would mean a great loss to the farmer, both in the wear and tear of his team, and in loss of his time. The only remedy is the Parcels Post. This has been advocated by every statesman in Congress for the past fifteen years and by President Roosevelt as well as by the Postmaster General of the United States, time and time again. It has as promptly been smothered by the Senators and Congressmen who are not statesmen, but politicians, and who are in the employ of the rich express corporations, or else have close affiliations with them. So the nation has not had as yet any Parcels Post.

In Germany when the Parcels Post was at first started, the cry was raised that it would wipe out the small towns; but events proved that it built up the small towns at the expense of the cities. The process is as follows:

1. Towns and villages sell an inferior grade of goods in every line. The food adulterations are shipped to slum districts in cities and to towns and villages. This fact has been proved many times as former works conclusively show. The rate of sickness is increased, and nearly one third of the spare cash of the farmer goes to pay doctor's bills and for medicines. The town or village stagnates.

2. When the Parcels Post brought the farmer into contact with the better grades of goods in the cities, the farmer suffered less in health, saved money on his purchases, saved money in his doctors' bills, had more time as a well man to do his work, and had more strength and ambition to do it well. He saved money, bought in the towns the heavier merchandise that could not be sent by Parcels Post, got material for more building and was on the road to prosperity. Then he sent his children to the towns to be educated, and finally went there to build and make his home. Towns in Germany have steadily increased in size and wealth under the Parcels Post.

3. But a better state of things arrived. When the store-keepers in the towns and villages saw that farmers were buying their goods in the cities, they at once raised the grade of the goods they offered for sale, increased their business, charged less per cent profit and made more total gain; so that a better quality of goods at lower prices was brought to all towns and villages. The result was that the farmers used the Parcels Post with the store-keepers in the towns and villages after teaching them a lesson in honesty.

In the United States the objection made to the Parcels Post is that it will destroy the towns. This is not an honest objection. But if it were, what is to be gained by keeping town merchants in opulence at the expense of the great mass of farmers? Is it not a trust and a restriction of competition to say that the people **MUST** buy of the store-keepers who sell only the cheapest grades of goods, including the worst adulterations in existence to-day?

As a matter of fact it will build up the towns.

One of the forms of the law as recently proposed in Congress was to extend the Parcels Post to farmers only and the towns and villages along rural routes. This would be making a trust of the country stores and would work fearful havoc in the health of the farmers who would then

be forced to buy adulterated goods in order to use the Post.

But the main opposition to this great reform comes from the organized express companies themselves who use all sorts of methods to defeat such a law. They have convinced the store-keepers that they would be ruined. They have compelled the latter to ask for and receive the support of the jobbers of adulterated goods; and these elements have united in a quasi as well as an open organization the purpose of which is to head off every attempt to pass the law. Thus it has been repeatedly introduced in Congress and has never yet been given consideration. It is killed every year in committee.

What is the real reason? One of the express companies, after paying its enormous dividends for all the years of its existence, recently declared an extra dividend of twenty-four million dollars. In addition to this surplus, it had furnished its stockholders with great fortunes. A certain man has drawn from the profits of another express company for his individual and exclusive share more than forty million dollars; while all the stockholders took their lesser fortunes from the same company. And this is the story of one and all. There is no corporation so rich and so prolific in dividends as an express company such as stands in the way of an honest law in Congress.

The United States is carrying a pound of papers from Boston to San Francisco for one cent; an express company charges forty cents to carry a similar pound between two close cities in the thickly populated East, where its profits are almost the whole amount. There is hardly a package carried by any express company that does not yield it a greater percentage of profit than that which the Standard Oil Company forces the public to pay by its business-throttling schemes.

The mail business, the telegraph business and the Parcels Post business are all natural parts of government; and have

been so proved in the greatest countries of civilization outside the United States. In those countries when statesmen propose laws, there are no opportunities for corporations to stand in front of the law-makers and smother the legislation with a shower of money.

Men are sent to the United States Senate and to the House of Representatives in behalf of the people. The root of the evil is in the fact that such men are allowed either publicly or privately to take as clients the corporations, or the individuals who compose them, and who secure retainers and fees for services that are bolstered up to appear as substitutes for bribery, if ever an investigation is held. There is the eternal escape for them.

But when such a law as that which would establish the Parcels Post is introduced time and time again into Congress and there is held up, you may be assured that dishonest Congressmen are sitting in that great body. If ever you wanted a convincing proof that the National Legislature is honey-combed with corrupt politicians, you could find it in watching the course of this annual bill for a Parcels Post.

The remedy is plain. Keep your account of the matter. Keep a list of the Representatives and Senators who are against this law; and then combine against their return to Congress. Write to your own Senators and to your own Representative and keep on writing until they act in the matter. Thus you may become a Patriot.

When the Parcels Post is established in the land, there will be such an interchange of activity that the Universal City will begin its wonderful growth. Cities will begin to stretch forth, towns and villages will open out their wings, farms will advance to meet them, and there will be the union of all the population in one wide world of city.

The cost of living will be wonderfully reduced, and the demand for labor will be tremendously increased by the million or more of new houses that will be built. Labor-

ers and skilled mechanics will be afforded endless work in the Universal City, and will be enabled to live in homes that are to be low in rent or owned in fact by them. The crowded cities will pour out their masses of struggling humanity into the open country; but the farm will become an intensive field where five times the crops will be raised from each acre and less land will be needed by one family. This will bring the new houses closer together.

The new step in national life awaits on Congress. If you wish to become a Patriot in earnest, and to form a partnership with nature in the plan to advance the civilization of humanity in this land, you should think and act. Have every word of this Stage printed. Get several thousand copies, and lay most of them aside for use from time to time. They will cost but a few dollars. When a Congressman in your district is asking for your support, write to him enclosing a copy of this Stage, and obtain his reply as to whether he will or will not support the law for a Parcels Post. Hand a few of your printed copies to your friends, and have them also write to him enclosing each a copy of this Stage. Before each session or meeting of Congress, send similar copies to your Senators, and ask them to fight for the passage of the law.

Do not accept the compromise law which was in Congress last winter, which allows the use of the Parcels Post only between farmers and the towns and villages on their rural routes; for that law would be most vicious as it would compel the farmers to still buy adulterated goods. If you want to force the country store-keepers to drop their shoddy goods and buy high grades and first class qualities, all you need to do is to set in operation a general Parcels Post for the use of all the citizens of this land.

The Ralston Health Club has in its membership many scores of store-keepers in towns, villages and small as well as large localities. Under the influence of our teachings during the last few years, many if not all of these store-

keepers have dropped their low grades of goods and sold only the better kinds. They have been well rewarded by so doing, for their business has increased. The idea that first class goods are not appreciated or known by country purchasers, is a false one. A farmer said: "I have bought all my goods in the city and they have been sent to me free of charge for delivery. I have bought them in the city, not because they are cheaper, for they are not, but because they are of a better grade. I got tired of having to take home inferior goods all the time." It has been proved that every store in the country, village or town that raises the standard of its goods will draw greatly increased trade.

The country now has trolleys, its telephones, its rural delivery, all of very recent introduction. The farmer can order his merchandise by telephone, and in many instances the trolley will deliver the order. He may get his mail and send out his mail by the rural system, and so save loss of time and waste of money; for, when the farmer used to go to town, he patronized the bar if so inclined. In several districts where the purchases of village goods were made by phone and delivery made without requiring the farmer to go to the village, nine out of every ten of the alcohol victims gave up the habit. We know of one rural route where a procession of farmers were wont to drive to town and all of them went back at the end of the day, almost too drunk to drive; yet now there is not one of them who either wastes the one day a week in the town, or gets his liquor in any way.

With the trolleys reaching out in all directions, the telephone sending its wires wherever there is human life, and the rural mail service saving time and expense to the farmer, there now waits but one more of the natural movements for the onward march of the Universal City; and that is the Parcels Post. But the crooked fingers of the million-dollared express companies are at the throat of Congress and progress stands still.

STAGE FIFTY-FIVE

PLAY AND CELEBRATIONS

PART ONE—FOR EASY READING



ALL young life that is normal loves muscular play; that is, play that requires the activity of the muscles of the whole body. This is nature. When the desire for such play goes out of life then old age has set in. Since it is true that youth and play belong together as companion impulses, it ought also to be true that the cultivation of play in mature and old people should revive the spirit and buoyancy of youth; and this has been found to be the fact when thoroughly tested during long periods of experiment.

Play that moves the muscles, not violently nor even with too much energy, but even lightly, will bring marked results. It is not pretended that it will overcome the effects of eating food that contains old age salts; but the avoidance of the latter is not alone sufficient. Activity is, and always will remain, the great moving power of vitality. No rules of hygiene can build health in a sedentary person.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The science of playing as an impulse is found in the analysis of its effects on the flesh masses of the body. There is mental interest that serves to clear the brain. Dullness quickly disappears as soon as the mind is alert to the play. More blood passes through that organ and thus washes

out the stagnating flow and really cleanses the veins and vessels. This process also goes on all through the body. It has been claimed that some of the old age salts are scoured off the inner linings of the blood vessels; but this does not occur to any extent. The flesh masses everywhere vibrate under the impulse of play, even though it be slight and the effort very meagre.

Every muscle and all parts of the tissue will be made flexible.

The nerves are fed with new fluids from the electric sources.

New currents of life are originated and they make new nerve-fibres as well as new supplies for the storage batteries. Nothing else can accomplish this end.

Thus we find that flesh, nerves, muscles and mind are all benefited by the play impulse. It holds in check the advance of age, and to some extent starts time backward. We saw eighty women who looked old and stiff, enter upon a year of play as an experiment; and, at the end of that time, they looked an average of fifteen years younger, not only to us but to others who knew nothing of the tests that were being made. And they felt still younger.

The play should be of a nature that will keep the body on the feet most of the time. Brief rests are allowable between efforts; but no play should occur sitting.

When the Universal City is established, there should be days in every month when all the inhabitants should be out in the open air engaged in celebrations and play. There are new folk dances, not like balls or indoor dancing, that are graceful, gentle, easy to learn and full of the keenest enjoyment; and these should be participated in by all persons. Then there may be invented many light plays and forms of celebration in which all should join. Groves and academic aisles in the woods and orchards, or spaces in the gardens and squares could be made very beautiful for this purpose.

STAGE FIFTY-SIX

THE PENALTIES

PART ONE—FOR EASY READING



HE more some people become acquainted with this life the more they hate it. From birth to death it is a struggle against some penalty that has been fixed as a punishment for some form of neglect. As has been said, God has policed the earth with penalties. There are two sides to the struggle, and one is as bad as invention or ingenuity can make it, while the other is as fair as the angel of glory can paint it.

Every human being invites the fate that awaits him; but he also invites it for others who do not intend to neglect the laws of life. One person may carelessly or defiantly expose himself to the small-pox and walk among his fellows until they are all infected. They did not intend to be careless or to defy the law of right and wrong in matters of health. The penalty is therefore wider than the guilt. This shows the necessity of public control over all conditions that pertain to life and health of a community of state.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

No person has asked to be born in this world. If the vote were to be put to the whole human family and an honest answer given to the question, Would you prefer not to be born at all rather than to be born in this world,

grow up, struggle for existence as you are doing, then die and pass back to earth? — the answer in most cases would be against a tenure of life here, Why? Because of the penalties.

Why is it necessary to torment a human being with such diseases as diphtheria, tetanus, small-pox, typhoid, pneumonia, tuberculosis, rabies, yellow fever, cholera, appendicitis, gastritis, leprosy, peritonitis, cancer, meningitis, rheumatism, syphilis, scrofula, grippe, gravel, bladder-stones, gall-stones, ulcers, boils, carbuncles, ring-worms, tumors, Bright's disease, diabetes, tape-worm, trichinæ and others, to say nothing of the many forms of skin disease, blood disease and bone disease; or the breakdown of the mind in delirium, paresis, atrophy of the brain, insanity and imbecility? If this world is full of beauty, pleasure and inviting attractions, why is it necessary to hold all these horrible penalties over the heads of men and women? Why is it that death stalks in on the slightest provocation? Why are lives that are sweet and useful cut off before they have lived long enough to reap the reward of existence here?

Is there a real necessity for these terrible penalties? Could not nature have got along without exacting so much suffering?

Why is man pursued at every step by insects? Pure air is most needed of all the agencies of life and health; yet the child or the adult, sick or well, suffering for lack of fresh breezes or desiring to maintain a high state of vitality, who would seek it, must encounter a host of spiders, mosquitoes, flies, gnats, lice, fleas, moths, bugs and everything that a diabolical ingenuity could invent. Within the house are rats, mice, roaches, vermin and bed-bugs that keep up the assault on the peace of humanity.

If a flower garden is planted with special varieties of the floral kingdom, it is soon invaded by numberless pests. What man, not an expert, can save his roses?

If a vineyard or orchard is established, there will come into it the beetle, scab, blight worms, grub, rust, slug, aphids, lice, red spider, mealy bugs, moth, caterpillar and other useless and destroying pests.

In human life itself there come other penalties such as crime, malice, vicious assaults on character, evil designs and a preying on the property and rights of others. There is a continual struggle to keep the body and soul together; and, when something is laid aside for a future day, thieves and other criminals would take it were they not held in check by the officers of the law. The prisons are overflowing; the asylums are crowded; murders are increasing rapidly every year and few are ever punished; while suicides are multiplying in a most amazing manner. Prosecutions are ineffective, and serve to add to the impulse of crime rather than to diminish it, for there is an instinctive knowledge among criminals that they stand ninety-nine chances of escaping the law to one of being punished.

Man seeks to penalize his fellows for their infringements on the right of life, liberty and the pursuit of happiness. God seeks to penalize humanity for its indifference to the laws of health and longevity. If you kill your neighbor in cold blood, you may escape by setting up some manufactured defense which the dead man cannot answer; and the law's delays and its technicalities all wait on the nod of your lawyer; although it is claimed that this is an age of civilization.

But if you disobey the slightest one of the laws of health and longevity, you will be penalized just as sure as there is a living God. Count up the four millions of graves of typhoid victims in this land, and you will find every one of them, if you could trace the facts to their source to be the result of dirt and indifference; all unnecessary. Meningitis as an epidemic has been making fearful havoc of late in some parts of the cities; but its germs are found in the dust of the air, the filth of the floors, the dirt on the un-

washed clothes, and nastiness everywhere. So the neglect must be punished. There is not a disease of any kind that ever attacked humanity that has not been the offspring of the twin parents, dirt and indifference. All the small and large illnesses are directly traceable to such causes. All epidemics, all individual cases, every malady, high and low, have come from this influence.

Ferment, filth, nastiness and neglect make the human body, like the flower garden or the orchard, the prey of insects, bacteria and fungus destruction. Where the earth is kept free from fermentation, from sourness, from nasty manures that are not blended perfectly in it, and is deeply cultivated all the while, not once but often, there are no insects and no diseases. One rose grower was all the time spraying and working to remove the pests on his plants; while another rose grower kept his plants perfectly healthy and had no pests whatever. It is a rule everywhere in nature that perfect health repels disease and enemies to life; but that perfect health is the result of thorough attention all the time and of perfect cleanliness.

Take the broad-axe of purpose, with it fell all your habits of indifference and dirt, and disease will never again enter your life. But you cite the case of the women who are so neat and tidy as to be fussy and over-anxious to be clean. Are they? Come in the house. The plates and the table cloths are clean; not a bit of food or grime anywhere. But what does the microscope show? The plates and the table cloths are covered with a fine dust that cannot be seen with the naked eye. This fine dust contains the germs of several infectious diseases, among which are consumption, diphtheria, pneumonia, typhoid, grip, and in some instances, of small-pox and worse maladies. Whence came it? Through the windows. Go to the sunlight stream of light that is pouring in the room, and there you will see millions of particles of dust dancing in the air. Each particle bears on its surface millions of smaller bits that can

be seen only under the microscope, all laden with germs of disease. Where did they come from? Out of doors.

On the streets there are fine layers of dust, even when the pavements and all surfaces are swept clean every day; and these fine layers of dust are made up of the manures from horses, dogs, cats, rats, mice, birds and insects, as well as the spittle of man and beast; all carriers of disease-germs. This mixture, once damp, has been dried by air, warmth and travel. When dried, it rises at every passing vehicle, while the rushing automobile, (which is only a locomotive using the streets instead of fixed roadbeds like other locomotives) brings the filthy dust up in clouds that do not fall for a long time. It is this filthy dust that passes through cracks so small in your house that you cannot keep it out even by the tightest windows known to the skill of man.

This dust gets on everything. It drops in the glass of water; in the milk; on your bread, meat and other foods; on your empty plates; on your table cloths and napkins; and over your clothing. It is everywhere. No wonder that the grip is said to be catching; but we will challenge any person to get the grip who can keep dust from indoor life.

We cite these facts to show that the women who are so cleanly as to be regarded as fussy, have attacked the larger, visible and almost safe forms of dirt, while they have been untaught of the finer and invisible kind that carries all the disease. "The cleaner I keep my house, the more sickness there is in it," says a wife. While this is not true in the average case, it is true that visible dirt is not so dangerous as invisible dust. Around this latter fact hinges all the ravages of all the diseases that have come to the life of humanity; and that the harvest has been one long orgy of blood-sacrifice, suffering and death, is the well known history of the race.

God has policed the world with penalties in the form of bacteria. In the criminal codes of man the guilty escape; not one in a hundred is punished; the law is full of

delays and technicalities that let society suffer in place of the criminal; prosecutions are farces; juries are weak in character; and so the imperfections of the human system are seen on every hand. But the bacteria of God never miss their mark. No man or woman who is indifferent can go free.

Many persons have asked the question, why is there sickness in the world? Some few have asked why is there sickness on every hand? You have not been many months without a cold, or the grip, or a headache, and you know that these are the beginnings of more serious results. You know that a cold neglected passes into pneumonia or consumption; there is no escape from one or the other of these destroyers of human life. A doctor who has a wide experience and who is well informed also by his medical brethren says, "I do not believe there is more than one normal stomach in a hundred." This is a very severe view; but where is there a man or woman that you know who has a normal stomach? It is not what they tell you, but the suffering they endure at times, and the medicines and stimulants they take that tell the truth.

As we write these words a great meeting is being held in one of the large cities of America; and there it is being openly stated that the stomach is losing its vitality year by year. The race cannot endure much greater weakening of this organ. Deaths from acute indigestion, coming on so suddenly that no chance is given to fight for life, are on the increase, and it is a most rapid increase when viewed through the last ten years. If the stomach is to cease to do its work where then will life and health be secured? Yet in the face of these awful facts, the housewife keeps on making hot bread, cakes, pastry and baking-powder things. Like the rock of Gibraltar she is immovable.

STAGE FIFTY-SEVEN

SPECIAL DESIGN

PART ONE—FOR EASY READING



THE presence of so many penalties on every hand proves the existence of a fixed and definite purpose at work in the development of this earth. Man is the agent of the Creator in the onward march of events. If man cannot be trained to take proper care of his body, which is the temple of his soul, then man cannot become the useful agent of progress. To compel him to take care of himself he is subjected on every hand to penalties, and these have been briefly hinted at in a preceding Stage. In time he will learn to overcome his indifference and to adopt a clean and active life.

Nothing is left to accident.

Nature is not a code of blind laws.

If there is anything certain in the world it is the fact that nature is the mother of the human race.

In the government of the world, she sets up laws, forces and principles that never vary until humanity is in danger; and she then makes every exception necessary to provide safety for the race. More than this, she shows, by countless evidences of special design, that she has a purpose in bringing people upon the earth. An intelligent thoughtfulness is present in all her operations; and that humanity is the object of her special design is shown conclusively.

PART TWO—HARDER READING

(This part may be omitted under the rules of Stage One.)

The surface of the earth teems with animate and inanimate matter. The animate matter is divided into two great kingdoms; the animal and the vegetable. No matter to what kingdom anything belongs that lives, it had its origin in a cell of protoplasm; and every particle of growth that is added to the organism comes to it in the form of a cell of protoplasm. Every cell has its mass or substance; also its nucleus for propagation of more of its kind; and its nucleus for control of its activities; its nucleoid or nucleolus for an intelligent command of its existence; and, finally, its *id* which is supposed to stand for its soul attributes. The last named theory has never been verified, and still remains a supposition only. But the other parts of the cell of protoplasm are quite well understood to-day.

Wherever it is possible to originate animate matter the cell is created or brought into being. If all the crust of the earth were burned to a cinder and no germs of animate matter were left, the sun would at once, after the earth had cooled, start new cells of protoplasm; and nothing more is needed than one cell at the beginning, to people this whole globe with the teeming vegetable and animal kingdoms up to the climax of creation, man.

It is this ever-present intelligence in all particles of matter that furnishes the ultimate brain of humanity, mind, thought, purpose and genius. If a cell of protoplasm springing from the seed of a pear tree is set growing, it will take up the message to produce another pear tree. Its nucleoid will say "pear" to all its offspring; and they in turn will say "pear" to theism until the mission is performed. How could accident or a blind law so control matter? If a rose is wanted, or a blade of grass, or a human being, the first drop of protoplasm will take the message in its tiny shape, and never forget it.

Nature is not a blind force, but an intelligent, thinking power. It has an omniscient brain that rules life, great and small. This ever-present brain is in all matter, in countless billions of cells in every drop of matter; it is a conscious personality, knowing humanity in its greatest and smallest wants; and it is a guardian over the fates of men and women.

Life teems with protoplasm. All the earth that responds to the warmth of the sun is filled with protoplasm. It dwells on the thin upper crust of the ground, in the water and through the air. It is universal. It is composed of cells, having each a brain, and of the organisms that those cells have built. We are therefore in the midst of a universal mind; and, if the *id* within the nucleoid is the soul of God, we are surrounded by the mind of nature and the presence of our Creator.

There is a purpose in everything. Nothing is left to chance.

The human race is surrounded by influences that are created to help those who cease to be indifferent to the wants and demands of nature. You are indifferent. Your friends do not care for themselves until they become ill; they are indifferent. The most common of all traits is to lock the barn door after the horse has been stolen. One death in a family from typhoid is not enough to teach the lesson to have the water sterilized; but, after the second death, the matter is given some consideration. This is a typical case. Penalties will go on as long as indifference exists.

There is a way to wipe out all disease from the earth. It cannot be done by the curative processes; but by preventive means alone. The polluted stream is a source of danger all along its route. Modern civilization spends its time and fortune in discovering methods whereby the damage done by the pollution may be cured; common sense goes to the source of the trouble and removes it. When

this plan of action is adopted, doctors will cease to practice medicine. If they exist at all it will be as preventers, not menders.

Who will be the first preventer?

The one demand of nature to-day is that the wisdom and the charity of the world be directed to the work of prevention rather than cure. If diseases are prevented, they do not exist. Human suffering ceases, and time and money will be saved. But the physicians are all *curers*; not one of the hundreds of thousands of doctors is a *preventer*.

But during the third of a century of existence of the Ralston Health Club its whole work has been that of prevention in its foundation books; and it has learned the fact that a special design hangs over the world and controls the life of each and every person who adopts the duties of a preventer.

What is special design?

It is the knowledge of the needs of the individual, and the purpose to sustain those needs when that individual becomes a preventer.

In a general way special design has prepared this earth for the abode of humanity. It placed wheat here in advance of his coming, and wheat has proved the only single food that contains all the fourteen elements of the human body, arranged in their seventeen chemical combinations as demanded by that body.

Special design produces in the hot climes the cooling foods, and in the cold climes the heating foods, so that man may not suffer too much. Even in the corn of the South, there is less heating material than in the corn of the North. The earth itself has been made into seasons by an inclination of its axis which has produced summer and winter, with the intervening spring and autumn. That inclination has been adjusted to a nicety, as no other plan could effect the same results. The extremes of heat and

cold make civilization possible; and there is no clime on this globe that has produced the race that governs it except the temperate zone. The tropics and the frozen climes have raised savages only.

Everything that lives obtains its vitality from the sun; and the earth has been placed at such a distance from the sun that the most extreme summer heat and the most extreme winter cold are never beyond the endurance of man. A mistake, such as accident must have produced, in this adjustment would have exterminated all life in a year. There is no blind law at work; but an ever-present, conscious mind in nature, and in nature's God. Mind is everywhere. Thought is everywhere. Purpose is everywhere. God is everywhere.

The degrees of heat and cold are necessary to make vapors to rise from the waters, and to condense into rain so that they might return for man's benefit. This is the great distillery of nature. Were there no seasons, there could be no difference of temperature sufficient to raise the vapors and condense them into rain, and man would die of impure drinking water. The seasons therefore are the basis of distillation, and the earth's inclination from the plane of its axis is the cause of the seasons. It was by special design that warm matter was made to rise. It was by special design that gravity, a mysterious, unknown, unseen, intangible force, held things to the earth, and made the cold currents of air to fall, and the cold substances to drop under those that are warmer, when both are free. Thus one act of special design, the inclination of the axis of the earth, makes the seasons and sets up different temperatures; while another act of special design, gravity, causes the vapors to be lifted by the warm currents of the air; and still another act of special design, expansion, makes the warm vapors lighter so they will rise; and another act of special design, contraction, makes the cold vapors condense into rain and fall back upon the earth.

When this earth was built, it was seen that every object and form on its surface would leave it and move off into space if some law did not hold them close to the crust. If a man were to rise out of his chair, he would keep on going up until he disappeared and perished in space. Special design alone could adjust him and all things about him to the conditions of life here, and so the law of attraction was decreed. It is no blind accident.

Distillation is the secret of health, and it is also the secret of longevity. If special design had led nature to make such elaborate preparations for distilling the great bodies of water; now that the population of the earth has contaminated the water so distilled, it is incumbent on man to set up stills as a part of the duties of living. Prevention is thus possible; and the lack of such a means of saving life is the cause of distress, suffering, sickness and death. That man or woman, therefore, is a Patriot who causes a public still to be set up in his or her locality.

What better use can wealth be put to?

While the penalties that prey on humanity in the form of disease-producing bacteria, are made necessary to destroy the dangers of decay that everywhere abound, they are themselves destroyed by an abundance of certain agencies; which are outdoor, moving air, and outdoor sunshine. These are the *cleaners* of the earth. Special design established them as such cleaners. But as man, by his building of cities, has invited shadow and indoor enclosures, he has encroached on the agencies of nature; and it is now incumbent on him to set up open houses and country homes to offset the damage he has done; and that man or woman who does in fact set up houses that are open on all four sides to the light and air; and who brings country conditions to his or her home, is a Patriot, and a preventer. No disease was ever caught out of doors. Often the chill and dampness of outdoor exposure will lower the vitality and thus make it a prey to the germs that ride on the indoor

dust; but the germs were necessary to bring on the sickness. The remedy is in the Universal City.

It was special design that established the law of the survival of the fittest. By that law any species could rise from the lowest forms to the highest; and man could be reached from the rock-bound shell-fish. In fact, under the operations of such a law, there is no limit to the possibilities of improvement. But human methods are now setting aside that law, and disaster waits on the feeble governments that would permit the unfittest to survive. Penalties are forms of special design. But that man or woman whose influence is cast in favor of emasculation in order to restore the law, is a Patriot, and as such will be held in the care and keeping of nature and nature's God.

Purity exists in the foods, fruits and vegetables that are produced by the earth; all the objects are of special design. But the cunning of man has added adulterations and preservatives until life and health are to-day threatened on every side. The man or woman who will aid in setting up public laboratories in every locality, is a Patriot.

All these things are means of prevention. Preventers are demanded now by nature. Doctors are curers when they succeed in their efforts, but the irony of fate laughs at the civilization that devotes its childish energies so masterfully to the fag end of the trouble and never looks up to the source of the harm. Curers will always be on the increase, and their failures will likewise always be on the increase, so long as they thus defy the purposes of nature.

Preventers are needed. Then curers must go, for they will have nothing to cure. All sickness, all disease, all suffering, all misery, all premature death may be fully, wholly and absolutely prevented. Of this fact there is not the slightest doubt. It is as certain as the existence of the earth itself. If one preventer is added by each preventer to the list of those now engaged in this grand movement, soon the power of prevention will be mighty enough to

sweep all sickness out of this world. Once the question was asked, "What is the noblest of all professions?" and the answer was, "To heal the sick." But this presumed sickness to be present. To-morrow the answer will be, "To prevent sickness," and this will presume that no one is sick. It is better never to be ill than to be ill and get well. Sickness costs money for the doctor, for the medicines, for loss of time and loss of vitality, while it is sure to shorten life. It is therefore nobler to prevent sickness than to cure it.

There are preventers living to-day, and they are numerous. They are all Ralstonites. They are all Patriots. The acts of patriotism which have been amply described in the Stages devoted to their consideration, are all acts of prevention. Will YOU become a preventer? If you will, then one more is added to the list. Will you also ask one other person to become a preventer? If so, then the list will grow. It costs nothing but effort and interest in this side of the noblest duty in this world. Let one and all take a hand in increasing the number of preventers. They are the Patriots.

Every preventer is the object of the special design of nature and of nature's God. We could enumerate a thousand instances well known to all the world, where special design has interfered with the laws that would have been ascribed to a blind force in nature; but that have been set aside to care for the wants of humanity. A book of special design could easily be written. The one instance in which nature breaks her own law for the benefit of man is seen in the sinking of cold water to the bottom of a pond or other body; but, as soon as it approaches the freezing point, the ice rises and floats. If this exception were not made, all ponds, rivers and lakes would freeze solid in a cold winter, and would never thaw out again, thus interfering with navigation, milling powers, and distillation.

The effectiveness with which the individual man or woman may invite the care and protection of nature and nature's God has been proved in the past thirty years by this Club. We have known of many cases, and never have found one instance where a person undertook in full sincerity to become a preventer, which is the same as a Patriot, who did not receive almost from a start a wonderful evidence of care and protection. Special design walked, as it were, into such lives and blessed them. Health, happiness, prosperity and longevity were all given them, all without one exception. If there is a power able to change the axis of the earth to make the seasons; if there is a power able to put the food known as wheat on the earth just in advance of man's coming; if there is a power able to put in that wheat all the fourteen elements of the human body arranged in their seventeen chemical combinations; if the extremes of winter and summer are never beyond the endurance of a cautious people; if attraction hold all forms to the surface of the earth so that they will not fly off into space; if gravity brings the colder down, and the warmer up, and thus sets in motion the greatest of all human blessings, distillation, the one safe and sure purifier of life; if sunshine and outdoor air destroy the germs of all diseases when fully controlled by those agencies; if under the law of the survival of the fittest a steady progress toward an unlimited ascent of improvement is possible; if all these things, and thousands others, are thought out, planned, and executed by nature and her God, then it must be true that this life is not governed by blind laws, but by an omniscient and omnipotent ruler; and what has been done for the race as a whole is equally possible for each and every individual in it.

Special design is everywhere at work.

It is not our making of a system of living. For countless ages the facts have been the same, and they can be read by anyone who wishes to know them:

1. If you are a preventer, you will be personally blessed under the law of special design.

2. If you are not a preventer, you will be followed everywhere and at all times by the penalties with which God has policed the world.

Of these two facts there is no doubt. Study the penalties as described in another Stage, and say where they came from, and why they are in the world. Progress for humanity and for the earth itself can be carried on only under the acts of the patriots, the preventers.

Try it and see.

It costs nothing but a willingness to cease being indifferent.

At an assembly of more than three hundred physicians it was the opinion of all as expressed by one: "The most surprising fact in our professional experience is the willingness of men and women to neglect their bodies until the breakdown comes. The body is the temple of the living soul. If a man were to permit his beautiful house to break down before he sought to preserve it, he would be charged with incapacity to conduct his own affairs. But when he is well he says that it is best to let well enough alone. That doctrine cannot be applied to any other department of life. He does not wish his horse to be sick and he sees to it that it does not get sick, as he cannot afford to lose the time and power that are needed in the employment of that animal. Yet what horse is as valuable to the world as a human life at its best?"

The curative measures are necessary and are grand when they are needed; but it is the work of the Patriots to take sickness out of the world, and it can be done by prevention.

It can be done if you will join the Patriots, and will seek at all times to bring others to the ranks of the Patriots. If you wish to have us record you as a Patriot, just send us some such letter as the following: "To Ralston Health Club, Washington, D. C.—I desire to have my name en-

tered upon the roll of the Patriots. I believe that it is better to prevent than to cure disease, suffering, misfortune or loss. I will have an ever present desire to make these great principles known to others from day to day, as long as I live."

Until you become a patriot, or the equivalent which is the same as a preventer, you will never know that special design is intended for you; but just as soon as you enlist in the ranks of the preventers you will feel the power of special design working for you at every turn. It will crop out wherever you are or whatever you may attempt to do that is honest and right.

Try it and see for yourself.

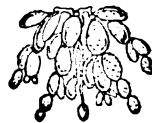
The proofs of the existence of special design are overwhelming. The many wonderful acts done in a general way for the benefit of the race are well known. But only the individual man or woman who has joined the ranks of the preventers knows that special design comes into private lives to help them along in the world.

If you become a preventer, or take any step however small in the line of accomplishing one or more of the great deeds assigned to the Patriots, you will never be unfortunate in anything you may undertake in this life. Your nature will be made nobler, your mind stronger by the new and better impulses, and your whole being will be blessed at every turn day in and day out. Suffering and ill-luck will be left behind you; and in front you will find your was lighted by the larger horizon of health and prosperity.

SEVENTH DIVISION
OF THE
RALSTON HEALTH CLUB



BUSINESS DEPARTMENT



GOVERNMENT OF THE RALSTON HEALTH CLUB

THE TWO CLASSES



THE Ralston Health Club is the title of a book, and is also the name of the organization which is composed of men and women who believe in the laws of nature for the cure of sickness and the exercise of the habits of prevention for ending all suffering and misery in the world.

Two facts should be understood:

1. Curative measures deal with the continual output of sickness.

2. Preventive measures stop the output.

Thus we find two classes of Ralstonites:

1. Those who are sick and seek to get well.

2. Those who are well and are determined not to get sick.

For the latter class this book of the Universal System has been prepared. If its teachings are adopted, there will be no more sickness in the world; for where the output is stopped, there can be no need of curative aids.

BUSINESS OF THE CLUB

As can be seen at a glance the Ralston Health Club must of necessity reach as many people as care to be taught its methods. This is then the business of the Club. We make no pretence of mere charity. We have large financial resources, and the success of our work in the past has brought liberal returns. That these have been spent in furthering the interests of the experimental divisions of the

Club is merely a matter of our choice. We make no contract to do so. By a never-ending system of new discoveries, ascertaining new operations of the laws of nature, and testing hundreds of claims that are always arising in the fields of research, we have been enabled to keep the Club abreast of the times. There is no volume, in or out of science, that is so fully up-to-date as this Universal System. To accomplish what we have already achieved, and to succeed as well as we have in the past, requires the outlay of money; and a Club that was poor in its finances would be useless to its members.

CHANGES IN OUR BOOKS

It must be remembered that in the past the membership book of the Ralston Health Club was sold for about one dollar a copy; and it included the rights of life membership with no further fee for any purpose. Most magazines charge more than one dollar a year, and they change every month. If you were to pay two or three dollars a year for a magazine, you would not like to receive the same copy each month.

In the study of health both of body and mind, there has been no period in the whole history of mankind when so much progress has been made as in the last twenty years. What was discovered thirty years ago was greatly improved each year; and what was new twelve months ago is old today, while new ideas have crept into science at every turn. In fact there is a general awakening in all matters of health. We have been progressive enough to keep up with all the advanced knowledge that has been acquired, and new editions have been necessary. These changes have increased the cost to us. Had money-making been our chief purpose, we could have rested on one edition and have sold that alone. The expense includes the difficult and intricate investigations in order to discover the truth in myriad ways before a new work can be written or printed. Thus one

book that reached a sale large enough to bring a profit of ten thousand dollars over the cost of printing, involved an outlay of a hundred thousand dollars in securing the information that was set forth in the volume, leaving a net loss of ninety thousand dollars.

It has been our wish and is now our hope that this present work, the Universal System, will leave nothing further to be printed for ten years at least. It includes all the foundation works in every principle of nature that now has any bearing on the health of the body and mind. The laws of life have never been altered. You who have had all the preceding works will find in this book the same old rules; although some have been reversed by being turned around and given a new use, such as the doctrine of sterilization which we once insisted on as necessary to check the spread of contagions. Under the same conditions it is just as necessary now as ever; but the Universal System substitutes cleanliness and a high vitality in place of sterilization, and thereby shows the way to greater health. All three of these laws will be found set forth in our various books; but now they are brought together and welded into one permanent system that is incapable of being changed. For this interweaving of all the laws of life, every Ralstonie will be grateful and will regard the cost of the book as a mere trifle compared with the satisfaction that must attend the ownership of the system.

“We want every work that is issued by the Ralston Health Club, no matter what the price,” has been written thousands of times from all over the world. Countless thousands of men and women have purchased all the books on which this system is founded; and countless thousands of others would do so in the future. But this volume saves them that expense; for, instead of spending twenty-five dollars for many books one-tenth of that sum will give them the same facts and the same laws in a more convenient and permanent manner.

While the doctors that cure disease or seek to do so, are entitled to their wages, so the Ralston Health Club that both cures and prevents disease is entitled to receive what it earns. A certain public lecturer stated that in ten years of travel he had met more than twenty thousand members of the Ralston Health Club. Most of these people had spent from one dollar to seven dollars in all the years they had been Ralstonites, and in return had received the books of admission and of Complete Membership (the Advisory Book). All of them, prior to membership, had spent money for doctors and medicines, the smallest cost being thirty dollars a year on an average, while some spent as high as two thousand dollars a year for medical attendance. The lecturer who was also a clergyman of high standing, said: "I ascertained that nearly all those twenty thousand Ralstonites had practiced the Ralston doctrines, and that, in return, they had ceased utterly and absolutely to spend any money thereafter for sickness, as sickness they knew not. The laborer is worthy of his hire. The Ralston Health Club is entitled to a rich reward, yet it gets less than one dollar from its members for every thousand dollars it saves them, taking all the averages of expense."

The foregoing statement is a fair presentation of the relation of the Club to the public. It has been said of the Club that it is not a charity, but that it makes money. We also say that we are not a charity, and we also say that we make money. To say further that all we make we spend in our researches to keep the Club abreast of the times, would not be believed if it were true. To say that one of our founders spent in three years twenty-two thousand dollars in the interest of such researches, all out of his own purse, not one cent of which he has received in return, might not be believed, even if true. These facts have all been laid before the public in previous works, and have been met with disbelief; so our policy is to admit that the Club makes money, and that it is worthy of its hire. If in the rest of

your life you spend about seven dollars as a Ralstonite and save seven thousand dollars, or one thousand dollars for each dollar that Ralstonism costs you, the real profit will be yours. You will make \$999.00 for the dollar we receive whether we make it or not. For that dollar we receive we issue teachings that are beyond price, give life membership, send reports, greetings and other things; and to a member who seeks to avoid the cost of such a work as the Advisory Book, despite its great size and value, that system is given free in return for the efforts of such a member resulting in spreading the work of the Club. In one month the Advisory Book was issued free to more than a thousand Ralstonites who paid nothing for it. It has saved them money enough to build a thousand dwelling houses. The profit was wholly theirs, not ours.

These are examples of the way in which Ralstonism has been doing its work in behalf of humanity.

MANAGEMENT OF THE RALSTON HEALTH CLUB

There are no expensive office buildings and no salaried officials to sap the resources of the Club. The management and government are wholly in the Regents who are scattered all over the world. No person is paid a salary. The president attends to the Regents, and the Regents see that all members are justly treated each in his or her own following.

The method of controlling or governing the Club and the entire plan of organization are summed up as follows:

1. All private communications may be addressed to Webster Edgerly, Washington, D. C., during the months of winter; and in the other months of the year to Webster Edgerly, Ralston Heights, Hopewell, New Jersey.

2. All business orders are to be addressed to Ralston Health Club, Box 444, Washington, D. C., or to Ralston Health Club, 1327-1329 Fifteenth St., Washington, D. C., all the year round. But if the personal attention of the

President is wanted to any order, it may be sent to the address of Webster Edgerly at either of the addresses above stated, or to Webster Edgerly, Ralston Heights, Hopewell, New Jersey. He is founding there the City of Ralston; and, as a part of the Universal City, it requires his individual attention much of the year. The Ralston Health Club has had its headquarters in the capital of the nation, Washington, D. C., for more than twenty-five years; but will eventually have its permanent Temple on Ralston Heights, Hopewell, New Jersey.

3. Wherever there is a "following" there is a Regent. The duty of the Regent is to see that all Ralstonites in his or her "following" are justly treated. What is meant by this is stated later on.

REGENTS AND "FOLLOWINGS"

A Regent is any man or woman who has caused one or more persons to become Ralstonites. The former Regents secured their rank often through their purchase of degrees. They were required to reach one hundred degrees.

More than one thousand of the former Regents have had followings of one hundred or more active and energetic members; and through communications with them we could instantly secure the power of an army of more than one hundred thousand persons in any great test or experiment. But many other Regents had nothing but Degrees to their credit.

But all members, new and old, who are in the Universal System, will find the plan now to be introduced both pleasing and satisfactory; and the brief rules will make the work clear:

REGENTS' RULES

1. Any man or woman who owns a copy of this book of the Universal System and who sends to us the NOTICE AND REQUEST of Stage Three of this book, will be admitted of record on our ledgers and furnished with a Club

Number. Such act constitutes membership in the Ralston Health Club under the Universal System. Former Club Numbers, or Clan Numbers, may be retained if they are on the active list.

2. After you have received your Club Number you become a Regent when you bring a new recruit into the Club; provided such recruit is willing to become one of your "following." You are supposed to have found that recruit either among friends, acquaintances or strangers. We furnish you Invitations free, and these you endorse with your Club Number; then you give them to friends, acquaintances and to strangers; all with your Club Number. When they reach us, your Number tells us that you are to be credited with the new recruits. We then invite such recruits to enter your "following" and you will be given due notice of the fact, their names and their Club Numbers. One recruit is sufficient to make you a Regent; although the greater your "following" becomes, the greater you will be.

3. Any person who enters your "following" may become a Regent by founding a new "following" and proceeding in the same way. Thus you might have three hundred recruits in your "following," and each of them might have three hundred recruits in his or her "following," making a total of ninety thousand human beings of whom you would be the head. A Regent wields immense power even in a small "following." By such an organization all reforms are possible, and no political party can stand against right and justice when the Regents assert themselves. There are no fees, dues or other expenses. It is wholly a work of devotion to the grand principles of nature whereby mankind may be placed on a higher plane of earthly existence. It is the only avenue of hope for the race, as all other influences have utterly failed.

4. Your "following" begins when your recruit sends in the NOTICE AND REQUEST of Stage Three.

Each of your recruits should be urged to send in such notice without delay. Then you have obtained the first recruits in your "following." Patience, perseverance, and an eternal loyalty to the Club will in time swell your "following" to immense size. You can hardly realize now what tremendous power this will give you, and what it will mean to you in the coming years of your life. You do not know how many thousands of letters we have received like this: "Dear Ralston Health Club.—Some years ago a stranger on the train handed me an invitation to become a member of the Club. I was not ill then; but when sickness overcame me I tried doctors and failed to get well. At last I became a Ralstonite and recovered my health. I have prospered since, and now I wish to have you send me the name and address of the stranger who handed me that Invitation. That person, be it man or woman, who invites others to join the Ralston Health Club, is saving life and lessening suffering."

The name was furnished after securing the consent of the member who sent it, and these two persons met for the first time after the lapse of years. A check for a fortune was handed to the member who had done this service. "He saved my life, and my life is worth more than the size of the check."

A woman of wealth wrote to us: "Do please let me know the name and address of the stranger who mailed me an Invitation to join the Ralston Health Club. I did not care for it at first, but I was compelled by failing health to come into the Club, and now I am well." The consent of the member was obtained, and the address sent. The wealthy woman traveled many hundred miles to find the Ralstonite, and made her a present of five thousand dollars.

A lawyer writes: "I was handed an Invitation to become a Ralstonite, and I laid it aside for sixteen years. When ill with chronic disease, I found that Invitation by

accident. Then I became a member of the Club and am now perfectly well. I knew the woman who gave me the Invitation, and I have called on her, in her eightieth year, and find her in splendid health. She refused to accept a substantial reward, but I placed a goodly sum of money in the bank for her to guard against any chances for distress by reason of poverty when she gets 'old.' I believe that every person of means whose life has been saved by the Invitation of another to become a member of the Ralston Health Club, should repay the good act by something more than gratitude."

To RALSTONITES:—

Be sure to retain the names and full addresses of all persons who become recruits through your Invitations. In the past one person in every five in the Club was wealthy, and one in every ten of these immensely rich. If your recruits are brought closely to your attention by being in your "following" they will know of you, even if they do not know you, and it is only a question of time when, by reason of restored health, they will do the logical and natural thing of making their gratitude felt in some substantial way. Here is a letter that breathes the spirit of hundreds of similar letters:

"The man who invited me to become a Ralstonite is himself very well off in this world's goods; but I have made such provision that, if misfortune ever overtakes him, he will never be in want. Ralstonism saved my life, and that man called my attention to Ralstonism."

"Cast thy bread upon the waters and it will return after many days," is the rule of saving life through Ralstonism.

So many persons of wealth have been invited to join the Club by strangers and have at last come into it and been helped beyond all expectation, and then have written us to "please be sure and send at once the name and address of

the member who mailed the Invitation so that they may substantially reward them," that we feel that our members ought to be placed in direct relationship with them from the start; and the only way this can be done is by the Regent's "following."

5. Having explained one branch of the advantages of the Regency, we will state that we furnish Invitations free of charge; that you may hand them to your friends, acquaintances, or strangers; and this may be done at home, when away, when traveling, or by use of the mails. One lady sent a single Invitation across the continent, and the result was over fifty thousand new recruits. You can mail the Invitations to any names that you may be able to secure in any part of the world. But when you send an Invitation in a letter, seal the letter, use only the social size envelope, and write a very brief reminder, saying something like this: "Dear Friend:—Come into the Ralston Health Club. It will bring you health, long life and prosperity." —As the Universal System is just issued, you have a new start with all others.

6. We are under contract to never make known to others the name of any member, except in a "following." The reason for this contract is that all kinds of fraudulent concerns are seeking the names of Ralstonites in order to flood their mails with goods said to be Ralston goods. No person in the search of health wants to be made the target of publicity. Therefore the following rule must be maintained in strict integrity as long as you live, or you will be cut out of the benefits that might accrue to you from wealthy recruits in your "following":—

You must not by word of mouth or in writing make known to any person the name of any Ralstonite whether in your "following" or not.

You are not allowed to make known to each other the names of your own recruits, unless they are desirous of such introduction.

You must not allow any person who writes to you or calls upon you pretending to be sent by us, to secure the names of any Ralstonites; as such person is probably a drummer or agent of some advertising concern, and will falsify to you in order to get Ralston names. Nothing so annoys a seeker after health as to be pursued by advertising claims; some of which are done apparently in the name of the Club. We have no agents, and we have no goods to sell. Our work is done wholly through our systems of books, and there are but two addresses that are genuine, as has been already stated on page 319 of this book.

7. Regents must not buy or have in their possession any goods bearing our name. Such inferior goods hurt the Club, and make the world believe that we are in the market to sell various things for profit.

8. If you are loyal to Ralstonism, and build up a large "following," we do not see how it is possible for you to ever suffer want in this world; for, as you bring these blessings to others, so they will be filled with gratitude towards you and look after you as their Regent. But be patient. Remember that Invitations are not accepted at once in most cases. In one day recently we had applications for membership from twenty persons all of whom had held the Invitations for a year or more; some for ten years.

THE STORY OF HUMAN NATURE

1. In the civilized world there are a certain number of men and women who will become Ralstonites. But they will not all come into the Club at once. Only one per cent of that number has thus far been brought in. You have a field in which there are ninety-nine per cent of opportunities left open to you. The Universal System, being just issued, gives you the same start as others have. This means that all Ralstonites who are not now in the Universal System may become the recruits of those who get an early

start in building up a "following." But there are millions of others all through the world who some day will hear of the Club and come into it.

2. Some persons will never become Ralstonites, and no amount of urging will move them. We have never had in our Club a suicide. We have never had an eccentric mind that scorns nature and repudiates sound sense. We have never had a faddist in the Club. The man or woman who defies natural laws and keeps on sapping the vital springs of life by abuse of the stomach and the mind, never becomes a Ralstonite. The arrogant devotees of debauchery, the night-owls, the haughty "high-fingers" who dine and drug, who drink, revel and drug, who pile in the drugs to still the broken nerves, these and their kinds have never and will never become Ralstonites. Let them alone. They furnish the rank and file of the great army of suicides that march in ceaseless trend to the waiting graves. The one particular effect on the mind of a recruit in this Club is the awakened love of life; and self-destruction is never even thought of. No other organization can ever point to such a record. A clergyman recently met a man who was despondent, and who said, "Parson, I hate life. It is only a matter of a short time before I shall end it all."—The minister placed a Ralston book in his hands and said: "You have much to live for. Read this. Then bring others into the Club, and soon you will find friends."—The man did it, and his recruits became his helpers.

3. As there are millions of people who will sooner or later come into the Ralston Health Club, the course to be pursued is to divide them into classes as follows:

a. The first class are those who will come readily in the Club on the first invitation. They are not numerous in proportion to the rest.

b. The second class are those that will come into the Club on being reminded of it several times. They are very numerous.

They are influenced slowly but surely, and become loyal members in time.

c. The third class are those who will come into the Club when sickness has overtaken them. They are the most numerous of all. The way to secure them is to first send them an invitation and keep a record of the date; then, in about a year, send them the second invitation so they will not forget the matter; and keep this up until they are some day sick and despondent, then renew the invitation, telling them that you have maintained perfect health all these years. You must adopt the Ralston methods of keeping well in order to impress others. If you are faithful to the teachings of this book of the Universal System you will be absolutely immune from disease, and will thus become the wonder of all people who know you or who may see you. We hear every day from strangers who write something like this: "Mr. — is in such fine health that I want to drop my old ways of living and take up Ralstonism."— Do not think that, if you neglect your book of the Universal System, you can make yourself an example of Ralstonism.— One man said, "I have been a member of the Ralston Health Club for fifteen years. I read the book once and have lost it. But I am not a credit to the Club. Why do you not do something for me?"— Too many such "members" are in everything, in the church, in other organizations, and in this Club. They discredit all their organizations. A Ralstonite will make the regular and formal mastery of the Universal System.— "I read a few lines every day from my Ralston books," says a very busy banker; and a man that stood near the head of the nation says, "I am busier than any other man I know; yet my Ralston book is at the head of my bed every night, and I find a minute to read in it before retiring. Just a minute; but what a difference it makes in my life!"— Two hundred thousand men and women have written, "Next to my Bible my Ralston book receives my daily attention." The rule should be: "Never have this book

of the Universal System out of your sleeping room." Put it where you can find it the last thing before retiring. Psychology says and says truly, "What absorbs your full attention the last moments before you fall asleep at night will be absorbed by yourself."¹ This law has been found so potent that the new discoveries of the Psychic Society are traceable to its wonderful workings.

NOT A SECRET CLUB

If you are travelling in a city and call at the doors of some well-established social club and ask to be introduced to its members, you will be invited away. The Ralston Health Club is private in the same sense, but it is not a social club, nor a secret organization. There are only two reasons why we do not make known the names of members:

1. Men and women come into the Club to find health, and wish to be left to that search without being pursued by others. They do not care to find membership attended by the penalty of having to form acquaintances they do not seek. It is the right of all persons to choose their friends. In a "following" the Regent knows all his members and all the members know the Regent, but only as far as the "following" is concerned. The bond of friendship and gratitude therein is the strongest in the world. But outside of that relationship there is no excuse for compelling one member to receive another when the search for health is the only object of membership. Thousands write and say: "I will become a Ralstonite if I am to be regarded as a private and not as a public member. I shall join merely to get perfect health."

2. This land is filled with food adulterators, now more numerous and more unprincipled than ever. They conceive

¹ "Book of the Psychic Society; issued by Ralston University Publishing Co., Washington, D. C.—Price two dollars. The book is a marvel of mental wonders all of which are proved by an overwhelming mass of facts and processes that strengthen the mind.

the idea that if they can put up a cheap article in colored display and advertise it most flaringly, they can sell it to Ralstonites if only the name of the Club or the word hygienic or some other fraud is employed; and these dishonest concerns follow Ralstonites, get their names under all sorts of subterfuge and then pursue them with letters and advertisements from time to time until life is a misery.

Because of the facts as stated, we absolutely refuse to give to any person the name of any Ralstonite. Nor do we give such name to another Ralstonite; for these concerns get their agents to join our Club and they then write, as Ralstonites, asking for the names of other Ralstonites. There can be no possible reason why members should know each other unless they choose to make themselves known. One man said that at a table on an ocean steamer he could pick out all the Ralstonites present, and he did so by what they did not eat. He found twenty-eight Ralstonites on one boat. They formed friendships that lasted through all the years that followed, and not one failed to keep up the correspondence. But just as soon as some one outside the party asked for their names and addresses, he refused to disclose one. His rule is: "Be on the lookout for a person who pretends to be a Ralstonite and who wants to know your name and the names of other Ralstonites. Whether man or woman, such inquirer is probably an agent for some business house with goods to sell."

Some of the most prominent people living, and many who are millionaires, belong to the Ralston Health Club; while there are others of less wealth, and others who are very poor and in humble circumstances when they join, will rise to better conditions in a few years. We seek to know them by their club numbers rather than by their names. But to make known the names of prominent people would on the very face of things look like an attempt to secure advertising for ourselves by boasting of the great men who are Ralstonites.

ADVISORY CORRESPONDENCE

The following rules apply to all members of the Ralston Health Club:

1. What we have to teach, is all in our books. For this reason we do not take individual cases. Our time is so fully occupied that it is not possible to carry on correspondence which is merely re-writing our books in the form of personal letters. Anything we could write would be found in our books. Private cases, therefore, are not taken.

2. We do not practice medicine or give any advice for the use of medicine. Nor do we have doctors on our list that we recommend to our members or to the public. It is true that thousands of physicians are active Ralstonites and they prescribe Ralstonism instead of medicines when they can do so; but we cannot have a personal knowledge of their ability and do not wish to be held responsible for them. It is also true that heads of medical associations, hospitals, sanitariums, and leading doctors in many places are Ralstonites.

3. This is the advice we would give to any inquirer for a medical practitioner: "Find out from local inquiry in the place where you are the name of the best doctor there, if you do not already employ a family physician. When you are satisfied that such physician is reliable and skilful, follow his advice and treatment if medicines are wanted. It would be an act of folly for us to advise you at a distance. It cannot be safely done as a rule. In acute illness, by all means, employ your local doctor. There is no time for the study of books, and very little inclination to do so. A sick person needs the brain of someone else to think and study for him; and your doctor is that man.

4. In chronic cases, or in attacks where there is time for correspondence, and hope is fading, or local doctors are not to be had, we will advise to a limited extent only, provided there is no request for the use of medicines. Our advice would be merely what to do to aid nature by the

adoption of diet, regime, or some natural treatment that may prove effective; but we would not hold out hope of recovery, as we do not believe in absent treatment of any kind. The fee charged would be twenty-five dollars for each malady; and the only cases that we would advise in are the following:

- Acidity of blood or stomach.
- Apoplexy, prevention of and helps in case of attack.
- Appendicitis, prevention of.
- Bad complexion.
- Blood impurities.
- Biliousness.
- Bright's disease, prevention of.
- Cancer, prevention of.
- Carbuncles and boils, prevention of and help in attacks.
- Catarrh.
- Constipation.
- Cerebro-spinal-meningitis, prevention of.
- Colds, prevention and cure of.
- Consumption.
- Coughs.
- Depression and melancholy.
- Diabetes.
- Diarrhœa; also dysentery.
- Diphtheria, prevention of.
- Eczema.
- Excessive fat.
- Eyesight, defects of; also weak eyes.
- Falling of womb.
- Faulty memory.
- Female complaints.
- Foul breath.
- Gout.
- Grip.
- Hay fever, rose cold and similar maladies.
- Headaches.

Heart weakness.
Hemorrhoids.
Indigestion, chronic and acute.
Influenza.
Insanity, prevention of where preventable.
Insomnia, or sleeplessness.
Kidney diseases.
La grippe, or grip.
Leanness.
Leucorrhœa.
Liver trouble.
Loss of appetite.
Malaria.
Mental breakdown, prevention of.
Nervousness.
Neuralgia.
Neurasthenia.
Paralysis, prevention of.
Perspiration, bad odors of.
Pneumonia, prevention of.
Psoriasis.
Rest cure.
Rheumatism.
Skin diseases.
Stomach troubles.
Tuberculosis, or consumption.
Typhoid, prevention of.
Weak heart.
Weak lungs.

It will be noticed that there are many maladies that we do not give advice in; and it is also to be noted that many of the foregoing are advised only as to the means of prevention.

The fee of twenty-five dollars is for one malady only.

We do not solicit cases for advice, but prefer that members seek their relief in the Advisory Book, known as the Complete Membership Book.

WHAT HOPE IS AHEAD FOR INVALIDS ?

Of course it is not expected that a person who is the victim of some distressing malady will be able to take up the practice of the Universal System. To leave sick men and women without means of help or hope for the restoration of health would be both cruel and incomplete. Ralstonism would not be regarded by the public as complete. For this reason the Book of Complete Membership offers all the foregoing treatments in one great volume, giant in size, but a master giant in value. We call it the Advisory Book, because it contains all the treatments in the foregoing list, and in much better form and more extensive than if sent out by correspondence.

What prospect of cure can be honestly held out to invalids?

Let us be frank:

The following maladies CAN ALWAYS BE PREVENTED: Apoplexy; Appendicitis; Bright's Disease; Cancer; Meningitis; Consumption; Diphtheria; Insanity of the emotional types, and some other kinds; Paralysis; Pneumonia; and Typhoid.

The following maladies CAN BE HELPED if not cured: Apoplexy; Bright's Disease; Cancer; Paralysis.

The following maladies CAN BE ABSOLUTELY CURED: Acidity of blood or stomach; Bad complexion; Blood impurities; Bilioussness; Carbuncles and boils; Catarrh; Constipation; Colds; Consumption, except in last stages; Coughs; Depression and melancholy; Diabetes, except in last stages; Diarrhœa; Excessive fat, or leanness; Falling of womb; Faulty memory; Female complaints; Foul breath; Gout, except in last stages; Hay fever, rose cold, and the like, if person is willing to have the blood completely re-built; Headaches; Heart weakness, except in the incurable types; Indigestion and dyspepsia; Insomnia or sleeplessness; Kidney disorders; La grippe, or grip; Leucorrhœa; Liver trouble;

Loss of appetite; Malaria, chills and fever; Nervousness; Neuralgia; Neurasthenia; Perspiration (bad odors from); Rheumatism; Skin diseases; Stomach troubles of all kinds; Tuberculosis, or consumption, except in last stages; Weak heart; Weak lungs.

Any ONE of the foregoing treatments in private correspondence will cost twenty-five dollars.

But ALL of the foregoing treatments in the Advisory Book may be had for the exceedingly low price of seven dollars.

Or ALL of the foregoing treatments in the Advisory Book will be awarded as an emolument of honor to any member who reaches the Fifth Degree.

In the latter case they are all awarded free of charge at the urgent request of our members who wish encouragement through the degree system.

The Advisory Book has been issued because members insist on having help when sick; and they state that they cannot take up the work of Ralstonism as long as they are sick. They write and insist on advice; and for this reason, in order to satisfy those who are sick, we have published the great Advisory Book, and thus become a complete means of help to our members. The Advisory Book is therefore called the Book of Complete Membership. It is bound in very heavy boards and the best imported cloth so stamped as to make it look like a leather bound volume.

The Advisory Book should be in every home so as not to lose time in case any one in the family or in the neighborhood is taken ill. Many members have used it in this way and have thus cured their neighbors, making the latter see that Ralstonism is powerful in bringing health and safety out of the jaws of death; and thus adding loyal members to the Club. For this reason there should be an Advisory Book in every Ralston home in the world.

As it is sold for seven dollars, or awarded as an emolument of honor at the Fifth Degree, it becomes necessary for us to explain what is meant by degrees.

DEGREE SYSTEM OF THE RALSTON HEALTH CLUB

When members of this Club, more than twenty years ago, began to attract attention by their better health and appearances, others asked the reason why. When persons were given up to die, and turned to Ralstonism and got well, all the neighbors wanted an explanation. The result was inevitable: New members joined the Club. But what could be done to credit old members with these recruits? A man who has since become a Governor of a great State, suggested that a member should be credited with One Degree for a recruit thus secured; and Two Degrees for the second recruit; continuing until the member had exhausted his interest or influence. That man reached the Five Hundredth Degree, the highest ever known in Ralstonism. No emoluments were given then, and no reward, except his conscience, came to him for his great work for the betterment of the human race.

Each Degree actually represented a new recruit to the Club.

But the emolument system was not in vogue then.

A degree is only an honor.

It was asked of us by members who did not have the money to spare and who wished to have in the house the Book of Complete Membership, that we present that grand volume to any Ralstonite who secured five genuine recruits. This brought into use the emolument system. At first we could not afford to do this; but at the present time we are willing to give the Advisory Book, or Complete Membership, containing all the foregoing treatments, to any person under the following rules:

1. You must procure five genuine recruits to the Ralston Health Club, each one of whom uses your Club Number when ordering of us a copy of the present book of the Universal System.

2. When you have thus reached the Fifth Degree we will send to your address a copy of the great volume, the transit or sending of same to be paid for by you; or if you live at a distance, we will prepay the cost of sending if you will forward thirty-eight cents for that purpose. You will thus save twenty-five dollars in case you should need advice in one case; or seven dollars if you wish to have the advice ready at all times when illness may come on so suddenly that there is no opportunity to write for help.

You are allowed to practice all these treatments among your neighbors and in your family, for they are natural and do not employ drugs; and the law permits them to be practiced without a license. It would be an act of philanthropy to assist those about you who may be ill. But the greater advantage to you would be the readiness with which, in time, you would convert your friends to Ralstonism. You would be a center of attraction in your community. To become a Regent and to have a great following should be the one commanding ambition of your life.

OTHER EMOLUMENTS

You may try to reach the One Thousandth Degree; but it will be only an honor. There are no emoluments or rewards. Of course you would be *the one marked Ralstonite of all the world.*

But there are members who are doing all they can to spread this great cause, and we are seeking some way of rewarding them for their loyalty. At the Tenth Degree there is a splendid course of training that deals with the vital zone, the chest, which is the seat of life. At the Twentieth Degree there is a triple course of training to prepare Ralstonites to hold their own in all the higher ranks of life, and to become leaders wherever they live. At the Thirtieth Degree there is another grand system of training and study as to the ends towards which civilization must tend if it continues to progress. At the Fortieth Degree there is the

study of the next generation and what Ralstonism can do for it in this era, for now is the time to build the coming race. They are what this generation makes them. At the Sixtieth Degree there is a series of fourteen courses of study to equip the mind and faculties for the highest usefulness along the practical side of life. At the Eightieth Degree the mind and its powers are studied and developed by the most complex and yet the most fascinating system ever designed. At the Ninetieth Degree the home is given attention by the study of the varied, and ever myriad relations that are the outgrowth of marriage, and the due equipment for marriage. At the Hundredth Degree, which is as far as the awards of honor go at the present time, the greatest of all themes, the universe, is contemplated through a thousand lessons in simple and interesting philosophy; enabling that man or woman who has lived well in this life to look out upon the other homes that await the progressive soul beyond.

Thus we have tried to show our appreciation for all good deeds done by Ralstonites who have at heart the advancement and spread of the doctrines taught in this book of the Universal System. We do not know what more we can do.

HOW TO APPLY

For the convenience of members who wish to know how to apply for any of the advantages stated, we append a few forms to use. Do not cut them out, but merely copy them:

FOR INVITATIONS

To Ralston Health Club, Ralston Heights, Hopewell, New Jersey:—

I wish.....Invitations to use for securing new members to the Ralston Health Club through the Universal System. I understand that such Invitations are free, but I enclose stamps to be used by the Club in its work of spreading the doctrines of good health.

(Name and full address)

FOR THE ADVISORY BOOK

To Ralston Health Club, Ralston Heights, Hopewell,
New Jersey:—

I enclose seven dollars for the Advisory Book, known as
the Book of Complete Membership. (Name and full ad-
dress)

FOR DEGREES

To Ralston Health Club, Ralston Heights, Hopewell,
New Jersey:—

I am a member of the Ralston Health Club through the
Universal System, and my Club Number is (or I
am at this time sending the NOTICE AND REQUEST
of Stage Three for the purpose of obtaining a Club Num-
ber.) It is my intention to advance not less than one de-
gree a year, and I therefore give this notice that I wish to
be recorded as a Degree Ralstonite. It is my intention to
try to reach as many as Degrees during my life-
time. I will follow the suggestions made all through the
Seventh Division of the book of the Universal System as to
the best methods of securing recruits.

PROGRESSIVE RALSTONITES

In case you decide to become a Progressive Ralstonite,
change the foregoing notice so as to read: "It is my inten-
tion to advance one degree a month, and I therefore desire
to be recorded as a Progressive Ralstonite."

While Degrees may be obtained by presenting copies of
the Book of the Universal System to friends and acquaint-
ances, we much prefer that they pay their own money for
them; because what a person gets for nothing is not appre-
ciated unless that person possesses a very strong character.
You may secure recruits in one of three ways:

1. Either by asking for free Invitations and handing or
mailing them to your friends or to others, which is the best
of all ways.

2. Or by obtaining a supply of the book of the Universal System to have on hand to sell to those who may apply.

3. Or by making people presents of copies of that book.

The second way is very effective. People will often buy a book when they can get it quickly, who do not care to wait several days for it to arrive. For this reason members in the past have always kept on hand about a dozen copies of the book of the Club, prior to this edition. The Universal System, being a new work and vastly more comprehensive than any that has ever been issued before (except the Advisory Book which is a giant compared with this,) the demand for it must be greater than for any predecessor; and it would be safe to keep from ten to twenty copies on hand and let your friends know that you have them.

Very soon you will find yourself with a "following" of which you will be proud.

KEEPING THE RECORDS

A Ralstonite who becomes an active member will advance not less than one degree each year. Inactive members retain their membership, but not their standing on our books. On one day, in the presence of some of our Regents, we closed eighty thousand accounts of members who had not advanced a degree for over a year. This does not terminate their membership, but merely removes their records, so that we know them no more unless they choose to awaken and tell us they are alive.

To carry the accounts of members who are inactive would be an injustice to those who are active. Such accounts, being dead, would not do us or the members any good; and they would be so much in the way that we could not transact business at all.

No injustice is done any one. It is not necessary to have an account on our ledgers to be a Ralstonite. We want the way cleared for all who are to become:—

1. Regents.
2. Degree Members.
3. Progressive Ralstonites.

The latter are to write P. R. at the end of their names on all occasions.

No Advisory Treatment will be sent, even for the fee of twenty-five dollars, to a person who does not own a copy of this book of the Universal System.

The Advisory Book will not be sold for seven dollars, or for any price, to a person who does not own this book of the Universal System.

The Advisory Book will not be awarded as an emolument of honor to any person who does not own this book of the Universal System as a basis.

The reason for the above rules is that the advanced work is an application of the very laws which are set forth in this volume; and, without this work, that greater system would be like a house that had no foundation.

It is not necessary for any member to spend any money for any purpose in order to remain in good standing. If you never buy a book of us or otherwise assist us, you will be held in the same high appreciation as if you were to become a most liberal patron.

It must be distinctly understood that it is not your money that is wanted, but your interest in your own health. Above everything else in this world we ask and hope that you will acquire perfect health, and we do not care how you do it, if you do it in fact.

We want you, as a Ralstonite, to possess such a degree of health that all people who see you will ask, how came it? And then we want you to tell the truth, and tell it plainly and earnestly to everybody who inquires. There are a certain number of people who will become Ralstonites if you can prove to them in your own case the value of the doctrines we teach. We want them in the Club through your influence.

POTENT FACTS IN CLOSING

There are a few potent facts that we think ought to be impressed on the reader of these pages, as we take the farewell word to them:

1. The Ralston Health Club appeals to sound minds and to sensible people everywhere. There have been millions who have adopted its teachings in the past thirty years; and, in all that number, *there has never been a suicide or an insane person* in our membership. No other organization can boast of such a record in this respect.

2. "*It awakens a love of life on earth.*"—Most people get tired of living; but Ralstonites grow into a love for life and a deep appreciation of the blessings of earthly existence. The world becomes more and more beautiful to them as the years pass on. They improve their minds and bodies, and then set about improving the conditions about them. Surely a Club that sheds such a grand influence has a mighty mission in the world.

3. There are two great objects in becoming a Ralstonite; and they are: Long life on the one hand, and Prosperity on the other. In these attainments the Club has no compeer and no competitor.

4. The Ralston Health Club exists, as far as the management is concerned, as an organization for one purpose only; and that is TO TEACH. It is a great human teacher; and the world is its schoolroom.

5. In its management it has no red tape system. It sends its teachings broadcast all over the world. This is the whole story of the business system of the Club.

6. It has no expensive offices, no luxurious buildings, no salaried officers, and therefore no tax on its members. There are no yearly dues, and no fees of any kind. Every part of the management is directness and simplicity itself. Great ends are accomplished with the least amount of display.

7. In order to make its government effective and popular,

there are no ruling heads; but the Club itself is placed in the hands of its Regents who are its rulers. This is the most sensible of all methods of controlling its management. Its work is to teach; no more, no less.

8. Its origin was simplicity itself. Certain discoveries made themselves effective as means of securing health and longevity. These discoveries were not printed in the early years; but were taken down from the addresses of its lecturers and teachers. After a while they were passed around for newcomers to copy, and soon there were many typewritten copies of the Ralston teachings, as they were then called. When many people became interested the written copies were made printed books, and that is the whole story.

9. After a lapse of years the leading work was called the book of the Ralston Health Club. People began to address their letters to the name of the book. Hence that name became a business property. When we were disposed to abandon its use as a business name, a large milling concern of great dishonesty began to make plans to steal the whole name, "The Ralston Health Club," and to do business under it. But as long as we continued to employ the name it could not be stolen without penalty, and the result has been that we find ourselves compelled to use it in order to hold the right to what actually belongs to us. This is why the name of a book has become the name of a business.

Please remember that our business is to TEACH life and health.

We do not care if you never spend a cent with us, if you secure your own health and help others to do the same.

At all times we are your best friend,

*The Ralston Health Club,
Ralston Heights, Hopewell, New Jersey.*