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Andrews University

Seventh-day Adventist Theological Seminary

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E.G. White Research Center
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TOPIC

**The Development of the use of Water Treatments amongst
the Early Adventists between the years 1848-1866
and including a brief study of Hydrotherapy
within six Seventh-day Adventist Hospitals,
today.**

A Term Paper

**Presented in Partial Fulfillment of the
Requirements of the Course**

CH 570 History of the Seventh-day Adventist Church

by

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(1948)

Spring Quarter, 1975

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INTRODUCTION

It is my objective in this paper to discover some of the attitudes of the early Adventists and Seventh-day Adventists toward their belief in and use of "water treatments", and discover any likely trend toward a more confident outlook in "water cures" as a method of treating sickness and disease. I would like to show that in the cases studied it was not until after Mrs. White's vision of June 5, 1863 that full confidence was established in "Natural remedies" that were so revolutionary popular in the mid-nineteenth century. I believe that it was through these early experiences that God was preparing a people to accept the "right arm of the Gospel"--the health message, which would do its supportive role in preparing souls for God's kingdom.

Secondly, with God's endorsement of Water Treatment as a part of the whole spectrum of health care, established by Mrs. White's visions, I would like to make a comparison of the extensive use of water treatments in the "Western Health Reform Institute" and the use today of Hydrotherapy in some of our hospitals and evaluate the findings to some degree.

Source wise, I found considerable help from a bibliography compiled at the Ellen G. White Estate, Washington D.C. for a paper entitled "Ellen G. White and Health Reform", and another source of interest was Angeline Andrews' Diary of the years 1860-1864. I have also written to twelve denominationally operated hospitals who listed hydrotherapy departments in the 1972 SDA Year Book.

A Brief Historical Survey.

The early to mid 19th century was a period of inquiry, discovery and reform in the arena of life, particularly in the medical field. One reform that stood out significantly was the use of water in the cure of many of the maladies that struck disastrously at human life in those days. The "Water Cure" its founding being attributed to Sebastian Knapp of South West Germany and Victor Priesenitz from Austria who poured water on a broken leg which helped to stimulate the blood. Thus hydrotherapy was born. It was a far cry from the traditional methods of treatment such as "bleeding" and the administering of Potent "Drugs".

American medicine at this time took a confused and conflicting view. Two titans in New England medicine, Gallup and Tully stood out but did not stand together; Gallup believed that most diseases were inflammatory in nature and bleeding was the only remedy. Tully took the opposing view, his favorite remedies being opium, calomel and stimulents.¹

It was due certainly to this confusion and its failures that "progressive physicians, homeopun surgeons, and charlatans were advancing revolutionary and sometimes bizzare ideas about health and healing. Hundreds of voices were raised in quest for effective modalities, each claiming remarkable cures for his method."²

As early as the 1830's a Presbyterion evangelist named Sylvester Graham (of cracker fame) was travelling from city to city proclaiming the virtues of a stimulant free meatless diet and the benefits of frequent bathing, fresh air, sunlight, rest and exercise.³ Two of his followers who were well known in Adventist Millerite circles were Charles Fitch and the Adventist physician and preacher, Lerkin D. Colos. He published a book "Philosophy of Health: Natural Principles of Health and Cure" in 1853, that included a section on water treatments for disease.

It was in 1844 that the first "Water Cures" appeared in New York and following successes enabled water cure institutions to be dotted along the eastern sea board from Maine to Georgia.⁴ These places flourished up until about the time of the Civil War, where it was only the most successful centres that survived such as Dr James C. Jackson's Home on the Hill in Danville, in Western New York State.

¹Western Medicine Medical Journal, Vol. 7, No. 12, (Dec. 1966), 342

²ibid., p. 342

³Ronald Numbers, "Dr. Jackson's Water Cure" Adventist Heritage vol. 1, No. 1, (January 1974):12

⁴ibid., p. 12

CHAPTER ONE

ADVENTISTS AND THE WATER CURE PRIOR TO JUNE 5 1863

Joseph Bates is the earliest Adventist who stood out in regards to Health Reform. He had given up alcohol as early as the 1820's and had abandoned tea and coffee in 1837. But it is true that as James White mentions, "Bates did not mention his views of proper diet in public nor in private unless he was interrogated upon the subject."⁵ Thus it is difficult to determine the extent to which Joseph Bates used "water treatments". But it might be correctly assumed that with his vigorous outlook and application of health principles, he may not have had to resort to curative measures prescribed in water cure journals.

It was in 1848 that John W. Loughborough took to eating Graham Bread and reading the Water Cure Journal after visiting his uncle in Western New York.⁶ Concerning his early experiences with "Water Cure" he wrote the following:

"Until 1848 I had never heard of the water cure establishment, nor in fact had we ever, in our family, been taught the necessity of of even a weekly bath for health . . . except for a few "swims in the creek" during the summer season, I do not remember having taken a bath. In August 1848 (about the same time that I learned of Graham bread) we secured some of the writings of O. S. and L. H. Fowler, and their Water Cure Journal. The water cure of the time consisted of almost exclusive use of cold water with vigorous exercise. An institution of such treatment was opened in Rochester New York and many persons were greatly benefited--especially those who had enough bodily vigor to take a brisk walk of 1 to 3 miles after a bath in ice cold water, but with feeble patients--those whose vitality was insufficient to cause a reaction--the result was far different, and those pronounced the water cure a failure, which it really was in their cases. Cold water can not relieve all the ills resulting from violation of nature's laws."

With the understanding that J. N. Loughborough had studied medicine

himself we notice here that he perceived the inconsistencies associated with early treatments with water. At this stage he was not prepared to accept fully these new innovations in treatment. We know that he did not become an avid supporter of "water Cures" and general health reform for we find in 1850 when he developed a slight hemorrhage of the lung he disregarded a doctors advice to smoke a pipe for relief, but instead, smoked cigars.⁸

The Kellogg family also read the Water Cure Journal which began publication in 1846. Apparently they adopted the use of water cures soon after.⁹

It is in the 1850's that we see Adventists using natural remedies in preference over "drug" prescriptions. But we note that although many are using water treatments to a greater extent, there are still mixed reactions, in attitude and result.

Annie R. Smith who assisted James White on the Review staff and sometimes served as acting editor from 1851-1854, returned home to Wilton, New Hampshire on November 7, 1854 suffering from the first stages of Tuberculosis that would finally take her life.

Rebekah Smith her sister, in her little book, "Portraits with a sketch of the life and experience of Annie R. Smith" writes:

"Annie R. Smith came home on the 7th Nov. . . . worked some till about the 1st of December, when she had a very distressed day and raised blood. Having confidence in water treatment she went where she could receive such treatment, to see the effect it would have, and to get information."
She continued the treatments until February. She did feel better while under the the exhilarating effect of the water, but became satisfied that she was no better.¹⁰ Apparently this was the first experience that Annie had had with Water Cures for she went to see the effect that it would have, and to get information-- perhaps for the next Review article she had to write!

Finally she admitted that water treatments alone could not cure her.

The J. N. Andrews family offers an excellent example of the Adventist progress toward health reform in the early 1860's. Mrs Andrews, the former Angeline Stevens has left her diary for the years 1860 through 1864. Within these years we note several instances where water treatments were used. Angeline's father, Mr. Stevens has a sore knee. He is treated with "cloths wet in salt water to the knee and cloth wet in smart weed poultices to his feet."¹¹

Mrs Andrews' mother came down with "croup" and her feet were put in warm water. She was also given Ipecac and lobelia until she vomited. Angeline's mother got temporary relief but the next day she was very sick again, and then the neighbours came in "and anointed her with oil in the name of the Lord and prayed for her . . ."¹² Previously in the fall their little daughter Mary is taken ill with whooping cough. The mother on several occasions wraps the baby in wet sheets in apparent attempt to reduce the fever. In desperation she calls the doctor and he administers such drugs as ipecac, nitre, and quinine as a tonic.¹³ A week later Mary is resting better and the fever has subsided somewhat. She has been wrapped in a wet sheet through out the night but she did not regain her health until September.¹⁴

It is interesting to note that the Whites visited the Andrews on Wednesday, the 15th of September and had dinner. Perhaps they talked about Mary's recent sickness and discussed the pros and cons of water treatments.(?)

It appears from these instances that the Andrews family is not altogether convinced of the effectiveness of water as a cure. They compromise and use drugs as well in a desperate attempt to save the girl.

All this took place in Iowa. Maunahia J. N. Andrews is itinerating in New York State. Finally in February 1863 Angeline takes the children and moves to Rochester to be with her husband. She arrives February 17 to find that John is just recovering from Diphtheria.¹⁵ This is particularly interesting since the Review published that very day carried a reprint of an essay by Dr. James C. Jackson recommending water treatments for Diphtheria. James White endorsed the article with this editor's note:

"We give the following on the causes and cure of Diphtheria from Dr. James C. Jackson of Danville N.Y., out of a sense of duty to our readers. Diphtheria is making dreadful ravages in our land. It is a much dreaded disease because physicians so often fail to cure it. If it can be cured by a simple prescription of Dr. Jackson in the following article it is important that the facts should be known. Having a good degree of confidence in the manner of treating the disease, and having tried the prescription on our two children . . . with perfect success, we decided to give the entire article."¹⁶

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It may add further understanding to the incidents that occurred in the Andrew family prior and after the appearance of the article in the Review if mention is made of the incidents that led James White to print the article.

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M.H.*

There was a severe epidemic of (Diphtheria) in the winter of 1852-3 and the White's two boys were suddenly struck with sore throats and hoarseness so that they were unable to speak, and high fever.

"By good fortune, Elder White's attention was called to a current newspaper in which was printed a letter addressed to the editor, Dr. J. C. Jackson of Danville, New York, giving directions for the treatment of Diphtheria. (Yates County Chronicle, Penn Yan, New York, Jan. 15 1863.) After reading the article Whites decided to follow the directions giving the treatment at home to their sick children with gratifying results."¹⁷

It is from this point on that the Andrews family show more interest in "packs" and "warm baths" in the treatment of illness. It is

Friday the 1st of May that Follis, their son is taken ill with Scarlet Fever. Mrs Andrews the incident in her diary: "We gave him a warm bath and put him in a wet sheet." This time they did not resort to drug prescriptions from a doctor and within two weeks of this treatment Mrs. Andrews could look back on the incident and say on May 14; "The disease seems to have taken a favorable turn . . . Looked to the Lord and did what I could--I believe the Lord in answer to prayer appeared in our behalf."

It is important to note that in tracing the development of the use of water treatments as rational remedying that here is the first noted mention beside the experience of Annie with where prayer was looked upon in conjunction with the treatments as a God given method in the treatment of disease.

The use of water treatments was not only confined to well known Adventists of the day but we also have record of several Adventists not so well known, who were accepting water treatments and were acquainted with certain aspects of health reform.

H. F. Phelps writing his experience for the March issue of the 1868 magazine, "The Health Reformer" said:

"I had often heard of the "water cure" but had a little prejudice against the good way. A little over six years ago (1861-2) water was first introduced into my family as a remedial agent. The occasion was the sickness of my wife, with her first child."

In relating the story he tells of his wife as being so sick that she could not move herself in her bed and the doctor "being more honest than most" gave her very little in the way of drugs and said that "nature must do her work"; it was then that a neighbour suggested they try water. Phelps objected by saying, "Water may be good in some cases but not in all."

Since it seemed a life and death matter he finally consented to try water, and in ten days from the commencement of the treatment she was able to ride one and a half miles to visit her father.¹⁸

J. U. Clarke also reports his experience in the April issue of The Health Magazine, 1869. "In laborious stone drawing and brush piling induced a very severe inflammation of the kidneys . . . Dr. Shaw's Water Cure Manual was referred to. Cloths wet and cold from frequent dipping in cold water, were continually applied for four or five hours." Next day, apparently too soon, he went back to work only to have a relapse. But after three more days of treatment he resumed his heavy labor. On other occasions, after inhaling too much carbonic acid in drying out hops, and later going down with Typhoid fever he relates that "doctors attended with their drugs . . . but no drug was admitted . . . So much for treating disease without drugs or slops of any sort and faithfully adhering to a non stimulating diet."¹⁹

Summarizing thus far there seems to appear a definite trend in the use and application of "Water Treatments" and a greater awareness of the harm done by adhering to traditional methods of cure. It is noticeable in the very early years there is a basic lack of confidence in water as a cure to disease, but by the time the "Diphtheria article" appeared in the Review, people were using the method far more frequently with greater confidence and success. At the same time though it was not uncommon to mix the procedures, water treatment and drug medication in an attempt to find a lasting remedy.

⁵James White, ed., The Early Life and Later Experience and Letters of Elder Joseph Bates, (Battle Creek, Michigan, 1878), p. 311-314

⁶J. H. Loughborough, "Waymarks in the History of the Health Reform Movement Medical Missionary and Gospel of Health, (Battle Creek, Michigan), Vol. 10 Dec, 1899. p.6-7

⁷Ibid., p. 7

⁸Ibid., February, 1900, p. 14

⁹John Harvey Kellogg, Autobiographical Memoir, Oct. 21 1938. and "My Search for Health," Ms. Jan. 16 1942 (J.H.K. papers, Michigan Historical Collections)

¹⁰Rebekah Smith, Poems: With a sketch of the life and experience of Annie H. Smith, (Manchester, New Hampshire, 1871), p. 101

¹¹Angelina Andrews, Diary, (unpublished) 1860-1864. Entry for September 29, 1860.

¹²Ibid., Entry Friday, 3rd. October, 1862

¹³Ibid., Entry for August 17, 1862

¹⁴Ibid., Entry for the 23rd of August, 1862

¹⁵A Paper, Ellen G. White and Health Reform, Prepared at the Ellen G. White Estate, Washington D.C. April 19, 1975, p. 8

¹⁶Review and Herald, Feb. 17 1863, *cited in Ibid.*

¹⁷D. E. Robinson, The Story of Our Health Reform Message, (Nashville, Tenn.: Southern Publishing Association, 1943), p.

¹⁸The Health Reformer, Vol. 2. No. 9, 1868

¹⁹J. W. Clarke, An Experience, The Health Reformer, Vol. 3, NO. 10, 1869.

* This incident happened some eight years after Annie Smith had had passed away. It seems that although James White had written to Annie during her illness the fact that Annie had been taking water treatments had no noticeable effect on the Whites until the occasion spoken of in footnote 17. This may have been because water treatments had not effect on Annie's condition.

CHAPTER TWO

MRS WHITE'S VISION OF JUNE 5 AND ITS RELATION TO THE "WATER CURE"

"Dr. Jackson's article "Diphtheria" from the Vates County Chronicle that was reprinted in the Feb. 17 issue of the Review was the first real thing that "Sabbatarian Adventists" were becoming health conscious as a group. Mrs White had found the information in the article helpful and as a result Elder White had penned an editor's note in the Church paper expressing "a good deal of confidence" in the hydropathic approach to treating disease.

It was Friday evening June 5, that Mrs. White was given a vision revealing the principles of healthful living. The place was Otsego, Michigan. She saw that it was the religious duty for God's people to care for their health and not violate nature's laws. The Lord wanted them "to come out against intemperance of every kind-- intemperance in working, in eating, in drinking and in drugging." They were to be instruments in directing the world "to God's great medicine, water, pure soft water, for disease for health, for cleanliness and for luxury."²⁰

"Many have never experienced the beneficial effects of water and are afraid to use one of heaven's greatest blessings. Water has been refused persons suffering with burning fevers, through fear that it would injure them. If in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved and many precious lives saved."²¹

The message of the vision was not published until about a year after the vision in Otsego. It is after this publication that we find Adventists accepting the full message which included water treatments.

It is strange that the Whites did not use water treatments that were shown to be so beneficial in the case of their son Henry's illness, which resulted in death.²² From Alta Robinson's account in the Guide, Dec. 25 1874 it appears that White's close friends the Howlands recommended their old family Doctor "who did his best for the boy but the drugs used in those days were useless in his case." Henry died December 8 1863, six months after the vision! Perhaps the Whites had some human questions or they were so taken by surprise that they forgot the worth of water in treating fevers, even though the message of the vision was clear.

When Seventh day Adventists as a group or body accepted health reform we find there is little doubt in the minds of the individuals discussed thus far. Joseph Bates "joined them with great gladness of heart."²³ Loughborough did not consider himself a health reformer until after the vision given Mrs White in 1863. Writing in December of that year he said, "for the short time that I have been living strictly in accordance with the laws of life, I have been greatly benefited."²⁴ Later in April 1870, Loughborough and Merit Kellogg who had done training at Dr. Trall's College--of Water Cure fame, held a tent effort in Bloomfield California. The two went down with an epidemic of Small Pox. Kellogg and Loughborough rallied to the occasion, when doctors themselves were fleeing town for fear of their lives. The two men went into homes to nurse the sick. The treatments "No drugs, but quiet thorough ventilation, water treatments, cool, cold, warm or hot as indicated, right diet and general care." Only one person died of at least eleven cases.²⁵ As a result of this experience the drugless treatment assumed high standing in that part of California.²⁶

J. N. Andrews pinpoints his families adoption of health reform

nine months after Mrs. White's vision: "It was March 1864 that myself and wife decided to adopt the principles of health reform."²⁷

²⁰Ellen G. White, Spiritual Gifts, Vol. 4. Facsimile Reproduction, Washington D.C. Review and Herald Publishing Association, 1945. p. 136

²¹Ibid., p. 136

²²Uriah Smith, Appeal to Youth, "Experience and last sickness of Henry N. White, Steam Press, SDA Publishing Association, Battle Creek, Mich. 1864, p.25-35

²³James White, ed., The Early Life of Joseph Bates, p. 311-314

²⁴J. N. Loughborough, Review and Herald, Dec. 6 1864 p. 14

²⁵Review and Herald, Aug. 7, 1870, p. 61

²⁶Arthur U. Spalding, Origin and History of Seventh-day Adventists, (Washington D. C. : Review and Herald Publishing Association, 1962), p.164

²⁷J. N. Andrews, "My Experience in Health Reform" The Health Reformer, Vol. 3, p. 44

²⁸Mrs. Andrew Diary, Entry Feb.7, April 29, 1863; Jan. 5, 1864

CHAPTER THREE
THE DANVILLE INFLUENCE

At this point we can say that there was definitely an interest in water treatment not only because of Mrs. White's vision but also because of the national interest cultivated by the success of the "Water Cures" established all over the country; To Adventists probably the most prominent one being "Our Home on the Hill" Danville, NY, operated by the now well known Dr. James C. Jackson.

It appears that if there was any relationship established with this "water cure" it may have come through John H. Andrews who we note from his wife's diary that he was itinerating in Western New York near where this institution was functioning.²⁹ According to Donald Humphreys²⁹ J. H. Andrews possibly heard about the place through Orniel T. Teller who he had come to know while writing his "History of the Sabbath". We have unpublished record of letters written by Orniel T. Teller during his year long stay at Danville. Writing to F. J. Haven Esq. he praises the institution with those words, dated August 1861.

" . . . water-cure is hot and warm externally and internally generally. Nature performs the cure and the cures done at the health college are indeed marvelous."³⁰

Andrews himself was invited to spend some time there in cooperation in January 1864, but he was "loath to quit."³¹ But it was only later in April that he sent his badly crippled son Nellie to Danville where he stayed for fifteen weeks, returning very much cured.

Danville's Influence on the Whites

Perhaps encouraged by the Andrews family, James and Ellen decided in late Autumn 1864 that the time was right for a first hand look at Danville. They had been contemplating such a visit since shortly after Ellen's vision in June, when James had written to Mr. Jackson soon after ordering books "an assortment of their works that might cost from ten to twenty five dollars . . . We heard from reliable sources that there was something valuable there and resolved to put in for a share."³² "We left home August 24 and spent Sabbath with the brethren in Rochester . . . (the Andrews family--stayed to the following Thursday).³³ The three following weeks we were at Danville NY, where we listened with deep interest to the lectures of Dr. Jackson and Hurd. . . The three weeks were made still more happy by the society of brethren Dr. Lay and wife, Ving and daughter, Andrews, Edeon and Hall."³⁴

The Danville Water Cure was having its effect on a good few folks it appears. Certainly the General Conference Committee was well represented!

The second visit to Danville by the Whites was not as intentional as the first, nor did they have as many good things to say about it. But the trip was resorted to because of the over worked condition of Elder White that resulted in a severe stroke on August 18 1865, when he was walking with his wife early in the morning. Mrs White writes;

"We had confidence in the use of water as one of God's appointed remedies, but no confidence in drugs. But my own vital energies were too much exhausted for me to attempt to use hydropathic remedies in my husband's case and we felt that it might be duty to take him to Danville, N.Y. where he could rest and where we could have the care of those well skilled hydropathic physicians."³⁵

Writing after the experience of spending three months there, she penned;

"We did not think that the three months passed at the institution

were in vain. We did not receive all the ideas . . . but we did gather many things of value from those who had obtained an experience in health reform."³⁶

After a rather quick departure from the institution on Dec. 4, the Whites enjoyed the hospitality of friends at Rochester for three weeks, while Elder White continued to improve in health very slowly. It was on Christmas Eve when Ellen was praying with her husband that "she was wrapped in a vision of God's glory". To her immense relief she saw that her husband would eventually recover. She also received a message of lasting importance.

"I saw that Seventh-day Adventists should have a home for the sick where they could be treated for their diseases . . ." So that they would no longer have to "go to popular water cure institutions of the country for recovery of health, where they would find opposition to, rather than sympathy with their views of religious faith."³⁷

In response to Mrs. White's Christmas vision church leaders in Battle Creek laid plans and established our first Medical Institution, The Western Health Reform Institute, opened September 5, 1866. It became so popular in the field of Hydrotherapy within a year that James White was forced to clarify the Institution's philosophy of health.

"The notions that many entertain for the "water cure" are very erroneous and calculated to prejudice and mislead the minds of many individuals against such institutions. They suppose that water is the only agent used in the treatment of disease, which is far from being correct, but on the contrary, in an institution like ours water is only one of the agencies used to aid nature in restoring the sick . . . It is our aim in conducting the health institute to bring to our aid in the treatment of disease, all the means which are calculated to ensure the safest and speediest cures. We do not intend to have any lack on our part in making available all modern improvements in treating disease on true Hygienic principles."³⁸

This statement needs little comment in order to establish the fact that this institution's Health philosophy was well balanced and not overly one sided in favor for "water treatments" alone. "At the same time there was certainly extensive use of water as a God given cure for disease.

29 Ronald Hubbard, "Dr. Jackson's Water Cure" Adventist Heritage, Vol. 1, No. 1, 1974 p. 8

30 Daniel T. Taylor, Letter to F. S. Hazen, Aug: 7, 1861 (Ellen G. White Estate, Andrews University, Berrien Springs Mich.)

31 Angeline Andrews Diary Entry, January 10, 1864

32 James C. Jackson to James White, Aug. 13, 1863; James White, "The Health Reform," Review and Herald, Dec. 16, 1864, p.20

33 Angeline Andrews Diary Entry, Sept. 8, 1863

34 Review and Herald, Nov. 22, 1864

35 Ellen G. White, Life Sketches, (Mountain View, California: Pacific Press Publishing Association, 1943), p. 169

36 Ellen G. White Vault, Berrien Springs Michigan; No. 1, 1867

37 Ellen G. White, Testimonies to the Church, Vol. 1, (Fountain View, California: Pacific Press Publications, 1948), p.556

38 The Health Reformer, April, 1867

CHAPTER FOUR
THE HOSPITAL SURVEY LETTER

4/24/75

Please return to this address:

92 Third Street
Berrien Springs,
Michigan. 49103

Dear Sirs:

I am presently engaged in a comparative study of the HYDROTHERAPY/PHYSIO-THERAPY DEPTS. of at least seven Seventh-day Adventist Hospitals around the world as a partial fulfillment of the requirements for the Seminary class of Seventh-day Adventist Church History. I would like to determine your involvement in so called "water cures" (hydrotherapy) and how it relates to our medical movement and trends established by Mrs. Ellen G. White and our early medical pioneers.

Considering this I would like you to answer several questions as follows:

- i. To what extent has Hydrotherapy been limited or advanced in the treatment of disease in recent years compared with the initial establishment of the department in your hospital?
- ii. With regard to your present philosophy of hydrotherapy how do you regard these two statements by Ellen G. White?

"Thousands have gone down to the grave because of the use of poisonous 'drugs', who might have been restored to health by simple methods of treatment. Water Treatments wisely and skillfully given may be the means of saving many lives."

-- Medical Ministry, Page 227.

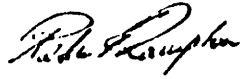
"The things of nature are God's blessings, provided to give health to the body, mind and soul. They are given to the well to keep them well, and to the sick to make them well. Connected with water treatment, they are more effective in restoring health than all the 'drug' medication in the world."

-- Testimonies to the Church, Vol.7 p.76.

- iii. To what extent does your "water treatments" hold precedent over substantial drug therapy?
- iv. Given the opportunity could you use hydrotherapy to a greater extent in the treatment of disease?
- v. Briefly, what is the depts. philosophy of Health Care? Please answer this questionnaire as soon as possible since time is a major factor in its successful completion.

Page 2.

Sincerely in Christ,

A handwritten signature in cursive script, appearing to read "Peter G. Rampton".

Pastor Peter G. Rampton

P.S. 'Drugs' definition is according to use and practise of in the mid 19th century.

In response to the survey letter sent to Twelve Seventh-day Adventist operated hospitals six letters were returned for evaluation by the 1st. of June 1975.

The letter was sent to the following hospitals, all of which listed Hydrotherapy/ Physiotherapy Departments in the 1972 Seventh-day Adventist Handbook.

Castle General Hospital, Hawaii.
Forster General Hospital, Denver, Colorado.
River View Sanitarium and Hospital, Entre Rios, Argentine
St. Helens Hospital and Health Center, Dear Park, California
Stodberg Sanitarium, Stodberg, Denmark.
Sydney Adventist Hospital, Sydney, Australia
Woods Sanitarium and Hospital, Wildwood, Georgia
Penile Sanitarium and Hospital, Pasay City, Philippines
Seventh-day Adventist Hospital, Karachi, Pakistan
Lowland General Hospital, Stoneham Massachusetts
Loma Linda University Hospital, Loma Linda California
Kettering Medical Center, Kettering, Ohio

The hospitals underlined responded.

Evaluation

Wildwood Sanitarium differed substantially in regard to the philosophy of Health care when compared with the other hospitals. Whereas the philosophy of the institution as a whole was "to use Water Treatments rather than drug medication when at all possible" the other hospitals limited water treatments as an overall method. Although drug treatment or therapy was not used in the departments of these hospitals, it was used substantially in other departments and this was due to regulations and physician prescriptions. The majority reported that hydrotherapy could be used to a greater extent given the opportunity.

Penile Sanitarium reported that they had had several patients allergic to drugs and they had good results with Hydrotherapy.

From the letters it appeared also that Seventh-day Adventist

doctors are more inclined to use water treatments than non Adventist doctors.

It was evident also from all of the reports that interest in hydrotherapy was certainly on the increase. Karachi Hospital had difficulties holding staff, but wished that a lot more could be done in the department. Dr Harold Siebel, the medical director there, on arrival initially felt that each patient should have somekind of hydro or physiotherapy treatment but he adds that because of peoples mental attitudes and belief in the magic of drugs, these ideals have not altogether been met.

Finally it appeared that the hospitals responding realized that "a Blue Print had been laid by which they had first been established" and their philosophy was to continue in this "Blue Print" practising the profession with the utmost skill and utilizing modern techniques. It almost sounds like James White's statement clarifying The Western Health Reform Institutes position and objectives in 1867.

CONCLUSION

Early Adventists were hesitant to commit themselves to anything that was new and innovative. If they did, then it was for the purpose to gain information and to see the effect it may have on them. This attitude was prevalent with regard to "Water Cures". The same hesitancy is noted in the White household, until the vision of June 5, 1863.

Suddenly the whole picture is brought into focus with God's revelation and endorsement of water as God given medication for cure.

With these principles of health in regard to water still operative it is interesting to note the outlook of six of our hospitals in the hydrotherapy departments. Although today due to regulation and non denominational appeal, drugs both artificial and organic are used in hospitals to a far greater degree than natural remedies. Our hospitals can afford to take another look at the blue print established back in 1865, but it may mean alienation from Regulation and Accreditation. Wild wood Sanitarium stands out and alone in this concern.

Naturally this is a limited study, but certainly from the letters certain attitudes and trends stand out.

In regard to the first section of the study I have intentionally overlooked critical areas that would influence one without prior knowledge to consider that Mrs. White reform principles were established by the reforms of the day. I think that this study makes it clear chronologically that this is not so, and experientially too. God allowed the reform influences of the day to prepare his people for something far greater than water, fresh air and sunshine, and that was a glorified body in His image.

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A-PENDIX A

H. F. Cottrell could be added with his experience with "water treatments" before June 5, 1863. He as early as 1849 experimented with vegetarianism and cold water bathing, but lost much of his enthusiasm when he suffered an attack of cholera in 1849. It was not until 1865 that he adopted "the hygienic mode of living quite fully"

A. F. Cottrell, "Experience in Health Reform," Health Reformer, Vol. 7, August and September Issues, 1872.