

T H E

## Principles of Health Reform.

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THIS little tract will doubtless fall into the hands of many who know comparatively nothing of the object of its publication, or the principles it advocates. For the benefit of such, and for the further enlightenment of those who need to "learn the way more perfectly," we give a brief and comprehensive synopsis of the fundamental truths upon which the system of Health Reform is based. The object of this reform is two-fold: *First*, the preservation of health, or prevention of sickness, and, *secondly*, the proper treatment of disease, so that health may be recovered. The result reached in carrying out these principles is a *reform* in the health of those who embrace them; hence the term, "Health Reform."

It frequently happens that those who know the least of a system of truth, are loudest in their denunciations of its principles and object. So it is, unfortunately, with the Health Reform. Some claim to "know all about it," when they in reality know nothing. Others, taking their cue from the misguided zeal of

some fanatical extremist, or from the foolish extravagances of the hobby-rider, or man of one idea, have been led, and perhaps not without some reason, to entirely misjudge the whole system, and cast it aside or refuse to investigate its claims.

Under such influences as these, the system has been misnamed, or nicknamed, "the water cure," "the starvation system," "the bran-bread cure," and like contemptuous titles, until the public mind has been prejudiced to such an extent as to prevent, to a great degree, the examination of the principles upon which it is based. That such titles have no foundation in fact, will appear upon even a slight examination of the claims of the reform itself. To disabuse the minds of the prejudiced, is, in part, the object of this tract. And in the investigation of this subject we will notice

### I. THE PREVENTION OF SICKNESS.

The opinion has prevailed in the world for ages in the past that sickness is a mysterious dispensation of Providence; that disease is an *entity*, or thing, that comes and goes at will, and over which man has but little or no control. The Health Reform explodes this absurdity, by proving

1. That disease is simply a remedial proc-

ess, or the effort of nature to expel impurities or remove obstructions from the system ; and

2. That all sickness proceeds from the violation of law.

The first of these propositions we will notice in another place. The second will occupy our immediate attention. That matter is governed by fixed laws, will be admitted by all, and that the substances of which the various organs of our bodies are composed, together with the functions which they perform, are controlled by law, must also be admitted, upon a moment's consideration. That the Creator would make every thing in the universe subject to law, except man, the noblest of his earthly creatures, and leave him in his physical being, free from all law, cannot for a moment be admitted. Every function of the human organism is controlled by law, the violation of which has its sure penalty, whether it be simple loss of vitality, sickness, or absolute death.

The common habits of living so generally followed by people of the present day, involve many gross violations of the laws of our being. These habits the Health Reform proposes to correct. Prominent among these are

(a) Errors in diet. It is a fully-attested and commonly-admitted fact that the Ameri-

can people eat too much and too fast. It is equally true that we eat much that is not food, and vastly more that is not good food. The diet of the majority consists chiefly of flesh-meats and fine-flour bread, fermented, or raised with preparations of soda, and shortened with lard, butter, or other animal grease. The leading article of flesh is that of the swine, than which scarcely anything can be more grossly impure, and unfit for the human stomach.

As a very large proportion of the prevailing diseases owe their origin to errors in diet, the necessity of a reform in this respect as a means of prevention must be fully apparent. We hold that the system can be better nourished, and the operations of life better performed, upon a diet of grains, fruits, and vegetables, than upon one consisting largely of flesh-meats, with the usual concomitants of tea, coffee, and spices. This is not only theoretically true, but is attested by the practical experience of thousands who have tried the experiment.

But let none get the idea that we believe in an impoverished diet, or the "starvation plan." We believe in eating the "fat of the land" (not the fat of *animals*), and with a rich and liberal diet of the various grains, fruits in all their variety, and vegetables in abundance, no one can fail to be sufficiently and fully nourished.

To be sure, some caution must be exercised in changing the habits. The system always accustomed to even a highly-injurious diet, will not at once recognize the best kind of food as a friend. Hence many, becoming convinced theoretically of the superiority of the reform diet, enter at once upon the change, and of course feel at first a depression, amounting sometimes to absolute debility. Under such circumstances some have been led to pronounce the reform a failure, whereas, had they persevered, or been more judicious in making the change, a different decision would have been the result.

We cannot in this tract go into the details of a proper dietary, but would simply say, Let the highly-seasoned preparations of fine flour, the abominable swine's flesh, and the meat of other animals, all of which is more or less diseased, give place to the more nutritious and vastly more wholesome grains, fruits, and vegetables, which the Creator has designed as food for man.

(*b*) Errors in dress. The method of wearing the clothing has a great influence on the health. The prevailing fashions of dress are to a great extent injurious. Especially is this true with regard to the dress of women. The long, draggling skirts, dependent from the hips, the unprotected limbs, the corseted waists, and other death-producing devices of

fashion, are doing much to cripple the energies of womankind, and drag them into a premature grave.

Hence we advocate the *reform dress for women*. The specialties of this costume are as follows: 1. The garments are made sufficiently loose to allow the full and free expansion of the chest and lungs, sitting loosely and easily at every point of contact with the body. 2. The clothing is all dependent from the shoulders, nothing being attached so as to be kept in place by compression at the waist or hips. 3. The skirts and outer garments are sufficiently short to allow the free and natural movements of the limbs in walking, and to clear the mud and filth of the streets, and the dew or rain upon the grass. 4. The lower limbs are as warmly clad as those of the opposite sex, by apparel substantially similar. This dress admits of a variety of tastes in its arrangement, selection of material, &c., but no costume which does not embody these four leading ideas can be called the reform dress.

We might notice, also, as means of prevention, the necessity of reform in regard to labor and rest, exercise, recreation, bathing, ventilation, sunshine, social surroundings, &c., but want of space forbids. We therefore pass to notice

## II. THE TREATMENT OF DISEASE.

The system of Hygeio-Therapy, or Hygienic Medication, is founded on principles radically at variance with the so-called science of medicine. The latter, whether in the guise of allopathy, homeopathy, eclecticism or what not, teaches that curative virtue lies in drugs, or poisons, the administration of which will make the sick well. The hygienic system arrays against this the following principles:

1. All curative or healing power is inherent in the living system.
2. There is no curative virtue in drugs or medicines, nor in anything outside the vital organism.
3. So-called remedial agents do not act on the living system, as taught in medical books and schools, but are *acted on* by the vital powers.
4. Disease is not an entity, present in the system on the occasion of sickness, and warring with the vital powers, but a remedial effort—a vital operation in the work of removing obstructions, which are the cause of disease.

Upon the principle that all curative power is in the living organism, the hygienic system discards *all drugs* from its list of remedial agents; and this is its chief distinguishing feature—that which places it in a position

antagonistic to the popular drug system. It would scarcely seem necessary to enter into an argument to show the fearful results of drug medication, apparent as they are on every hand. Yet so benumbed have the people become, and so wide-spread and universal is the influence of the common theory of medication, that blindness to even palpable facts seems to have seized upon them. As an evidence of this, look at the vast number of broken-down invalids, who are making apothecary shops of themselves, and growing worse with every dose. Look, too, at the fearful increase of diseases, and the rapidly-increasing number of deaths, under the fatal practice of drugopathy, in spite of which the people seem to be hopelessly infatuated with the system which is carrying so many victims to the grave. So powerful, indeed, is the prejudice in favor of drugging, that he who dares oppose the practice meets not only distrust and suspicion from the masses, but absolute opposition and persecution.

In advocating the disuse of drugs, we are sustained both by science and by experience. And in this connection we will notice the proposition that disease is a remedial process, and not an entity warring against the vital powers. On this point, Dr. Trall remarks:

“When they [the medical profession] discover the very simple truth that disease is vital action in relation to things abnormal—



a defensive struggle, an effort to purify the system of morbid materials, and repair the damages—there will be a speedy revolution in medical science. And when the people can be made to understand this, they will no more think of taking poisons because they are sick, than they will think of taking them because they are well.”

Disease, then, is caused by the existence of morbid or unnatural conditions in the system, or the presence of substances injurious to the life and health, and is simply the manifestation of an effort on the part of the vital powers to expel the impurities, and restore natural and healthy conditions. How absurd the idea, therefore, of increasing the amount of poison in the system by the addition of some poisonous drug, thus hindering Nature in her effort of purification.

But we shall probably be met at this stage of the inquiry by the objection that drugs do cure disease. Precisely so; and that is what we object to. The *disease* is cured, but not the patient. The vital action (constituting the disease) is stopped, and the work of purification ceases, to be resumed again under some other phase which may be fatal to the life of the patient.

In the light of these facts we unqualifiedly aver that the *cure* of a disease by the administration of drugs is an insult to Nature and an injury to the patient in every case. In

this assertion we are abundantly sustained, not only by facts, but by the testimony of many eminent physicians of the *drug school*! Were it consistent with our space, we might quote pages from the admissions of our most celebrated M. D's, but the following which we find in Dr. Trall's "Water Cure for the Million," will suffice:

"Said the venerable Prof. Alex. H. Stephens, M. D., of the New York College of Physicians and Surgeons, in a recent lecture to the medical class:

"The older physicians grow, the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature.' Again: 'Notwithstanding all of our boasted improvements, patients suffer as much as they did forty years ago.'

"The venerable Prof. Jos. M. Smith, M. D., of the same school, testifies: 'All medicines which enter the circulation, *poison the blood* in the same manner as do the poisons that produce disease.' Again: 'Drugs do not cure disease; disease is always cured by the *vis medicatrix naturæ*.'

"Says Prof. C. A. Gilman, M. D., of the same school: 'Many of the chronic diseases of adults are caused by the *maltreatment* of infantile diseases.'

"Says Prof. Alonzo Clarke, M. D., of the same school: 'From thirty to sixty grains of

calomel have been given very young children for croup.' Again: 'In their zeal to do good, physicians have done much harm. They have *hurried many to the grave* who would have recovered if left to nature.' And finally: 'All of our curative agents are poisons; and, as a consequence, *every dose diminishes the patient's vitality.*'

"Says Prof. E. H. Davis, M. D., of the New York Medical College: 'Tablespoonful doses—480 grains—of calomel have been given in cholera.' Again: 'The *modus operandi* of medicines is still a very obscure subject. We know they operate, but exactly *how* they operate is entirely unknown.' And again: 'The vital effects of medicines are very little understood; it is a term used to *cover our ignorance.*'

"Says Prof. E. R. Peaslee, M. D., of the same school: 'The administration of powerful medicines is the most fruitful cause of derangements of the digestion.' Again: 'The giving of morphine, or other sedatives, to check the cough in consumption, is a *pernicious practice.*'

"Says Prof. B. F. Barker, M. D., of the same school: 'The drugs which are administered for the cure of scarlet fever and measles, *kill far more than those diseases do.* I have recently given *no medicine* in their treatment, and have had excellent success.'

"Says Prof. J. W. Carson, M. D., of the

same school: 'It is easy to destroy the life of an infant. This you will find when you enter practice. You will find that a slight scratch of the pen, which dictates a little too much of a remedy, *will snuff out the infant's life*; and when you next visit your patient, you will find that the child which you left cheerful a few hours previous, is *stiff and cold*. Beware, then, how you use your remedies!' Again: 'We do not know whether our patients recover because we give medicine, or because nature cures them. Perhaps *bread-pills* would cure as many as medicine.'

"Says Prof. S. St. John, M. D., of the same school: 'All medicines are *poisonous*.'

"Says Prof. A. Dean, LL. D., of the same school: 'Mercury, when introduced into the system, *always acts as a poison*.'

"Says Prof. Martin Paine, M. D., of the same school: 'Our remedial agents are themselves *morbific*.' Again: 'Our medicines act upon the system in the same manner as do the *remote causes of disease*.' And again: 'Drug medicines do but cure one disease *by producing another*.'

"'I have no faith whatever in medicine.'—Dr. Bailie, of London. 'The medical practice of our day is, at best, a most *uncertain* and unsatisfactory system: it has *neither philosophy nor common sense* to commend it to confidence.'—Prof. Evans, Fellow of the Royal College, London. 'Gentlemen, ninety-

nine out of every hundred medical facts are medical lies; and medical doctrines are, for the most part, *stark, staring nonsense*.'—Prof. Gregory, of Edinburgh, Scotland. 'I am incessantly led to make an apology for the instability of the theories and practice of physic. Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of medicine. Dissections daily convince us of our *ignorance of disease*, and cause us to blush at our prescriptions.'—Benjamin Rush, M. D.

“Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a *blind experiment upon the vitality* of the patient.'—Dr. Bostock, author of the 'History of Medicine.'”

These statements and admissions, coming as many of them do from those who have grown gray in the very practice they condemn, must be sufficient to shake the confidence of the most devoted adherent of the drug system. But this is not enough. Without a correct knowledge of the true principles of health and disease, a mere distrust of drug medication will not dissuade people from fleeing to it in times of sickness and distress. To disseminate this knowledge, and to educate the masses, or in other words, to teach the people that there is a “better way,”

and that the sick may recover without poisonous drugs, is the object of the Health Reform and of this tract.

It would not be proper, nor would it be possible, in the compass of this tract, to enter into the details of treatment embodied in the hygeio-therapeutic system, which, although a science, is yet so simple that children may comprehend its principles, and the common people understand its practice. For a further elucidation of the subject we would refer the reader to standard works on the subject, advertised elsewhere in this tract.

If we have succeeded in awakening an interest in the minds of any in regard to this important subject which they may have regarded heretofore with indifference or even suspicion, we shall be abundantly repaid.

In concluding, we would briefly call attention to the Health Reform Institute, located at Battle Creek, Mich., where the foregoing principles are carried out and inculcated in the treatment of disease. People are constantly coming here from all parts of the country, broken down with infirmities, many of them given up to die by their physicians, and nearly all of them suffering from the effects of drugs which they have vainly taken to relieve their distresses.

When brought under the influences which prevail here, and subjected to the judicious treatment indicated by the nature of their

respective cases, the effects have been wonderful beyond measure. In some instances they have been restored to their friends and families under circumstances which have made it seem like a resurrection from the dead, so hopeless had their cases become.

Nor is it by the effect of some wonderful drug that these cures are wrought, as not a particle of medicine is administered; but they are owing to the superior efficacy of a system of treatment whose principles are founded upon the laws of life and health.

To the sick and suffering, therefore, we would say, Do not despair. There may yet be hope in your case. If you see light in the Health Reform, give the matter your immediate attention. Send for our circular, and correspond with the physicians. If you are within reach of the remedies which God has provided, you may be snatched from the grave, and restored once more to usefulness.

And to those who are living in accordance with the prevailing customs of society in reference to diet, dress, &c., we say, Beware. Although you do not yet realize the consequences of your sin, they are sure to come. Every law has its penalty, and every transgression will receive "its just recompense of reward." We invite you, in duty to yourself, to your fellow-men, and to God, to obey the divine injunction, Cease to do evil, learn to do well.

W. C. G.

