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## DRESS REFORM IN THE CONTEXT OF CHRISTIAN MORALITY AND HEALTH CARE: AN ANALYSIS OF ELLEN WHITE'S VIEWS

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In this study, the hypothesis suggested that Ellen White's interest in clothing reform stemmed from two reasons. The first reason is the general interest of American society in the quality of the healthcare system. The second reason is the religious context within the doctrinal teaching of the Seventh-day Adventist Church. A comparative analysis of Ellen White's statements regarding clothing reform indicates that, in addition to the generally accepted view in society of women's uncomfortable clothing that harmed their health, she also noted moral motives that stimulated her interest in this issue. In addition to the established connection between dress reform and healthcare reform, Ellen White made theological arguments against the American costume of the time. Thus, she proposed a different type of clothing that would correspond to Christian morality. Overall, her interest in clothing reform can be explained by three factors. Firstly, it was related to the establishment of principles to which the clothing of Seventh-day Adventist Christians should adhere: simplicity, modesty, quality of fabric, neat appearance, and positive influence of the suit's design on human health. The second factor was the theological aspect, which emphasized the close connection of appearance with spiritual state. Finally, health, considered an integral part of life, was the third factor. In the context of Seventh-day Adventist teachings, intentional self-harm resulted in physical, psychological, and eternal consequences. Therefore, it can be concluded that Ellen White's main motivation for her interest in dress reform in the mid-nineteenth century in the United States was to improve the healthcare system through dress reform, preserve the principles of Christian morality through the improvement of women's clothing, and emphasize the negative consequences for both earthly and eternal life of those who ignored dress reform as an important aspect of Christian life.

*Key words:* Seventh-day Adventist Church, Ellen White, dress reform, American health reform, United States of America, mid-nineteenth century.

**Introduction.** The movement for the reform of women's clothing attracts the attention of modern researchers from various scientific fields. The list of organizations, associations and supporters of this movement in the history of American fashion is extensive. For example, «National Dress Reform Association» (1856) [25], «American Free Dress League» (1870) [12], «The Rational Dress Society and Victorian Dress Reform» (1881) [3], «The Clubwoman» (1868) [14], activities of an independent newspaper «The Sibyl: A Review of the Tastes, Errors and Fashions of Society» (1856) [11] and a large number of famous personalities. For example, Lucy Stone and many others mentioned in «The National Women's History Museum» (1996) [22] indicate a great interest in the issue of women's clothing in the Nineteenth Century in America.

In the context of the above, it is interesting to establish the role and place of one of the founders of the Seventh-day Adventist Church – Ellen White. It is important to note that Ellen White was a dress reformer and personal “designer” for female members of the Adventist Church in the mid-nineteenth century. Therefore, it is important to understand how and to what extent the national American sentiment on the issue of women's clothing influenced Ellen White's motives to become part of the clothing reform movement. Moreover, there is a close relationship between dress reform

and health reform, of which Ellen White was a proponent. That is why we believe that this study will be of interest, not only to members of the Adventist Church, but also to a wider audience.

**The purpose of the study.** The purpose of this article is to determine the motive and reason for Ellen White's personal interest in clothing reform, taking into account the prehistory and social context of America in the mid-nineteenth century.

**Methodology Statement.** This study provides a brief historical background on the development of Ellen White's interest in dress reform. A thorough chronological analysis will be presented and the cause of Ellen White's interest in dress reform will be established. With the help of a comparative analysis, we will determine what was the author's ideas of Ellen White in dress reform among Adventists. Let's establish that she borrowed from the clothing reform movements that existed at that time. The study is based on an interdisciplinary method that takes into account the relationship of religion, theology, health, fashion, social and anthropological factors present in Ellen White's American society. One of the newest historical methods that we will need in this study is the method of gender studies. The reason for using this method is the fact that the American clothing reform movements were mostly about women. And the methodological principles of historical phenomenology and the methodological principles of gender history will help to establish the reasons for the increased interest of society in the moods of American women. And using the method of comparing visual culture in dress will help to complete this study and combine health reform and dress reform in the Seventh-day Adventist Church.

**Main results of the research.** Briefly, the fashion style of American women in the 19th century consisted of tightly laced corsets, structured underwear, and layered skirts. The whole outfit together was voluminous and heavy, and long, skirts constantly dragged the ground behind the weaver [13]. The idea of creating a reform dress first appeared in New Harmony, Indiana, in the community created by Robert Owen in 1824. One of the innovations was pants and short dresses for women. Because New Harmony was founded on the principles of freethinking, feminist pioneer Frances Wright [37] visited this community twice in 1825. The New Harmony leader is said to have borrowed the ideas for such a costume for women from the Haudenosaunee Native American women [1], women who used practical clothing styles [6].

The New Harmony Society lasted three years and dissolved, but their ideas were continued by the abolitionist Sarah Moore Grimke (1837). In her publications, she criticized the little things, ribbons and tinsel, which were used in large quantities on women's clothes. However, she constantly focused on a large number of unnecessary things in women's clothes, yet there was no reform dress in her personal wardrobe [2].

In the 1830s, the interest of American health reformers turned to anatomy, physiology, and bodily functions. They rethought the purpose of clothing, especially for women. One of the reformers, James Caleb Jackson, in his public speeches and publications, focused on the physiological reform that American society needed [4, p. 46]. Medical journalist Jerome Van Crowsing-shield Smith published an anatomy book in 1832. In it, he emphasized that the body of women suffers greatly from heavy and bulky clothes, which caused serious disorders in the ridge and the shift of the ribs at the waist from tight corsets [8].

As topics of human anatomy and physiology became popular in American society, health reformers criticized women's clothing at the time. They proposed a new standard and design for women's costumes. One such group was the female Physiological Society [9, p. 83–90] (a division of the American Physiological Society), which specialized in women's health. The society encouraged women to study physiology and anatomy, advertisements with the slogan «Women and Ladies Only». Only women were invited to their seminars and lectures. At these speeches, health reformers told women about the terrible consequences of tight corset lacing on their body [4, p. 47–48].

Next, in 1848, perfectionists started talking about the reform of women's clothing. This is a Christian society from the state of New York. The community offered women short dresses over pantaloons. Various combinations of a comfortable suit for women at that time were offered by different communities in Massachusetts, New Jersey, New York, and Tennessee [25].

In the 1850s, M. Angeline Merritt criticized the state of medicine. She stated that compared to the progress that America was experiencing in the fields of electricity, technology, transportation, and so forth, medicine remained an open question. It was the medical sphere that, compared with other developing areas, resembled an underdeveloped area. In her opinion, there was a technical lag behind fashion from medicine, which was dismissive and did not take into account the negative impact of clothing on women's health. There were two reasons why Angeline Merritt criticized medicine. The first reason was the harmful of clothing on women's health in the context of health reform. The second reason was the call to recognize the right of women to receive a medical profession [4, p. 41-42].

In the 1850s, reformers made extensive use of the media to spread their ideas. Through the established associations, lecturers with professional medical education were attracted. Periodicals specially created by reformers, such as «The Lily», [17] «The Water-Cure Journal» [36] and «The Sibyl» [26], printed on their pages of criticism of fashion and the generally accepted style of women's clothing. However, when women wore reform dresses, they often succumbed to public humiliation by friends and family [4].

Dress reform among suffragettes\* became one of the most popular methods for promoting women's costume. (*Suffragettes are part of the women's suffrage movement. Also, suffragettes opposed discrimination against women in general in political and economic life. They considered it possible to fight using radical actions*).\* In early 1851, Elizabeth Smith Miller proposed the final cut of the Reformed style: a Knee-length skirt worn over pantaloons. Cutting and sewing such a costume did not require the involvement of a professional seamstress, and therefore women could easily copy and sew the costume themselves. In the spring of 1851, a group of women led by Amelia Jenks Bloomer staged a public procession in new costumes in the city of Seneca Falls, New York [30]. As a result, journalists from well-known publications printed reports with various headlines, which mostly mocked women. However, reports in the New York Tribune, the Boston Carpet Bag, the Chicago Tribune, and the like propelled the idea of a new outfit that was nicknamed «the Bloomer». Amelia Jenks Bloomer did not design the cut of the reform suit, but due to her involvement in its advertising, it was erroneously assumed that she was the inventor of it [21].

One of the suffragists, a Quaker named Susan B. Anthony, cut her hair and dressed in a reform costume [26]. In the new image, she lectured in December 1852 in Auburn, New York. However, at that time, the idea of accepting new clothes for women in society was not popular. The suffragettes fought for the rights of women, at the same time stressing harm to the women's bodies of their clothing. Therefore, the expectations of suffragettes that the majority of women would support their innovations in clothing was not justified to the extent that they expected. Therefore, they eventually abandoned the idea of a reform suit [6].

In 1852, US Congressman Gerrit Smith, in a public speech, pointed out the harm to the health of women and called for clothing reform. According to him, clothes should be useful and not harmful to health. Since the current fashion, in his opinion was a prison for the body, it was unhealthy and useless [29]. The ideas of suffragettes on the issue of clothing were adopted by hydropathies. This was a group of people who practiced the treatment of various diseases with the help of water. They were considered at one time charlatans, or rather, their activities were charlatan therapy. In February 1856, James Caleb Jackson, a member of the hydropathic group, founded the «National Dress Reform Association» (NDRA) [6].

Mary Edwards Walker in 1857 was the next to talk about women's clothing reform. Walker had a medical background. At the age of 19, she first saw the Bloomer suit. Therefore, she began to wear pants and promoted these ideas among women. In 1860, she was elected the third vice president of the «National Dress Reform Association» in Waterloo, Iowa. Three years later, the association chose her as its sixth president. She actively participated in the Civil War and became the first woman to be hired by the US Army as a surgeon. In 1866, she was awarded the Medal of Honor, and was the only woman to receive such an award. Walker wore the “Bloomer” suit until 1870, but after that she abandoned it and preferred the masculine wardrobe of pants, coat, top hat and waistcoat [6].

In the summer of 1857, representatives from all over the American continent, women and men, came to New York to participate in «The National Dress Reform Association». The National Dress Reform Association proposed a new women's suit, which consisted of pants and a skirt to the knees or ankles, made of light fabric. This was completely different from the generally accepted style of women's clothing. What was proposed as a reform costume for women was perceived by society as vulgar. Pants were seen as the clothes of men, and short skirts as clothes for immodest women. Despite social resistance, the participants in the dress reform believed that over time they would be able to change public opinion. At the end of the convention in Syracuse, New York, the leaders of the forum made a public statement that in time they would succeed in dress reform and receive social recognition and support [4, p. 35-36].

At the congress, the reformers had the opportunity to defend their position. During the discussion, it was decided to implement dress reform and recognize the style of dress as a gender barrier in the struggle for women's rights and for the progress of the perception of this issue in society. According to such recognized hydropath's as James Caleb Jackson and Harriet Austin [18, p. 123], as well as from the testimonies of Angelina Grimke Weld [16], the uniform of the congress delegates was welcomed by the participants without «the molestation of a jeer or a saucy word» [15]. This event motivated the delegates to exchange ideas for improving reform clothing. More than fifty illustrative samples of reformist clothing were presented to the participants, who evaluated the dresses according to various criteria, in particular, in relation to comfort and health. The so-called «ladies meeting», allowed women to consult on different styles and looks and how to use the reformist dress [4, p. 36].

The convention, which was organized in Syracuse, New York, by dress reformers, shows the level of social acceptance of new trends in clothing for ladies. Lecturers at the gatherings of the association constantly emphasized in their speeches the new style of clothing as a therapeutic method for protecting women's health. According to one participant at the congress: «He who clothed the birds and the beavers with feathers and fur, left mankind to complete His creative work in regard to themselves». [23]. And man, instead of choosing comfortable clothes, created a cage, prison and technology that harmed women and society as a whole. Therefore, they have repeatedly urged that a change of clothes for women is not just a step towards a new fashion; it is also a means of bringing health to society. This would create a new social order that could improve relations between people [4, p. 36].

The NDRA ceased functioning after the last convention in Rochester's Corinthian Hall on June 21, 1865. The female leader Lydia Sayer Hasbrouck [11], and James Caleb Jackson had a public dispute over the management of the process. After 1865, the Seventh-day Adventist Church independently worked for more than ten years to develop women's clothing reform, namely The Reform Dress. These initiatives ended in the late 1870s. Then-former NDRA member, New Jersey clothing reformer Mary E. Tillotson [24], who simultaneously attended the free-thinking conferences of 1878 and 1882 in the town of Watkins, New York created «The American Free Dress League» [5]. This organization was active for three years. The Oneida community was

one of the first to adopt the pantaloon dress reform in 1848, and was the last institution to treat short dresses and pantaloons humanely which it caused to exist in 1881 [6].

It is worth noting another important point in the reassessment of fashion in clothing by Americans. Before the Civil War (1861-1865), American fashion looked like Paris, fashion which was the standard. Parisian designers saw the figure of women with a wasp waist. To create such an effect, it was necessary to wear tight corsets, and structured bodices made of wood, ivory, horsehair, iron, etc. For greater contrast, women wore six to twelve layers of cloth, which were constantly stretched along the ground. With the advent of heels in the 1850s, the number of layers of the skirt decreased, but did not completely solve the problem of the heaviness of women's outfits [4. p. 39].

Reformer Sylvester Graham also promoted dress reform. According to him, in the process of development, society became increasingly alienated from nature [28, p. 80]. This type of separation had a negative impact on people's health. Characteristic for Graham and followers of his philosophy was the perception of fashion as a negative consequence of this historical process. The essence of the process, in his opinion, was something new, in particular, changing the characteristics of clothing in accordance with various needs. However, this artificial growth prompted a major reform in other practices related to the human body, especially diet and clothing that would not conflict with natural health. The basis of Graham's lectures was the promotion of mass education in the field of anatomy and physiology, which he identified as "human life sciences". Such reformers placed the evangelical impulse of the Second Great Awakening at the heart of their health care systems. They were interested in spirit and truth in the natural world [4. p. 41].

Public criticism arose new clothes for women. Dresses of the reformist style caused more critical reviews in society than positive ones. According to eyewitness accounts, it was easier to become a vegetarian or resort to some other unpopular reform than to incur public ire by changing one's clothes. But when a woman wore a reform dress on the streets of New York, it was noticed and criticized. One example was clothing reformer Mattie Jones, who was mocked by strangers who shouted obscenities at her and followed her, inflicting public insults. The greatest harm was caused by children who, in addition to verbal abuse, threw snowballs or apple cores, and also pulled her dress.

In general, the clothing reform broke patterns, in particular gender ones. People were accustomed to perceive women in pants as men. Mattie Jones herself recalled the screams of strangers exclaiming: «What is it? What is it? Is it a man, or is it a woman?» [10, p. 23]. Many women were generally supportive of the dress reform and believed that it would greatly improve their health. But a big obstacle for them was the fear of condemnation by society and fear that they would be confused with men. One of the advocates of the clothing reform admitted that it was especially offensive for her [4. p. 44].

So, what role did Ellen White play in this matter? According to D. E. Robinson in «The Story of our Health Message», Ellen White, as a representative of her time, realized the importance of clothing reform. Her early writings on the subject, however, primarily dealt with the Christian principles of modesty and separation from secular fashion. At a conference in May 1856 held in Battle Creek, Michigan, Ellen White made her first commentary in which she said that some had a disposition to dress and act as much like the world as possible, and yet go to heaven. [35, p. 131]. She then added: "When the appearance is hung with ribbons, collars and unnecessary things, it clearly shows that love for all this is in the heart; unless such people cleanse themselves of their corruption, they can never see God; because only the pure in heart will see Him" [35, p. 134–136].

At first, Ellen White evaluated the new American costume from a position of modesty and decency in 1863. «God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ». [35, p. 421].



Commenting on the new clothes from the position of the Bible, she called the style extreme, noting that: «...God's order has been reversed, and his special directions disregarded, by those who adopt the «American costume». [35, p. 421]. Arguing her position, she referred to the biblical text: «The woman shall not wear that which pertained unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God». (Deut. 22:5). She made a similar comment on the issue of the fashion for women's clothing. «We do not think it in accordance with our faith to dress in the «American costume», to wear hoops, or to go to an extreme in wearing long dresses which sweep the sidewalks and streets» [35, p. 424].

Therefore, she did not approve of the new American costume in the form proposed by the clothing reformers. On the other hand, she did not support the fashion for long and heavy dresses worn by women. Ellen White emphasized that there should be a golden mean in everything. «There is a medium position in these things. Oh, that we all might wisely find that position and keep it» [35, p. 425].

One day, James and Ellen White visited a hospital run by Dr. James Caleb Jackson at state New York. During the conversation, it became clear that she was against tight skirts and heavy hoops. At the same time, she described the «American Costume» as immodest, like men's clothing, whose style was contrary to biblical standards. In her opinion, the wearing of such a costume by Adventist women would later cause prejudice against those who wore it, because those who brought truth and light would repel others with their appearance from accepting Christian truths. «She deplored the ultra-long dress and recommended one short enough so that it would always clear the ground. And she was praying that God's people might find the proper medium position in these things» [19, p. 126].

During a three-week visit to Jackson's sanatorium «Our house» The White family listened respectfully to the reasons for changing the clothes of the time to the new American suit. They realized the physiological benefits of the new suit for the body, but at the same time realized that for Adventists it was necessary to create a style of clothing that would not harm health and be free from the undesirable features of the American Costume [19, p. 127].

Ellen White analyzed various models of clothing; however, she approved no single style, standard or design. The key was the approach and principles in creating clothes, and not a specific, single-correct model [19, p. 127]. Recognition of a need for reformed clothing for Seventh-day Adventist women is also reflected in a letter Ellen White wrote to friends while she was in Dansville: «They have all styles of dress here. Some are very becoming, if not so short. We shall get patterns from this place and I think we can get out a style of dress more healthful than we now wear and yet not be bloomer or the American costume» [33].

Ellen White was going to reproduce a style of clothing that would be comfortable and healthy. According to her, women had every right to do without heavy dresses and tight waistlines if they cared about their own health. «We shall never imitate Miss Dr. Austin or Mrs. Dr. York. They dress very much like men. We shall imitate or follow no fashion we have ever yet seen. We shall institute a fashion which will be both economical and healthy» [33].

From this statement, it becomes clear that Ellen White had a definite vision for clothing reform. However, there was no emphasis on what exactly a clothing model or a generally accepted standard, costume or design should look like. She decided to consult with the Adventist women in Battle Creek about a costume design that would not contradict the ideology of the Seventh-day Adventist Church [19, p. 128]. Being in a sense a clothing designer for Adventists, she tried to tailor a model that would take into account the principles of usefulness, modesty and decency. On this subject she wrote that «she saw three companies of women, each with a different length of dress» [19, p. 128].

For White, the main thing in clothes was an emphasis on maintaining health. «My sisters, there is need of a dress reform amongst us. There are many errors in the present style of female dress». With these words, Mrs. White began her sixth and final article on «Disease and Its Causes» in series by named «How to Live», which was published in early 1865 [32]. However, to support claims that White's focus was on women's health rather than a particular costume design, we need to analyze several of her quotes on the subject. To do this, we propose to create a comparative table.

Table 1

### Analysis of Ellen White quotes on dress reform

Style and fashion design	Health impact	Theological aspect
There are many mistakes in the current style of women's dress.	This style of women's clothing is unhealthy.	It is sinful for women to wear tight corsets, whalebones, or compress the waist.
Many women tighten their belly and thighs by hanging heavy skirts on them. Women's dress should be suspended from the shoulders.	They have a depressing effect on the heart, liver and lungs. The health of the entire system depends on the healthy functioning of the respiratory system.	Under no circumstances should heavy quilted skirts be worn. They are not needed and are a great evil.
The style of dress previously adopted by friends raises the slightest objection. However, their choice of solid colors and the modest and neat appearance of their clothes are worthy of Christian emulation.	Thousands of women have destroyed their constitution and brought on various diseases by trying to make a healthy and natural form unhealthy and unnatural.	«Satan, the instigator and prime mover in the ever-changing, never-satisfying decrees of fashion, is always busy devising something new that shall prove an injury to physical and moral health; and he triumphs that his devices succeed so well». [31, p. 85]
«The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering its filth; the evil results of which I have fully stated. This class, who were slaves to fashion, appeared feeble and languid» [34].	«A third class passed before me with cheerful countenances, and free, elastic step. Their dress was the length I have described as proper, modest, and healthful. It cleared the filth of the street and sidewalk a few inches under all circumstances, such as ascending and descending steps, etc» [34].	«Many have become life-long invalids through their compliance with the demands of fashion. Health and life have been sacrificed to the insatiable goddess. Many seem to think they have a right to treat their bodies as they please; but they forget that their bodies are not their own. The Creator who formed them has claims upon them that they cannot lightly throw off» [31, p. 87].
«The dress of the second class which passed before me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant Fashion had imposed upon the first class, but had gone to that extreme in the short dress as to disgust and prejudice good people, and destroy in a great measure their own influence. This is the style and influence of the American costume, taught and worn by many at Our Home, Dansville, N.Y. It does not reach to the knee. I need not say that this style of dress was shown me to be too short» [34].	«When the waist is compressed, the circulation of the blood is impeded, and the internal organs, cramped and crowded out of place, cannot perform their work properly. It is impossible, under such circumstances, to take a full inspiration. Thus, the pernicious habit of breathing only with the upper part of the lungs is formed, and feebleness and disease are often the result» [31, p. 88].	«Mothers sacrifice to fashion the God-given time which should be devoted to forming the character of their children» [31, p. 92].

**Conclusions.** The hypothesis of this study suggested that Ellen White's interest in dress reform was related to health reform, because she was one of the recognized health reformers in the United States. Therefore, the reason for her interest in dress reform could be solely that the clothes of that time were harmful to the health of women. However, based on the comparative study of her quotes in the context of dress reform, we see that there are two more sides which Ellen White commented. In addition to the proven fact of the close connection between clothing reform and health reform, in her statements we clearly see the theological argument against the American Costume. Consequently, she developed a different costume that would meet the standards of Christian morality. Three factors underlay her interest in dress reform. The first was the creation of principles to which the clothing of the Seventh-day Adventist Christians must conform: Simplicity, modesty, the quality of the fabric, a neat appearance and the positive effect of the tailoring of the suit on human health. These principles were not found in the standard for the development of the American costume of the time. The second was the theological aspect, namely, the close connection of appearance with the spiritual state of a person. She said that causing damage to health by harmful and tight clothing, and spending money on unnecessary and superfluous accessories was a sin on the part of a person before God. The third factor was health, which is an integral part of human life. Intentional self-harm brings physical, psychological, and eternal consequences in the context of Seventh-day Adventist doctrinal teaching. Based on the above, we can draw the following conclusion: The reason for Ellen White's interest in dress reform in the mid-nineteenth century in the United States was to improve health reform through dress reform; improve clothes for women, while maintaining the principles of Christian morality; and point out the negative consequences for the earthly and eternal life of those who do not perceive the reform of clothing as something important in the life of a Christian.

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## РЕФОРМА ОДЯГУ В КОНТЕКСТІ ХРИСТИЯНСЬКОЇ МОРАЛІ ТА ОХОРОНИ ЗДОРОВ'Я: АНАЛІЗ ПОГЛЯДІВ ЕЛЕНІ УАЙТ

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У цьому дослідженні гіпотеза передбачала, що інтерес Еллен Уайт до реформи одягу був обумовлений двома причинами. Перша – це загальний інтерес американського суспільства до якості системи охорони здоров'я. Друга – це релігійний контекст в межах доктринального вчення Церкви Адвентистів сьомого дня. Проведений порівняльний аналіз висловлювань Еллен Уайт щодо реформи одягу вказує на те, що, крім загальноприйнятого погляду в суспільстві на незручний одяг жінок, що шкодив їх здоров'ю, вона також відзначала моральні мотиви, що стимулювали її зацікавленість у цьому питанні. Окрім встановленого зв'язку між реформою одягу та реформою охорони здоров'я, Еллен Уайт висловлювала теологічні аргументи проти американського костюму того часу. Таким чином, вона пропонувала інший тип одягу, що відповідав би християнській моралі. Загалом, її інтерес до реформи одягу можна пояснити трьома факторами. По-перше, це було пов'язано з встановленням принципів, яким повинен відповідати одяг християн-адвентистів сьомого дня: простота, скромність, якість тканини, охайний зовнішній вигляд і позитивний вплив форми костюму на здоров'я людини. Другим чинником був теологічний аспект, який підкреслював тісний зв'язок зовнішності з духовним станом. Нарешті, здоров'я, яке вважалося невід'ємною частиною життя, було третім фактором. У контексті вчення адвентистів сьомого дня умисне самоушкодження призводило до фізичних, психологічних і вічних наслідків. Отже, можна зробити висновок, що основною мотивацією Еллен Уайт для зацікавленості у реформі одягу в середині дев'ятнадцятого століття в Сполучених Штатах було поліпшення системи охорони здоров'я через реформу одягу, збереження принципів християнської моралі через поліпшення жіночого одягу та наголос на негативних наслідках для земного і вічного життя тих, хто ігнорував реформу одягу як важливий аспект християнського життя.

*Ключові слова:* Церква адвентистів сьомого дня, Еллен Уайт, реформа одягу, американська реформа здоров'я, Сполучені Штати Америки, середина XIX століття.