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The Dress Reform.

AN APPEAL TO THE PEOPLE IN ITS
BEHALF.

BY MRS. E. G. WHITE.

INDEXED



We do not wear the style of dress here represented, to be odd,—that we may attract notice. We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmo-

ny with the law of God, and with the laws of our being. We believe it wrong to differ from others, unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman.

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion.

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this article presented. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind.

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of

dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length, and neatly and properly fitted and made) truly modest dress, and wish they were as consistent and right in other respects.

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress. They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress,

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured.

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her, cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured.

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured.

In traveling on the cars, in the coach

and omnibus, fashionable dresses, especially when distended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience.

We object to the popular style of woman's dress,

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following:

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health.

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes out in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold, which may result in cough, consumption, and death.

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday's summer sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue, and languor.

(c) It robs her of that protection from cold and dampness, which the lower extremities must have to secure a healthful

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condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. Fashion clothes woman's chest bountifully, and in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities; but it is chilled back from them in consequence of their being exposed to cold for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, determines the blood to the lungs and brain, and produces congestion.

The limbs and feet have large veins, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood-vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases.

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or, which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue?

We object to the fashionable style of woman's dress,

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if distended with hoops, as they go up and down stairs, as they pass up the narrow doorway of the coach and the omnibus, or as they raise their skirts, to clear the mud of the

streets, sometimes expose the form to that degree as to put modesty to the blush.

(To be continued.)

On Using Salt in Food.

BY ELD. J. H. WAGGONER.

A LATE number of the *Scientific American* contains an article from the *Chemical News*, which says: "Almost all the common diseases are traceable by modern physicians to dietetic errors." This as a fact is most important, yet but little considered. While sickness everywhere prevails, the multitudes are seeking to the doctors, taking immense quantities of drugs in trying to *doctor away* the disease, and but very few inquire into the causes of sickness, and seek relief by their removal.

On a subject where so much is at stake, where so many are the sufferers, every truth is of consequence; every error is to be deplored, and should, if possible, be corrected.

There is probably no one point in the question of dietetics upon which there exists a greater misunderstanding than that of the use of salt with food. And in many cases we find that no habit is harder to correct than that of the excessive use of salt. The first reform in every case is *in the mind*, and it is not possible to correct the habit while the misunderstanding referred to exists; while the majority really believe that their practice is in accordance with physiological facts and with Scripture statements. Being fortified in their minds by the conjoined weight of *necessity* and *right*, it is difficult to impress them with the impropriety of their course.

Salt is not food. It needs but little argument to settle this in every mind. Food has a certain office to fill; an object is accomplished in its use. The system, which is continually undergoing waste, must be supplied with new material with which to renew its various parts. By the wonderful arrangement of the organs of digestion and assimilation, the food is separated, changed, and converted into blood, muscle, nerve, bone, &c. Each particle having answered its purpose, is in turn broken down, and rejected from the system as effete or refuse matter, to give place to others. But not so with salt. The stomach does not digest it, but holds it only as salt. It is not changed or assimilated. It passes into the circulation, not to build up or supply any part of the system, but is carried along simply as salt. It is received into the depurators and finally ejected, not as broken-down matter which has answered its purpose

D. F. 27-16.

THE REFORM DRESS REC'D FEB 9 1921



MRS. WHITE IN THE REFORM DRESS

These pictures were made from photographs taken of some of the pioneers in the early history of the Battle Creek Sanitarium. Mrs. White stands at the right of her husband in the first picture, attired in the reform dress.

This is a subject which is familiar only to the older Adventists. Probably ninety percent or more of the present membership know little or nothing of this episode in the early history of the denomination.

In presenting this subject, we

will quote freely from Mrs. White's own writings.

CAN YOU HARMONIZE THESE INSTRUCTIONS?

"Christians should not take pains to make themselves a 'gazing stock' by dressing differently from the world." 1T458. This