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MADRE NATURA

OR

1870-1880

FASHION MODELS

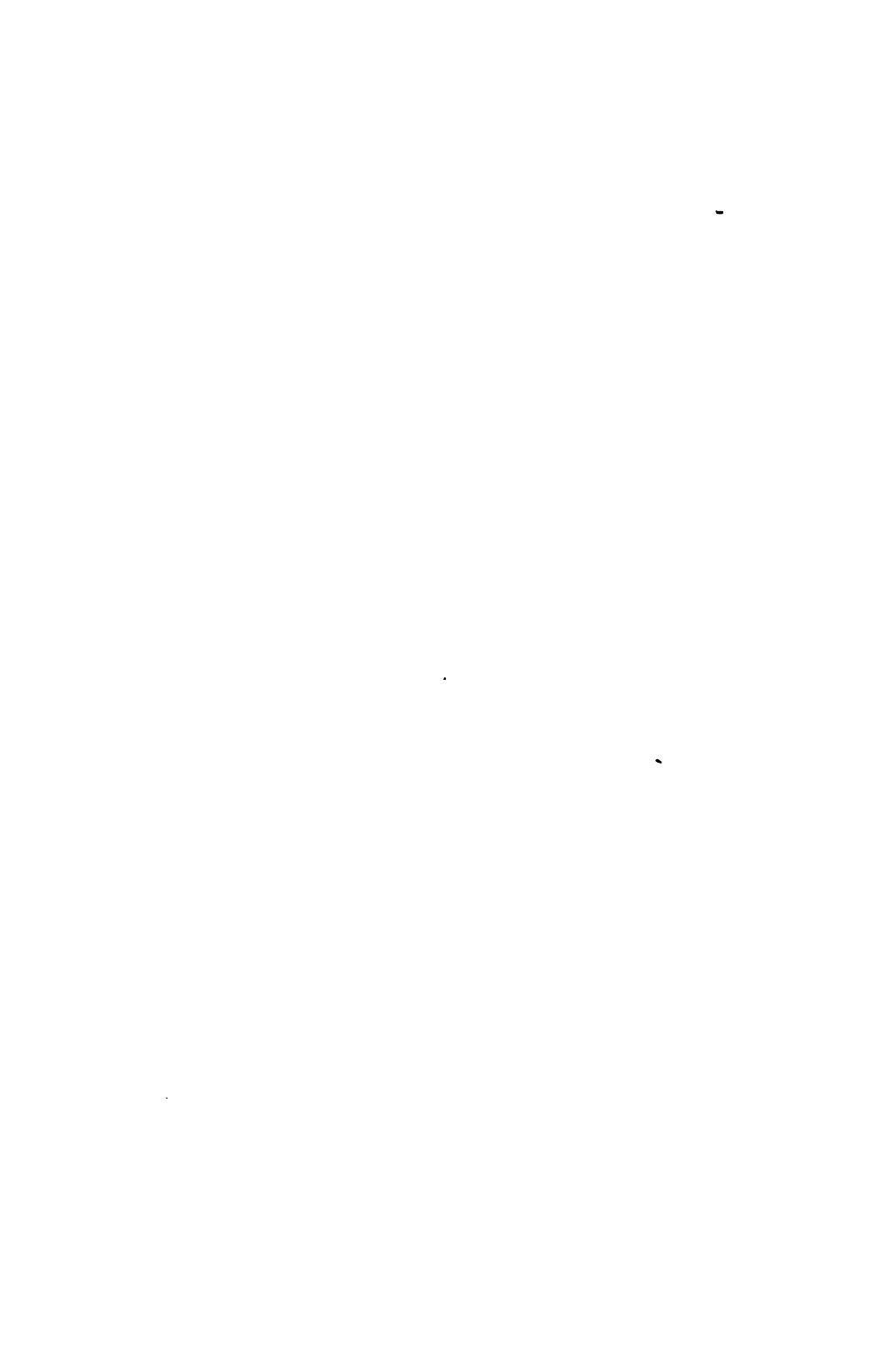
MOLOCH THE OF FASHION



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MADRE NATURA

VERSUS

THE MOLOCH OF FASHION









DECOR INEMPTUS.

# MADRE NATURA

\* VERSUS \*

THE MOLOCH OF FASHION.

A Social Essay.

WITH FORTY ILLUSTRATIONS.

BY LUKE LIMNER, ESQ.

"In Medio tutissimus ibis." *Ovid*

FOURTH EDITION.



London :  
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1874.

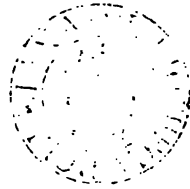
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268. c. 405.

(In Title-page.)

THE MANTUA-MAKERS' ARMS.

On a shield *sable*, a Corset *proper*; crest upon a wreath of roses,  
an Hour-glass *or*, typical of golden hours wasted. Supporters,  
Harpies: the dexter "Fashion," crowned with a chignon  
*or*, corsetted and crinoletted *proper*, her train  
being decorated with bows, and the wings with  
scissors: the sinister, "Vanity," crowned  
with a coronet of pearls and straw-  
berry leaves, bears the wings of  
a papillon, eyed *proper*, the  
queue à la Paon. Motto,  
" FASHION UNTO  
DEATH!"



TO

JOHN MARSHALL, Esq.

F.R.S., &c. &c.

PROFESSOR OF SURGERY, AND ART ANATOMY,  
TO THE ROYAL ACADEMY AND TO THE DEPARTMENT OF SCIENCE AND ART,

I Inscribe this little Book

AS A TOKEN OF

LONG-STANDING FRIENDSHIP.

LUKE LIMNER.

LONDON, 1874.



VELUTI IN SEECULO.

# MADRE NATURA

VERSUS

THE MOLOCH OF FASHION.



**That** WE may be able, *The Glass of Fashion, and the Mould of Form.*

without overstepping the bounds of modesty, to hold the mirror up to Nature in attempting, by pen and pencil, to pourtray

'The Age'—  
'Body,'  
'Form,' and  
'Pressure.'

the pernicious effects of a grand social error, is our earnest desire; and even if we cause a thinking few to pause before they immolate youth and beauty at the shrine of vanity, we shall be amply remunerated.

The sentiment enounced by some would-be Theophrastus of the *Siècle Louis XIV.*: "Il y a autant de foiblesse à fuir la Mode, qu'à l'affecter," was in that day considered a very convenient and expansive axiom, there can be little doubt. It seemed to embody an elasticity of meaning calculated to suit everybody. It was charmingly accommodating, and without the slightest cynical ill-nature in its mode of expression or opinion.

By those whose affluent or easy circumstances enabled them to prefer the weakness of affecting the Fashion to the weakness of shunning it, and who had a predilection for sayings that furnished them with a semblance of rational authority for its indulgence, we may readily suppose it to have been a somewhat favourite mode of

retort of the votaries of Fashion to all who then declaimed against them.

*Fashion, the  
child of  
Society.*

But a much more decisive dictum, often heard in the present day from the lips of our English fair—"You may as well be out of the World as out of the Fashion,"—is indicative of the attainment of a more determinate opinion upon the matter; derived doubtless from the more advanced notions of modern society, and from the more generally spread subserviency to Fashion of the female mind in our land and times. That the greater earnestness of opinion expressed by this more modern saying was most lamentably proved correct in the very converse of the sense intended, during the over-long tyrannous reign of a Fashion but recently laid aside, may certainly be taken for granted, since a somewhat considerable number of those who therewith most assiduously affected to be *in* the Fashion, were prematurely put "out of the World" by it;—disqualifying them for the performance of their duties to Society,



*Crinoline  
Mania, 1862.*

in a more summary and terrible manner than any perversion of clothing yet devised by the ingenuity of the milliner for the ever ready dupes of her specious handicraft.

We allude to the victims destroyed by wearing hoops and crinoline. There are many that escaped from death, who to this day bear evidence of the sad custom of using aids to distend the dress, carrying terrible brands, in the form of scars where the flesh has been seared, and contracted joints where the bones have been broken, derangements of the system by which chronic aches and pains are continued to the end of existence.

Let it not, however, be imagined from these premises that we are of those who declaim against all luxury in dress and ornament in the fair sex, when consistent with their rank and station in life—with that further regard for the æsthetic sentiment that evinces a cultivated standard of taste—and last, though not least, with that view to the conservation of the health

and comfort of the wearer which was one of the primary objects of clothing ; for, that Man and Woman clothed themselves for many more cogent reasons than the mere vain desire to ornament their persons, is reasonable to believe. *The demands of the Graces.*

We confess, moreover, that we admire rather than condemn the spirit of the Roman ladies of yore, when, expressing their indignation at the Oppian law passed by their patrician sires and husbands, forbidding them to wear robes of divers colours, and more than half an ounce of gold in ornament, they replied, "that a woman without pearls was like a Consul without Lictors ;" and who, when that law was subsequently repealed, on being reproached by their husbands for their love of dress and jewels, silenced their lords with the sagacious, and, in those times, unanswerable reply, that "it was an act of religion to sacrifice to the Graces."

As little, also, let readers of another hue of thought now hastily conclude that we

*Elegance v.* are about to advocate luxury, if by luxury  
*Luxury.* they understand excess. For we are as cognisant as they may be, that excess in any and everything is hurtful;—in total abstinence, as in gormandising or drinking, —in economy, as in liberality. Luxury in habits of dress, as of living, is a natural consequence of that accretion of wealth in a State, which is more concurrent with industrial progress in modern times than heretofore; and we have a very limited faith in the sincerity of those, who, living amidst the institutions, and by the pursuits, usages, and habits of modern society, affect to consider luxury all beyond the merely necessary and needful.

But to discuss the uses and the abuses of luxury was not our purpose.

As little, also, to encourage the belief in those who have a weakness for precedents in antiquity, that classical authority can be adduced for modes and articles of dress affected by the ancients, analogous in absurdity to, or identical in form and kind,

as in use and purpose, with those which modern ladies have worn, and still wear in the present day.\* *The Cestus of Venus.*

Indeed, though it may disappoint the hopeful anticipations of many of our fair readers, we are neither about to suggest nor pretend that the Cinctus of the Patrician Roman bride and the Zone of the ladies of Greece, mythological or mortal, were the prototypes of the modern article of female apparel called Stays, and which has of late been brought to the front as a topic presumed to be of some interest to the community, yet at the same time, paradoxically enough, disposed of as of much less import than supposed.

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\* Certainly the practice of lacing the body is not of classic date; my friend, the late Mr. Fairholt, in his "Costume in England," speaks of the practice in the time of Henry and Stephen, citing a most amusing authority from a Norman illumination in the Cotton collection, British Museum, where Our Saviour is being tempted by his Satanic Majesty, in the full costume of a girl of the period, whose ample bust and slender waist are encased in a bodice, from the last hole of which depends the ornamental tag or lace—the deep satire of the Monkish artist being admirably conveyed.

♦  
*A deformity  
 unknown in  
 classic times.*

In proof, however, that we are sincere at least in our purpose, though thus shaped in negative forms of expression, we will give it a more positive and assuring shape, by the candid avowal of our opinion that had Phryne, when tried for her life by the Athenian Areopagitæ, even though defended by the orator Hyperides,\* made to herself *such a waist* as that produced by the Corset of our modern fashionable fair, she would never have been acquitted. For the sight of a deformity so astounding—a reversion of the female human form so opposed to that of nature, and to that æsthetic sentiment or perception of the beautiful which had become native to the Greek mind, would indubitably have steeled the hearts of her judges against all sentiment of compassion, and despite every appeal of her eloquent counsel for mercy, they would have condemned her to death. With such a waist, reversing all the type-harmonies of form and graceful fitness of

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\* Contemporary with Demosthenes.

the woman's structure to fulfil the purposes of Nature's omniscient and admirable *Phryne of Praxiteles.*



design,\* we make bold to assert that Praxiteles would have deemed her form

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\* Our example of the lady with a fan is taken from a photograph that exhibits, in a marked degree, two defects not perpetuated here ; namely, a flatness in the bust and a sad want of beauty in the form of the hands, common to figures that owe their slender proportion to the skill of the *corsétière*, the nourishment appearing to be diverted from those parts.

*Sophistical  
arguments.*

hideously unworthy of reproduction by his chisel, and that her statue by his masterly hand would never have graced the Temple of Delphi.

But, from a point of view more grave, were it even possible—which it is not—to disconnect the intimate accordance of the æsthetical form from its connate hygienic design throughout the whole structure of the human body, we consider the subject is one which, if thought convenient for a theme likely to be “a taking one” as “a question of the day,” should at least have been treated more in regard to the real interests of society than in the specious and flippantly sophistic style defined by logicians as the *Argumentum ad Ignorantiam*, founded upon premises the insufficiency of which is neither likely to be detected by the majority, nor appreciated at their real worth by those who take the glitter for gold, or who think to have found in the style and tenor of the discussion a sufficiency of excuse for adherence to a

custom in accordance with their habit, prejudices, and the aspirations of their self-love.

*La Mode a  
Propension of  
the Tempera-  
ment.*

The mutative vagaries of human art in the manner, form, style, or mode of dress, called among modern civilized communities the Fashion—la Mode—may be considered from two chief points of view.

From the first, and the most usually professed aspect of regarding it, it is considered a product of the Taste ; a sentiment as diverse, nevertheless, even among those who profess to have a cultivated good taste, as is the physical taste in individuals. From the second point of view, and that which, having regard to the majority of every class that affects the fashion of the day, it may be said to be less a sentiment of the mind than a propension of the temperament, restrained by no recognised limits beyond which excess or insufficiency are perceptible to them, as in disaccord with nature, the conventional proprieties of reason, and sometimes even those of



*Vanity and Ignorance in both civilized and savage states.*

social decency. It is under this aspect, also, at once the most comprehensive and consistent with truth and fact, that the affinity between the measure of taste in the civilized and in the uncultured communities of the human family, is made evident in their physiological propensions, affections, and operation.

It has taken upwards of one thousand years to bring the peoples of Europe to their present condition of civilization; yet from the last standpoint adverted to, may still be estimated the little difference that in reality distinguishes the measure or standard of taste in civilized modern society, and that of the unenlightened savage.

In both a vast amount of ignorance, of inherent, indocile vanity, and propensity to artifice and deception, differing in the means, materials, and appliances only—the actuating motives in both civilized and savage being much the same, and oft-times equally grotesque and ludicrous in their exhibition.

That very many of the forms and appliances which for upwards of three centuries have at intervals distinguished the fashions or styles of dress both of men and women \* *Depravity of purpose.*



\* To make this apparent to the eye, we depict three examples of fashion : the first showing the cod-shaped stomacher of the Elizabethan period ; the second, the straight, long-waisted stay and frightful panniers of the early Georgian epoch ; and the third, the no-waisted sack of the early days of the present century, a costume that, whilst it violated decency, proportion, and good taste, sinned less against the health of the wearer than either of the former fashions.

*Court  
influence.*

in the upper and wealthier classes of society, have exhibited not only an egregious absurdity of conception and of figure, but an alternate depravity of taste and purpose, no man of unbiassed judgment, acquainted with the development of modern civilization as displayed in the concurrent manners, customs, and dress of each period, can, or would, attempt to controvert.

The specious maxims that found ready acceptance throughout European court-society from the middle of the seventeenth to that of the eighteenth centuries, to palliate, or at need, openly to uphold the artifice and follies of the world of Fashion, struck root so deeply into the congenial soil of modern civilization, that even yet, at the close of the nineteenth, they crop up around us at intervals as luxuriantly as ever, impersonated by the more modern dupes of the like pernicious sophisms. For in the present day are we not often as good as told, that there is no

beauty without aid, nor perfection that does not smack of barbarism if Art does not put her hand to it? That Art corrects what is bad, and perfects what is good! That Nature generally preserves the best in order that we may have recourse to Art for her improvement! That without Art man is uncouth, and all that he does is rude and gross!

*Nature and Art.*

But they were not told that: There is ART and Art. That each and all of these artful yet shallow dogmas supplied its own converse of sense and of reading.

Yet, in truth, it would have availed as little to have talked to them of Art in its æsthetic sense, as it would be even now to their more modern representatives of the World of Fashion.

Perhaps it may not be amiss, here to introduce another diagram, or section of a modern lady in the mode of 1870. It will not be necessary for us to point to the artificial appliances used, or to descant upon them individually, as they doubtless

*Labels upon  
Nature.*

are visible to most of our readers at a glance. The pencil with a few strokes doing more than pages with the pen.



With the trumpery, in the fullest sense of its etymological meaning—the *tromperie*—of the milliner, we do not concern ourselves; and as little with those multifarious appliances and appurtenances of the toilet,

so aptly designated by the Romans as the *mundus muliebris*. But that these things, in all the Protean and pernicious forms which they have assumed in modern times, have been and are still asserted by those whom it pleases to resort to them, as by those who profit by pandering to their production, as demonstrative of the progress in refinement of modern taste and manners, cannot but suggest to every thinking mind that the term is but a blind and a pretence; that they much rather materially contribute not only to the disclosure of the hollowness at core of modern civilization, but show the abject littleness and pitiful fatuity with which, even in an assumed condition of high culture, the Human Mind will bow to the tyranny of an ideal, worshipped Despot of its own creation, even to the subjection of body and soul. That there is no exaggeration in this picture can be shown by the testimony of the past as well as by that which in our own time, and of our common cognizance, has fur-

*The ideal  
tyrant.*

*The Nemesis.* nished its lamentable evidence that when Fashion is permitted to extend its tyrannous subjection to what concerns taste, living, health, conscience, and social duty, it becomes then not only the retributive Nemesis of its votaries' perversion of God's purposes and most precious gifts, but unhappily extends its pernicious influence to the physical and moral health of a large portion of society.\*

Such are the real aspects, more or less grave in degree, under which, in modern

\*Modern dress, as governed by fashion, appears to become more and more independent of climate or season ; the mandates of Paris ignore both. The English lady suffers in her corset and tight bottines in the tropical heat of Calcutta, as the Duchess shivers in her très-décolletée costume de bal in the northern capitals ; extremes of heat and cold are set at nought ; and robes, instead of being fitted to the human form divine, demand that the human form should suit itself to them. As the hermit-crab selects the shell of a whelk and grows to its shape, so does the modern dame—but no sooner has she acquired the desired form than Fashion demands another, until the antique girl of many periods exhibits, or ought to exhibit, a well-turned body resembling a cork-screw—not unlike the lady in the cut.



society, the authority of Fashion is a gross imposition upon mankind ; the exposure of which, had its worshippers the capacity to understand it, should least of all be a ground of complaint to those who are not only its dupes, but too frequently also its victims.

*The High  
Priests of  
Fashion.*

We need scarcely repeat here our earnest premonition that we take little concern in the external style or monstrosity in shape of dress, or head-gear, devised for our females of rank and fashion by the arts of the "Modistes Brevetées;" "Coiffeurs-Professeurs," "Artistes - Capillaires" and "Cordonniers-Bottiers de Paris," &c., &c., who exercise their indisputable right to *exploiter*, as they express it, "la fureur de plus en plus croissante des femmes Anglaises for te Franch fash-ions." And that this is not an exaggerated estimate made by our lively neighbours of the far more widespread competitive passion for dress of the women of all classes in this country in the present day than heretofore, is proved by



*Their missionaries of caprice.*

the rich harvest it yields to the cupidity, charlatanism, and imposture of those *Industriels* who exercise their wits in catering to the pride of show of our females of rank and wealth, which is now very largely contributed to by a multitudinous generation of women and girls of the middle and inferior grades.

Take, for instance, the domestic servants of all classes, including the peasantry and the wives of artizans, how rarely we find them suitably attired! They have no appropriate costume made of a lasting fabric, but affect an imitation of the prevailing mode in flimsy materials, or what is still more to their liking—adopt the garments cast off by the class above them. This lust of the eye is not a defect of the English alone, for, before the fall of the French Empire, increased wages and love of show had transformed the Parisian *Bonne* and piquante *Grisette*, into a species of *demi-modeste*—a domestic doing duty in a bonnet, a tow chignon and impossible

boots,\* greatly to the detriment of morals, being a social sham.

*Infection  
general.*

Tainted to the core with vanity, and as ignorant of all that it were better for them to know, they also, dissatisfied with themselves as God made them, think to amend

\* As we are not writing an historical essay upon fashion, we divert our desultory observations to the foot-notes—a literal fact, and a contrast supplied by Paris and Peking. In China, ladies' feet are contracted in the length, in Europe in the width, both being thrust into coverings too small for them. In China the whole foot is reduced to a hoof, the ankle and calf being lost in the process, and the joints stiffened; in both countries it is fashionable to walk upon the toes, the Celestials doubling them under the foot, the Europeans stiling themselves upon elongated toes and heels, to the injury of the tendon Achilles and a graceful



*GHAUSSURES.*  
PEKIN. PARIS.



carriage. Compare these machines with the natural foot, and see if the coverings are suited to its structure? The compression of the locomotive members is far less grave than the contraction of the vital organs—it causes inconvenience, but never kills, which compression of the chest often does. The Chinese mother will neglect the education of her child, but rarely forget to bind its feet!

*Period or  
Person at  
fault?*

His work by the devices of the like French *artistes* or their imitators, who dare in their specious, glozing venality, to impugn, as it were, the very relation of the Creator to his Creation, professing to know better than Nature how the form of woman should be made; yet, far from making them better things than women, transform them into far less *natural* creatures than monkeys, as "Girls of the Period."

Whether the period or the girls are to be blamed for this, is a question that may have suggested itself to many; for mankind has always evinced a great readiness to shunt the blame for their vices, or follies, upon some unconscious or inanimate thing,—or their convenient ideal personifications.

But the truth is, that the present, like its antecedent periods, is no more than a chronological series or sequence of years, that receives rather from the manners of contemporary society, than from the political and social events that occur therein,

its distinguishing character ; and as these are nothing else than the result of foregone causes, all having their origin in human agencies of propension, passion, neglect, or folly, it is much rather to these in our progenitors that must be attributed the greater or less development of their errors of commission as of omission, in their posterity, of this, the Period in which we live.

*Apt pupils of  
bad teachers.*

Let no reader imagine that the writer is now showing also a disposition to shunt all blame from ourselves by this train of reasoning ; but we may fairly urge the known truth of the old maxim—"As the twigs are bent, so are the trees inclined ;" and we are for the most part but the pupils of bad teachers, whose incapacity was a natural consequence of sheer ignorance of their own deficiencies, genetically transmitted to them with the manners, prejudices, and narrow views, that with rare individual exceptions only had become the characteristics of the governing and upper

*Consequent  
imitation.*

classes throughout the reigns of the four Georges.

That this, to some perhaps seeming digression, has from the standpoint from which we have considered the subject, a more pertinent relation thereto in scope of application and purpose than apparent, we shall endeavour in the sequel to make clear to our readers.

To ascertain with some degree of probability, if not of absolute certainty, the date or period of any discovery or acquisition of knowledge that became advantageous to the interests of mankind, has been generally considered a most desirable and interesting point of information ; as serving to indicate those stages of material or intellectual development which have most contributed to the advancement and well-being of society at large.

Believing this to be a very self-evident and readily accredited proposition, we would ask those *breveted* fashion-mongers who have so thoroughly succeeded in con-

vincing our females of the patrician and wealthier classes, of their ability to improve the world-old handiwork of Nature — Since when have mankind come to the knowledge that a handsome growth and shape of body had never been possible, or known to exist before the invention of tight-lacing, and the use of stays, under the now considered more polite and euphonious French name of the “Corset?”

*Fascination of  
deception.*

By having neglected to enlighten the world on this very interesting chronological point, we cannot but think it very justifiable to consider these “Confectionneurs” of “Corsets” as a race of most mischievous mountebanks, whose influence over their fashionable “*clientèle*” cannot be accounted for only on the somewhat natural presumption that the specious art of an obsequious and glozing cunning have an irresistible fascination for minds, the vacuity of which, filled up with the shams of a refined education, think ordinary English

*Nature's true  
shape.*

and common sense too coarse—wholly wanting in the flattering blandishments to which their Vanity gives at once the key-note, and their pleasurable accord.

We ask, furthermore, of those pretentious impostors, and of those writers who find it convenient to uphold any fashionable folly of the day, and to cajole its charming votaries—who of either ever yet beheld a *round* human body? None was ever yet so shaped by the Creator: for His Divine omni-prescience of the purposed offices of its constituent parts within and without, did not permit of such a shape as exhibited in the shop windows of your modern fashionable *modistes* and *coiffeurs*! That such a shape would not permit the fulfilment of Nature's grand and beneficent design, should at least have sufficed as guide to a correct conception of the rightful symmetry and *natural* shape of this wonderfully beautiful structure. The man or woman who would have it otherwise, and give a circular form to the structure

that was designed to be, and must be broad, are consequently most incompetent judges of the shape of the human body. *Demonstrated by Diagram.*

Now permit us just to demonstrate by diagram the forms of the natural and artificial waist.

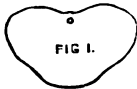
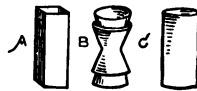


Fig. 1 is that of a beautifully made person, and well portrays the shape best adapted for bending or reposing the body, whilst it defends and

supports the spine. Fig. 2 reverses all, the coveted shape being as rigid as a stove-pipe, whilst, instead of placing the spine in a recess, it projects it at a facet, thereby exposing it to danger. If any more powerful argument

be needed, we would ask the reader to roll a piece of paper into



the form of an oval O as C, and then to bend it gently a little. This shape will be found to recover itself, returning to



*The Bodice  
a mould.*

the normal state easily. Though if the paper were moulded into a circle and contracted into the form of an hour-glass, again to be encased in a dice-box as B, the shape would be very rigid indeed, rather to be broken than bent—there are few forms less yielding than a cylinder unless it be a cube as A.

Since, therefore, a well-proportioned and adapted elliptical breadth, and not a circular, restricted form, is undeniably and imperatively the natural shape of the human body, we ask—what can and must be the impression and constrictive influence on the body of the human female, and upon that of the child, in whom all is yet soft, tender, and impressionable—with much that is cartilaginous, and as yet unconsolidated into bone—of a rounded, hard, stiff, and tightly-laced corset or stays?

As a more sequential corollary, perhaps, to our first interrogation, we might have addressed the simpler inquiry to these ubiquitous Parisian Milliner-Modistes, and

Artistes en Corsets—whether, in their *Well-formed Women.* visites d'exploitation to the various Capitals of Europe, they ever had the curiosity to look as sharply about them among the female populations of the provinces and rural districts through which they journeyed, to ascertain how multitudinous were the interesting, well-shaped female forms among them, that gave the lie both to their glib prate and skill in improving Nature's work?

Undeformed by Stays or Corset! Happily for them, those humbler and contented wearers of the simpler, external, easy-sitting, and unrestrictive Bodice, Mieder, Busto-leggiero, Corps de jupe, Camisol, Tabbard-lyf, &c. &c. &c., as respectively called by the females of the inferior provincial classes and peasantry of the different European nations. Worn by them from olden times, beyond all tradition or knowledge of default—and for what? Not from a vain desire to alter the shape that Nature gave them, but for the simple, yet pruden-

*Should be a  
slight support  
only.*

tial purpose—the protection of the pectoral organs from accidental injury,—and the dictates of a modesty not unfrequently disregarded in modern times, as History and the Painter's commemorative Art attest, by the noble and wealthy slaves of fashionable license in the refined and cultured classes of society.

We have only to regard the portraits of the court beauties of Charles II., as portrayed by Lely, and the distinguished persons done by Kneller at a later period, to bear testimony to this.

We have here adverted to these (some only of the various) national denominations given from olden time to the somewhat general and primitive *externally*-worn means of protection and support to the female bust ; known by sight, at least, to all who have travelled much, and sojourned for any time among the peasantry and provincial working classes of the different European peoples.

But as more interesting, perhaps, to some

English travellers in the way of reminiscence, not only for the obvious utility, but for the natural grace and freedom of carriage to which the bodice or busto- *Should admit a beautiful play of form.*



Bernese Peasant.

*leggiero* of the *Contadini* of the environs of Venice, the Milanese, the Campagna di Roma, of the Neapolitan and Sicilian rural populations lends itself in all the respective variety of national taste and style of ornament, we confine our citation thereto alone.

*In the Studio.* For, as strikingly illustrative of the deeper, intuitive natural sentiment of the æsthetic with the appropriately useful and freedom from all injurious compression of the chest and waist—how widely different as types of Nature's own samples of beauty of the human female form do those unsophisticated rustics contrast with the Corseted forms of the aristocratic and wealthy slaves to fashionable art and the French milliner!—who, for Fashion's sake, incarcerate their bodies within the constrictive discomfort of a pernicious, stiff, steel-bound cuirass—*stringolata sopra la camiscia sola!* And how would they not contrast as models in the studio of the sculptor?

In regarding the nude, as depicted by Art, we have often heard ladies make observation to the effect: that, whilst admiring figures in paint and marble, they should consider the same forms frightful in frocks, a remark not untrue, as frocks and garments are constituted, being fashioned

for figures of phantasy to fit those who have distorted their forms, and have displaced their organs, until garments have become to be considered before the figures they should drape. Besides, to the many, contorted shapes are more familiar than pure forms, that the simple associate with vulgarity,—whilst with the more elevated, even beautiful colour and charming texture monopolize the attention first. The reply to this is, merely put fashion and frippery into marble, and note what it would be worth in twelve months, out of taste and fashion both, all sympathy having departed from it ;—on the other side take an antique Venus, pure as the day, and pare her down to the fashionable dimensions of a modern corset, and see how the chastity of divine truth would depart, and feelings of disgust and immodesty usurp their place.

We may assuredly take without demur the opinion of one of the most gifted of her sex in the last century, and as the candid sentiment of a woman speaking of the

*Lady M.  
Wortley  
Montagu.*

attractions of her own sex, it will scarcely be disputed that Lady M. Wortley Montagu knew well what she was talking about, and would find nor sculptor nor painter to disagree with her.

Writing to a lady of rank in England, an account of a visit she made to one of the baths at Adrianople, frequented generally once a week by the Turkish ladies of that city; "I was," says she, "in my travelling habit, which is a riding dress, and certainly appeared very extraordinary to them; yet there was not one of them that shewed the least surprise or impertinent curiosity, but received me with all the obliging civility possible. I know no European court where the ladies would have behaved themselves in so polite a manner to such a stranger. I believe, upon the whole, there were two hundred women; and yet none of those disdainful smiles and satirical whispers that never fail in our assemblies when anyone appears that is not dressed exactly in the fashion. They repeated

over and over to me, '*Uzelle, pek, uzelle*;' which is nothing but '*Charming, very charming*.' The first sofas were covered with cushions and rich carpets, on which sat the ladies; and on the second, their slaves behind them; but without any distinction of rank by their dress, all being in a state of nature, that is, in plain English, wholly naked, without any beauty or defect concealed. Yet there was not the least wanton smile or immodest gesture among them. They walked and moved with the same majestic grace which Milton describes our general mother with.

*Grace of Nature.*

"There were many amongst them as exactly proportioned as ever any goddess was drawn by the pencil of a Guido or Titian,—and most of their skins shiningly white, only adorned by their beautiful hair, divided into many tresses, hanging on their shoulders, braided either with pearl or ribbon, perfectly representing the figures of the Graces.

"I was here convinced of the truth of



*Truth stranger  
than Fiction.*

a reflection I have often made, *that if it were the fashion to go naked the face would be hardly observed.* For the ladies of the most delicate skins and finest forms had the greatest share of my admiration, though their faces were sometimes less beautiful than those of their companions.

“The lady that seemed the most considerable amongst them entreated me to sit by her, and would fain have undressed me for the bath. I excused myself with some difficulty. They being, however, all so earnest in persuading me, I was at last forced to open my shirt and shew them my stays, which satisfied them very well, for I saw they believed I was locked up in that machine, and that it was not in my own power to open it ; which contrivance they attributed to my husband.”

For nearly a century before, in such “*machines*” as that in which then those astonished Turkish ladies believed Lady Wortley Montagu “was locked up by her husband,” English ladies of the patri-

cian and wealthy classes had imprisoned their bodies ; not by the device or influence of any marital tyranny, but simply from their own intellectual capacity to give a ready belief to anything their fashion-mongers of the day palmed off upon their competitive vanity. That such a likely looking thing would infallibly produce a handsomer growth of form, and a charmingly slender waist, or conceal at need some defects in themselves or their daughters, was scarcely indeed to be doubted ! But in time it produced *beyond a doubt* something besides the innormal slenderness of the waist, so much coveted as a requirement of the fashion that had superseded the public display of the *nude* of a previous period ; for Spiegel,\* the eminent anat-

*Effects of  
competitive  
vanity.*

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\* Adrian Van den Spiegel, a distinguished Flemish physician and anatomist of the early part of the seventeenth century. He had studied at Louvain and Padua, at which last University, after sojourning some time in England, being appointed Professor of Anatomy and Surgery, he acquired a reputation so great that the Venetian government made him a Knight of St. Mark, and presented him with a chain of gold.

*Ancient Greek  
the best model.*

mist and physician, imputed in all seriousness the greatly increased mortality in England among the females of the upper classes, from *consumption* and *diseases of the chest*, to the general use of Stays which had there become so customary.

To account in a manner somewhat intelligible to our infatuated modern patronesses of the French-corsetted female form, for the general perfection of the form of the Turkish ladies depicted by Lady Wortley Montagu, and how it was possible of attainment without such a machine as she candidly designates the fashionable stays she wore ; it may somewhat elucidate the mystery to their comprehension by informing them ;—that in the same manner the Pole Chodowiecki, about sixty years afterwards, accounted for the beautiful natural forms of the Greek women figured from his drawings and published in the “Frauenzimmer Almanach” of 1785 in a threefold change of garments, as patterns for those Ladies

of Germany, who might be true *cognoscenti* Nature to be perfectly free. of the female form as grown by mother Nature, without the aid of Greenland whalebone, Brazil cane, and steel bars ;— So the Turkish and Greek ladies of those days, as of the present time, had and have



too much natural good sense to reject the graceful, more or less broad, and jewelled zone, or external waist-girdle of the East, for any Frankish imposture to improve their forms.

In ancient times they required no aid,

*Admonition in  
the 18th cen-  
tury.*

as may be seen by our illustration, on the previous page, which depicts a Greek lady with a fan and tambourine, taken from an antique vase. We have contrasted her with a modern fashionable, whose stiff and affected air reminds one rather of a bird or insect than humanity. The beautiful robes of the Greeks were always suspended from the shoulders, though sometimes gathered in at the waist by a zone.

But as the last, or 18th century, was the period in which the fashion of wearing Stays developed itself on a more extensive scale among the females of the higher and middle classes in England, Holland, France, and Germany;—the pernicious consequences of that insensate custom became at length so evident and appalling to every philanthropist in the Medical profession throughout Europe,—that as though with one accord they felt called upon to raise their voices in stern reprehension of, and admonition against, a custom that annually exhibited a greater

amount of victims self-immolated to the Moloch of Fashion than had ever been imagined. *Medical men aroused.*

How many die of tight lacing can never be known—persevered in too quickly or too long it must kill—too hastily, nature has no time to compensate, too long, and the body must be severed in the operation.

Impressed with a deep sense of duty to humanity, the Faculty published from time to time the result of their experience of the frightful amount of physical suffering, of diseases, deformity and premature death resulting from Stays, not only in the technical language of science, but in shape and language more accessible to the general public.

In aid therefore of those readers who may be desirous to judge for themselves of the value of the legacies of knowledge and truth left by those eminent men for the benefit and guidance of posterity on a subject of such vital interest to society — though forgotten or neglected in the whirl

*Waller's  
Afflatus.*

of the *fast* generations of the present period,—we think, the resuscitation, though by little more than a bare indication of some of their names, and of the treatises wherein, with such beneficent intent in the interests of humanity, they recorded the valuable testimonies of their professional experience, will be interesting to many. For even at intervals in the present century few have emulated more in combating the obstinate folly and audacity of the females of the upper classes of society, in their persistent self-subjection to the tyrannous Fashion of tight-lacing, whereby they disqualified themselves for the duties of human society!\*

But we must record faithfully, also, that it was with little better result than the moralists and philosophers of no mean repute, who had preceded them in the previous century; who, as uninspired by

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\* Stays reduce humanity to the semblance of puppets. In the doll the action of the joints is pretty fairly rendered, whilst the mechanism of the spine is ignored.

the poetic *afflatus* of Waller, or his physiological conception of the *natural* beauty of Sacharissa's form of body, from her gift of the five nails of ribbon that "her slender waist had bound," and—far from endeavouring to impose on the credulity of the fools of Fashion, the charming conceit resorted to by writers in the present day, of the similitude between the Corset of our modern English ladies, and the Cestus of the Greek ladies of antiquity! as a classical excuse for the former incarcerating their bodies in the modern "Cuirasse de Dames."

*Cotton's sober sense.*

Cotton, one of the moralists adverted to, apostrophising the ladies of England on their misdirected maternal solicitude to qualify their daughters for exalted matrimonial alliances, says:—

"Hear, ye fair mothers of our Isle,  
 Nor scorn your poet's homely style.  
 You think it of importance great  
 T' ensure your daughters growing straight :  
 For this, such anxious moments feel,  
 And ask the friendly aid of steel ;



*Locke's  
strictures.*

For this import the distant cane,  
Or slay the monarch of the main.  
*Your cares to body* are confined,  
Few fear obliquity of mind ;—  
Deformity of heart I call  
The worst deformity of all !”

and Locke, a physician as well as a philosopher, in his *Treatise on Education*, wrote thus :—

“ Let Nature have scope to fashion the body as she thinks best. She works of herself a great deal better and more exactly than we can direct her. If women were themselves to frame the bodies of their children before they were born, as they often endeavour to mend their shapes afterwards, we should, as certainly, have no perfect children born, as we have few well-shaped that are strait-laced, or much tampered with. Narrow chests, short and impure breath, ill-lungs, and crookedness are the natural and almost constant effects of hard bodice and clothes that pinch.”

Nature submits to deformation, but she asserts her supremacy after every insult.—

Growth and shape may be checked by mechanical contrivances—but remove them and she will endeavour to revert to her standard. Constrain a part, and the whole will suffer. Exercise and diet are the only hindrances to embonpoint. Inaction will change the contour of the race-horse, and make the greyhound resemble a domestic pig. *Exercise and diet.*

For the consideration of the present-day votaries and patronesses of the improvement of God's work by tight-lacing, and for the cogitation of their plausible and exculpatory male admirers, and encomiasts of the machine known now by the more refined name of the *Corset*, we here append, as intimated, the annotation of a succinct recital of the as *yet unrefuted* testimonies of those Medical authorities, whose exposition of the ills and diseases accruing to females from wearing kindred constrictive garments, was pronounced against them at a period when the long anticipated results of the custom had

*Look upon  
this picture,*

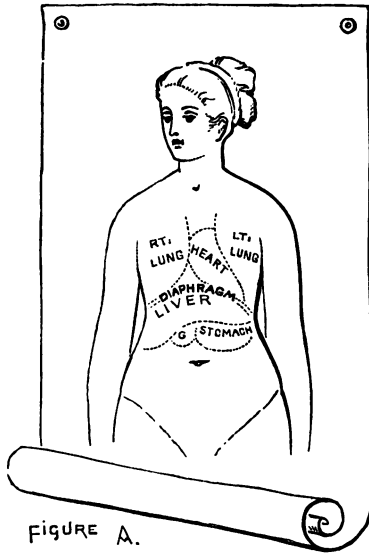


FIGURE A.

established themselves in so grave a degree, as to portend an ultimate decay of the physical organism of the individuals of the upper classes of society!

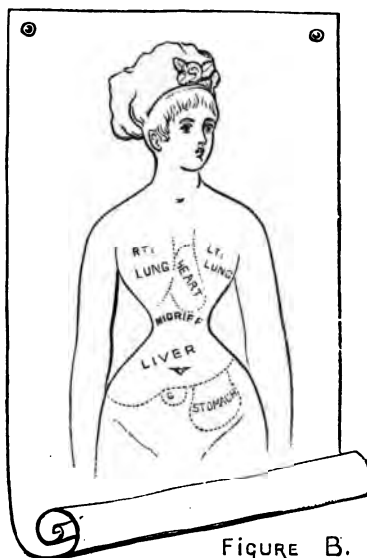
In the interests, therefore, of society at large, in the present and the future, we challenge the encomiasts of the Corset to refute, or to bring to the front, competent

In the two diagrams we have placed *dos-à-dos* on our pages, Fig. A represents the human form divine,

"Leaving every beauty free  
To sink or swell as heav'n pleases!"

the natural position of the organs being indicated.

profession-  
al men who  
are pre-  
pared by  
their prac-  
tical patho-  
logical ex-  
perience to  
prove and  
proclaim  
by facts of  
their own  
cognizance,  
that the  
testimonies



and upon  
this.

FIGURE B.

of those men were, and are, *shams*, and unworthy either of the attention or credence of the Faculty of Medicine, in this or any other day.

In Fig. B we have the fashionable demoiselle, taken from an actual example, whose wasp-like waist shows how much has been obtained at the displacement of the functional internal system,

"But all so close the nymph hath lac'd it,  
Not a charm of beauty's mould  
Presumes to stay where Nature plac'd it."—MOORE.

*Sophistry v.  
the Faculty.*

By so doing they will be conferring a great boon upon Mankind, and display either in person, or by deputy, how much they transcend in acumen and knowledge of the subject, the dim lights who professed in the last, as in not very recent days of the present century, to elucidate the mysterious relation of organic suffering, disease, and death,—with the simple and innocuous customs of fashionable female life!

*Imprimis*, turn, ye adulators of the sylph-like waists of Sacharissa, and of its *raison d'être* the Corset, to :

*Camper*, Act. Harlem. vol. vii. p. 338, and also to his "Betrachtungen über Geburtshülfe," vol. ii. 1777, p. 28, who with the most eminent Dutch physicians observed, that in their country, on account of the use of Stays, not *one* in a *thousand* ladies in high life was quite straight. It was well known that nowhere were stays worn so tightly laced as in Holland; and Dr. Sömmering of *Maynz*, in his treatise,

“Über die Schaedlichkeit der Schüür-Brüste,” 1778, Leipsic, says in corroboration thereof, “I have myself had ocular conviction of this in many provinces of Holland.” Citing two eminent French physicians, Riolanus and Guillemean, who testified that “in their time, with nearly all French girls of the upper classes the right shoulder was the highest, by reason of their tight lacing, and of the constrained greater use of the right arm, the muscles of the right side being usually the strongest.” — Sömmering remarks tersely :—“I think that this is sufficient to show that the influence of Stays upon the *human form*, is, in a word—*Deformity*.”

*Curvature of the Spine.*

In *Rougemont's* “Etwas über Kleidertracht,” Bonn, 1786, a most excellent treatise under a very modest title; the sceptical of the present day, not only on the injurious influence of compression of the chest and abdomen; but of any charming alteration in the natural shape and appearance given by the delightful capri-

*Æsthetic  
Authorities.*

ciousness of Fashion to the forms of her animated dolls, will find a concrete of facts that may possibly dispel the illusive magic of the new devices that were designed to give a fillip to the imaginations of a male *jeunesse dorée* surpassing in vacuity of mind the finished-off fatuity of their admired, fair aspirants for matrimonial selection. Rougemont cites such names as *Riolanus*, *Spiegel*, *Winslow*, *Heister*, whose *Dissert. in Schlegel's Collect. Opus. Muscul.*, Leipzig, 1784, went through several editions; *Portal*, *Schmucker*, *Frank*, *Buffon*, *Aepli*, *Rahn*, *Swieten*, *Morgagni*, *Targioni*, *Siebold*, *Levret*, *Richter*, *Tode* and *Kapp*, to whom may further be added for amateur enquirers for an æsthetic authority, "André, *Essai sur le Beau*," 1741; "Hogarth's *Analysis of Beauty*," 1753; "Burke on the *Sublime and Beautiful*," 1757; "Knight on the *Beautiful*," 1801; "Walker on *Beauty*," 1844; and vol. i. of "The *World*," by Adam Fitz-Adam, p. 271, No. 50.

For the further assistance of any who,

previous to undertaking the refutation, as *Medical Authorities.*  
 modern medical practitioners, of the experience of the above-named authorities, we refer them, moreover, to that of:—

*Platner*, De Thoracibus.

*Zimmermann*, Von der Erfahrung, 1764, part ii. p. 549.

*Haller's* Elementa Physiologiæ, 1766, or De Corporis Humani Fabrica, vol. vi. p. 2; the same, vol. vii. p. 25.

*Bonnaud*, Dégradation de l'Espèce humaine par l'usage de Corps à baleine, Paris, 1778.

*A. Roy*, De Scoliosi, L. B. 1774.

*Kositzky*, Dissert. de Thoracibus.

*Tissot*, Traité des Nerfs, Lausanne, 1779, cap. 8, § xxiv. p. 21.

*Unzer*, Med. Handbuch, Leipz. 1780, p. 632.

*Schnitzlein*, Diss. de Nausea, Erlangen, 1785.

*The European Magazine*, July, 1785, p. 23: "On the Bad Effects of some of the present Modes of Female Dress."



*Waist belts and  
boys' girdles.*

*Pandora*, or Kalender des Luxus, 1787.

Sömmering, to whose excellent work we have adverted, who faithfully and zealously bears witness to the meritorious labours of his professional brethren, and cites Albinus as the greatest osteologist of the eighteenth century, yet, may no less be affirmed his full worthy compeer for accuracy of anatomical knowledge, says, in summary of the expression of his opinion :— .

“I am fully persuaded that after the perusal of Tode,\* Leppentin,† Acker-  
mann,‡ and Blumenbach,§ reflective  
readers will agree with me, and fully  
share my firm conviction of the seriously  
prejudicial effects of the compression of  
Stays, of the so-called ‘English Cross,’  
and of all so termed Corsets, and waist-  
belts or girdles for boys.” || .

\* Unterhalten der Arzt, vol. iii. p. 43.

† Philosoph-Gesundheits Buch, Lubeck, 1786.

‡ In Baldinger's Neuen Magazine, vol. ii.

§ Ostéologie, p. 295.

‡ As at the commencement of the eighteenth century it had been the established fashion in the higher classes of society in

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As closing our annotation of the eighteenth-century medical authorities on the subject, *Vaughan*, in his "Essay Philosophical and Medical, concerning Modern Clothing," 1792, London, furnishes corroborative evidence of the injurious effects of *all* compressive garments. After dealing with the constrictive pressure of Stays, and its effects on the Thorax and Abdomen, he treats of that on other regions, and says:—

"There seems to be a certain proportion between the size of every *viscus* and the diameter and capacity of its arteries; and

---

London to put stays on boys as well as girls, so from 1760 to 1770 it was the custom in Berlin, Leipzig, and other cities of Germany—and had also been habitual some years before in Holland—with overweeningly fond mothers, to strive to make Apollos of their male progeny, by clapping them into stays. But by some very provoking disposition to be contrary on the part of Nature, which, upon the authority of Burns, will defeat the shrewdest plans of "mice and men," it was actually discovered in a few years that unlaced children grew up straight, while those special darlings of their fond discriminating mamas, of whom such anxious care had been taken, grew up crooked, *i.e.* somewhat hump-backed, with one shoulder higher than the other.

*Relation of  
vessel to vessel.*

perhaps, also, between the arteries, the veins, the absorbents, and the excretory ducts. This is a circumstance which has scarcely been taken notice of by those who have had the greatest opportunities of observing it; though it must be obvious to the most superficial reasoner that every diminution of a *viscus*, or of its vessels, by compression or by other means, will create in it, or dispose it to Disease. It may be objected to this," continues Dr. Vaughan, "as it has been to *error loci* in inflammation, that when a *viscus* is so much compressed as to lessen or obliterate the capacity of any of its vessels, the fluid contained may take a retrograde course, and readily pass through *anastomoses*.\* But the force of this objection is extenuated, if not entirely done away, by recollecting that no such retrograde course has ever been rendered visible where the blood circulates with very great velocity and

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\* An effluxion of blood, lymph, or chyle at the meeting of vessels that close not narrowly.

---

*momentum*, as it always does in the lungs, or where it circulates with very little velocity, as in the spermatic arteries.

*Want of  
Oxygen.*

“That an unequal distribution of blood and other fluids does cause particular congestions in the *viscera* and consequent inflammations, hæmorrhages, and similar diseases, seems to me more than probable. And I am convinced that when the capacity of any *viscus* is diminished, *e.g.* the lungs, as the quantity of blood sent into them remains the same, anything that increases the force of the circulation, whether heat, exercise, or passions of the mind, may cause inflammation, *Hæmoptoe*,\* *asthma*, dropsy of the breast and consumption. I am convinced from reasoning *à posteriori* that Nature intended a given quantity of air to come into contact with the blood of the lungs at each inspiration and that emaciation and weakness supervene when this meeting of blood

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\* Spitting of blood from the lungs.

*Disease  
courted.*

and air is lessened or stopped : as if the blood lost its power of nourishing for want of air.

‘Unâ eâdemque Viâ Sanguisque Animusque sequuntur.’

VIRGIL.

“I think the diseases of the liver, inflammation, &c., to which great eaters and drinkers are so subject, proceed from the stomach distended with meat and drink *compressing* the liver, while the motion of the blood in the *vena portarum*\* is preternaturally quickened. Does not the blood determined in larger quantity through the iliac vessels into the *pelvis* and lower limbs when the umbilical vessels are tied, occasion their speedy growth and increase? How then, the quantity of blood sent to a *viscus* being the same, if the *viscus* be lessened by *compression*, can diseases not arise?”

We leave the partizans and encomiasts of the captivating superiority of charm

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\* The *port*-vein, which enters the liver through two eminences called *Portæ*, i.e. gates.

given to the female form by a fashionable compression of the chest and abdomen to the smallest dimensions endurable, to show the fallacy of these premises of Dr. Vaughan, and of the analogy, in effect and result, he therein indicates between every kind of obstruction to the natural organic functions of the human body!

Of course the admiration of these Corydons is always in the ratio of their ignorance; and as admiration arising from any cause whatsoever is equally acceptable and gratifying to the vacuity of the *Fashionable*-female mind, the intellectual relation between the admired and the admirers is not only very obvious to a reflective observer; but, all that the young ladies themselves could desire to furnish them with the most satisfactory of all excuses for their own folly, viz.: the absolute greater ignorance of the majority of the young "Lords of the Creation," and the vast disparity between their pretensions and their understanding. Could

*Vacuity of  
the Fashionable  
mind.*

*Front view of  
the skeleton as  
contracted by  
Stays.*

the despised intellect of woman have a more retributive and avenging justice ?



Paley, in the last century said that, "The constitution of the sexes is the foundation of marriage,"—but some writer or writers of the present century have said, "though a doctrine we are willing enough to agree to, yet we cannot work out the theory to any practical result."

This we presume was said as having regard to the very frequent ill-assorted

matrimonial alliances which every day present very convincing proofs that one or

*Back view,  
with effect  
upon the Spine.*



other of the sexes, or both, are still bred up even in the most civilized modern communities under the fatal influence of the same traditional errors of judgment, arbitrarily established from time immemorial upon false and illogical premises by the prejudice, pride, and ignorance of the male sex.

Dr. Vaughan seems to have unwittingly



*How much the  
fault of men?*

expressed and avowed a similar opinion when he says:—

“It has always been known that men and women are naturally attracted by each other; and it is almost certain if those women who lace tightly from a desire to please men, had found by experience that instead of rendering themselves more attractive and lovely, they were more disliked, they would doubtless have remained content as Nature made them: *so that—the fault is more in men than in women.*”

Such also was our own opinion long before we saw the sentiment declared in the doctor's Philosophical and Medical Essay, and it was our purpose to show this to have been our meaning and ultimate intent, when some few pages back we assured our readers that an apparently digressive reflection we then obtruded upon them, should be shown both pertinent, and inductive to the development of our object in this discussion.

Previous to which, however, as tho- *The natural Skeleton.\**  
 roughly elucidating the serious nature of the evils which had forced themselves on the observation and study of the Faculty of Medicine through the latter part of the last century, deriving from the long established custom of tight-lacing among the higher classes of



\* Having indicated the influence of compression upon the internal organs, we now show its workings with the bony structure, and the terrible effect it exercises upon the lower ribs and spine (see pages 66, 67)—the lines of the contracted skeletons contrasting sadly with that of the beautiful Venus de Medici, represented above.

*Diseases  
produced.*

females in this country and on the continent, we here append for the consideration of those whom it most concerns to be thoroughly informed of it, the Diseases and Maladies that accrue to the human body from the use of Stays and of Corsets, from Rougemont's important work, "*Etwas über Kleidertracht.*" \*

The number of Diseases produced by Stays and Corsets according to the testimony of eminent medical men is astonishing. They cause :—

IN THE HEAD.	Pains in the head . . . . .	according to	Bonnaud.
	Sleepiness . . . . .		„
	Bleeding at the nose . . . . .		„
	Flow to the mouth and lips . . . . .		„
	Giddiness . . . . .		Müller.
	Apoplexy . . . . .		„
	Pains in the eyes . . . . .		„
	Ear-ache . . . . .		„
	Stoppage in the nose . . . . .		„
	Tendency to fainting . . . . .		Gruner.
	Obliquity of vision . . . . .		Camper.

\* The practice of tight-lacing seems in no way to influence after-generations as regards the dimension of the waist. The continual compression of the Chinese feet, persevered in for centuries, appears to have exercised no disposition to reduce the size of those reproduced, they being perfectly natural in figure.—What does Mr. Darwin say to this ?

Swellings in the neck . . . . .	Winslow.	<i>Maladies occasioned.</i>	
Carotidean aneurisms . . . . .	Morgagni.		
Sores on the chest . . . . .	Bonnaud.	IN THE CHEST.	
Hooping cough . . . . .	”		
Abscesses in the lungs . . . . .	”		
Polypus . . . . .	”		
Water on the chest . . . . .	”		
Displacement of the bones of the chest from their situation . . . . .	Platner.		
Impediment to the action of the lungs . . . . .	”		
Impediments in the action of the heart . . . . .	”		
Depression of the lower bone of the sternum . . . . .	Müller.		
Hunchback . . . . .	Winslow.		
Pain in the region of the heart . . . . .	”		
A false support given to the thorax, and the de- velopment of a real support impeded . . . . .	Brinckman.		
Inability to suckle, in consequence of pressure on the breasts . . . . .	Ballexserd.		
Cough . . . . .	”		
Schirrhus in the mammary glands, and ultimate- ly cancer, according to . . . . .	Oelsner.		
[And all, without exception who have written on the injurious effects of com- pression of the body by lacing].			
Adhesion of the lungs to the diaphragm . . . . .	Kositzki.		
Asthma . . . . .	Gauoius.		
Disturbance of the circulation, hence inflamma- tion, &c. . . . .	”		
Short breath (dyspnœa) . . . . .	Josephi.		
Spitting of blood . . . . .	Huxham.		
Cavities in the lungs . . . . .	Reinhard.		
Consumption . . . . .	Swieten.		
Disturbance of the functions of the diaphragm . . . . .	Wormes.	IN THE ABDOMEN.	
Pressure on the stomach . . . . .	Ballexserd.		
Hence pains in the stomach . . . . .	Wormes.		
Loss of appetite . . . . .	Müller.		
Sickness . . . . .	Schnitzlein.		
Acidity . . . . .	Bonnaud.		
Vomitings . . . . .	Winslow.		
Vomitings of blood . . . . .	Wormes.		
Bad digestion . . . . .	Winslow.		
Scirrhus of the stomach . . . . .	Bacher.		
Flatulency . . . . .	Müller.		

*Effect upon  
offspring.*  
IN THE ABDOMEN.

Diarrhœa . . . . .	Bonnaud.
Adhesion of the intestines . . . . .	Rougemont.
Induration of the mesenteric glands . . . . .	Winslow.
Colic pains . . . . .	Bonnaud.
Tenesmus . . . . .	"
Hæmorrhoids . . . . .	"
Fistula in ano . . . . .	"
Dysentery . . . . .	"
Hypochondriasis . . . . .	Rougemont.
Compression and obstruction of the liver . . . . .	Mascagni.
Jaundice . . . . .	Winslow.
Inflammation of the liver . . . . .	Wormes.
Hardening and suppuration of the pancreas . . . . .	Bonnaud.
Diseases of the spleen, inflammation, suppuration, and scirrhus . . . . .	Ballexserd.
Diseases of the kidney . . . . .	Camper.
Calculi . . . . .	Wormes.
Strangury . . . . .	Bonnaud.
Hernia of the bladder . . . . .	"
Bloody urine . . . . .	Gaubius.
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Hysteria . . . . .	Bonnaud.
Disturbance of the catamenia . . . . .	Platner.
Leucorrhœa . . . . .	Müller.
Hardening of the ovaries . . . . .	Targioni.
Inclination of the mouth of the uterus towards the sacrum . . . . .	Mohrenheim.
Scirrhus of the womb . . . . .	Wormes.
Hæmorrhage from the uterus, the separation of the placenta . . . . .	Bonnaud.
Sterility . . . . .	Josephi.
Unhealthy children . . . . .	Platner.
Ugly children . . . . .	Josephi.
Monstrosities . . . . .	Diebold.
Miscarriages . . . . .	Camper.
Premature labour . . . . .	Müller.
Difficult labour . . . . .	Unzer.
Protracted labour . . . . .	Hannes.
Adhesion of all the viscera of the abdomen . . . . .	Aepli.
Disfiguration of the viscera . . . . .	Müller.
Prosy of the belly . . . . .	Morgagni.
Hernia . . . . .	Richter.
Swelling of the upper extremities . . . . .	Bonnaud.
Swollen feet . . . . .	Wormes.

Pains . . . . .	Gaubius	<i>Maladies occasioned.</i>
Want of energy . . . . .	Ballexserd.	
Melancholy . . . . .	Ludwig.	<b>GENERAL DISEASES.</b>
Flying heats . . . . .	Bonnaud.	
Intermitting fever . . . . .	Reinhard.	
Eruptions . . . . .	”	
Chlorosis . . . . .	Winslow.	
Atrophy . . . . .	Bacher.	
Epilepsy . . . . .	Müller.	
Tending to disease of the bones . . . . .	Wegelin.	
Sickly and short life . . . . .	Camper.	

Having present to our mind, evidence so incontrovertible of the futility of all these manifold labours, cumulated experience, and proclaimed medical opinions, to effect any permanent beneficial result in inducing the upper classes of the female world to relax the tenacity with which they hold to one of the most unnatural, and sinfully injurious of Fashion's appliances, ever invented to pander to vanity; and impose upon the refined ignorance of modern female education.

That this should still be, at a time when the rivalry in pride of show makes constant change in all externals of habiliment imperative at any expenditure; when women of rank, and of the station that

*Ridicule and  
conviction,  
why powerless.*

wealth confers, are said to be “doomed by Fashion’s fleeting moods” (strange! so to speak of human beings endowed with volition of will to choose—*i.e.* to do or to withhold from) to every new flimsy or grotesque absurdity of the day devised by Fashion’s self-constituted priestesses, is paradoxical indeed!

Yet with such cogent facts, and furthermore the sad conviction deduced from all that was seen and recorded of dire calamity from 1857 to 1864 during the so-called “Crinoline mania,” we do not share the opinion of those who imagine that the ever-recurring vagaries of human folly in the matter of Dress are possible of repression, much less of extinction by any mode of censure, ridicule, reprehension, or admonitory warning of the detrimental use of any particular article and form of apparel:—

“ Though Death in doctor’s wig and gown,  
Should come with solemn voice to chide ;  
Each thinks herself th’ exempted one,  
Though it may, perhaps, to some betide.”

For, all these have vainly been directed *Love of show and deception.* against the abuses of the Fashion—*le Façon*—from *façonner*, to fashion or shape a thing, that simple French expression to designate a mechanical process, that among us has been cunningly *deified* for fools, as an all-powerful, irresistible, and despotic goddess, or in plain English, the ideal “scape-goat” blameable for all the debasing bondage in which civilized, intellectual mankind is held by—their passions, and the still latent semi-savagery of love for Finery, and Deception the most absurd and transparent.

Nor need we recur to examples so remote as antiquity proffers of the futility of every means resorted to for the correction of this propension in mankind. Those who are curious of such ancient details will find sufficient to gratify it in the Epidicus of Plautus, the satiro-comic play-wright, act ii. scene 2, where from his “*Quot istæ quæ vesti quotannis nomina inveniunt nova?*”\*

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\* Frankfort, 1616. Édition of Pareus’ “Plautus.”



*Antique  
Vagaries.*

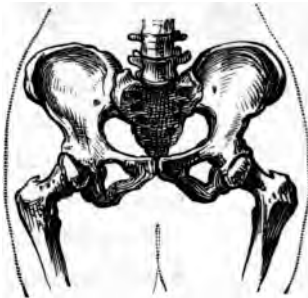
and subsequent lines, they will conclude that the Roman ladies of the Augustan Era were as passionately fond of vagaries in Dress as their French and English imitators of modern times ; and Ovid, in his thjrd book "De Arte Amandi," attests to their deceptive arts to disguise round shoulders with the *Analectides* or small bolsters of flock—a device with which modern ladies as well as gentlemen have shown their acquaintance to supply a default of posterior amplitude, and of a deficiency of calf to the legs. But the designation of ancient authorities would lead us too far, and Tertullian in libro *De Habitu Muliebri*, and the pious Father of the Church, St. Cyprian, *De disciplina et habitu virginum*, will lastly show that in his day some moderation in Dress was needed.

If men and women would but confine their efforts modestly to rectify, where possible, the defects of nature, they might at times be pardoned, though admiration should never be extended to them for exaggeration of

the features by means of crinoline, bustles, *Exaggeration of Features.* or pads. Women extend their already broad hips, and men seek to widen the effect of their shoulders by means of epaulettes—at least, soldiers do, and to make the contrast still greater, gird up the loins—a practice of very ancient date, as may be seen in many suits of armour. This contraction of the lower part of the body,



MALE.



FEMALE.

*A Type of the  
Sexes.*

though hurtful, is not nearly so detrimental to man as the lacing by woman of the vital parts of the animal economy encased in the bony structure of the ribs—the blood-making machinery. To show the marked attributes of form in man and women in this particular, we give an example, in a frontal view of the hip-



bones, and a back diagram of the sexes. The wide shoulders of the man, and the narrow shoulders of the woman, being indicated, as also the capacity of seat. Man being constructed for quick locomotion, and a life on foot, has a longer stride; duty calls him abroad, whilst the pursuits of

woman confine her to the domestic hearth—to spin at home. In walking, women swing more than men, being wider at the hips—in standing they appear somewhat knock-kneed; and indeed, one of their most graceful and feminine attitudes consists in standing at ease on one leg—aided by the other in repose—the knee at rest falling within and behind the supporting member. In sitting, women appear very long at the horizontal angle, or lap: their step is short and quick. But we are digressing. *Suppressive Enactments.*

At a later period of the middle ages, Legislation, even, in the shape of the Sump-  
tuary laws, enacted to restrain excess in  
apparel, was found no less ineffectual to  
suppress it, and it may in truth be said,  
that the men, the *jeunesse dorée* of that  
period, far surpassed the sex to whom they  
have now yielded the palm for Fashion's  
lead in eccentricities.

Yet must we not omit to reiterate the  
record that a more potent influence still

*Papal Interference, 1635.*

upon the female mind—the anathema of a priestly potentate, whose censure was more widely dreaded than any pronounced by a Calvin or Knox from the pulpit of Reform, was launched more than once by Roman Pontiffs with but little effect against the sex, become rebellious more and more in their tenacity to hold on at any risk to the mundane worship of the Fashion of their time.

In 1635, Pope Urban VIII. announced through his Nuncio in the Low Countries his order to the clergy, to threaten the mundane women and maidens *who disclosed the bosom and the shoulders, and adorned their faces with mosche* (little specks of black taffety plaister); and to proceed against them ecclesiastically; even so far as to exclude them, if it could be done, from all entry to the Churches. With what avail may be judged from the fact that, forty-five years afterwards, the Procurator-General of the Capucins had written by order of Pope Innocent XI., 1680, to the

Provincial Clergy of his Order, to insist upon the Preachers, and the Confessors depending from them, to labour with extraordinary diligence against the corruption of manners, and chiefly in regard to the *women who dressed with too much luxury, and with immodesty.* *Papal Bull,*  
1683.

But of such little peril to soul or body must this injunction of the Sovereign Pontiff have been considered by the still recalcitrant fair, both in the Netherlands and the realms subject to his joint spiritual and temporal sway ; that not having been able to prevail over the spirit of the sex by the many potent means he had resorted to, to prevent women from showing the bosom and arms ; and being informed that, notwithstanding the terror which had seized all Italy when the Turks had laid siege to Vienna, it did not in any way abate the immoral disorder ; he had recourse to his last resource, *i.e.* to excommunication !

On the 30th November, 1683, he caused

*Papal Excommunication.*

an Ordonnance to be published, wherein he commanded *all maidens and women to cover the shoulders and the bosom as high up as the throat, and the arms as far down as the wrists with some thick fabric, and not transparent*, under pain for those who did not obey within six days to be so thoroughly and *ipso facto* excommunicated, that, excepting at the point of death, no one but the Pope could give them absolution. For it further declared *that the confessors who would presume to absolve from this excommunication, should thereby subject themselves to the same dread penalty ; and furthermore to all such spiritual and temporal sufferings which might be deemed merited in the opinion of his Holiness ; to which temporal penalties, the fathers, husbands, masters and other superiors of the family by whose connivance or permission the daughters and women shall have contravened that Ordonnance, shall likewise be subjected.*

This, be it said, was of effect during the remainder of the life of Innocent XI. But

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—*Tempora mutantur et nos mutamur in illis.* Though, since the period adverted to; in the matter of Taste, and Fashion, our own coincident changes have not been a whit more demonstrative of a state of society, in the upper classes, justified in assuming to have attained that more refined sentiment of the æsthetic in dress; and that perfection of mental culture, of manners, and principles, which they were wont to claim as their exclusive prerogatives.

With all the long array of incontrovertible facts we have adduced in proof of the utter futility of every effort to induce a permanent discontinuance of those *abuses* only, of Fashion's imposition, which are detrimental to health, to life itself, and the happy fulfilment of the natural duties of human society:—that they should forbid an early, more hopeful aspect in regard to the subject in chief to which we have given our consideration in these pages, we feel it our duty to avow.



*The Present.*

For, whatever may be in other respects the more favourable portents of the present phase through which our epoch is passing, we cannot but express our belief that long years, and many yet unborn generations must pass away, before the female mind in the upper and wealthier classes of society in this country, will arrive at the conviction, not only of the pernicious effects of Tight-lacing, but of its positive and real detraction from that grace and beauty of form which are Nature's most distinguishing corporeal gifts to Woman—gifts, which in every sense it is her interest to preserve, rather than to degrade, and reform, from a vain and fallacious conceit, no less than from a misconceived and contemptible spirit of rivalry.

Having reviewed the retrospective we perhaps may be pardoned for imagining a prospective state at least in picture—before continuing our argument—a possibility that might arrive, if we continue our chase after novelty, in the

face of reason. As regards the fashion *The Future?* of the garments in this little design there is nothing new, save and except the corset which is square, doubtless such a machine could be constructed—of iron and whalebone—that would impart to the wearer a deportment that might be considered très distingué,—in fact, ravissant. Fashion is a despot of vast influence—in a few years hence we may have “the corset carré.” It would take but little imagination on the part of the readers to suppose such a torture possible. The Mode, though it may, and often does, begin in reason, mostly dies in the throes of absurdity,—when reaction sets in and simplicity is reverted to. It would not be un-



*The Possible.* reasonable to premise from antecedents that there may exist in some unknown planet a people who at the dictates of fashion might possibly prefer to run upon



castors—a people who would consider it elegant to reduce their locomotive extremities to the semblance of table legs. We have “Celestials” on this earth who completely ignore the functions of

the feet. Why should it not be considered elegant to stiffen the knee-joint also?

In our own day we have seen an affected attitude of deporting the body known as the “Grecian Bend.” In the last century there was a gait and carriage called the “Devonshire Poke” after a celebrated

duchess who suffered from a defect that contorted her person—as she was distinguished and charming in other respects the blemish was accounted beautiful and worthy of imitation. Indeed, defects of body and ailments have often ministered to fashion,\* and we have been informed, on authority that we have no reason to doubt, that during the illness endured by Her Royal Highness the Princess of Wales,—in fact a malady of the leg by which it was feared that she might go lame,—that certain bootmakers, at the call of their patronesses, produced bottines with unequal heels, to create a slight halt in walking, a motion designated by them as the “Alexandra Limp!” But we have been wandering somewhat from our arguments of observation.

That there are states and conditions of Society more favourable than others for

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\* The Gout even, is said to have aided *le goût*; the broad-toed and slashed shoes of Henry VIII. being attributed to a royal malady.

*Physical  
Debasement.*

the consideration and adoption of ameliorative changes, whether in legislation, political economy, or manners, is as little to be denied, as that there are, not unfrequently, interior social conditions in which the manners and principles of the period tend to yield more readily, to moral and physical debasement.

All these conditions, however, have been within our own recollection rather to be estimated from the manners and principles of those who governed than from those of the People ; in whom it had been deemed expedient to ignore the faculty of thought ; —and whose voice was alone something worth, when a leading member of society rose to the height of political study in the securing of a borough.

But, happily, that which was so long made the pretended mouth-piece and abettor of the opinions and interests of rival political parties in turn, has become by the enlightened nurture of a liberal and indefatigable Press, the great Intellectual

Arbitrator of modern times—PUBLIC  
OPINION.

*Public  
Opinion!*

The fiction so long imposed by their rulers upon the belief of the peoples, as the expression of the national mind—that, which was as yet unformed in this country, as elsewhere—has become in despite of all, a reality !

And what does Public Opinion mean in England, in the present day ?

As out-speaking the inward conscience of the most developed intellects of the middle classes of this country, it has succeeded in attracting the attention, and achieved the respectful recognition, not only of the intellectually gifted of the Patrician class, and of the Professions ; but the countenance and alliance of those master minds who best can direct and shape Public Opinion to the common weal of the Empire.

Though as yet far from developed in the full force which hereafter will doubtless accrue to it ; even now when brought to

*A New Moral  
Power.*

bear upon difficult questions of the day, it has already made much that heretofore seemed inexpedient, perilous, and impossible, both possible and compatible with safety. Indicating thus the established presence of a new power in the State, in the shape of a more expanded Public faculty of thought, outside the Government; to the stability of which its approving and supporting influence would become every day more necessary.

That this guiding influence will eventually extend itself also, to every point of the social as well as political compass, is scarcely to be doubted in the present day;—and as the defects in every state of civilized society are more salient at its opposite extremes; we incline to believe that the follies and absurd vagaries of the one, like the debasing habits of the other, will in the course of time find in Public Opinion a more dreaded and scathing censor, than may be heedlessly disregarded.

For, when the sons of the People left for ages in the depth of a stolid, mental darkness, by the apathy, misapprehended interests, or selfish prejudices of the classes who considered the faculty of thought their own exclusive privilege; shall have participated in an undelayed, secular, elementary Education combined with religious teaching:—who shall say; how many of their recipients of a highly intellectual capacity from *Nature*, will not feel impelled to its fuller development, as one of the chiefest purposes of life? And, not only recruiting, but giving greater expansion to the national mind, with their fresh, native born vitality—who shall say what Public Opinion will not compass some generations hence?

But it may perhaps be urged by those whose disposition it is to mistrust every change by which their own particular interests are not immediately, or prospectively to be benefited:—

“Even then, your Public Opinion will



*Influence of  
Common  
Sense.*

fail as all you have cited has failed in repressing the abuses of Fashion ; though I am not unwilling to admit that the fashions of every civilized country are like its laws best regulated by common sense."

To this we could but reply :—

"What? then, you not only institute a parallel between things that have no resemblance whether in social import or bearing ; but you prompt as rejoinder, the question :—When were either laws or fashions so regulated yet ?—and, that you can assume to affirm, as positive, the very degree in which the regulating influence of Common-sense has availed in both cases !—You mistake both the motive, and the term that best defines what you would express. As regards the laws ; for upwards of thirty years at least, our legislators who amended or abrogated some of these, avowed upon more than one occasion that Expediency prompted it. That expediency, was made obvious to them, alone by the pressure of Public Opinion ; before which

they were insensible to those apprehensions that, if Common-sense had been the habitual legislative regulator, would have actuated their decisions before."

*Pressure of Expediency.*

Thus has it been as regards the laws.—But as regards the influence of Common-sense in regulating the Fashions! When was the *sensorium commune* of the votaries and slaves of Fashion ever known sufficiently sensitive, to induce either a perception of their absurdities, or their relinquishment?

"Well then!" resumes our persistent disputant; "What is your remedy for this?—or what rather have you to suggest as substitute?—that will equally afford pleasurable occupation to the vacuity of mind of those females whose station, wealth, notions, and habits of life, dispose them, as to a need of their existence; to a competitive parade of wealth, and luxury in dress;—as of those whose vanity finds some gratification at least in apeing, however awkwardly, the demeanour and dress of their superiors?"

*A safety valve  
and a Substi-  
tute.*

To this, as preliminary replication we say :—

“You impeach our censure of the votaries of Fashion, upon broader grounds than are justified by the limit to which we restricted our animadversions; which throughout these pages are distinctly levelled at the still persistent and pernicious practice of Tight-Lacing only, for reasons, the gravity of which has been attested to by the eminent Medical opinions we have cited, and which require here no further advertency.

“But, in satisfaction of your reasonable demand to know the nature of the remedy; —which we may fairly say; the present period, *for the first time in the life of our nation*, itself suggests to every reflective mind. It is a similar remedy to that which at length, an actual, and enlightened Public Opinion, comprising among its leading exponents many of the most intellectually gifted men of our age and country, has decided to be one of the most

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urgent needs, and rights of the children of the People of this land—an established, and universal System of Education.”\* *An Universal System of Education.*

“Well and good;—but what has that to do with the children of the upper classes of Society? Are they then not educated?”

Upon that point we will readily meet you: and with your permission, restrict ourselves thereto, as to the only possible useful aim, and object of any such discussion as that which forms the subject of this essay;—and, which, from the outset; we felt would be as unattainable as heretofore;—but that favoured now for the first time in this country, by all the auxiliary circumstances of a more befitting opportunity, brought about by the development of a public sentiment fully capable of a correct estimate, and expression of its own social, and collective interests, as well as of the political interests of the nation at large;—can strengthen or restrain by its

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\* This portion was written before the scheme of public education for the mass became an accomplished fact.

*Physiological  
upper class  
teaching.*

action, the good, or misapprehended views and purposes of the legislature.

Now, we would have you in no manner infer that, we consider the daughters of our upper classes "*not educated*;"—for, of the sons there can be no question, whether in the past or present—and where exception among these obtruded itself, it must be supposed to have arisen rather as now, from a default in organism, or in propension, than in means or opportunity. Such things will affect both sexes alike.

But it is of the education of the females only, of the Upper Classes that we would speak, as succinctly as possible.

For those readers who are desirous of more information upon the Education and Manners of the females of our Upper Classes at the close of the seventeenth and eighteenth centuries; they may glean quite sufficient to satisfy them from the works of the Marquis of Halifax (George Savile), from the author of "*Essays on the Characteristics, &c.*," and his "*Estimate of the*

Manners and Principles of the Times," published, thirtieth of George II. and others: at which period, and thence extending far into the present century, the Education of the females of the leading Classes of Society, was with rare exception a constantly recurring evidence that, it had gradually become a grossly stupid mistake. *Ladies of old not puppets.*

We say gradually, for in contrast with that of a period then scarcely a century elapsed, it presented a most obtuse one, to that of the Elizabethan Era; when the young Patrician ladies of England received an Education which developed an intellectual capacity that enabled them to construe Latin and Greek, as well as to distil strong waters.

But with the growth of the corrupt principles of thought and action concurrent with the growth of Commerce, Wealth, venality and luxury that marked the Georgian period,—when “no leading man of Fashion would cross the street to dinner

*Effete Society,  
temp. Geo. II.*

without the effeminate covering and conveyance of a sedan chair." It is scarcely to be wondered that the enervation of the manners should impart not only their hollowness to the mental culture of the sex ; but disclose in each succeeding generation the crass ignorance that underlay the varnish of shams, imposed by stolid prejudice, and the cant of refinement, as rule for the Education of the female mind.

Passing on to a later phase of the more modern notions in regard to female education, we arrive at their result in the present state of Society, exemplified in its leading classes ; a result which compels one to think that they affect to have attained a perfection—an elegance of refinement in dress, tone and manners—together with a general culture, far surpassing that of any previous period.

In what, then, do the accepted modern ideas of genteel education in the Victorian Era differ so much from those of the Georgian Age ?

Do they actually show a less or a greater affectation of those refined *proprieties* which have been emphatically considered most befittingly, and exclusively, English? *Education of our own day.*

Do they comprise now, or still exclude, elements of learning that tend to develop in women the intellectual faculty beyond the limits established by accepted custom, and the routine of modern prescription?—

And do they consider as less becoming a Woman, and the modesty of “an English Lady”—the acquirement of the physical faculty with which she was gifted like Man by the Beneficent Creator, to save her own life, or that of her imperilled child—than the imperative acquirement of the fashionable sports and pastimes that include riding at a Leicestershire ox-fence after the hounds?

Though it has hitherto been un-English to think so; yet, in the words of the Poet Laureate:



*The Special  
Preceptors of  
Youth.*

“The Woman’s cause is Man’s : they rise or sink  
Together, dwarf’d or godlike, bond or free :  
For she that out of Lethe scales with man  
The shining steps of Nature, shares with man  
His nights, his days, moves with him to one goal,  
Stays all the fair young planet in her hands—  
If she be small, slight-natured, miserable,  
How shall Men grow ? but work no more alone !  
Our place is much : as far as in us lies  
We two will serve them both in aiding her—  
Will clear away the parasitic forms  
That SEEM to keep her up, but drag her down—”

“The Princess,” by TENNYSON.

Let us contemplate for a moment the modern System of female Education that usually obtains in the higher regions of English Society.

In accordance with the custom and received opinions of the Class to which the young ladies belong, they are educated under the superintendence of a French or German governess of educational pretensions and recommendation, that at once forbid all doubt or question—yet not unfrequently less qualified to ascertain their pupils’ respective capacities, and to direct their studies advantageously, than

to amuse them with interchanges of small, irrelevant talk, and discussions on the prevailing fashions of the day. *The conventional curricula.*

Constantly addressed with a servile and pride-inflating deference to rank or wealth, by their governess, the servants of the establishment, and the obsequious intimates of the family, they attain to an early false estimate of their position; and concurrently to an artificial refinement of mannerism, notions, and external observances, which with very little of natural grace in them, are not infrequently, rendered more graceless by the exhibition of an unproved sentiment of haughtiness, and a contempt of strangers; and all these, they are taught to believe are the distinguishing indications of their high breeding and position in society—as “ladies”!

The *mentis curricula* of these female scions of the upper classes, comprises for the most part a limited range of studies, superficially directed on the one hand with a growing indifference; and pursued on

*Pre-eminence  
of the "Accom-  
plishments."*

the part of the pupil with a spiritless sense of labour, little calculated to incite and develop any latent talent ; to inspire a love of learning ; or to leave a permanent impression of the utility of intellectual culture to one placed beyond the need of its absolute possession.

But, as substitute for any deficiency of mental acquirements, the pupils are all the more assiduously taught what is termed "the accomplishments;" which in point of fact require less intellectual exertion ; and are regarded as presenting a far better opportunity for the display of some personal excellence or qualification for notice and adulation.

That the system of female intellectual culture is not much better in France, we have the authority of Desnoyer ; who says :—

"Too great an amelioration could not be effected in the system generally adopted ; which far from correcting or even compensating the presumed intel-

lectual inequality of the two sexes, generally serves only to increase it. By placing, *Ladies' Colleges?* for example, dancing and needlework at the extreme poles of female study, the one for its attractiveness, the other for its utility, and by *not* filling the immense interval with anything more valuable than mere monotonous, imperfect, superficial, and totally unphilosophical notions, this system has made of the greater number of female Seminaries, establishments which may be compared to Nursery grounds for coquettes and sempstresses."\*

For solidity of judgment on the subject of female Education, few English women have surpassed the celebrated Hannah More, and we recommend an acquaintance with her expressed opinions thereon,

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\* As a class-book, for the heads of Families and governesses in particular ; we would recommend—"The Principles of Physiology, applied to the preservation of Health," by Andrew Combe, M.D., a work that if read with care could not fail to contribute a powerful influence in modifying the received opinions of the innoxious effects of the corset and of its indispensable improvement to the female natural form.

*Education, as  
a provision for  
the future.*

to all May Fair mothers in the future interest of those daughters, who have not yet been educated in accordance with a custom that must become obsolete in the course of a few years.

“It is superfluous,” says Mrs. Hannah More, “to decorate Women in early Youth ; Youth itself is a decoration. We mistakingly adorn most that part of life which least requires it, and neglect to provide for that which will want it most. It is for that sober period when life has lost its freshness, the passions their intensity, and the spirits their hilarity, that we should be preparing.

“Our Wisdom should be to *anticipate* the wants of middle life—to lay in a store of notions, ideas, principles, and habits, which may *preserve, or transfer to the Mind* that affection which was *at first partly attracted by the person.*

“But to add a *vacant Mind* to a form which has ceased to please, to provide no subsidiary aid to beauty while it lasts, and

especially no substitute when it has departed, is to render life comfortless.”

*Knowledge  
more lasting  
than beauty.*

But to all appearances, the time cannot now be so remote for a change in all this in England ; as Desnoyer from whom we quoted his portraiture of the system in France, so despairingly believes, “yet perhaps a thousand years hence” for his countrywomen !

That national changes whether moral or physical advance by imperceptible gradations, and are accomplished only after a series of ages, is attested by the history of all nations, and it holds good with changes for the worse as for the better. Yet the limit or extent of that period has never yet, nor can be arbitrarily defined for any one people. With some, and not unfrequently those whose apparent period of ordeal, or probation for moral ameliorative change, seemed hopelessly prolonged into a dim, far distant future ; it is unexpectedly shortened by the combined influence of the circumstances de-

*Pressure of the  
Middle class.*

veloped as it were in a space of time not exceeding half a century. We have seen it in this country. And that cogent motive influence, to which we adverted some pages back as inducing an amendment of the laws in recent times—Expediency—will make itself felt where common-sense failed so long,—with the Patrician and wealthy matrons of English Society.

For, eventually, it is reasonable to believe that, they will find themselves shamed into a desistance from cultivating personal graces, and trivial accomplishments in their daughters, to the neglect of their nobler faculties to adorn their position—constrained thereto, by the levelling-upward pressure of the Contrast presented to the world, in the superior life-enduring attraction, and utility of the intellectual culture developing on all sides among the daughters of the Middle Classes.

That this is no overdrawn expectancy may be inferred from the prospective import of the words of the Bishop of

Exeter in his recent address upon distributing the prizes to the successful students in the last examination of Arts and Laws at the University College, London.

*What the  
Colleges should  
do.*

After expatiating on the advantages derivable from the greater extension given to the range of studies proffered to the students, Dr. Temple said:—

“And now I think we must consider it an additional service, that this College has taken the lead in doing something to provide a similar education for Women. They too have been encouraged to cultivate their faculties—not indeed in any such way as to make them what they would not wish to be—merely wearing the appearance of women; but a Woman may still be a Woman, and yet be a fit companion for Man—not only by the cultivation of graces and accomplishments; but by the cultivation of her own understanding, till she can take a part in all that interests him.”

In attaining to a nobler power by higher development of the intellectual faculties



*The perceptive  
faculties quick  
in woman.*

woman will,—whilst not ignoring the maternal and domestic calls upon her,—show, that though a weaker vessel, she is man's equal in many respects, and in some even his superior.

No more convincing proof of this need be adduced than that, Beauty, to this day is no more the constant attribute of Women, than intellectual capacity that of men ; illustrated by the constantly recurring fact that ugliness in degree, is to be seen in Women in every station of life, as is stupidity in men of every rank.

In conclusion to these reflections which doubtless will be considered by some readers indicative of the somewhat unusual standpoint from which we have considered the subject of this essay ; and been thereby led to the fallacious belief that, it may yet yield to the arbitration of a progressive, and genetic transmission of a higher intellectual culture.

Nevertheless we hold to that belief ; for though as some maintain ; the sensitiveness

of conscience and the apprehension of the moral duties vary in the individual without reference to the variations in instructed intelligence ; yet by their own avowal, the expansions in the quantity of consciousness must be admitted *to be causes* of social progress, and *must be the results* of the social conditions operating on the general character. It cannot we say but be inferred, that ; those social conditions are greatly influenced by the degrees of intellectual culture in the individuals constituting the leading classes of that Society.

*Physical education useful.*

Without in any way wishing to render women, either amazons or athletes, we think gymnastic operations for growing girls—slightly indulged in might be productive of much good, the youthful body demanding recreative work to prevent its becoming enfeebled, though this particular state of nature has always—more or less—been encouraged by the robust sex, who admire in women a weakly dependant.

By this we do not wish to imply that

*Abuse of  
means.*

gymnastic exercise should consist in the



parade of person on horseback \* in the

\* Our example above exhibits a lady of the Chignon period of 1872, when it was the custom to wear extensive horsehair pads to extend the human hair, which, however abundant, was again supplemented by borrowed locks.—Crinoline has long been an aid to fashion. Our ancestors wore huge horsehair wigs in preference to their natural hair, and our mothers endangered their lives and persons by distending their robes with the same material. Perhaps the fondness for horsehair in women has led to the belief, on their part, that a beautiful horse cannot exist without an exaggeration of that ornament. *Mon Cheval et ma Chevelure!*—you will observe that we have corseted the park hack to improve its contour.

---

park with the body encased in a tight riding-habit, through which every bone and seam is visible. The corset has always been associated with the riding-habit, which again has been associated with youth and beauty ; for when the complexion loses its freshness, and *embonpoint* ensues, the pleasures and attractions of equestrian exercise in a great measure lose their charm also.

*Warning to Bachelors.*

That the practice of tight-lacing in women, has been encouraged by ignorant and irresponsible admirers, we fully believe—just as in China the contracted foot is made an object of worship—a shoe being borne to the Bridegroom before Marriage. Here a natty corset sixteen inches (!) round the waist, might be sent to the Betrothed to show how costly and dependant an encumbrance awaited the affianced—certainly if we adopted contracted feet or “Golden Lilies” as the “Celestials” call them, it would prevent Females with stronger heads, than understanding, walking

*Medicine—  
Riding—  
Boating.*

our hospitals—as tight corsets might prevent “Sweet girl Graduates” from solving difficult problems in the Occult Sciences.

Truly a slight knowledge of medicine, and an insight into surgical appliances, would be useful to women, who rarely pass through life without need of some such experience. Riding, driving, and boating, imparting a power in emergency over familiar animals, and machines, whilst gymnastic knowledge might prove highly useful in case of fire.

Teach ladies also to swim and then we may have to congratulate them on their enfranchisement from the thrall of a stolid prejudice that has so frequently induced fatal results on the most casual immersion in an element, which Nature has no more disposed to drown a Woman than a man, unless unnaturally ignorant of its sustaining power, and of the simple art to make profitable use of it.

But we must observe parenthetically, since we are addressing readers of a reputed

partiality for precedents; that Ladies of the best families in France have for many years past not considered it *un-genteel* to learn as an accessory element of instruction the ever useful art of swimming. This has been, and is customary with them in Paris, under the Instruction of female Professors at the well organized and conducted Ladies' Schools of Natation on the Seine, and other of the principal rivers of the South.

*Woman in the water.*

While steaming down the rapid Rhône a few years since on our return from Geneva viâ Savoy, engaged in conversation with the Wife of a Member of the French Legislative Chamber returning with her two sons and eldest daughter from a tour in the Swiss Alps; our attention was drawn to some passengers who were directing the observation of several ladies to a part of the river where its current rolled in a tumult of seething waves over the rocky bed extending to some distance on the larboard bows of our steamer. My amiable interlocutor immediately informed me that

*A mother saves  
her child.*

the subject of their remarks had reference to an occurrence that had taken place on board a steamer on the previous day, and of which she had heard at Chambéry. It was succinctly as follows. The youngest daughter of a French lady returning from Switzerland slipped accidentally overboard through the side rail of the steamer. The passengers who had witnessed the accident gave the alarm of "a child overboard" on the instant; the speed of the steamer was checked by the engineer, and preparations made to lower a boat—but before this could be effected a French lady who had been absent but for a moment in the saloon of the steamer rushed up the companion with the exclamation of "Oh Dieu! c'est ma fille!" and divesting herself at once of her shawl and bonnet leaped over the side into the boiling Rhône, and struck out with the skill of an accomplished swimmer, animated by the all-surpassing devotion of the maternal Affections towards her onward stream-borne child. An

exultant shout from the anxious assembled spectators hailed shortly the gallant mother's rescue of her child just as she was on the point of being hurried into a vortex of conflicting waves. At this juncture happily also, the exertions of the four oarsmen aided by the strength of the current brought the boat within arms' reach of the mother and her daughter. They were lifted together into the boat, and in a few minutes more taken on board the steamer, amid the congratulations and enthusiastic admiration of the passengers and crew. Taken below the lady passengers vied with each other in assiduous attentions to the rescued pair; and my gentle informant assured me that with very many ladies among her Countrywomen, Natation was now not only a fashionable acquirement but was becoming more and more considered in the light of an indispensable accomplishment.

*Results of  
physical accom-  
plishments.*

In proposing these additions to the curriculum of female education, we distinctly wish it to be understood that



*Concluding  
words.*

whilst advocating an extended physical development, we have no desire to unsex the help-mate of Man. The true Gentlewoman being the mistress of her home and household, the presiding genius of her table, well knowing the component parts of all the dishes set before her—refined without being mince, or pert, and dainty without being extravagant—avoiding all the conventional shams ignorance and prejudice have imposed upon us, not forgetting that in the middle ages the ladies of the land could brew and bake, as well as construe the classics in their original tongue.

But alas how many women of the present day waste their talents and stuff their clear heads, with flounces and furbelows, ribbons and gauze, exhausting their fine imaginations, instead of diverting them into worthy channels, and that with a patient industry and unceasing perseverance, that in a man might have put a Mitre on his head, made him Chancellor, a General,

or a Judge, but being in a Woman has ceased to make her either in the end enduringly attractive or interesting. *Parting Prayer and Postscriptum.*

Now, cannot the daughters of England unite to emancipate the fair prisoners incarcerated in the walking "whited sepulchres"—externally wreathed in beauty, but internally full of "death and bones"—cannot they aid *Mother Nature* to abolish that type of body-bondage, and cursed contrivance,

\* THE CORSET? \*

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AS a frontispiece we gave the Goddess of Beauty the creation of Jove, and Mother of Love, with the motto 'Unbought grace.'—As a tailpiece we supply a contrast in the Venus of the World as modelled by the Fashion, Vanity, and Caprice of all nations, regarding her dear-bought charms

*The World's  
Beautiful and  
adorable Idol.*

in a mirror. What the countenance may present will best be judged by regarding the three little diagrams given to assist the reader's imagination. Depict then a noble towering head pressed into a perpetual mitre,



an invention due to the taste of the Omazua Indians of Brazil. The face being tattooed after a beautiful design,



à la Nouvelle Zélande, whilst the upper lip is distended over a bone disc, to produce an effect when the Goddess smiles, dis-



playing the nose through a circular orifice, to exhibit a set of teeth chipped and fashioned until they resemble those of the Crocodile, being the typical grace of the Maganya tribe of Central Africa. As to the ears, they have been slit, distended, and tied in graceful lobes after the fashion of Peru ;— descending lower, we may observe her slender waist, the produce of European civilization and refinement ; and lower still the charmingly small feet that have enamoured many a Mandarin of China. Behind the divine creature the Serpent of Temptation bears away the golden apple—  
*detur pulchriori*—leaving the Venus of the World otherwise plump and natural ! As if the beautiful contour of Nature could exist—with impeded respiration and crippled locomotion. Without the free play of all the functions the type-harmonies of form must succumb, atrophy reducing the whole.





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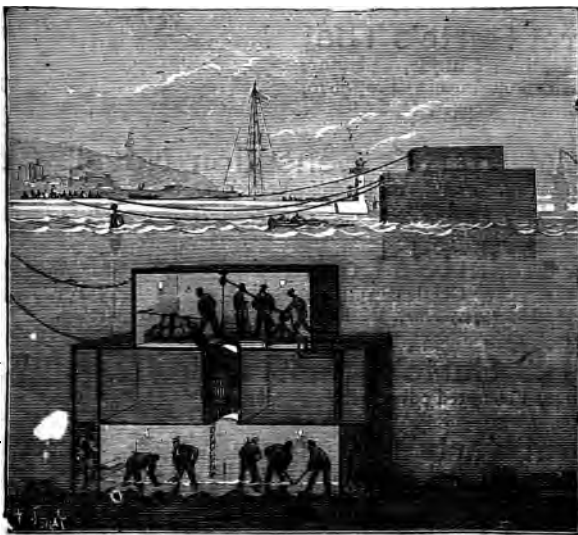
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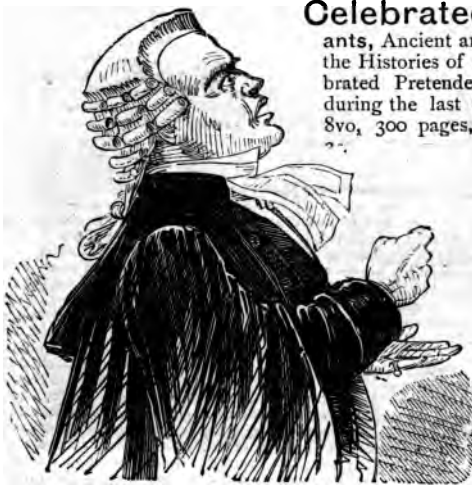
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During the forty years which have elapsed since the publication of the first edition of my "History of British Costume" in the "Library of Entertaining Knowledge," archaeological investigation has received such an impetus by the establishment of metropolitan and provincial perpetetic antiquarian societies, that a flood of light has been poured upon us, by which we are enabled to re-examine our opinions and discover reasons to doubt, if we cannot find facts to authenticate.

That the former greatly preponderate is a grievous acknowledgment to make after assiduously devoting the leisure of half my life to the pursuit of information on this, to me, most fascinating subject. It is some consolation, however, to feel that where I cannot instruct, I shall certainly not mislead, and that the reader will find, under each head, all that is known to, or suggested by, the most competent writers I am acquainted with, either here or on the Continent.

That this work appears in a glossarial form arises from the desire of many artists, who have expressed to me the difficulty they constantly meet with in their endeavours to ascertain the complete form of a garment, or the exact mode of fastening a piece of armour, or buckling of a belt, from their study of a sepulchral effigy or a figure in an illumination, the attitude of the personages represented, or the disposition of other portions of their attire, effectually preventing the requisite examination.

The books supplying any such information are very few, and the best confined to armour or ecclesiastical costume. The only English publication of the kind required, that I am aware of, is the late Mr. Fairholt's "Costume in England" (8vo, London, 1846), the last two hundred pages of which contain a glossary, the most valuable portion whereof are the quotations from old plays, mediæval romances, and satirical ballads, containing allusions to various articles of attire in fashion at the time of their composition. Twenty-eight years have expired since that book appeared, and it has been thought that a more comprehensive work on the subject than has yet issued from the English press, combining the pith of the information of many costly foreign publications, and, in its illustrations, keeping in view the special requirement of the artist, to which I have alluded, would be, in these days of educational progress and critical inquiry, a welcome addition to the library of an English gentleman.

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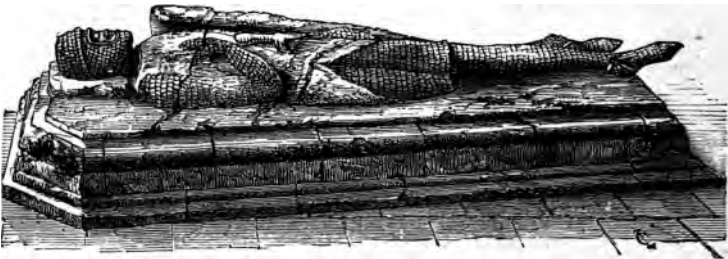


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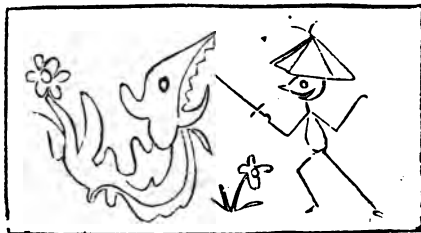
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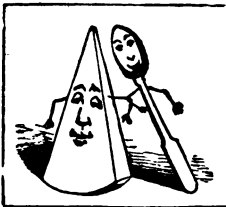
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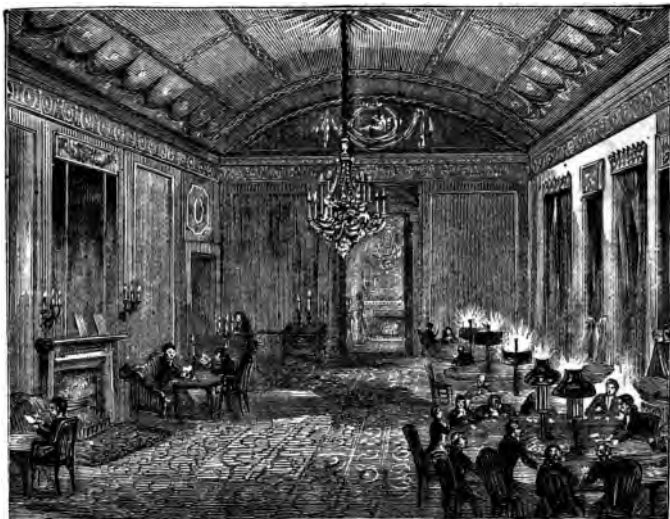
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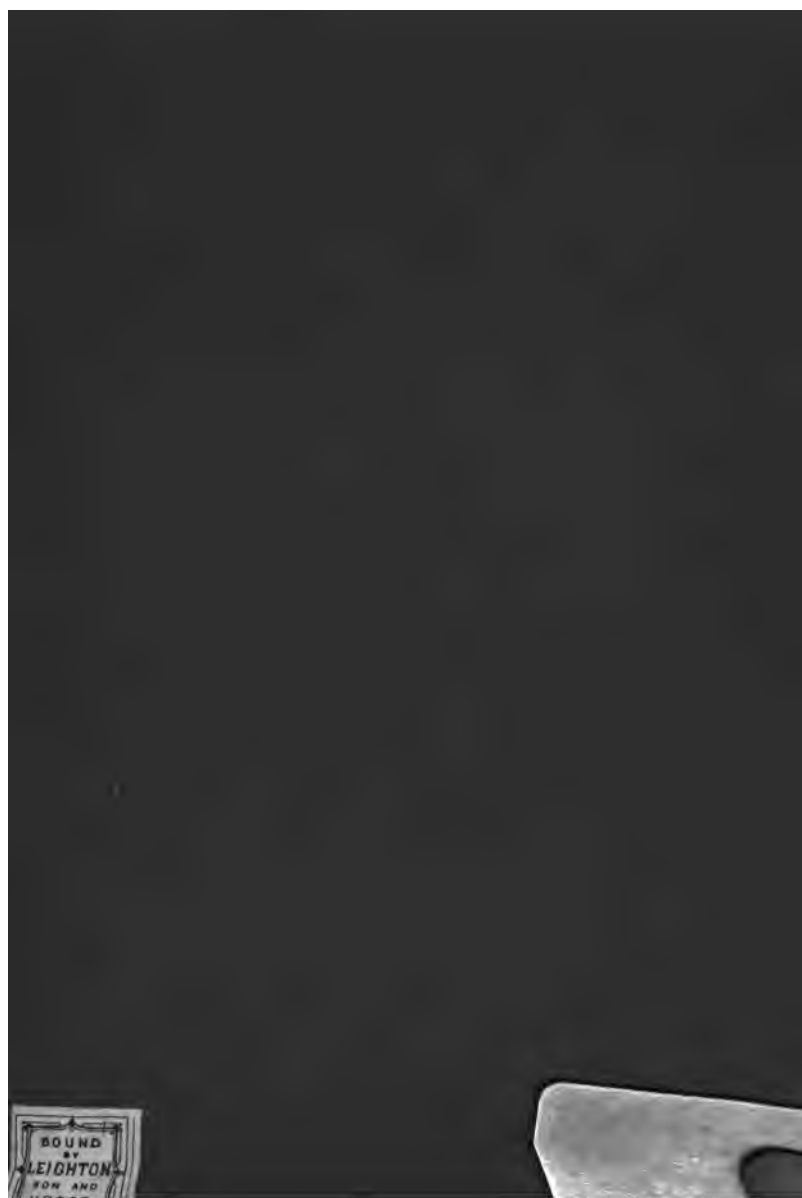
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