

THE BUGLE.

The New Costume.

We are compelled to believe, that for once fashion, is about to do a sensible thing. We have been a silent, but deeply interested spectator of the progress of the proposed change in Female dress. We have been silent, because the work has been assumed by those and those only capable of its accomplishment. Had reformers commenced its advocacy on the ground of physiological and moral necessity, years could not have secured the co-operation of the press, as weeks have done under the influence, that are now bearing onward this reform. The wealth and fashion of the country have commenced the work. We presume that the desired perfection of costume is not yet attained, either in regard to convenience—comfort or elegance. But from the depths throne of fashion the mandate has been issued for change—and the intelligence and good sense that now pervades the community—this now points woman to a broader sphere and a nobler destiny than any to which her sex has before aspired—will perfect the work. Woman in assuming, as she is now about to do, her individuality and responsibility in all the organizations of society, will naturally and of necessity drop the badges and eloge appropriate to her past dependent position.—That our readers may know what is doing and the valid reason for change, we copy the following articles. The first is from a southern correspondent of the Home Journal the organ and vehicle of New York fashion.

GENTLEMEN—You have so kindly interested yourselves in our favor, and so encouraged us in your able manner, the contemplated change in ladies' dress, that I must thank you. I am interested in the subject, too. I adore Turkish trousers. I am anxious to do my tonic and trousers, though rather afraid yet, that I must beg you to throw all your learning, eloquence, refinement, and taste on our side. Will you? We Southerners have such pretty feet—you know our feet are celebrated—that I really think, if there is any justice in Fashion, our time is coming. I should cry out, Liberty! if I were free of my long, embarrassing, always-in-the-way skirts. You can easily imagine their inconvenience. Just fancy your feet eternally enveloped in costly, voluminous folds, from which there is no escape, by any known means. Imagine a long flight of steps to ascend, or a horse running away with you, or your carriage in danger, how on earth could you ascend the steps without stepping on your dress? or spring from your horse without being caught, or lung, or clear the carriage without being disgracefully tripped up? But the inconveniences of this fashion, which we have borne so patiently, do not stop here. You find walking, riding, and jumping, attended with so many dangers—do try sitting, if you please. You may fancy that you can, at least, sit in peace; but your troubles do not cease with locomotion. You draw a chair, and your skirts are spread around you, as usual, carpeting the floor with rich brocades or gossamer tissues, of costly patterns and delicate hues. People,—and perhaps children,—are tramping around you, and on your robes, of course. You rise—somebody's chair is on the heel of your beautiful dress; and what a bit is taken out! Thus not only our persons, but our tempers suffer. There are not half the evils I could enumerate. They produce a feeling of dependence, and all civility is stifled. This encumbered, your friends, the ladies, are debarred all healthful exercise; there is no clear-footed springing; no bounding; no lightness and ease; but ever the same slow, stately, careful step, and uneasy, cumbersome, dragged, muddy, dusty feet! Do you not perceive, my dear gentlemen, that our feet are as useless as though we were all Chinese? Do you not see that our limbs are fettered; our tempers certainly not improved; and all activity shamefully discouraged by this fashion, under which we have been groaning for years? Now, the bare idea of delicate ladies dressing out in pantaloons like men, is horribly repulsive. They step over barriers from which true modesty shrinks; but a short, full, richly-bordered skirt, and tight bodice, with the Turkish trousers, and perhaps glittering anklets, forms a costume really pleasant to the eye, and both girlish and graceful. There is nothing masculine in this dress; on the contrary, it is light, becoming and delicate. No lady could object to so picturesque a costume.—Squeamish old maids and grandmothers, need not adopt it, any more than they would short sleeves and infant waists, (which are yet so graceful for the young lady in her teens.) But, for the young, sleek-eyed, lute-lined fairy-footed Southerner, how charming it would be! Are not Horus and the dolls of the Harem thus robed? Do speak up for us.

The New Fashion for Ladies' Dresses.

The gentlemen editors are, with one or two exceptions, exceedingly taken with the Turkish costume which seems to have appeared nearly simultaneously in the principal inland cities and villages of the Eastern and Western States. The exceptions—only two to our knowledge—will have it that the women, in assuming the new dress, are encroaching upon man's prerogative—assuming "men's apparel!" Such an assertion is particularly amusing, since the dress—short skirts and full pantaloons—has been worn for years by the nurses of all nations in Christendom, and by all the women of the Turkish nation from time immemorial. We never saw or heard of any man, or set of men, wearing petticoats and pantaloons; and we reckon the gentlemen who call the dress a masculine habit, would be the last to be caught in it. They would create a greater sensation in our streets in such a rig, than the ladies have been able to excite in their fertile imaginations. As many ladies cut from the tops of ladies' dresses, under the sanction of French milliners, has passed muster with these sensitive gentlemen too long, to make their extreme anxiety for female modesty anything but ridiculous.

The change in dress has resulted solely from that general dissemination of physiological information which has started the sex into a consciousness that the present fashions of dress are a general and fearful cause of impaired physical energies, disease, and premature death. Better that women have courage to look like fighters—which, however, is not a necessary alternative—and secure to themselves and posterity the health that secures cheerfulness, vigor and courage, than be the nervous, helpless, miserable cumberers of the ground which many are, and nearly all are becoming, by a slavish submission to self-imposed restrictions in dress, and indulgence in diet.

A majority of our very best exchanges have lately spoken in encouragement of a reform in dress, looking to health and comfort. For ourselves, we would not cut a single inch from our skirts simply for convenience sake, while there is the least danger that by so doing we might cut away an iota of the influence which we have or may win, to carry forward reforms vital to health and an improved morality. As we would not expose our god to be a stumbling block to the evil, nor get so far in advance of the age, that we can't lend a helping hand to tow it ahead; so while length of skirts is identified with the idea of womanly delicacy to any class of persons we desire to influence, we shall submit, as we have done, to the inconvenience of holding up our skirts from the mud, stepping on them when we go up stairs, and having them stepped on by those behind when we come down. We hope, however, the ladies will go ahead in every improvement promising comfort and health. We shall fight for waists, short, loose, and without points; at all events, with a large abatement in the weight of skirts. As for leading in the fashion, we never did attempt it; and hitherto have followed only afar off, and with a great amount of seeming.

Generalities and Personalities.

What consists the Difference?—Mollere's "Tartuff" was withdrawn from the stage, after a few representations, and its performance interdicted by authority. The Tartuff contained some severe satires on the clerical profession. At this time, a very profane force had an unmolested run. Louis XIV expressed some astonishment at this, and asked the Prince of Conde to explain. 'Sire,' said he, 'the Tartuff attacks the priests; while the three only sins at religion.'—Com. Journal.

Women's Rights Convention.

Sojourner Truth.

One of the most unique and interesting speeches of the Convention was made by Sojourner Truth, an emancipated slave. It is impossible to transfer it to paper, or convey any adequate idea of the effect it produced upon the audience. Those only can appreciate it who saw her powerful form, her whole-souled, earnest gestures, and listened to her strong and truthful tones. She came forward to the platform and addressing the President said with great simplicity:

May I say a few words? Receiving an affirmative answer, she proceeded; I want to say a few words about this matter. I am a woman's rights. I have as much muscle as any man, and can do as much work as any man. I have plowed and reaped and husked and chopped and mowed, and can do any man more than that? I have heard much about the sexes being equal; I can carry as much as any man, and can eat as much too, if I can get it. I am as strong as any man that is now. As for intellect, all I can say is, if woman have a pint and man a quart—why can't she have her little pint full? You need not be afraid to give us our rights for fear we will take too much,—for we can take more than our pint hold. The poor men seem to be all in confusion, and don't know what to do. Why children, if you have woman's rights give it to her and you will feel better. You will have your own rights, and they won't be so much trouble. I can read, but I can hear. I have heard the bible and have learned that Eve caused man to sin. Well if woman upset the world, do give her a chance to set it right side up again. The Lady has spoken about Jesus, how he never spurned woman from him, and she was right. When Lazarus died, Mary and Martha came. When Lazarus died, Mary and Martha came to him with faith and love and besought him to raise their brother. And Jesus wept—and Lazarus came forth. And how came Jesus into the world? Through God who created him and woman who bore him. Man, where is your part? But the women are coming up blessed be God and a few of the men are coming up with them. But man is in a tight place, the poor slave is on him, woman is coming on him, and he is surely between a hawk and a buzzard.

For the Woman's Rights Convention.

A POEM. BY GEORGE W. PUTNAM. God made all equal, guilty man Hath placed his foot on woman's neck, And made her tremble 'neath his ban And follow at his beck. To-day on European ground She lives, companion of the beast With hardened hands and brow sun-browned First at latest at the feast. Among the countless tribes that roam, In Christian temple—Arab tent In Russian hut or Wigwam bent, Her neck unto the yoke is home, Man with his ruthless foot hath trod Careless upon the treasure given, Annulled the equal law of God The good decree of Heaven.

For the Woman's Rights Convention.

For this we summon here to day Amid the sinner's taunts and mirth, The best of Freedom's bright array, The purest, warmest, hearts of Earth. Come ye to us with spotless hands, With thoughts of flame, with fearless tongue; Speak the stern words which truth demands Of Woman's rights and wrongs. Come from New England's rocky shore Where the Pilgrim mother stood, Come from the settlers cabin door Beneath the western wood, Come forth from out the rich man's mill Where Wain's poor daughters toil for bread, Where Life hath lost its power to thrill The sickened heart and aching head; Where avarice freely may despoil All that God's mercy deigned to give, Where Woman liveth but to toil And toiled but to live. Ye spirits of the wearied bands, Come from your speckle dwellings forth And point with pale and shadowy hands To the fall grave yards of the North, Where lay the forms uncounted yet, Poor murdered victims of the Loam; Whose sun in early morning set Between the Factory and the tomb. Speak for our sisters sad, who now In City garrets, dark and dim, With trembling hands and pallid brow Weary heart and aching limb Are tolling for their scanty bread With horror's midnight langing o'er them, Or hasting the dark path to tread Of guilt and shame before them. In pity let us seek each den Where Sin its foullest work hath wrought The sad and guilty Magdalen Like Jesus Christ forgetting not, And pray the mercy of high Heaven On guilt before Striation driven! Hark! from the slave land cometh up The cry of sisters bruised and chained, Whose lips still drain the bitter cup Of wrong, tongue hatched not named. God heal their wounds! let their poor hands Take hold on mercy's garment hem. Our souls are heavy with their bands O heart of hearts, remember them! Often to base ambition's call The arm of Power hath torn away, Husbands and children, brothers—all That lighted up life's wintry day, And battle ground and flaming food Been crimsoned with their priceless blood. The prowling wolf and vulture fed, Sweetly, upon the butchered dead, The surface of the sunlit earth Is whitened with their bleaching bones And children weep beside the hearth And starve in desolated homes.

Anatomy, Physiology and Medicine.

The subscriber would respectfully announce that he is supplied with an increased number of superior facilities—having recently made new purchases—for demonstrating the subjects pertaining to the science of medicine; having a fine French Obstetrical Manikin; Skeletons, Dried Preparations; Life sized, and hundreds of other Anatomical Plates; a collection of the most approved collars of Surgical Instruments and plates and splendid pathological illustrations, besides a well selected modern library containing works on all the various branches, affording an opportunity of no ordinary character to ladies and gentlemen for speedily and thoroughly acquiring such information. It being my design to continue to teach, it shall be as heretofore, no less my pleasure than desire to make all the instructions and demonstrations practical. Those intending to study medicine would do well to commence at an early period. The term for Anatomy and Physiology will, as usual commence on the first Monday of October. K. G. THOMAS. MAELAND, May 5, 1851. N. B. Being desirous to dispose of my property I will sell on very reasonable terms.

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