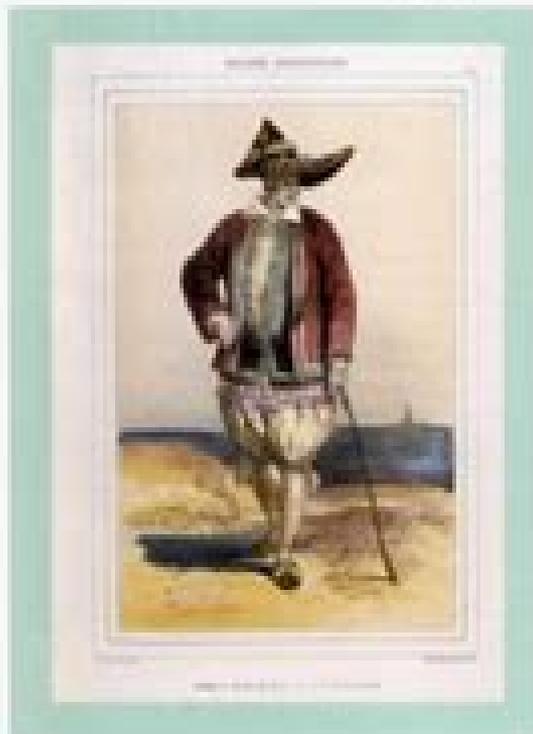


Reconstructing the Early Images of Foreign Dress
 continued from page 107



How to Buy It: *See: Fashion Illustration*, 1987. *Visual Cultural Photography*, 1997's 1997. A reproduction of the costume of a gentleman from the earlier issue of *How to Buy It* by *L'Esprit Libéré* (American), a collection of costumes inspired by clothing worn by the inhabitants of the French colony of Malabar, India, who exhibited at the Paris Salon between 1888 and 1891. It is known mainly for its portraits and other paintings. *L'Esprit Libéré* (American)

and from sometimes to wearing, and perhaps why he or she has continued to wear it for a lifetime. To be sure, the illustrator of a walking costume will show the details of shoes, but their equal delight is sketching in atmosphere and setting. People are often portrayed near a local landmark or an architectural monument, or in a dramatic instance. The artist is more involved with an appreciative reporting of human experience than with an idealization of what is to come.

For example, the French painter Louis Dupré made an extended journey to Athens and Constantinople in 1874, and he commemorated it with a highly praised volume concentrating largely on Greek and Turkish costumes, clothed according to their occupation or social status, but art and ethnography, not fashion, were his priorities. The splendor of costume and ceremonial often certainly intrigued Dupré, yet he was equally fascinated by levers, pointers, headgear and architectural remains. No greater compliment could have been paid to Dupré than when Miss Bellamy herself proclaimed that her drawings conveyed the fullest vision of Greece that she had ever seen. With *Stages of Athens* or *Constantinople*, Dupré had created one of the more distinguished travel albums of the day, but he was one of many artists who responded eagerly to the challenge of depicting the possibilities of a newly expanding world. He died in 1907, two years before the advent of photography, which would soon triumph as the ultimate art form for recording the monuments and marvels of travel. □

But as tourists wanted to discover nature untouched by man, they also hoped to look at people galled in cities unvisited by the results of change. To learn that the British queen still kept her wooden clogs and winged cap or that an officer in the Egyptian cavalry was dressed and equipped in a manner reminiscent of the Arabian Nights was to escape into a romantic and seemingly unguilt world. The dominating reality—one of decades of war and political upheaval in Europe and the Middle East that had destroyed the most legendary sites and sites of antiquity—hardly intruded upon the vivid representations of clothing that had seemed those same provinces of excitement and evocation.

Given their combination of the passionate character of regional and occupational dress, it is no wonder that the artist-chroniclers of historical costumes took care not to have their work confused with a fashion plate. A fashion plate must pervade the viewer of the perfection of a piece of clothing or cloth and the necessity of being it is made. Until about the mid-nineteenth century a typical plate displayed a well-dressed figure, white or neutrally toned. Backgrounds are muted to maximum, and since the interest is clothing fit to own sake, anything that might distract from that interest is avoided. Whereas the fashion plate tells us what we should be wearing, a costume illustration documents what a person very differ-

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