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FASHIONS—A MUCH NEEDED REFORM.

THE question of woman's dress is a thorny and troublesome one. In generations previous to our own every influence that could be used was brought to bear against the monstrous fashions which from time to time prevailed; but though they were denounced, ridiculed and abused, the sex, regardless of everything but the dictates of fashions, clung to them with singular tenacity. Fashion, then as now, was a tyrant which none dared to dispute, the sorceress to whose influence all succumbed. It mattered not then, any more than it does now, where she led, she was all right and her dictates were submitted to with resignation and pleasure. Under the influence of fashion the most unseemly, hideous and ridiculous practices have been viewed as the ultimate perfection of beauty, and one devotee has vied with another to see which could carry them to the most extravagant lengths. We need not refer to the practices which were fashionable in the days of our foremothers to illustrate this, for the fashions of our own days plainly exhibit what absurdities a vitiated taste and restless desire for novelty can produce.

We presume it is not more than forty years ago that huge bows, trained over years foundations, were worn on the tops of the heads of the ladies of fashion. To accomplish these marvels of hair-dressing much labor was required, and the results which followed were not always the most desirable or pleasant. Then there were the corkscrew ringlets which cost so much pains to make, and which the damp spoiled and reduced to the appearance of tallow candles. Then there was the fashion of puffing the hair by means of masses of false hair, or some other substance, ingeniously inserted under the natural hair. After that there was a very pretty and simple fashion of braid, which, however, did not last long. It was thrust out of fashion, and, of course, out of sight by the chignon, which even fashion could not redeem from its vulgarity and ugliness. The chignon was supplanted by a style, closely allied to itself, of a big bird's nest on the crown of the head, with a fringe of short hair about the face, sometimes curled, at other times straight. What fashion has obtained dominion since this last we cannot say, unless it be that of coloring the hair to a tawny brown, and letting it fall in a frizzled, unkempt condition over the shoulders. These fashions have not been strictly followed in every particular by the ladies of this Territory. The prevalent fashion of late among the young ladies here is the wearing of short hair. Many of the girls have submitted cheerfully to be despoiled of their beautiful locks—woman's crowning glory—to conform to a miserable, ridiculous fashion which, to every person of good taste, is simply abominable. Matrons, too, have been smitten with a desire to conform to the prevalent style, and they have had their heads shorn, until they look as much like the opposite sex as they can without changing their attire; and the excuse for this folly is that it preserves and strengthens the hair!

Of bonnets—that known as the spoon-bonnet was all the rage a few years since. Now there are the three straws and the bunch of flowers and the ribbons; little vanishing trifles of lace bound round the fore-part of the head, leaving the whole face, neck, ears and throat unprotected. If hats are worn, they are little bits of things that do not protect or even cover the head, and leave the forehead, eyes and face exposed to the cool or the dazzling brilliance of the sun. This summer we notice an extremely large hat has been introduced and is widely worn. When tied down over the ears, to look at the face of the wearer, reminds one of looking down a railroad tunnel. Yet the fashion is the most sensible we have seen in the way

of head-dress for many a day, and we only hope that it may not soon be discarded. These changes from the spoon bonnet to the present style have all been accomplished within seven or eight years. During that period the fashions have passed from enormous crinolines, which made their wearers look like huge bells, to the long trains which spread out like a peacock's tail, to the present fashion of lank skirts, the short walking costume, the Grecian bend, and the panier.

Our attention has been called to this subject by the Resolutions, which appeared in our yesterday's issue, which some of the young ladies of this city have adopted on the subjects of fashion. We have been much pleased to hear of the sensible steps which they are taking to effect a reform in this direction. There is no good reason why our ladies should be the slaves of the absurd fashions which prevail in the world. Why should the ladies of this country allow large manufacturers and the proprietors of millinery establishments, many of them in England and France, to prescribe the fashion of their clothes or the coverings for their heads; or the women of the *demi-monde*—in plain English, lewd women—to dictate them as to the style in which they shall wear their hair? Have they not the taste to tell what is becoming for themselves? Though not in favor of strict uniformity in dress, we would much prefer the adoption of a national costume to the ridiculous vagaries of modern fashion. As long as ladies are constituted as at present, if they are left free, there will be a sufficient variety in dress to be pleasing. It is necessary this should be, for so long as women differ in age, size, figure and complexion, their own natural taste will suggest the adoption of styles that will harmonize with their peculiarities. If foreign fashions be discarded, and a complete emancipation from their thralldom be effected, we shall look for a costume to be devised that shall unite artistic grace with work-a-day convenience. Nothing short of this will suit, and there is no necessity to invent anything new and startling. There have been beautiful fashions in vogue that have passed away; but they can be revived; and if they suit, why forsake them? We augur better results from this movement having been commenced among the young ladies, than if it had originated with the matrons. They have their own ideas of what is beautiful, and will be better suited with them than if they were required to submit to the behests of a coterie of elderly ladies, some of whom probably have forgotten the feelings and tastes they had in their girlhood. A style of dress that might be very suitable in the eyes of a woman of ripe years might not please the girls. Yet we feel confident that upon the young ladies who have entered into this reform, the experienced counsels and ideas of their elders will not be lost.

With all our heart we feel to say success to the great and long-needed reform. The vagaries and follies of fashion which men observe, we have not alluded to, though there is plenty of room for criticism. The ladies have taken the initiative. Their example is worthy of imitation, and it will not be lost upon the opposite sex.

RED CLOUD'S SPEECH.

IN last Wednesday's issue of the EVENING NEWS we gave the report of a speech which Red Cloud, the Sioux Chief delivered in the presence of Secretary Cox and Commissioner Parker; also the conversation which followed. This council which was to have been the final one, not being as satisfactory as was desired, another one was held, at which Secretary Cox spoke, and

RED CLOUD RESPONDED:

I have told the Great Father what I had in my mind, and I have now but a few words to say, for I am tired of talking. Yesterday, when I heard the treaty which was made, every word of which is false, it made me mad, and I suppose it made you mad. Now that you have explained it to me I am pleased. I want to talk about business. Many things have been promised to me, but I have never received them, but I am too poor now to set them aside. I want pay for the land used by the railroad that passed through my country. We are all of one nation—the people with bow and arrows and the whites—but the whites can read and are educated, and can swindle me easy, because I am ignorant.

I have held council with my nation before I came here, and decided what we wanted. I have told you, and I must abide by the agreement we made out there. We are no chiefs; we are all alike; but the whites have made a chief to go by. All the chief I have is the Great Spirit, and what

He tells me to do I think it best. You whites don't think that the Great Spirit has anything to do with the dead Indian dog, and that after we die that you can take all we have, but you will find out different, and will have to suffer for it hereafter. You must remember that the Great Spirit is looking on us, and that we pray to him. You know that you are doing wrong. You have taken my men away from me, and the Great Spirit will make you suffer for it. The white man may be better off in this world, but I will be better off in the next world.—Ever since I left my nation I have seen nothing but whitemen. I know how strong is his nation. I don't want to fight my Great Father; all I want is my rights; I am too poor to do without them.

You whites call us murderers; I can't see it. The Great Spirit has put us on earth, and we have been pushed from one part of it to the other until nothing is left to us now but an island. They say the Great Father is good—my goodness is better than his. Tell the Great Father I am poor. In old times when I had plenty of game and could go tracking, I would give him as much land as he wanted; but now I am poor and must have pay for my lands. Father, you have a great many children in the West without brains, ears or heart; I have the same, and they put their names to the treaty, but they are not chiefs. I am the chief of the Sioux nation. Look at me, Father: my hair is straight, I was free-born and have lived in freedom. The interpreter who made that treaty has curly hair and is no man, but you want to make a man of him; but I will see him hereafter. I know I have been wrong; it is because the words of the Great Father never reach me and mine never reach him; because there are too many streams between us. The Great Spirit has raised me on wild game, and he has left enough to support my children for a long time yet; but you have stolen the country from me, you have taken my mountains of gold and never gave me anything for them. Some of our people started to farm but you white men came and scattered us all away from our homes. Now I have two mountains left and I want them for myself and children.

I have been raised with those men that I ask for my agents and traders. I have known them for years, and I know that they will do what is right. If they don't there will be nobody to blame but me. I don't want anybody to go among my people who will not do my will. I have looked at you, and I am willing to go on the reservations. When there is no more game, then the time will have come to farm. I want an answer about Fort Fetterman. I came here naked. I was raised so, and will go away so, but not mad with the Great Father because of that. Father, I want to go straight home. I want to see Robert Campbell. Red Cloud here pointed to Mrs. Kelley, and said he wanted his Great Father to pay her for what had been stolen from her by Single Horn, (and no doubt the generous savage wanted the said amount to be charged to his own account.) Father, in everything that has been done I have been the last. It is because I pay great attention to what I say, and always keep my word.

VACCINATION—ITS EFFECTS.

THE opinion which is very prevalent, and which many well-informed people entertain, that constitutional diseases may be communicated through vaccination, is now disputed on the authority of Marson, a physician in the London Small Pox Hospital, who is said to have performed more than 50,000 vaccinations. He never saw other diseases communicated with the vaccine matter, and has no faith in the popular reports that they are so communicated. Negative testimony only, but still very good as far as it goes. It is difficult however, if his views be correct, to account for the wide spread belief that constitutional diseases are thus communicated. The writer has himself met with at least one instance of scrofula, which the parents of the child affirmed had been communicated to it by impure vaccine matter. Their statement was sustained by the healthy appearance of the children of the same family who had not been thus vaccinated, and by the parents whose appearance certainly gave no evidence of scrofulous taint. We have heard of another case, that of a well known gentleman in this city, who of a healthy stock, very nearly lost his life, the disease attacking him at the time of his vaccination and leaving permanent injuries upon him. Cases of this kind are probably familiar to many of our readers. But whether they would stand the scrutiny of scientific investigation probably some might question. Those who contend that diseases are not so communicated think it is possible that the introduction of the vaccine matter, by disturbing the general health, may furnish opportunity for a constitutional disease to appear and to have its course; but they assert that even this is unfrequent.

Respecting vaccination its advocates quote statistics to prove that the danger of death from small pox is almost annihilated by this system. They say

that it is indisputable that thorough vaccination, as understood by the best physicians, protects the system against small pox as surely as an attack of the disease itself would. From an article in the New York Tribune we quote as follows:

"In London, during the ten years ending 1800, there were 1,780 deaths from small-pox in a population of 261,233. Fifty years before, Parliament had made inoculation of small-pox a penal offense, in consequence of the amount of disease artificially produced by a very imperfect and unsafe method of performing the operation. Dr. Jenner's first work discovering the true secret of vaccination, as since adopted and used, was published in 1798. A new face was put on the matter thenceforth. In fourteen years—from 1841 to 1855—the population of London being 2,250,000, there were but 821 deaths from small-pox. In England, from 1854 to 1863, the annual mortality from this cause diminished from 3,000 per million to 171. In Sweden, between 1810 and 1850, it fell off from 2,050 to 158; in Westphalia, from 2,641 to 114; in Bohemia, from 4,000 to 200; in Berlin, from 3,422 to 176; in Copenhagen, from 3,128 to 286. These statements are given by Dr. Seaton in a recent English work. In the year 1863 a very severe epidemic of small pox raged in London. Of the children who died—and children constitute a large majority of the entire mortality—seven-eighths, it is estimated, might have been saved if all had been vaccinated before the age of two months. The examination and treatment of 15,000 cases by Mr. Marson, in the London Small-Pox Hospital, proved that the likelihood of death to well vaccinated persons was one-fourteenth of that to which the badly vaccinated were exposed. The latter died at the rate of 7.73 in a hundred, the former at the rate of 0.55; while of the unvaccinated there perished in every hundred 37.00. Of these 15,000 patients, nineteen in every hundred had previously had small-pox."

If these figures can be relied upon, and they are taken from the Report on Vaccination presented at the last annual meeting of the American Social Science Association, they show that vaccination is an excellent preventive, and one which parents should avail themselves of to guard against small-pox. If the other statement be true, that constitutional diseases are not communicated through vaccination, then the fears which many have entertained respecting it are groundless. We have had those fears; we have felt that we would rather run some risks of small-pox than to vaccinate a child with matter, the healthiness of which might be questionable. And though Marson and others may be correct in their ideas, still we should advise parents who have not vaccinated their children, and who intend to do so, to be careful in the selection of the material used. Even should it be granted that constitutional diseases are not communicated by this means, the use of healthy matter will certainly do no harm, and be just as effective as any other kind. There is no difficulty in obtaining clean vaccine lymph in this country, and as we hear occasionally of small-pox in California and other places around us, the vaccination of children ought to be attended to; it is a preventive of which we should avail ourselves.

A PARIS correspondent of a New York paper speaks of "the limping young Prince Imperial." He says "the child has a sickly look, his profile, noticeably like his mother's, is very sweet, but without character, and he seems, as is quite natural, ill at ease." Speaking of the lack of demonstration when the Prince appeared in public, the correspondent says: "I haven't a very tender heart for this Imperial family, but I confess I pitied this poor child of fourteen, who seems to have so few friends when he needs so many."

In reading this gentleman's letter the thought struck us, how many men who have been, and are now, famous, would at fourteen, have passed creditably, or given promise of their subsequent greatness, to the eyes of a carping newspaper correspondent? Boys are not unlike young cubs in some respects—it is very difficult to tell what they will make. We would not be surprised if this writer was no more promising at fourteen years than many a young whelp, and had he been described then, quite likely his critic would never have foreshadowed the possibility of his reaching the position of Paris correspondent to a New York journal.

CROP PROSPECTS.

The report from W. L. Farrell, of Logan, Cache County, published in yesterday's News, will be read and heard of with pleasure by all in the Territory. Such a report in a season like this, when in almost every direction, such destruction to crops has been