

tions, however, a certain company—called the Was Yeup—would infringe and play the “rat” in regard to prices. The result was an appeal was made by the members of the “society” to the council regulating the affairs of the washing and ironing fraternity.

This Council met last Sunday afternoon in the Joss house, or Chinese place of worship, where the regular weekly meetings of the association were held. Five different companies were interested in the result, and at the time of the trial or investigation there was a large number of Celestials in the room armed with pistols, iron bars, cleavers, knives, hatchets and clubs. They evidently intended business, and came prepared.

The decision of the Council was against the defendants in the case, and no sooner was it rendered than the various weapons with which the parties in the room were armed were brought into requisition, and a riot inaugurated which threatened to put at defiance the power of the police force of the city, and to render it necessary to call out the military. In addition to the various weapons with which the malcontents were armed every article of furniture the room contained, which could be broken so as to serve as a weapon of offence or defence was so used and, says the *Alta* of Monday last,

“Amid the din of war, the breaking and bruising and smashing of limbs and heads, the clear, sharp, decisive report of the revolver was heard. Officer Meagher, standing on Pike street at the time, heard the reports of the pistols, and proceeded to the scene of bloodshed. But his single-handed efforts could be of no avail in restoring quiet among what appeared a number of howling demons. He whistled for help, and Special Officers Duffield, Hines, McLaughlin, States and Irwin soon arrived, but they could do little more than prevent others from entering the house and joining in the fight. A citizen at this juncture went to the Police Office and informed Officer Jones that two officers had been killed in the fight. This intelligence being communicated to Captain Hanna, he at once started with four men to the scene of slaughter. On his way he requested some citizens to accompany him, and they did so. As he proceeded he heard the shots fired, and believing that the work of carnage was fearful he urged on his men. When he reached the house he was obliged to fight his way through the Chinamen in order to get to the door, but, assisted by the four other officers, this was soon accomplished. The Chief of Police, with as many of the detective force as he could collect, were also on the ground, and from their determination the rioters soon became convinced that they would be overcome. Still the Chinamen resisted savagely. One man stood at the top of the narrow stairs leading to the room, with a six-shooter in hand, and kept blazing away at the officers. Officer McLaughlin narrowly escaped being shot by this desperado, a ball having lodged in the door within a few inches of him, after having grazed his coat. Captain Hanna, with some of his officers, held the back entrance, while others watched the front. When escape had thus been cut off, Captain Hanna ordered the officers to go up stairs, which was promptly obeyed. Up the men rushed, and as they entered they met with a rough reception, and were obliged to use their clubs to bring the Chinamen to submission. When escape seemed beyond their power the rioters made a desperate effort to get away. They rushed headlong down the stairs and tried to force the officers from the door. But just as soon as they reached the landing they were seized, tied together in pairs by the officers, and turned aside.”

When the fight in the Joss house was suppressed the police, after some pretty hard fighting, cleared the streets, when those taken prisoners were searched, and there were found upon their persons and in the room, two hatchets, one knife, two revolvers, four cleavers, thirteen iron bars and one chisel. Fifteen combatants were placed in safe keeping; many more would have been, but while the officers were clearing the streets, friends managed to get them out of the way.

The room in which the fight took place was reduced to a wreck, the walls being pierced with bullet holes, and its entire furniture completely demolished, including the ornaments which were used to decorate Joss, the latter worthy, deity as he is supposed to be by the Celestials, also bearing marks of very rough usage from the hands of his worshippers.

The Chinese who have emigrated to this country have been very often credited with being quiet, inoffensive and orderly, but a perusal of the account of the above riot reminds one of the worst kind of a set-to between rival factions of the Celtic race, more than of anything else. While the Chinese, however, are credited with the good qualities above referred to, they are also said to be very clever im-

itators of whatever they see around them. Since landing on the Pacific Coast they have been subjected occasionally to very harsh treatment at the hands of white residents, and have been made acquainted with some of the rougher phases of “civilization;” and if, with their uncivilized or barbarous instincts, their love of imitation has led them to adopt the practice of having recourse to fire-arms, knives, et., to settle their grievances, none can wonder much. Popular feeling against the Chinese has run very high on the Pacific coast; this fracas will not help to modify it, and if more stringent legislative measures should be adopted against the Mongolian race in California, it would not be at all surprising.

REMARKS

By President BRIGHAM YOUNG,
delivered in the New Tabernacle, Salt
Lake City, May 5th, 1870.

[REPORTED BY DAVID W. EVANS.]

During our Conference we shall require the people to pay attention and to preserve good order, and perhaps we shall require that that will not be altogether pleasing in some respects. One thing which strikes me here this morning, and which is a source of considerable annoyance to the congregation, it appears to me might be avoided, and that is bringing children here who are not capable of understanding the preaching. If we were to set them on the Stand, where they could hear every word, it would convey to them no knowledge or instruction, and would not be the least benefit to them. I will ask my sisters: Can not we avoid this? Have you not daughters, sisters or friends, or some one who can take care of these children while you attend meeting? When meetings are over the mothers can go home and bestow all the care and attention upon their children which may be necessary. I cannot understand the utility of bringing children into such a congregation as we shall have here through the Conference, just for the sake of pleasing the mothers, when the noise made by them disturbs all around them. I therefore request that the sisters will leave their babies at home in the care of good nurses. And when you come here, sisters and brethren, sit still and make no noise by shuffling your feet or whispering. Wait till meeting is dismissed, then you may go out and talk and walk as much as you please; but while you are in this house it is necessary to keep perfectly still.

I hope our doorkeepers are instructed and understand so that they will keep order, and also be still themselves. I have noticed sometimes that our doorkeepers and policemen will make more disturbance in a congregation than the people do. This is very unbecoming, and it certainly exhibits a great lack of understanding. If a look or motion will not answer, do not holla; we, on the Stand, will do all the talking necessary. But if a doorkeeper holla to this one and that one, he makes more confusion than the people will make. Now, doorkeepers, be sure that you are perfectly still; and if you are obliged to walk around here much, I would recommend that you wear india-rubber overshoes, so that you may be able to walk without making a noise.

There is another subject I wish to refer to. Last Sabbath this front gallery, the gentleman's gallery, was very full. After meeting was dismissed I took a walk through it, and to see the floor that had been occupied by those professing to be gentlemen, and I do not know but brethren, you might have supposed that cattle had been there rolling, and standing around, for here and there were great quids of tobacco, and places one or two feet square smeared with tobacco juice. I want to say to the doorkeepers that when you see gentlemen who cannot omit chewing and spitting while in this house, request them to leave; and if such persons refuse to leave and continue their spitting, just take them and lead them out carefully and kindly. We do not want to have the house thus defiled. It is an imposition for gentlemen to spit tobacco juice around, or to leave their quids of tobacco on the floor; they dirty the house, and if a lady happen to besmear the bottom of her dress, which can hardly be avoided, it is highly offensive. We therefore request all gentlemen attending Conference to omit tobacco chewing while here. To the Elders of Israel who cannot and will not keep the Word of Wisdom, I say, omit tobacco chewing while here.

In all probability our congregations will be large and we shall be under the necessity of being a little stringent and exacting in regard to leaving the children at home and in preserving quietness and order while in the house. You may think it a little unreasonable, sisters, to make such a request, but it is not so, for you who are here this morning have seen the great amount of confusion and annoyance the crying of children has caused; and if you cannot, for the space of two or three hours, forego the pleasure of gazing upon the faces of your little darlings, just stay at home with them. This we earnestly request while we are here in Conference. We have

all the brethren of the Twelve here, except Brother Carrington, who is in Liverpool, and we shall have speeches, exhortations and advice from them, which if followed and observed by the people will lead them in the path of truth, light, intelligence, virtue, soberness and godliness, and we want such good order preserved and maintained that all attending Conference can hear the instructions given.

We have many things to say to the people. They need a great amount of talking to and instruction. They are a good deal like children and need to have words of counsel and advice constantly reiterated. The mother says to the child “my darling little Johnny, don't you get that knife,” or “can't you let your father's razor alone,” or let the crockery alone, you will break it.” And the “little darling Johnny” lets it alone for a minute or two, but soon he makes another stretch after the knife, razor, tumbler, pitcher or something that his mother does not want him to have, and again her voice is heard, “Johnny, let that alone, it is not good for you to have,” or “you will break that pitcher.” Johnny sets down the pitcher, and pretty soon it is gone from his mind, but he runs around a little, and then he wants a drink and while getting the pitcher, or perhaps the knife the mother, coaxingly says, “my darling dear, will you let that alone,” and finally, wearied with talking to “Johnny” she probably boxes his ears. It is precisely so with the people, or many of them. We exhort them to observe the word of Wisdom, to be faithful, truthful and prayerful, and so on, but many of them forget, and we have to ask and beseech them again and again.

We shall now dismiss our morning's meeting, and shall assemble again at two o'clock this afternoon, and I trust that strict attention will be paid to what is said. I am of the opinion that what is said will be instructive, and good for the people. We do not want the teachings of the elders to drop upon senseless, careless, indolent ears; but let every ear be open, and every heart receive understanding, that good may result from our labors. We are teaching the people how to be saved—how to walk and talk so as to secure eternal salvation, and I do hope and pray my brethren and sisters to pay attention, that the spirit of the Lord may be in your hearts, that you may see and understand things as they are. I would say, still further, if there be error advanced here do not receive it, pass it by, and live so that you will know truth from error, light from darkness, the things that are of God from those not of God; and if an error should drop from the lips of one of our elders, do not receive, believe, or practice it. Truth is what we want, and we ought to live so that we can understand and know it for ourselves. This is our privilege and duty; and we request of the Latter-day Saints, and of all people, to live so that they may know and understand the things of God, and receive and embrace them in their faith, and practice them in their lives.

REMARKS

By President BRIGHAM YOUNG,
delivered in the New Tabernacle, Salt
Lake City, May 6th, 1870.

[REPORTED BY DAVID W. EVANS.]

If I can have the ears and attention of the people I want to preach to them a short sermon on our present condition and on some particulars with regard to our customs. We, the Latter-day Saints, as a people, received a command many years ago to gather out from the wicked world and to gather ourselves together to stand in holy places, preparatory to the coming of the Son of Man. We have been gathered together promiscuously from the nations of the earth, and in many respects we are like the rest of the world. But I wish to make a few remarks on some points wherein we differ. We differ from the infidel world in our belief, and from the vulgar world in regard to the language we use. It is not common for the Latter-day Saints to take the name of the Deity in vain, while it is common and quite fashionable to do so in Christendom. Herein we disagree with the outside world or we may call it the vulgar world, for no matter how high or how low their position may be, or how poor or how wealthy, when people use language which is unbecoming they descend to a very low level, and in this respect I am happy to say that the Latter-day Saints differ from the wicked or vulgar world. I will also put in the political world. It is a very common practice throughout the fashionable, political world to gamble; we differ also in this respect, for the Latter-day Saints are not in the habit of gambling at any game whatever; neither are they in the habit of drinking intoxicating liquors, which throughout the world at large, and especially the Christian world, is such a prolific source of wretchedness and misery. In a great degree, I may also say that, as a people, we are not in the habit of lying and deceiving; but there is one thing that we are too much guilty of, and that is evil speaking of our neighbors,—bearing false witness against them. As a people we are too lavish in our conversation in this respect, our words come too easy and cheap and we use them too freely in many in-

stances. This is one thing in which we do not differ so much from the world, as I should wish. There is another point on which the same remark is true, and that is fashion in dress. Look over this congregation and we see this demonstrated before us, and on this particular item I wish to lay my views before the minds of the people.

To me a desire to follow the ever-varying fashions of the world manifests a great weakness of mind in either gentleman or lady. We are too apt to follow the foolish fashions of the world; and if means were plentiful, I do not think that there are many families among the Latter-day Saints but what would be up to the highest and latest fashions of the day. Perhaps there are a great many that would not follow these fashions had they ever so much means. But too many of this people follow after the foolish, giddy, vain fashions of the world. If any persons want proof of this they need only look over this congregation, and view the bonnets, hats or head-dresses of our fashionable ladies. Do they wear bonnets that will screen their faces from the sun, or shelter their heads from the rain? Oh no, it is not fashionable. Well what do they wear? Just such as the wicked would wear.

My discourse will have to be brief, and, I am going to ask my sisters in particular to stop following these foolish fashions, and to introduce fashions of their own. This is the place, and this the time to make known the word of the Lord to the people.

It is vain and foolish, it does not evince godliness and is inconsistent with the spirit of a saint to follow after the fashions of the world. I wish to impress these remarks especially on the minds of my young sisters,—the daughters of the elders of Israel. Not but what our wives as well as daughters follow many fashions that are unbecomingly, foolish and vain. What do you say? “Shall we introduce a fashion of our own and what shall it be?” Do you want us to answer and tell you how to make your bonnets? Let me say to you that, in the works of God, you see an eternal variety, consequently we do not ask the people to become Quakers, and all the men wear wide brimmed hats, and the ladies wear drab or cream-colored silk bonnets projecting in the front, perhaps six or seven inches, rounded on the corners, with a cape behind. This is Quakerism, that is so far as head-dresses are concerned for ladies and gentlemen. But while we do not ask this, we do ask the sisters to make their bonnets so as to shelter themselves from the storm and from the rays of the sun. I have heard a saying that three straws and a ribbon would make a head-dress for a fashionable lady. This was a year or two ago; and the same varying, fantastic, foolish notions prevail with regard to other portions of a lady's habiliments as much as with her head dress. A few years ago it took about sixteen yards of common-width cloth to make a dress for a lady, for she wanted two or three yards to drag in the streets, to be smeared by every nuisance she walked over. Now I suppose they make their dresses out of five yards and a half, and then have abundance left for an apron. They put me now strongly in mind of the ladies I used to see in Canada some years ago, who made their dresses out of two breadths of tow and linen, and when they were in meeting they were all the time busy pulling them down, for they would draw up. The young ladies look now as if they needed somebody to walk after them to keep pulling down their dresses.

How foolish and unwise this is, and how contrary to the spirit of the gospel that we have embraced! This gospel is full of good sense, judgment, discretion and intelligence. Does this look intelligent? Suppose the ladies continue the fashion of shortening their dresses how long will it be before three-quarters of a yard will be enough for them? You may say that such extravagant comparisons are ridiculous. I say, no more than your dresses and many of your habits and fashions now, only they may be a little exaggerated, that is all. Anything is ridiculous, more or less, that is not comely. I do beseech my sisters to stop their foolishness and to go to work and make their own head-dresses; if they will, they will be blessed. Do you say “How shall we be blessed?” I will tell you,—by introducing a spirit of industry into your families, and a spirit of contentment into your hearts, which will give you an interest in your domestic cares and affairs that you have not hitherto enjoyed. Doctor Young says that

“Life's cares are comforts,”

and they who take an interest in and try to promote their individual welfare, that of their neighbors or of the human family will find a pleasure such as is derived from few other sources. They derive delight and pleasure from it, and are filled with peace. But when the eyes of people are like the fool's eye—wandering to the ends of the earth, continually wishing, longing for and desiring that which they have not got, they are never happy. If we will take the course I have indicated, we shall be benefited in our spirits, and shall have more of the spirit of the Lord.

I wish to say to you, and you may read it in the Bible if you wish, that he who has the love of the world within him hath not the love of the Father. They who love the things of this world are destitute of the love of the gospel of the Son of God. This is my Scripture: They who long and lust after the fashions of the world are destitute