

your influence and power in helping to build up that kingdom, and what I wish to say to you is simply this, if you will govern and control yourselves in all things in accordance with good, sound, common sense and the principles of truth and righteousness there is not the least fear but what father, uncle, grandfather, brothers and sons will follow in the wake.

It is the ladies who introduce the fashions here. I will take the liberty of speaking with regard to some of them. If you take up some of the fashion magazines sent here you will find the ladies very beautifully portrayed with those "Grecian bends." They are being introduced here, but they are of very moderate dimensions yet. By and by, in about another year perhaps, they will be as large again as they are now; and in two years from the present time they will be three or four times as large, and if this ridiculous fashion should continue they may keep on increasing in size until on a hazy day, or in the dusk of the evening, you will not be able, for the life of you, to tell a lady, at a distance, from a camel. Now, the ladies can do just as they please about adopting or changing this fashion. If it is adopted there is one thing I am afraid of. In the world, you know, it is no uncommon thing to see children born deformed; every such instance might have been avoided with proper care, for all such deformities are the result of natural causes. I hope we shall never see such things in Zion, but if our ladies continue the fashion of the "Grecian bend" I am afraid some of their children will be born with humps on their backs.

There is another item in relation to fashions to which I wish to call the attention of the sisters, being satisfied that ladies, of naturally good taste, need only to have their attention directed to anything showing a want of it, to discontinue it. I refer now to the trails or trains that it is fashionable for ladies to wear at the bottom of their dresses. You know it is the custom of some here to have a long trail of cloth dragging after them through the dirt; others, again, will have their dresses so short that one must shut his eyes, or he cannot help seeing their garters. Excuse me for the expression; but this is true, and it is not right. The ladies of Israel should consider these things, and as they will be judged according to their works just as much as the men, they should seek to have good works, and be governed by good sense instead of foolish fashions in their modes of adorning and dressing themselves.

It is true that we have not the etiquette here, as a general thing, that is in the world; and this is not at all strange when the circumstances in which most of the people have been reared are considered. When I meet ladies and gentlemen of high rank, as I sometimes do, they must not expect from me the same formal ceremony and etiquette that are observed among the great in the courts of kings. In my youthful days instead of going to school, I had to chop logs, to sow and plant, to plow in the midst of roots barefooted, and if I had on a pair of pants that would cover me I did pretty well. Seeing that this was the way I was brought up they cannot expect from me the same etiquette and ceremony as if I had been brought up at the feet of Gamaliel. The most of the people called Latter-day Saints have been taken from the rural and manufacturing districts of this and the old countries, and they belonged to the poorest of the poor. Many of them, I may say the great majority, never had anything around them to make life very desirable; they have been acquainted with poverty and wretchedness, hence it cannot be expected that they should manifest that refinement and culture prevalent among the rich. Many and many a man here, who is now able to ride in his wagon and perhaps in his carriage, for years and years before he started for Zion never saw daylight. His days were spent in the coal mines, and his daily toil would commence before light in the morning and continue until after dark at night. Now what can be expected from a community so many of whose members have been brought up like this, or if not just like this still under circumstances of poverty and privation? Certainly not what we might expect from those reared under more favorable circumstances. But I will tell you what we have in our mind's eye with regard to these very people, and what we are trying to make of them. We take the poorest we can find on earth who will receive the truth, and we are trying to make ladies and gentlemen of them. We are trying to educate them, to school their children, and to so train them that they may be able to gather around them the comforts of life, that they may pass their lives as the human family should do,—that their days, weeks and months may be pleasant to them. We prove that this is our design, for the result, to some extent, is already before us.

I will now return to the influence of the female portion of our community. The ladies have power and influence to suppress the "Grecian bend" and other fashionable follies, if they will. I want them to consider well their standing, condition and influence. Suppose that our wives and daughters should say to us, "husband" or "father, will you wear a straw hat of our make?" or, "we had some flax got out last season and we have made some tow or linen cloth, and we have some that would make a nice coat, will you wear it if we make it up for you?" What do you suppose we should say? The reply would be, "wives" or "daughters,

yes, and we thank you; we see your good works and we will wear the hat or the coat you may make for us." And we should do this without ever having a thought about anybody else being pleased with them or not; if we looked well in the eyes of our wives and daughters, we should care very little for others. Then suppose, after they had made these garments for us, they go to the boys and say "here, boys, will you wear what father wears?" There would be no fear but the boys would say "yes, if it is good enough for father it is good enough for us." We sometimes see a few home-made hats in our congregations, and without a close examination they might be taken for foreign goods, they are so excellent and possess such a delicacy of appearance and finish, which is praiseworthy.

What is there in these respects that the members of the Female Relief Societies cannot accomplish. They can abolish the "Grecian bend," if they wish to do so, and so far as my taste is concerned I would much rather see a "Mormon bend" than a "Grecian bend," and besides this they can control the fashions, and if they are so disposed make home-manufactured articles of all kinds the fashion throughout the Territory. Is there any necessity for this? Certainly there is. Just for the want of a few hundred thousand dollars, owing to this people by the railway companies almost every business man in our community is oppressed. Suppose the amount due were paid, in a few months it would be spent and the people would be in about the same condition they are in to-day. Where then could you procure money to buy foreign goods? Our merchants are complaining of dull times and no sales. Ask them what are their dividends, and they will tell you "a mere nothing." Why not relieve this portion of the community, and keep them from the necessity of straining their brains until they become insane to know how to pay their debts? Say to them, "Pay your debts, we will help you to do so, but do not run into debt any more. We are going to make our own bonnets and hats." Will you make the ribbons? No; you are not prepared to do so now, but you soon will be. If any of you want to do so now I have silk I can furnish you, and we have plenty of silk weavers amongst us. But if you are not prepared for this just say "We will do without ribbons" or "We will do with as few as possible," and make the ornaments you wear on your heads of the straw that grows in our fields.

Ladies, can you do this? You can, and we require you to do it. If you are the means of plunging this whole people into debt so as to distress them will there be anything required of you? I think there will, for you will be judged according to your works. Are not the men as extravagant as the women? Yes, certainly they are, and just as foolish. I could point out instances by the score and by the hundred of men who are just as unwise, shortsighted and foolish as the women can be; but a condemnation of the male portion of the community will not justify the female portion of it.

There is a great deal said in these days with regard to woman's rights. I wish our women understood their rights, and would then assume them. They have a great many rights they are not aware of. As I pass around from house to house, occasionally, I sometimes think "I wish the lady who lives here understood her rights; if she did I think her house and children would look a little different." It is your right, wives, to ask your husbands to set out beautiful shade and fruit trees, and to get you some vines and flowers with which to adorn the outside of your dwellings; and if your husbands have not time, get them yourselves and plant them out. Some, perhaps, will say, "O, I have nothing but a log house, and it is not worth that." Yes; it is worth it. Whitewash, and plaster it up, and get vines to run over the door, so that everybody who passes will say "What a lovely little cottage!" This is your privilege and I wish you to exercise yourselves in your own rights.

It is your right and privilege, too, to stop all folly in your conversation, and how necessary this is! I have often thought, and said "how necessary it is for mothers, who are the first teachers of their children and who make the first impressions on their young minds, to be strict." How careful they should be never to impress a false idea on the mind of a child! They should never teach them anything unless they know it is correct in every respect. They should never say a word, especially in the hearing of a child, that is improper. How natural it is for women to talk baby-talk to their children; and it seems just as natural for the men to do so. It is just as natural for me as to draw my breath to talk nonsense to a child on my lap, and yet I have been trying to break myself of it ever since I began to have a family.

These duties and responsibilities devolve upon mothers far more than upon fathers, for you know the latter are often in the field or canon, and are frequently away from home, sometimes for several days together attending to labors which compel them to be absent from home. But the mother is at home with the children continually; and if they are taught lessons of usefulness it depends upon her. How foolish it is,—and some mothers do it, to dress a child in the most gaudy apparel you can get hold of when you know that unless under your own eye that very child, in five minutes after being dressed, will be playing in the mud! why not rather dress the child in

something useful and appropriate, for play, sunshine and fresh air are as necessary to children as food. Do I see any of this nonsensical short-sightedness on the part of mothers? Yes, but it is for the want of thought and through mistaken kindness that they do this and many other foolish things to their children.

One thing is very true and we believe it, and that is that a woman is the glory of the man; but she was not made to be worshipped by him. As the Scriptures say, Man is not without the woman, neither is woman without the man in the Lord. Yet woman was not made to be worshipped any more than man was. A man is not made to be worshipped by his family; but he is to be their head, and to be good and upright before them, and to be respected by them. It is his privilege to walk erect, to converse the same as God, in fact he is made in the express image of his Heavenly Father, and he should honor this position. Yet he is not made to be worshipped, but to be the head and superior, and to be obeyed in all love and kindness, and the woman is to be his helpmeet. Woman has her influence, and she should use that in training her children in the way they should go; if she fails to do this she assumes fearful responsibilities.

We have instances in this Church of mothers full of faith and good works, and if you mark their children you cannot find one that is forward in his ways; I do not remember an instance among the children of such mothers but what believed in and delighted in the gospel. We have also, here, the children of mothers of an opposite character—mothers who have been careless and indifferent about the gospel or the Kingdom of God, and, if you mark their children they are the same, and they stray away from the Kingdom of God and from the ordinances of life and salvation. This is the result of the influence of the mother; I am an eye-witness of it.

If our sisters comprehended the power they bear and the influence they wield in the midst of the people it does appear to me that they would consider their condition a little more than they do. It is true that I sometimes chasten them pretty severely and talk to them harshly, and tell them precisely how they look and act, and the path they are walking in and point out the dangers to which they are exposed; and sometimes it hurts their feelings, but I can not help this. I take the liberty of doing this and I do it for their good, for it is seldom that a man will say anything to his wife or daughters about their every-day labor and conduct. It is true that there is occasionally a man who will find fault with everything, and a woman who will do the same; and there is a certain few on this earth who are never happy unless they are miserable, and who are never easy until they are in pain; but such people are not commonly to be met with. Let the husband train himself to be submissive to the Lord and His requirements in every respect, and teach his wife or wives and children the doctrine of life and salvation and set before them an example worthy of imitation, and there are few families but what will follow such a husband and father. Occasionally you may meet with a family who will be rebellious under such circumstances, and you may once in a while find a man who will be rebellious when his wife and children are full of faith and good works. But such individuals are of Gentile blood, which is the rebellious blood, and will show it out.

Now, sisters, hearken! Look to yourselves in your capacity as Relief Societies in this city and throughout the mountains. Look at your condition! Consider it for yourselves, and decide whether you will go to and learn the influence which you possess, and then wield that influence for doing good and to relieve the poor among the people. When I have been out in the nations I have frequently been pained to see the scenes of distress there to be met with. I recollect one circumstance, while in England. I have related it often, but will do so now. When standing in Smithfield market, in the city of Manchester once, I spent a penny for a bunch of grapes that had just come from France. Immediately after I felt as guilty as I could feel, for I saw a woman passing by who, I knew by her appearance, was starving to death. She dare not steal nor beg, for if she had done either she would have been instantly arrested and taken to prison or the workhouse. I say I felt guilty for spending that in luxury which, if it had been given to that woman, might have procured her a morsel of bread and so have helped to relieve her misery.

Sisters, do you see any children around your neighborhoods, poorly clad and without shoes? If you do, I say to you Female Relief Societies pick up these children and relieve their necessities, and send them to school. And if you see any young, middle-aged or old ladies in need find them something to do that will enable them to sustain themselves; but do not relieve the idle, for relieving those who are able but unwilling to work is ruinous to any community. The time we spend here is our life, our substance, our capital, our fortune, and that time should be used profitably. Take these old ladies, there are a great many of them around rather poor, and give them something to do; that is their delight. You will hardly find an old lady in the community who has not been brought up to work; and they would rather knit stockings or do some other useful labor than eat the bread of charity. Relieve the wants of every individual in need in your neighborhoods. This is in the capacity and in the power of

the Female Relief Societies when it is not in the power of the Bishops. Do you know it? I do, whether you do or not; and you are learning it. Find out what your influence is and how far it extends and use it to do good; and live every day so that when you lie down at night you can look back on the day and say, in all honesty before God, "I do not know that I have done a wrong action, said an improper word, indulged in a bad thought, or neglected to perform any duty that I ought to have attended to this day, and I can lie down in peace, and submit myself to the Lord, and if I never wake again in this world, all right, I am just as ready to go now as I ever shall be. This is the way we all should live, but I know we come short of it, and then plead ignorance as an excuse, as has been stated here to-day.

We are here in these mountains. How often do I think of it! Bro. George A. says we are here because we were obliged to go somewhere. This is true, we were absolutely under the necessity of going somewhere or of fighting the whole world. The Lord did not desire this. It was necessary for the people to be scourged, it was necessary for us to learn whether we loved our property better than the truth. Five times I have left a good handsome property; but no matter, the earth is the Lord's, and He can give and take away what He pleases. Every time I have been driven I have improved in my circumstances. Every time this work has been removed it has become taller, wider and longer; and if in the reign of King James Buchanan, they had succeeded in removing us we should have been still better off, because the Lord would have prepared everything for the people to have been better off; but this was not His mind. Here is our home right here in these mountains. What you have heard to-day from the previous speaker I acknowledge, may grate on the ears of some; nevertheless it is true. I acknowledge another thing,—truth should not at all times be spoken. But we are here, and the statement you have heard with regard to the President of this people saying "if they let us alone ten years we would ask no odds of them," is true; and the only thing in which we have never failed in obtaining satisfaction has been to ask no odds of them, for the most of things that we have asked for have been denied us. In that we can have satisfaction; we cannot help it. We would not have things as they are if we could help it. We should not have left the States if we could have stayed there. If we could have all the people believe the truth we would not have them unbelievers. There is hardly a civilized nation on earth to which we have not carried the gospel without purse and scrip. He who had money left it at home. We have offered life and salvation to the inhabitants of the earth without money and without price, so you see we do not believe in a hireling priesthood. We preach here without pay. Do our bishops labor for pay? No, if they are not capable of getting a living and sustaining themselves and families, and of filling the office of a bishop without pay they are hardly worthy of the Bishopric. If a high priest is called to be a president or to travel and preach the gospel to the nations of the earth, he must do it without pay; and we think that any man who is not able to keep himself and family and travel and preach one half or two-thirds of his time without being paid, is not so good a financier as he ought to be, still we find many who do not possess this qualification. When we have all learned this we shall find that we can have all we can ask for or desire; everything to make us happy and comfortable, no matter whether we are called to go abroad and preach or whether we stay and labor at home.

Brethren and sisters, and especially the sisters, I hope you will listen to what has been said this morning. I have been preaching to the sisters of the Church this morning, not to outsiders. If I had preached to outsiders I should have told them what the gospel is; how they can come to God, not to an "anxious bench." I should have told them to repent of their sins and to be baptized for the remission of them, and to have hands laid upon them for the reception of the Holy Ghost, which would bring to their remembrance things past, present and to come; that would make prophets and prophetesses of them; give to them those gifts that God has set in His Church—the gift of healing, the gift of discerning of spirits, of tongues, of the interpretation of tongues, of prophecy, etc., etc. Are they here? Yes, right here in abundance, to overflowing. If the Saints would be faithful in cultivating these gifts every doctor might be removed from our midst. Let the mothers, say nothing about the Elders in Israel, exercise the faith that it is their right to exercise, and I am satisfied that nine out of every ten children that now die might be saved. Doctors and their medicines I regard as a deadly bane to any community. Give your children, when sick, a little simple herb drink; and if they have eaten too much let them go without food until their stomachs are cleansed and purified, and have faith in the name of Jesus and in the ordinances of His Church and they will live. That is my faith with regard to this thing. I am not very partial to doctors and lawyers, I can see no use for them unless it is to raise grain or go to mechanical work. But I need not go into this subject at the present.

We say forgive us of our errors, accept the truth and love and serve God that you may be saved in His Kingdom, which I ask in the name of Jesus. Amen.