

of the Spirit of God. Every person of experience will testify that this is the truth. Now, my sisters, let me urge you to make your own head-dresses. You have the material here, and if you wish to make your hat with a brim six, twelve, twenty or three inches wide, we will not quarrel with you; but make your own head-dresses, and do not hunt after the fashions of the wicked world. If you wish to make a cottage, or a corn-fan bonnet, or a hat, make it to suit yourselves, but do not run after the fashions of the world. I expect, by and by, if this taste for fashion be not checked, to see this house alive, more or less, with what are termed "shoo fly" hats, bonnets and head-dresses; and what else you'll get I do not know. But no matter what the name nor what the fashion if we do not lust after the wicked world. And when you buy yourselves dresses do not purchase one for six or eight dollars, and then want about twenty more for trimmings. What is the use of it? I asked some of my wives, the other evening, "what is the use of all this velvet ribbon?"—perhaps ten, fifteen, twenty or thirty yards, on a linsey dress?" Said I, "What is the use of it? Does it do any good?" I was asked, very spiritedly and promptly, in return, "What good do those buttons do on the back of your coat?" Said I "How many have I got?" and turning round I showed that there were none there.

This reform in fashion and extravagance in dress is needed. God has a purpose in it, and so have His servants. What is it? If the Lord has given me means and I spend it needlessly, in rings for my fingers and jewelry for adornment, I deprive the priesthood of that which they ought to have to gather the poor, to preach the gospel, to build temples and to feed the hungry in our midst. I deprive a people, who will by and by inherit the earth, of so many blessings. Every yard of ribbon that I buy that is needless, every flounce, and every gew-gaw that is purchased for my family needlessly, robs the Church of God of just so much. But it seems as though the people do not think of these things; they do not lay them to heart. Our wives and daughters seem to forget that they have responsibilities resting upon them in these respects. The conduct of a great many of them indicates a care for nothing but "How much can I get? Can I get everything I want? I wish I could see something new, I want to pattern after it!" This manifests the spirit of the world, and a foolish, vain disposition. Not but that I am guilty myself, perhaps of using means for my individual person that is not necessary; but if I do, will some of you kindly tell me? I recollect once, when preaching in England, that I passed through Smithfield market, in Manchester, and I saw some very fine grapes just arrived from France. I spent a penny for some of them; but I had not taken half a dozen steps from the stand where I purchased them, before I saw an old lady passing along who, I could tell by her appearance, was starving to death. Said I, "I have done wrong in spending that penny, I should have given it to that old lady." I made it a practice, before leaving my office, of going to a drawer, taking out a handful of pence, in order to give to the numerous beggars which everywhere meet the eye in walking the streets in the large towns in that country, and in this instance I felt guilty at having spent a penny in grapes, and I thought of it many times after. What else did I spend needlessly? not much. "Well," but say some, "Brother Brigham do not you have good horses?" Yes, first rate. "Don't you have fine carriages?" Yes, I do. Do you know where I got them? But some of them were given to me, and I thank God and those who bestowed them, and I use them prudently. But I would as lief my poor brethren and sisters would ride in my carriage as to ride in it myself. Yet in many things I may be to blame, and do wrong, but in many things I know that we as a people do wrong.

"Well, Bro. Brigham, what shall we do?" I say make your own head-dresses; here is abundance of material to do it with, and it is not right for me to pay out hundreds and perhaps thousands of dollars annually for needless articles of dress for my family. The same is true of my brethren. If that means were to go to gather the poor this season, it would bring many from the old countries. About this, however, I will say that it is rather discouraging to bring people here and to put them in situations to live and accumulate, and then they, as soon as they make a little means, lift their heel against God and His anointed. Nevertheless it is our duty to feed nine persons who are unworthy rather than to turn away the tenth, if he be worthy. It is better to bring ninety-nine persons here who are unworthy than to leave one that is worthy, to perish there, consequently we say we will do all we can. They, whom we bring here, are agents for themselves before God, and they act for themselves.

But now, brethren and sisters, let us stop and again consider and think. Can we not sustain ourselves more than we do? I do not ask my sisters to make themselves sunbonnets and wear them and nothing else. I do not say, all of you adopt some particular fashion and stick to that alone. This is not the question; the question is, will we stop wearing that that is so useless and needless? If we will, we can have scores of thousands annually to bestow upon the poor, to rear temples, to build tabernacles and school-houses, to endow schools, to educate our children and to aid every charitable institution and every

other purpose that will advance the Kingdom of God on the earth.

This would be wisdom in us. What do we think about it? What do you say, young ladies—I mean all of you this side of a hundred years old—will you stop following the foolish fashions of the world, and begin to act like people possessing moral courage and good natural sense? If this is your mind, brethren and sisters, I ask you, young and old, to make it manifest, as I do, by raising your right hand. (A sea of hands was immediately raised.) Some, no doubt, feel ready to say, "Why, Bro. Brigham, do not you know that your family is the most fashionable in the city?" No, I do not; but I am sure that my wives and children, in their fashions and gewgaws, cannot beat some of my neighbors. I will tell you what I have said to my wives and children; shall I? Shall I expose what I say to them on these points? Yes, I will. I have said to my wives, "If you will not stop these foolish fashions and customs I will give you a bill if you want it." That is what I have said, and that is what I think. "Well, but you would not part with your wives?" Yes, indeed I would. I am not bound to wife or child, to house or farm or anything else on the face of the earth but the gospel of the Son of God. I have enlisted all in this cause, and in it is my heart, and here is my treasure. Some may say, "Why, really, Brother Brigham, you almost worship your family; you think a great deal of your wives." Yes, I do, but, from my youth up, I never had but one object in taking a wife, and that was to do her good. The first one I had was the poorest girl I could find in the town; and my object with the second, and third, and so on to the last one was to save them. You say, "Do I humor them?" Yes I do, and perhaps too much.

Now, my brethren and sisters, a few words more. We have been striving for some time to get the people to observe the Word of Wisdom. But why do they not observe it? Why will they cling to those habits that are inimical to life and health? "Well," says a sister, "I cannot leave off my tea, I must have a cup of tea every morning, I feel so sick." I say then, go to bed and there lie until you are better. "Oh, but it will kill me if I quit it." Then die, and die in the faith, instead of living and breaking the requests of Heaven. That is my mind about the sisters dying for the want of tea. With regard to drinking liquor, I am happy to say that we are improving. But there are some of our elders who still drink a little liquor occasionally, I think, and use a little tobacco. They feel as though they would die without it, but I say they will die with it, and they will die transgressing the revelations and commands of Heaven, and the wishes of our Heavenly Father, who has said hot drinks are not good.

Now let us observe the Word of Wisdom. Shall I take a vote on it? Everybody would vote, but who would observe it? A good many, but not all. I can say that a good many do observe their covenants in this thing. But who is it that understands wisdom before God? In some respects we have to define it for ourselves,—each for himself,—according to our own views, judgment and faith, and the observance of the Word of Wisdom, or the interpretation of God's requirements on this subject, must be left, partially, with the people. We cannot make laws like the Medes and Persians. We cannot say you shall never drink a cup of tea, or you shall never taste of this, or you shall never do that; but we can say that Wisdom is justified of her children. Brethren and sisters, hearken to these things. I do not know that we shall have much time to talk about them; but take the little counsel given, and observe it. This is the place to give counsel to the people. Go home, bishops and elders, when the Conference is over, and observe what has been told you here. If we commence making our own bonnets, we shall find that we shall increase in other directions besides making leather for our boots and shoes, and cloth for coats and pantaloons.

It is very pleasant in passing through the Territory to have brethren in the various settlements say "Bro. Brigham, Bro. George A. or Bro. Daniel, come and see our store, or our shop; here are boots and shoes made from leather of our own manufacture;" and some are as fine looking as you can see anywhere. They are doing a good deal in this city, and also in other places. Some are making straw hats and bonnets, and others are endeavoring to promote other branches of home manufacture. This is very pleasant, but we want to see it more general in this great community. If it were so this season in the one branch of straw hat and bonnet manufacture we should not see the scores and hundreds of five dollar hats brought here and sold, that are good for nothing in the world. They have no strength about them. The manufacturers of these hats pick up old cloth that is rotten and good for nothing, and make hats of it, and the result is that the hats brought here have very little wear in them. They may look decent to begin with, but after being worn a few times they are shapeless and worthless. Let us go to work and make them for ourselves and save this expense. If we do this, we are wise; if we do it not, we are foolish.

We heard Brother Taylor's exposition of what is called Socialism this morning. What can they do? Live on each other and beg. It is a poor, unwise and very imbecile people who can not take care of them-

selves. Well, we, in the providences of God, are forced to do a great many things that are very advantageous to us. Let us observe the Word of Wisdom; and also begin and manufacture our clothing. We are doing a good deal now, but let us do more. I have learned one fact that is very gratifying: A few years ago when we commenced our little factories here we could obtain no wool—the sheep were not taken care of. As soon as we commenced to manufacture cloth and to distribute it among the people, taking their wool in exchange, we found that the wool increased; and this season if we had had the factory, in course of construction at Provo, finished, the supply of wool would have been so great that the factory would have been overstocked. Some idea may be formed of the great increase in the supply of wool when I state that the Provo factory, when running, will be capable of making perhaps ten or twelve hundred yards of cloth per day. This is pleasing. Let us get factories built. I find they are building South, and they are preparing to build North; and pretty soon you will see the brethren, as a general thing, dressed in home-made.

Some here are thinking, probably: "Brigham, why don't you dress in home-made?" I do. "Well, have you got it on to-day?" No, but I want to wear it, if I can, what I have on hand. I give away a suit every little while, and I would like to give some more away if I could find anybody my clothes would fit. I travel in home-made and wear it at home. As for fashion it does not trouble me, my fashion is convenience and comfort. The most comfortable coat that a man can wear in my opinion is what the old Yankees and Eastern and Southern people call a "warmus." Some of the people here know what I mean, it is something between an overshirt and a blouse, buttons round the neck and wrists. I have worked in one many a day. If I introduce the fashion of wearing them here who will follow it? I expect a good many would. I recollect that I wore one when Colonel Kane was here. Said he, "I am gratified to see that you do not ask any odds about the fashions, you have one of your own." My feelings then, as now, were, whatever, in Brother Brigham's judgment, is comfortable and comely is the fashion with him, and he cares nothing about the fashions of the world. There is a style of pantaloons very generally worn, about which I would say something if there were no ladies here. When I first saw them I gave them a name. I never wore them; I consider them uncomely and indecent. But why is it that they are worn so generally by others? Because they are fashionable. If it were the fashion to go with them unbuttoned I expect you would see plenty of our elders wearing them unbuttoned. This shows the power that fashion exerts over the majority of minds. You may see it in the Theatre; if you had attended ours recently you might have seen that that was not comely; you might have seen Mazepa ride, with but a very small amount of clothing on. In New York I am told it is much worse. I heard a gentleman say that a full dress for Mazepa there was one Government stamp. I do not know whether it is so or not. Fashion has great influence everywhere, Salt Lake not excepted. No matter how ridiculous, the fashions must be followed. If it be for the ladies to have their dresses to drag along the streets, or so short that they show their garters we see it here; the same is true if they are sixteen or twenty-four feet round, or so tight that they can hardly walk. A great many seem to regard and follow fashion, with all its follies and vagaries, far more fervently than duty. How foolish is such a course. I have talked long enough. God bless you.

ERRATUM.

In our report of the remarks of President George A. Smith, on patriarchal marriage, delivered in the Tabernacle on the morning of Sunday, the 22nd inst., and printed in the News on the following day, a typographical error occurred. The report, as printed, reads as follows:

"If every man in the United States will strictly according to his vows, and step forward and marry every woman that wants to marry in the United States, we are willing to do the same; and if there is a few women left that can't get husbands we will give them to the best men we can find and it will be all right."

The report should have read:

"If every man in the United States will step forward and marry every woman in the United States that wants to marry, and will then live strictly according to his vows," etc.

LOCAL AND OTHER MATTERS.

HOME AGAIN.—Brother Benjamin Cluff, late of the Sandwich Islands, called yesterday afternoon, having just returned from a six years' mission to the Hawaiian group. He and his family left for home on the 20th ult., and reached San Francisco on the 19th instant. From there they came by rail to Ogden, reaching the latter place on Wednesday evening. He reports the mission on the Islands in a prosperous condition, and the natives feeling well. The sugar plantation is also prosperous. Bro.

Cluff has had his home on the island of Oahu, but has paid occasional visits to Maui, Kauai and Lanai. After such a long absence he is, naturally enough, very glad to greet his friends once more in the valleys of the mountains, his testimony being, like all others who have had experience, that there is no place like it.

CHILLY.—The blustery weather of yesterday a. m. culminated in the afternoon in a shower, which continued with slight cessations until near morning. From the appearance of the mountains around quite a depth of snow must have fallen. We learn by a dispatch received per W. U. line that eight inches of snow fell last night on the Bitter Creek road east. How is that, for the last of May? To-day we have it very chilly, and from present indications the storm is not yet over.

OBITUARY.—It becomes our duty to record the death of James Taylor, (father of Apostle John Taylor,) who died of cold, which settled on his lungs, at his residence in the Fourteenth Ward, at 11 a. m. yesterday, May 27th, in the eighty-seventh year of his age.

James Taylor was born in Ackenthaite, Westmoreland, England, on the 21st of June, 1783. He was the eldest son of Edward Taylor, of Ackenthaite, by Elizabeth, daughter of James Lane, of Heversham. He was baptized, with his wife, by their son John Taylor, near Toronto, in what was then known as Upper Canada, in 1836, since which time he has followed the church in its migrations, with his family. He was a member of the High Priests' quorum and maintained his integrity through all the trying scenes of the Church's history to the last, and died in full faith of the gospel. He possessed a very powerful constitution and continued to labor with his hands until his last illness, which occurred about five weeks ago. His memory was strong and vivid, and his mind clear and sensible to the last moment of his life. His early burial is in consequence of his own request, made just prior to his death that such should be the case. The funeral services will take place at the 14th Ward Assembly Rooms at 3 o'clock p. m. to-day. Friends are invited to attend.

FATAL ACCIDENT.—By letter from Bloomington, Rich County, we learn that, on the 14th inst., two young men were amusing themselves in wrestling; one of them, whose name was Frank Aland, was thrown heavily upon the ground, the other falling on top of him, and was so severely injured that he died on the evening of the same day. The injuries sustained by Bro. Allen were in the spinal column, at the back of the neck.

Bro. Aland was born in Batheaston, Somersetshire, England, on the 25th of Sept., 1848. His death has created a profound sensation in Bloomington, for he was generally respected and esteemed.

TOOELE CITY.—Elder A. Galloway, writing from Tooele City, says the grasshoppers are jumping around here by ten thousand times ten thousand. They cleared my garden, in the vegetable line, and now they are on the trees. I read them more than I do the Cullum Bill. They have taken all my wheat. The prospect of raising wheat in this settlement, at present, is very much like looking through a glass darkly, yet I presume it is right; but it is very unpleasant for a man to have his all taken by the miserable 'hoppers.'

MAIL MATTERS AGAIN.—Brothers Thurgood and Findlay, of Bountiful, called in this morning; they say that no mail was received there last Wednesday, and there being three papers,—the Weekly, Semi-Weekly and Evening News—all due, there was considerable disappointment and surprise manifested, and as there is a daily mail to that place, we think there was some grounds for them. Bro. Thurgood also informs us that a letter was posted to him a few days ago, from a gentleman in this city, containing a pretty large order for produce which it was desired to have filled in a hurry, but instead of the letter reaching its destination the next day, as it ought to have done, it did not reach there until the day after. A registered letter, from Elko, containing \$125, for merchandise, which should have reached Bountiful last Sunday morning, did not reach there until Tuesday,—a circumstance which seems to indicate neglect on the part of the P. O. officers here, for the sender of the letter has since written to Mr. Thurgood, stating that he has received the Salt Lake City Postmaster's receipt, the date of which shows that it might as well as not have been in Bountiful on Sunday morning. We were in hopes that mail delinquencies, so far as the Salt Lake office was concerned, were rectified, but this does not look much like it.

DIED.—In this city, on the 22nd instant, of inflammation of the lungs, Joseph Clayton, aged 31 years last February, leaving a wife, Ellen Brasenell, and child to mourn his loss. He died, as he lived, firm in the faith of the Church of Jesus Christ of Latter-day Saints.

JOHN CHINAMAN AT OGDEN.—From the Ogden Junction we learn that about three hundred Chinaman arrived in Ogden, on Thursday evening, from the West. They are engaged to work on the U. P. line, between the Junction and Wasatch. These fellows have had such a hard time in California lately, we suppose they can be hired "for a mere song."