THE EVENING NEWS. GEORGE Q. CANNON, EDITOR AND PUBLISHER. Saturday -May 28, 1870,

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 bables at home in the care of good nurses. And when you come here, aisters and brethren, ait 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 scend to a very low level, and in this reyou please; but while you are in this house spect I am happy to say that the Latter-day it is necessary to keep perfectly still.

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 drinking intoxicating liquors, which look or motion will not answer, do not hollos; we, on the Stand, will do all the talking necessary. But if a doorkeeper , holloas 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

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 under-stand the things of God, and receive and

REMARKS

them in their lives.

By President BRIGHAM YOUNG, delivered in the New Tabernacle, Sail 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 Delty 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 de-Saints differ from the wicked or vulgar I hope our doorkeepers are instructed 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 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

will, they will be blessed. Do you say "How shall we be blessed?" I will tell you, -by introducing a spirit of industry into into your hearts, which will give you an interest in your domestic cares and affairs that you have not hitherto enjoyed. Doctor that source and affairs that you have not hitherto enjoyed. Doctor your families, and a spirit of contentment embrace them in their faith, and practice Young says that

"Life's cares are comforts,"

and they who take an interest in and try to 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 Now, my breth peace. But when the eyes of people are like the fool's eye-wandering to the ends like the fool's eye-wandering to the ends of the earth, continually wishing, longing Word of Wisdom. But why do they not

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 my Scripture: They who long and lust after the fashions of the world are destitute of the Spirit of God. Every person of ex-perience will testify that this is the truth. Now, my sistets, let me urge you to make your own head-dresses. You have the but I say they will die with it, and 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 tage, or a corn-fan bonnet, or a hat, make t to suit you selves, but do not run after the fashions of the world. I expect, by and by, if this taste for fashion be not thing. But who is it that understands checked, to see this house alive, more or wisdom before God? In some respects we 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 drink a cup of tea, or you shall never taste some of my wives, the other evening, "what is the use of all this velvet ribbon" -perhaps ten, fifteen, twenty or thirty -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? It the Lord has given me means and I spend it needlessly, in rings for my fingers and jewelry for adornment, I deprive the priest-hood of that which they ought to have to 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 we are too much guilty of, and that is evil

by inherit the earth, of so many blessings.

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 asy, 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 these not of God; and if an error should drop from the lips of one will give you a bill if you want it." That is what I have said, and that is what I is net comely. I do beseech my sisters to stop their foolishness and to go to work and make their own head-dresses; if they 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 How foolish is such a course. I h have enlisted all in this cause, and in it is ed long enough. God bless you. my heart, and here is my treasure. Some

> 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 promote their individual welfare, that of 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

Now, my brethren and sisters, a few words more. We have been striving for 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 benefitted in our spirits, and shall have more of the spirit of the Lord. I wish to say to yon, and you may read it in the Bible if you wish, that he who has the love of the world within him hath not and die in the faith, instead of living and breaking the requests of Heaven. That is my mind about the sisters dying for the of the gospel of the Son of God. This is 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

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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. wicked world. If you wish to make a cot- 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 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 sians. We cannot say you shall never 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

loons. 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 or our f

and shoes, and cloth for coats and panta-





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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 ameared 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 high y offensive. We therefere 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 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 carnestly request while we are here in Conference. We have all the brethren of the Trwelve here, except all the brethren of the brwelve here, except Brother Carrington, who is in Liverpool, and we shall have speeches, exhortations and advice from them, which if followed and ouserved by the people will lead them in the path of truth, light, intelligence, vir-tue, soberness and godiness, and we want such goed order preserved and maintained that all attending Conference can hear the instructions given.

We have many things to say to the peo-ple. 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 The mother says to the, child "my darling little Johany, don't you get that knife," or "can't you let your father's razor alone," if 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, fumbler, pitcher or something that his mother does not want him to have, and again her voice in heard "Long Lat

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 instances. 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 peo-

To me a desire to foll ow the ever-varying 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 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 Wisdom, I say, omit tobacco chewing world. If any persons want proof of this they need only look over this congrega-

tion, and view the bonnets, hats or headdresses 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, am going to ask my sisters in particular to stop following these foolish fashions, and te introduce fashions of their own. This is the place, and this the time to make known the word of the Lord to the people.

Not but what our wives as well as daught-ers follow many fashions that are uncomely, ers follow many manions that are uncomely, foolish and vain. What do yop say? "Shall we introduce a fashion of our own and what shall it be?" Do you want us to an-swer and tell you how to make your bon-nets? Let me say to you that, in the works of God, you see an sternal 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 boanets projecting in the front, perhaps six or seven inches, rounded on the corners, with a cape behind. makes another stretch after the knifs, razor, fumbler, 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," of "you will break that pitcher." Johnny gone from his mind, but he runs around a getting the pitcher, or perhaps the knifs dear, will you let that alone," and finally waried with talking to "Johnny" and finally probably bares his aers. It is predestly so exhort them to observe the word of Wis-ful, and so ou, but many of them forget, and again. We shall now disniss our morning's o'clock this afternoon, and finally to beseech them sgain westing, and shall assemble again at two o'clock this afternoon, and fi main's was are and beseech them sgain we have to ask and beseech them sgain "We shall now disniss our morning's o'clock this afternoon, and fi main's work of them forget, and again. This is Quakerism, that is so far as head

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? 1 wish I could see something new, I want to pattern after it!" This manifests the spirit is not necessary; but if I do, will some of fashions of the world manifests a great you kindly tell me? I recollect once, when preaching in England, that I passed through Smithfield market, in Manchester, and 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] saw an old lady passing along who, I could but what would be up to the highest and tell by her appearance, was starving to latest fashions of the day. Parhaps there 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 1 spend needlessly? not much. "Well," but say some, "Brother Brigham do not you have good horses?" Yes, first rate. 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 in it myself. Yet in many things I may be to blame, and do in many things I may be to blame, and do in many things I may be to blame, and do wrong, but in many things I know that we the great increase in the supply of wool when I state that the Provo factory, when as a people do wrong. "Well, Bro. Brigham, what shall we do?"

say make your own head-dresses: here is 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 sis-ters, - the daughters of the elders of Israel. 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 annointed. 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

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 BO sold, that are good for nothing in the world. They have no strength about them. The 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 A FIR the hats brought here have very little wear in them. They may look decent to begin with, but after being worn a tew 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 imbe-cile 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 ex-change, we found that the wool increased; and this season if we had had the factory in course of construction at Provo, finish 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 cut, 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 East-ern 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. 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 mshion 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

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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 indecent. But why is it county are they are

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