REMARKS

    by President Brigham Young Bowery Jan. 16th 1861         A - M.

 Reported by G. D. Watt

I have three distinct short discourses to deliver to the people, and then the brethren may get up and preach or exort, and talk as much as they please.  If you wish me to take a text it will be simply this.  The kingdom of God with us or nothing.  And as I understand the kingdom of God upon earth in the latter days it incorperates every moment of the life of man.  There is no calling no buisness, no transaction pertaing to his existance here, or pertaining to his future existance, all is encorperated in this kingdom, or in our religion, consequently I will commence my text upon home manufactury a preach a short and comprhensive discourse.  I shall not enter largely into details of the various branches necessary to bring before the people to instruct them, but merely mention one simple branch.  It is well known to the people that they own a great many sheep here, and they wish to make cloth of thw wool and I wish them to.  We will see the time soon that you will be under the necessity to comply with the wishes of your humble servant and others ever since <they> we have been in the valley which is to manufacture your own wareing apparel.  It will not be long until we will either do it or go without.  We wish the wool to be manufactured into cloth for men women and children for their common ware, for beding, and for every necessary artical to make the people comfortable.  I wish to inform the sisters, for my sermon will be perticularly to the sisters, and not to the brethren alone.  How do you expect your wool to be manufactured?  Are you going to spin it dirrectly from the fleece?  have you weels to spin it, dye stuff to couler it etc.  Now we will make a few remarks upon this.  Who has imported carding machines into this territory to help you sisters to manufacture your wool?  It is your humble servant == nobody else.  Has there not been another machine brought here only what I have brought?  Yes.  and what are they?  They had better been left in the States.  My machinery is callculated to do as good work as any in the world.  there is no better made in Europe or America.  Now I request of you when you contemplate making cloth from the wool that is grown on our sheep do not imagine that we can make roles and that you can make yarn and cloth out of chips shavings burrs and dirt, and every kind of filth that can be raked out of the barn yard.  You cannot do it.  As I wish my discourse to be short upon this subject, I will say, I have stoped the working of my Machine.  Last year I had three good machines opperating in the sugar house, and I had to stop them in consequence of <the> bad management.  I will relate one or two cerstances.  Uncle Isaac Chase had a blanket of roles sent to him not much short of fifty pounds.  He sent them back again to the man that tended the carding machine, saying they are not my roles.  They were sent to Isaac again, and he returned them again, and whether the true owner got them or not I cannot say.  A few such cercumstances as these caused me to pull the bletts from the machinery.  I will not have the people wronged and cheated.   Was that the only cercumstanse?  No. not by many.  My family sent up a large blanket to get some of the roles; they was nicely done up and sent to the City of Ogden, and was crouded on to a family there as theirs.  They said they did not own them, and sent them back again, and finally we got them. There was more whisky than wool on hand.  Yesterday morning I took the belt off my Machine.  This year one of my machines in Provo is run by br          who has run one of my machines for a year.  I have now but one machine under my charge.  Since I came home I went up and looked at the roles, at the wool and at the machinery.  If any man had given me one hundered and fifty dollars in Cash for the injury done my machine I would not have received it. The wool it has been.  carding has almost distroyed my machinery, it has been injured in grinding up the burrs straw and sticks and dirt that is in the wool.  A great many bunches of wool looked as though they had swept the barn yard with it, and sent it to my machine from the prongs of a pitch fork.  They had not even cut off the tag locks, but sent it expecting my machine to make good roles of it.  I want to inform those who have wool at my machine, that we are not going to card another pound except the wool is taken from the mill and cleaned and sorted, and picked then send it with your grease to the machine, and the man that is tending it br Curdise, who is as good a workman as there is, the only fault I have to find with him is a disposition to mind what every body tells him.  I have realy thought if the sisters would tell him to go to the barn, and get a hand full of straw to make more roles he would do it.  I am trying to get him to understand that I am his dictater.  I wish to inform the ladies that I want them to take their wool home and clean it nicely then give me the wool to card and I will have the machine cleaned, and ground etc.  I expect to improve the machine, and we will give you as good roles as any machine can make in the world, and we will not card one pound unless the wool is well cleaned.  And those that clean the wool the best will be the first to receive their roles.  If you will make the wool nice and give us the grease, do not grease it yourselves, for few women know how we will give you as good roles as was ever made; otherwise you do not get any at my machine.  This will end this sermon.  I thought of putting it in the paper but I thought I would mention it here.  This is all in my religion, and makeing sleds to go into the Canyons for wood, and planting corn, and beans, and harvesting them, anything pertaining to life is in my religion, consequently I venture to talk thus to you this morning.  My next sermon will be, not to cloth the body perticularly as to preserve the body in life.  Excuse me my sisters, I know your customs, and notions of your birth places, and I know your traditions in public and in private.  I will endeavor to commend myself to the delicate ear in my remarks on this subject, which probably you would feel like requesting me to defer until I could get a medical society before me, I have one now Every latterday saint, every man and woman that expects to magnify their high and holy calling upon the earth as members in the Church of Jesus Christ of latterdaysaints, observe the commandments build up the kingdom of God upon the earth, every man and woman I count as a phician that ought to know their own systems, understand the deseases of their country, understand medicine and they ought to know enough to treat themselves <in that way> and their neighbors in that way that they will live as long as it is possable for them to live.  My remarks will be exclusively upon midwifery.  We have had several deaths in the City of late. We have several docters in the City    we have professional men an women in this sciense.  I am not angery this morning.  I recollect a few years ago I was called to lecture to a medical society, and I got so imposed upon before I went into meeting I wanted to sware rather than lecture.  I will try to give you a few words of instruction.  Some will understand them and some will not.  We will take the Medical profession and it is skillful in murdering people rather than in saving life from first to last, from the first man that got up the system of putting this ability into the hands of the few keeping the rest ignorant, was a system of death instead of a system of life.  I want you to understand that for I tell you the truth.  It can be traced to its origen and the very object of those who propagated such docterines in the first place, there motives are made manifest, and every person of understanding is kept ignorant to the present day, and I wish to inform you that this medical aid so much sought after, perticularly in the cases refered to it is a system of death instead of a system of life.  I will try and use the best words I can think of that I am in possion of to convey to you my ideas without offending any of you.  I will bring up one sercumstance, a healthy hale fine sister as there is in the Church the wife of Arza Hinkle here some two or three years ago in her child birth  there was an obstruction that nature did not yeild forth all that it should to free the system from every incumberance that health might imediately ensue, and the patient be restored to strength.  A professional man, a medical man == a sciensed man, one that carries the impliments of death with him was called upon; he ordered that obstruction removed and the midwife did it, she lived,

and when she came to the birth again the Lord gave her strength to be dilivered, but the Mid wife did not give her time to free her system but actually to her life, which is as much a murder as though she had cut her throat, if they had known it.  Remove that obstruction you cry out, is it not necessary?  No, it is not.  You ask br. Brighamwhere he gets his knowledge, from study?  No. but from practice,not from sciensed, not from the faculty but from actual knowledge gained by practice You go to those neighborhoods where they never employ a phician, I have seen many of them go to a neighborhood where they know nothing about sending for a docter, where they let nature take its course, I have known women to carry this encumberance months after months, and perhapes never again in their lives met with that accident which if fource is used it lays the foundation for the person never to receive health or strength again but what they would be encumbered with the same again, I know that.  I could tell names and bring relatives here probably in this congregation to prove it.  Is there danger in this?  No, if you let the patient alone; some of our sisters that practise when they have had any such cases have ventured to send to me, and I have invariably told them, to use no force, but use medicine that will norish and strengthen, and cherish, and brace up the system of the patient, and preserve her until nature rises again, and it will cast off the obstruction it will do it every time.  I do not beleive there is a case in five thousand that will fail, although there are mothers that are so weak, when they come to the birth they cannot perform the requisites of of nature.  But if a woman is in health and strength there is not a case probably in fifty thousand, that if nature is norished, braced and strengthened, it will perform every duty required of it.  It is the system of the docters to keep in ignorance every young woman and middle aged woman they can, that their aid may be sought, and to make people think they know it all, and nobody else knows anything.  Not that I have any perticular fault to find with the docters here If you ask what I have to say of them I say they are fools, studied fools, cursed fools instead of taking good common sense for their guide they take the fooleries of books.  I ask the sisters that officiate, if they ever saw me scared on such an occasion?  I reckon you you never did.  I have laughed children into the world without pain to the woman, and if a docter had been there there would have been most excruciating pain.  There is no cause for fear, and there is no more difficulty than there is for an apple to fall from the tree when it is ripe, when the apple is ripe the tree yeilds its fruit, it drops to the ground and the tree is unhurt. but you take a course to weaken that tree, obstruct the norishment that comes from the ground, and from the atmosphere, previous to the ripening of the fruit, and let some person undertake to pluck it before it is ripe, and the tree is injured.  Nurish the tree, until the fruit becomes ripe, by good earth good water, and by everything that can norish the tree that is bearing fruit, and it will yeild it, and nobody is hurt.  I will here mention one sercumstance not encorperated in what I wish to lay before the sisters.  A year ago this spring one of my little boys had his leg broke.  Did I call for a docter?  No, although I had one docter there, that is my sister, my nurse Docter Sprague.  Some wanted a box to put the broken limb in, after much persuasion I yeilded, and it is the only thing I was mistaken in.  My little boy I do not suppose bore one minute of pain, there never was a night but what he slept as well as he ever slept.  I let common sense take the preemanance, and kept the skilful nonsense, and currupt wickedness out of my house.  Any female in the world if they would only beleive they have knowledge,== if they will only call up the knowledge they have, reason with themselves, and ask themselves in the case of a broken bone, it is nothing more than a finger, there is no sensitive powers in the bone, it is in the Marrow, and film, and ligaments arround and inside the bone; if these are not broken the patient need not bare one moments pain from a broken bone.  If your little boys or girls, or freinds get a limb broken and it is several hours before it <is> can be set, instead of sending for a phician, and the Mussles etc are swelled, I will tell you what I would do.  Suppose I had a patient before me fifty years old that had a leg broke twelve hours would I go to work and set it?  No.  I would feed that man something to relax the system, and take every partical of that nervous contraction from the musels.  I would use lobielia for this purpose  I would feed him <them>  this until he would be so relaxed until he would feel like fainting away.  I would bring them to that point, and then I would set the bone without any pain to the patient.  I would place it as nigh right as possible, and surround it with cotton batten paste board, cloths and such material necessary to brace it to its place; and then instead of a box to confine the limb in, I would use whatever I could get that would keep the limb cool and comfortable, and I would never suffer fever to lay in the system; the bone would soon knit together under these favorable sercumstances.  You can every one of you be your own phician in this respect if you have a mind to.  Every female that has a mind to, that knows how to wash and dress her children, that knows how to cut a thread when when she is making a garment, or that knows how to sever a peice of skirt cord, it is just as simple to cut the umbilical cord as to sever a thread.  Do not be in a hurry, but be patient, and in your patience possess your souls, and all things will be right never douch the mother or the offspring, and you will see that nature will do its own work, as you see it in the animal creation arround you (Voice, "that is gospel) Yes, I am tell the people that which will do them good.  It is one of the greatest follies in the world to run for a phician.  I never run for the docter, I have docter sprague, and have had since we were in Nauvoo, and he works like a good fellow.  I was taken with the inflamatory rhumatism as it is called, but I call it the infernal rhumatism.  I called in five persons, and they never ceased working for five hours.  At the end of that time I said, there you may go <home> to bed now.  I whiped it outof my system in five hours, and was as free from it as ever I was in my life--I whiped it out as I would whip out a set of savage dogs from this congregation You that are bound to your ignorance and superstion, for I supose there are phicions here laughing in

their sleeves.  and <saying> thinking what a pitty it is that br Brigham was not a studied men phician, A studied fool you mean   A learned fool. When you come to the real knowledge I know more than ye all, and do not brag one partical.  I could put all the real knowledge they possess in a knut shell and put it in my vest pocket, and then I would have to hunt for it to find it.  Surgery is another thing, to know how to cut and take up arteries and vains, and those little fibers that carry the blood through the heart, and that distributes it through the system It is a good thing for a person to know the human system.  The system of surgery I do not understand as many do, but nature is nature.  I will let this pass now, and hope that it will be profitable to you.  I will address myself again to those sisters that go to wait upon their sisters in the case of child birth dont you frett yourselves, dont you be scared, and do you beleive that your beloved sister needs so much help, she is able to help herself if you will let her alone; and let her have her own way with regard to the syster she calls upon, if she wants a person let her have that person and if she dont want any perticular person keep that person away from her.  I have another discourse that I wish to lay before the brethren and Sisters.  I will try to make it breif, I have been longer with these two sermons than I ment to be.  I touched upon the subject last sabath, that is our situation, the situation of this people before God, and before the nations of the earth.  The kingdom that you and I are building up is a temporal kingdom, a litteral kingdom, and a spiritual kingdom A kingdom that pertains to the world, that pertains to human beings, that pertains to the body, that pertains to the spirit, that pertains to things that were, that now are, and that is to come, this is the kingdom that you and I are concerned in,   that we are trying to build up; it is not a mere spiritual kingdom, to let the devil rule on the earth, but it is for us to take the ground, and rule and reign, and prepare it for Jesus Christ to come and rule king of nations as he now reigns king of saints.  This is our calling, and we should act manfully in it.  We should be wise, discreet, judicious, and lay the foundation for obtaining the kingdom, <and> to prepare for the coming of the son of man.  He is not coming to the earth in its present state.  Is there a people or nation prepared to receive him?  No.  What would you do if you were like our former brethren of the Churches we came from.  Suppose we belonged to the Church of England, to the holy Catholic Church, though that might be omitted from the sectarian board upon the earth, let us be ever so humble, ever so faithful ever so full of the holy Ghost, and ever so well prepared for our spirits to dwell in the world where the just dwell, would we be prepared for the coming of the son of man?  Not in the least, there would be no preperation whatever; we would be prepared to go peacefully into the spirit world.  Could we prepare ourselves to purify the earth, and all things pertaining to it, that Jesus might come and receive his own?  Not a partical of it, no more than if we were sinners, and knew nothing of the gospel.  He is going to prepare a kingdom to come to, a nation a people, that bear rule, that have the laws and the government of God on the earth in their own hands, and have every partical of trade in their own hands,-- every act of financeir-.  ing in their own hands, every law that controles a people in the<ir own> hands of the servants of God, and everything pertaining to this kingdom from first to last will be dirrected by the servants of God who will be dirrected by the holy Ghost by the voice of God or angels, or in any way he pleases to prepare the way for the coming of the son of man.  This is the kingdom we are to build up.  The subject is extensively large.  You want to branch out in a thousan different ways to embrace and comprehend all, and to understand the duties devolving upon us.  But this people throw their blessings to strangers.  they are not one, they are not guided by the preisthood.  As far as faith, hope the ordences, being baptised, haveing hands laid on them , laying hands on the sick, haveing the gift of prophecy, and the gift of healing, speaking with tongues, interpreting tongues, In these matters this people seem to be one they wish to be one.  And praise to them, I can say they are pretty well one, thank the Lord for it.  But I would thank the people to be a little more one to come to that oneness that is required of you and I.  Not only be one in faith. To illusterate, this congregation that sits before me are taught with regard to prayr, though very little, but many of them have been introduced to places wherein they could be taught the nature of prayr.  When a man gets up to pray before a congregation for our families, for our habitations, for the wellfare of Zion and the brethren abroad, let this congregation close their eyes, and one is praying for his wife in England perhaps, Another for his children in the states.  Another that he might get his dowery that is due to him, Another that the work of God might break out in his neighborhood, Another that General Johnson who is now in armes against his own Government who came here to cut Mormons throats, that he may be hung as a traitor, or as there is a battle probably near in which he takes a promanent part that he may be right well whiped, Another is praying that the North may whip the South, and another that the South may whip the north, and another that they may get pay for the negroes they left in the south when they came to Utah; and another that Africa may receive the judgements of God for the abuces they have had.  You take tem poral things, and this illusterates well the feelings, and conditions of this people, not in respect to the spiritual kingdom, but in relation to the temporal kingdom.  Every one wants his kingdom to suit himself.  This you wont get.  Who will get the kingdom that suites them?  those who are swallowed up in the will of God, and that say Lord not my will but thine be done, and nobody elses will, "what not in a temporal point of veiw?" No.  It has frequently been asked me in this territory.  Br Brigham how are we going to controle the grain market in this Territory?  Can we do it? Yes, if we want to.  Says one man I wish you would go to work and see if you cannot controle the Market, so as to do better for the people.  In this matter I am bound and fettered Can that be possable?  Yes.  I could do well for this people were it not that the company is not agreed.  I told some of the brethren, and I will tell this congregation.  I can controle the market at any day if I have a mind to, and it has been so for years.  I can have means to buy every bushel of wheat in the territory, every bushel of oats, corn and rye; I could thus have controled the grain market but I should have <to be> been necessitated to maks a selfish consern of it.  I am a partener in a company and my company is not agreed.  But you can be agreed with yourself Yes but that is not the thing.  Suppose I built up myself and let the people go, I would be by myself, and not with the people.  In that case would I have the faith and prayrs of the people, and would they have mine?  No.  If we are for the kingdom of God we must be undivided or we cannot stand.  We are in the kingdom of God and here are my parteners every man in this congregation every man in this territory, every man in this continant, every man in the world that belongs to the Church of Jesus Christ of latterdaysaints is on of my parteners in my <this> speculation.

If they make me president of the Company, and the people bear me, I would  bring them from sixty to seventy yards of cloth for a bushel of wheat.  I will not break from this company.  Let them sell their grain for naught, and take a course to injure themselves, yet I will not leave this company We are in full fellowship, and I shall hang to this company to which I belong that is the kingdom of God upon the earth, the Church of Jesus Christ of Latterday Saints.  If I were to draw out I have influence to produce mony and controle the temporal affairs of this people and make slaves of every one of them.  They accuse me of this, but it is not so, I work in partenership with them, and if the company will not hearken to the principles that will do us good I will sink or swim with them and I shall swim with them in the name of Isreals God.  Joseph said, what might this people do if they had knowledge enough to receive the truth from heaven, You cannot bigin to think br Brigham, they would have ruled and governed and controled, and the power we would have sustained this day hell could not have touched, but I am going to be patient, and he was patient unto death, and laid down his life for his brethren and his testemony.  I am going to stick to the company, and when it comes to understanding, I will dictate them, and give them every advantage over their enemies they can ask for.  But if there is selfishness, greediness, wickedness revengeful feelings,  animosity working in the breast of this company, let the work delay until that is worked out of their hearts and we are prepared to possess the kingdom in righteousness.  These are but a few remarkes upon the great subject of the building up of the kingdom of God upon earth.  I shall leave these remarks with you my brethren and sisters, and I pray the Lord to give us wisdom, that we may grow in grace, and in the knowledge of the truth, until we know how to overcome our enemies out side, in our neighborhood, in our famiiies, in our selves, in the whole world, until the kingdoms of this world shall become the kingdoms of God and his Christ.  Let us try to live and accomplish this great work.  May the Lord help and bless us.  Amen.