

**RECORD CONTAINS
DAMAGED DOCUMENT(S)
COLORED PAPER**

Box 1
Folder 17

Speech by Gov. Young in Joint Session of the Legislature.

Feb. 4 & 7 1852 giving his views on slavery.

I rise to make a few remarks. The items before the House I do not understand.

The principle of slavery I understand, at least I have self confidence enough, and confidence enough in God to believe I do. I believe still further that a great many others understand it as I do. A great portion of this community have been instructed, and have applied their minds to it, and as far as they have, they agree precisely in the principles of slavery. My remarks in the first place will be upon the cause of the introduction of slavery. Long ago mama Eve our good old mother Eve partook of forbidden fruit and this made a slave of her. Adam hated very much to have her taken out of the garden of Eden, and now our old daddy says I believe I will eat of the fruit ~~and~~ become a slave too. This was the first introduction of slavery upon this earth; and ^{there has been} not a son or daughter of Adam from that day to this but what were slaves in the true sense of the word.

That slavery will continue, until there is a people raised up upon the face of the earth who will contend for righteous principles, who will not only believe in but operate with every power and faculty given to them to help to establish the kingdom of God, to overcome the devil, and drive him from the earth, then will this curse be removed. This was the starting point of slavery. Again after Adam, and Eve had partook of the curse, we find they had two sons Cain and Abel, but which was the oldest I cannot positively say; but this I know, Cain was given more to evil practices than Abel, but whether he was the oldest or not matters not to me. Adam was commanded to sacrifice, and offer ^{up} his offerings to God, that placed him into the garden of Eden. Through the faith and obedience of Abel to his heavenly father, Cain became ^{jealous} of him, and he laid a plan to obtain all his flocks, for through his perfect obedience to father

he obtained more blessings than Cain; consequently he took it into his heart to put able Able of this mortal existence, after the deed was done, the Lord enquired for able, and made Cain own what he had done with him. Now says the grand father I will not destroy the seed of Michael and his wife; and Cain I will not kill you, nor suffer any one else to kill you, but I will put a mark upon you. What is that mark? you will see it on the countenance of every African you ever did see upon the face of the earth, or ever will see. Now I tell you what I know; when the mark was put upon Cain, Abels children was in all probability young; the Lord told Cain that he should not receive the blessings of the priesthood nor his seed, until the last of the posterity of Able had received the priesthood, until the redemption of the earth. If there never was a prophet, or apostle of Jesus Christ spoke it before, I tell you, this people that are commonly called negroes are ^{the} children of old Cain. I know they are, I know that they cannot bear rule in the priesthood, for the curse upon them was to remain upon them, until the ~~curse was wiped off from~~ ^{the residue of the posterity} of Michael ~~the earth~~ and his wife receive the blessings, ~~the~~ seed of Cain would have received had they not been cursed; and hold the keys of the priesthood, until the times of the restitution shall come, and the curse be wiped off from the earth, and from Michaels seed. Then Cain's seed will be had in remembrance, and the time come when that curse should be wiped off.

Now then in the Kingdom of God on the earth, a man who has has the African blood in him cannot hold one jot nor tittle of priesthood; why? because they are the ^{true} eternal principals the Lord Almighty has ordained, and who can keep it, men cannot, the angels cannot, and all the powers of earth and Hell cannot take it off, but thus saith the eternal I am, what I am, I take it off at my pleasure, and not one partical of power can that posterity of Cain have, until the time comes he says he will have it taken away. That time will come when they will have the privilege of all we have the privilege ^{of} and more.

In the kingdom of God on the earth the Africans cannot hold one partical of ~~priesthood~~ power in Government. The the subjects, the rightfull servants of the residue of the children of Adam, and the residue of the children through the ^{influence of the} benign Spirit of the Lord have the privilege of ~~looking~~ seeing to the ~~wants~~ posterity of Cain; inasmuch as it is the Lords will they should receive the spirit of God by Baptisam; and that is the end of their privilege; and there is not power on earth to give them any more power.

You take ^{of} ^{the} dark skin, I never saw a white man on earth I have seen persons whoes hair came pretty nigh being white, but to talk about white skins it is something intirely unknouen, though some skins are fairer than others; look at the black eye and the jet black hair, we often see upon men and women who are called white, there is no such things as white folkes, We are the children of Adam, who receive the blessing, and that is enough for us if we are not quite white.

But let me tell you further. Let my seed mingle with the seed of Cain, ~~and~~ that brings the curse upon me, and upon my generations, - we will reap the same rewards with Cain.

In the preisthood I will ^{tell} you what it will do, Where the children of ^{God} ~~men~~ to mingle there seed with the seed of Cain it would not only bring the curse ^{upon them} ~~upon themselves~~ ^{as being deprived of the power of the preisthood} ~~making themselves slaves~~ but they entail it upon their children after them, and they cannot get rid of it.

If a man in an unguarded moment should ~~to~~ commit such a transgression, if he would walk up and say cut off my head, and kill man woman and child it would do a great deal towards atoneing for the sin.

Would this be to curse them, no it would be a blessing to them, - it would do them good that they might be saved with their ^{lives} ~~lives~~. A many ^{would} ~~should~~ they here us take about killing folk, but it is one of the greatest blessings to some to kill them, allthrough the true principles of it are not understood.

I will had one thing more, It is not in the power of a man

4

on the ^{face of the} earth to take more life than he can give, that is a proper son of Adam. How many times I have heard it said, and how many times has it been reiterated in my ears, and in yours, that to take a life, is to take what you cannot give; this is perfect nonsense; what do I do by taking a man's head off after he is condemned by the Law? I put an end to the existence of the mortal tabernacle; but the life still remains, the body and the spirit is ^{only} separated, this is all that can be done by any mortal man upon the face of the earth.

Can I give that life? I can; I can make as good tabernacles as any other man, if you do not believe it, ^{go and} look at my children, therefore that saying is nonsense. We form the tabernacle for the eternal spirit or life that comes from God. We can ^{only} put an end to ~~the~~ existence of that tabernacle, and this is the principle of sacrifice.

What was the cause of the ancients drawing up hundreds and thousands, of Bulls, oxen, and Heifers, and Lambs, and doves, and almost every other creature around them, of which they took the best and the fattest, and offered them up as sacrifices unto the Lord. Was it not for the remission of the sins of the people. We read ^{also} in the new Testament that a man was sacrificed for the sins of the people. If he had not shed that blood which was given to him in the organisation of his body or tabernacle, you and I could ^{not} have had no remission of sins. It is the greatest blessing that could come to some men to shed their blood on the ground, and let it come up before the Lord as an atonement. You nor I cannot take any more life than we can give.

Again to the subject before us; ^{as to} The men bearing rule; ~~the men bearing rule~~ ^{have} ~~not~~ one of the children of old Law, ~~have~~ ^{not} one partial of right to bear rule in Government affairs from first

to last, they have no business there, this privilege was taken from them by their own transgressions, and I cannot help it; and should you or I bear rule we ought to do it with ^{and honour} dignity before God.

I am as much opposed to ^{the principle of} slavery as any man in the present acceptation or usage of the term, it is abused; I am opposed to abusing that which God has decreed, to take a blessing, and make a curse of it. It is a great blessing ^{to} the seed of Adam to have the seed of Cain for servants, but those they serve should use them with all the heart and feeling, as they would use their own children, and their compassion should reach over them, and round about them, and treat them as kindly, and with that humane feeling necessary to be shown to mortall beings of the ~~the~~ human species.

Under these circumstances their blessings in life are greater in proportion than those who have to provide the bread and dinner for them.

We know there is a portion of inhabitants of the earth who dwell in Asia that are negroes, ^{and} said to be jews. The blood of Judah has ^{not only} mingled almost with all nations, but also with the blood of Cain, and they have mingled ^{these} seeds together; These negro jews may keep up all the outer or amenable parts of the jewish religion, they may have their sacrifices, and they may perform all the religious ceremonies any people on earth could perform, but let me tell you, that the day they consented to mingle their seed with Canaan, the priesthood was taken away from Judah, and that portion of Judahs seed will never get any rule, or blessings of the ~~priesthood~~ until Cain gets it. Let this Church which is called the Kingdom of God on the earth; we will summons ^{the first} presedency, the twelve, the high counsel, the Bishoprick, and all the elders of Israel, suppose we summons them to appear here, and here declare

that it is right to mingle our seed, with the black race of Cain, that they shall come in with us and be partakers with us of all the blessings God ~~has~~ has given to us.

On that very day, and how we should do so, the priesthood is taken from this Church and Kingdom, and God leaves us to our fate. The moment we consent to mingle with the seed of Cain the Church must go to destruction, - we should receive the curse which has been placed upon the seed of Cain, and never more be numbered with the ~~to~~ children of Adam who are heirs to the priesthood until that curse be removed.

Therefore I will not consent for one moment to have an African dictate ~~to~~ me or ~~to~~ my Brethren with regard to ~~the~~ Church ~~and~~ ^{our} State Government. I may vary in my views from others, and they may think I am foolish in the things I have spoken, and think that they know more than I do, but I know I know more than they do. If the Africans cannot bear rule ~~and~~ in the Church of God, what business have they to bear rule in ^{the} State ~~affairs~~ and Government affairs of this Territory or any other?

I the Government affairs of States and Territories, and Kingdoms by right God should Govern. He should rule over nations, and controule King^{doms}. If we suffer the Devil to rule ~~to~~ over us we shall not accomplish any ~~good~~. I want the Lord to rule, and be our Governor and and dictator, and we all the ^{Body's} ~~to~~ to execute. I shall not consent for a moment to give way to a hostile spirit of contention, which is the cause of angry ~~and~~ difference to the alienations of every good feeling. It is for you and I to take a course, to bind our feelings together in an everlasting bond of union inasmuch as we love the Lord, ~~and~~ which we ought

to do more than ourselves. Consequently I will not con-
 -sent for a moment to have the Children of Cain rule me
 nor my Breⁿ. No, it is not right. But say some, ^{is} ^{has given us?}
 there any thing ^{of this kind} in the Constitution, [&] the U. S. If you will
 allow me the privilege ^{calling} right out, it is none of their
 damned business what we do or say here.

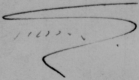
What we see it is for them to sanction, and then for
 us to say what we like about it. It is written right
 out in the constitution, "that every free white male
 inhabitant above the age of twenty one years &c."

My mind is the same to day as when we were pouring
 over that constitution; my light upon the subject is
 the same, my judgement is the same, only a little
 more so. Perhaps I have said enough upon this

subject, I have given you the true principles and
 doctrine. No man can vote for me or my Breⁿ in
 this Territory who has not the privilege of acting in Church
 affairs. Every man, and woman, and Child in this
 this Territory are Citizens; to say the contrary is all nonsense
 to me. The Indians are Citizens, the Africans are Citizens,
 and the jews that come from Asia, that are almost
 entirely of the blood of Cain, It is our duty, to take
 care of them, and administer to them in all the acts
 of humanity, and kindness, they shall have the right
 of Citizenship, but shall not have the right to dictate
 in Church and State matters. The abolitionists of

the east, have crested them there, and their whole
 argument are calculated to darken counsel,
~~to~~ as it ~~is~~ was here yesterday. As for our Bills passing
 here, we may lay ~~the~~ the foundation for what? for
 men to come here from Africa or Felse where, ~~by~~ ^{by} hundreds
~~of~~ ^{of} thousands. When these men come here from the
 Islands, are they going to hold offices in Government?
 No. It is for men who understand~~ing~~ the knowledge

Feb. 5th 18
Gov. No
Speech 0



J

of Government affairs to hold such offices, and on the other make provisions for them to plow, and to reap, and enjoy all that human beings can enjoy, and we protect them in it. Do we know how to ameliorate the condition of these people? we do. Suppose that five thousands of them come from the pacific Islands, and ten or ~~the~~ fifteen thousands from Japan, or from China, not one soul of them ~~can~~ would know how to vote for a Government officer, they ^{therefore} ought not in the first thing ^{to have anything} to do in Government affairs.

What the Gentiles are doing we are consenting to do. What we are trying to do to day is to make the Negro equal with us in all our privilege. My voice shall be ^{heard} all the day long. I shall not consent for one moment. I will call them to counsel. I say I will not consent for one moment for ~~the~~ ~~day~~ you to lay a plan to bring a curse upon this people. I shall not be while I am here.

Feb. 5th 1852
Gov. Young's
Speech on Slavery