

SATURDAY, AUGUST 18, 1900 - Continued

the descendants of Cainan.

President Snow intimated to President Cannon that this was one of the questions which it was understood would come up before the Council of First Presidency and Apostles for discussion the first time there should be a full attendance.

President Cannon remarked to President Snow that as he regarded it the subject was really beyond the pale of discussion, unless, he, President Snow, had light to throw upon what had already been imparted.

Brother Gibbs now reminded President Cannon that President Smith had on a previous occasion related something going to show how the full blooded negro came through the flood which had not to his knowledge appeared in our records, and suggested that President Smith be asked to repeat it.

Upon being invited to do so President Smith said that he had been told that the idea originated with the Prophet Joseph, but of course he could not vouch for it. It was this: That the woman named Egyptus was in the family way by a man of her own race before Ham took her to wife, and that Cainan was the result of that illicit intercourse.

This subject was now dropped without President Snow intimating that the subject would be further considered.

THURSDAY, JANUARY 2, 1902

Brother Clawson reporting his visit to Sevier Stake said that while at Richfield he learned that a young man had married a woman who was one-quarter negro, and now that one of his sons is about to marry, his intended wife wanted to know if the fact of his having inherited negro blood would be a bar to his receiving the priesthood and endowments.

President Smith in replying to this question said that Presidents Young and Taylor were emphatic in denying to any person receiving the priesthood or endowments who had negro blood in their veins, and he further said that a man named Abel, an octoroon, and who had married a quadroon, applied to President Young for his endowments, he having been ordained a Seventy and received his patriarchal blessing in the days of the Prophet Joseph, but President Young put him off, and that Brother Abel failed to get his wish gratified by the President. It appeared that a promise was made to him in his patriarchal blessing to the effect that he should be the welding link between the black and white races, and that he should hold the initiative authority by which his race should be redeemed. He renewed his application to receive his endowments time after time to President Taylor, who at last submitted it to this Council, resulting in a decision unfavorable to Brother Abel. After his death the wife of Isaac James (known as Aunt Jane) asked to receive her own endowments and to be sealed; but President Woodruff, Cannon, and Smith decided that this could not be done, but decided that she might be adopted into the family of the Prophet Joseph Smith as a servant, which was done, a special ceremony having been prepared for the purpose. But Aunt Jane was not satisfied with this, and as a mark of her dissatisfaction she applied again after this for sealing blessings, but of course in vain.

Brother John Henry Smith remarked that it seemed to him that persons in whose veins the white blood predominated should not be barred from the temple.

THURSDAY, JANUARY 2, 1902 - Continued

President Smith, replying to this, referred to the doctrine taught by President Young which he (the speaker) said he believed in himself, to the effect that the children of Gentile parents, in whose veins may exist a single drop of the blood of Ephraim, might be all pure-blooded Gentiles excepting one, and that one might extract all the blood of Ephraim from his parents' veins, and be actually a full-blooded Ephraimite. He also referred to the case of a man named Billingsby, whose ancestor away back married an Indian woman, and whose descendants in every branch of his family were pure whites, with one exception, and that exception was one pure blooded Indian in every branch of the family. The speaker said he mentioned this case because it was in line with President Young's doctrine on the subject; and the same had been found to be <sup>the</sup> case with stockmen engaged in the improvement of breeds. Assuming therefore this doctrine to be sound, while the children of a man in whose veins may exist a single drop of negro blood, might be entirely white, yet one of his descendants might turn out to be a pronounced negro. And the question in President Smith's mind was, when shall we get light enough to determine each case on its merits? He gave it as his opinion that in all cases where the blood of Cain showed itself, however slight, the line should be drawn there; but where children of tainted parents were found to be pure Ephraimites, they might be admitted to the temple. This was only an opinion, however, the subject would no doubt be considered later.

Brother Clawson regarded this as an answer to the question and expressed himself satisfied with it.

EXTRACT FROM GEORGE F. RICHARDS' RECORD OF DECISIONS BY THE COUNCIL OF THE FIRST PRESIDENCY AND THE TWELVE APOSTLES. (No date is given but the next decision in order, Number 4, is dated February 8, 1907)

Number 3 - The descendants of Ham may receive baptism and confirmation but no one known to have in his veins negro blood, (it matters not how remote a degree) can either have the Priesthood in any degree or the blessings of the Temple of God; no matter how otherwise worthy he may be.

WEDNESDAY, AUGUST 26, 1908

Letter read from Elder Ralph A. Badger, late President of the South African Mission, dated this city 17th Inst., asking in substance the following questions: (1) What shall be done where people tainted with negro blood embrace the Gospel, the writer going on to say that such people are very numerous in South Africa and some are now members of the Church whose children associate with those of the white race who are members of the Church, the latter objecting to this being done. (2) The writer wished to know if the Gospel should be preached to the native tribes, and states that an old native missionary had become a member of the Church at Queens-town, and is anxious to start an active missionary work among the natives; that the son of a Zulu chief had also been baptized who had requested that missionary work be done among the Zulus.

With reference to the first question President Smith remarked that he did not know that we could do anything more in such cases than refer to the rulings of Presidents Young, Taylor, Woodruff, and other presidencies, on this question, amounting to this, that people tainted with negro blood may be admitted to Church membership only. In this connection President Smith referred to Brother Abel, who was ordained a Seventy by Joseph Young, in the days of the Prophet Joseph, to whom