

4.2. Brigham Young gives his most forceful articulation of a racial priesthood restriction in relationship to the election bill, February 5, 1852.¹

Brigham Young, February 5, 1852, CR 100 912, Church History Department Pitman Shorthand transcriptions, 2013-2021, Addresses and sermons, 1851-1874, Miscellaneous transcriptions, 1869, 1872, 1889, 1848, 1851-1854, 1859-1863, Utah Territorial Legislature, 1852 January-February, Church History Library, Church of Jesus Christ of Latter-day Saints.

Document

February 5th

Joint Session, 1852, 10 a.m.

Young

Governor Young was requested to give his views on slavery.

I will make a few remarks. The items before the House I do not understand. The principle of slavery, I understand. I have self-confidence and confidence in God enough to believe I do. I believe still further that a great many others understand it as I do. A good portion of this community have been instructed and apply their minds to it and as far as they have, [they have] agree[d] precisely in [the] principles of slavery.

My remark first would be upon the cause of [the] introduction of slavery. The [principle is that] long [ago] Mama Eve, our good old Mother Eve, took [the] forbidden fruit and [this made a] slave [of] her. Adam hated very much to have her taken out [of the] garden and now daddy [Adam] says, "I believe I will become a slave too." [This was the] first part of slavery on this earth and [there is] not a son [or] daughter of Adam from that day to this but what we are

¹ Brigham Young, February 5, 1852, CR 100 912, Church History Department Pitman Shorthand transcriptions, 2013-2021, Addresses and sermons, 1851-1874, Miscellaneous transcriptions, 1869, 1872, 1889, 1848, 1851-1854, 1859-1863, Utah Territorial Legislature, 1852 January-February, Church History Library, Church of Jesus Christ of Latter-day Saints.

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 that will contend for righteous principles that will not only believe but operate with every power and faculty given to them to help the rise of [the] kingdom [of the] Son of God, to overcome the other brother² and drive him from the earth so [that the] curse [can] be removed from the earth. That is the starting point of slavery and next after we find that they³ partook of the curse [we find] that they had two sons, Cain and Abel. To be positive, which is the oldest I can't say. This I know, Cain was rather more given to evil practices than Abel, whether he was the oldest or not matters not to me, but Adam was commanded to sacrifice and offer up his offering to [the] God that placed him in [the] garden. Through the faith and obedience of Abel to [Heavenly] Father, Cain became jealous of him and he laid a plan to obtain all the blessings he found that Abel [had obtained] through his perfect obedience to the Father. [Cain became] jealous [of] Abel [because he obtained] more blessings than himself, consequently [he] took it into his heart to put Abel out of [the] way [and] did so. When the Lord inquired for Abel and made Cain own what [he had] done with him, now says Grandfather⁴ I won't destroy the seed of Michael and his wife⁵ and Cain I will not kill you nor suffer anybody else to kill you. I will put a mark on you. What is the mark? You see that mark on the face [and] the countenance of every African you ever did see on [the] face of [the] earth, [or] ever will see. Now I tell you what I know then, when the mark was put upon Cain, Abel[']s seed, [or] his children, were in all probability young. The Lord told Cain [that] he should not receive the blessings of [the] priesthood until the last of [the] posterity of Abel had received the priesthood,

² Satan or the devil.

³ Adam and Eve.

⁴ God or Heavenly Father.

⁵ Adam and Eve.

until the redemption of [the] earth. If⁶ there never was a prophet or Apostle of Jesus Christ [who] spoke it before, I tell you this people that [are] commonly called Negros are [the] children of Cain, I know they are; I know they cannot bear rule in [the] priesthood, [in the] first sense of [the] word. For the curse upon them was to continue on them, [it] was to remain [on them] until the residue of [the] posterity of Michael and his wife receive the blessings; they should bear rule and hold the keys of [the] priesthood until [the] times of [the] restitution come [and] the curse [is] wiped off from the earth [and from] Michael's seed [to the] fullest extent. 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 earth, a man who has the African blood in him cannot hold one jot nor tittle of priesthood. Now I ask what for upon earth? [Because] they [are] the true eternal principles [that the] Lord Almighty has ordained. Who can help it? [The] angels cannot [and] all [the] powers [on earth] cannot take [it] away. [Thus saith⁷] the eternal I Am, what I Am, I take it off at my pleasure and not one particle of power can that posterity of Cain have, until the time comes [that] the Lord says [he will] have it [taken away]. That time will come. They are under [a] curse [and] so are we. They will come and 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 particle of power in government. They are the subjects [who are meant to be] the eternal servants of [the] residue of [the] children [of Abel] and the residue of [the] children [of Abel], through the benign influence of the Spirit of the Lord, have the privilege of saying to [the] posterity of Cain, "inasmuch as [it is] the Lord[']s will you may receive the Spirit of [the] Lord by baptism" [and] that is the end of their privilege and no power on earth [can] give them any more power.

⁶ Shorthand could also be read *for*, although Watt transcribed it into longhand as "if" rather than "for".

⁷ Watt's longhand transcript begins this sentence with "Thus saith".

[If you] talk about dark skin, I never saw a white man [or] woman on earth. I have seen persons whose hair [be]came white but to talk about white skins [it is] unknown on earth, [although] some [are] darker [than others]; look at [the] black eye [we often see upon men and women who are called white⁸]. There is no such things as white folks; we ourselves are children of Adam who receive the blessing [and that is] fair enough for us. But let me tell you further, let my seed mingle with [the] seed of Cain [and it] brings the curse upon me and my generations; [we will] reap the same rewards as Cain. In the priesthood [I will] tell you what it [will] do. [If] he were to mingle their seed with the seed of Cain [it will] bring not only [the] curse upon them selves but entail it on their children [and they cannot] get rid of it.

If a man in an unguarded moment would walk up and say cut off my head [to] redeem them and kill man, mother, and children [it] would have to atone for [the] sin. [Would this be to] curse them [or] injure them?⁹ No. [It would] do them good, that they may be saved with their brethren. [A man would shudder to hear us] talk about killing folk, [but it is one of the] greatest blessings to some to kill them, although the true principles [of it are] not understood.¹⁰ I will add one thing more: it is not in the power of a man 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 reiterated in my ears and yours, to take [a] life [is to take what] you cannot give? [This is] nonsense. What can I take by taking a man's head off when the law is passed and what do I do [to] put an end to [the] existence of [his] tabernacle? The life remains. The body and spirit is separate[d]; [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 [of] tabernacles as any other man. [If you do not believe

⁸ This reconstructed sentence is reliant on Watt's longhand transcript of the same sentence.

⁹ This reconstructed sentence is reliant on Watt's longhand transcript of the same sentence.

¹⁰ This reconstructed sentence is reliant on Watt's longhand transcript of the same sentence.

it] go and look at my children. Therefore that [saying] is nonsense.¹¹ For [we] form the tabernacles for the eternal life that comes from God. [We can] put an end to that existence of that tabernacle; this is the principle of sacrificing. What [if we] turn [to the] Bible?¹² What should be the cause of [the] old ancients drawing up hundreds [and] thousands [of] bullocks, heifers, lambs, doves, and every creature around them, [of which they] took the best [and the] fattest and [were] burning them upon the alter¹³ and there sacrifice them to the Lord and not sacrifice a man for [his] sins? If he¹⁴ had not shed that blood given him in the organization of his tabernacle you and I [could have] had no remission of sins. [It is the] greatest blessings to some men to shed their blood upon their grounds and let it come [up] before the Lord. You nor [I] cannot take any more life [than] we can give.

Again to the principle of men bearing rule: not one of [the] children of old Cain has any right to bear rule in government affairs from first to last; [they have] no business there. It was taken from them by their own transgression and I cannot help it; and [should] you and I bear rule [we] ought [to] do [it] with dignity before God.

I am [as] much opposed to the principle of slavery as any man because it is an abuse. I am opposed to abusing that which God has decreed and take a blessing and make a curse of it. [One of the] greatest blessings to all the seed of Adam [is] to have [the] seed of Cain for servants. Those that [they] serve should use them with all the heart [and] the feeling [as they would] use their [own] children and their compassion should reach over them [and] around them and treat them as kindly as mortal beings can be [treated] and their blessings in life [are] great[er] in proportion than those [who] provide [the] bread and dinner for them.

¹¹ This reconstructed sentence is reliant on Watt's longhand transcript of the same sentence.

¹² There are several unreadable words here which Watt did not transcribe. This represents a plausible sentence.

¹³ Written: *altering*.

¹⁴ Jesus Christ.

We know [that] there is a portion of [the] inhabitants of [the] earth in Asia that are Negroes; [they are] said to be Jews; however, the blood of Judah went to the blood of Cain and they mingled their seeds together [that] they might keep up all the outer ordinances. They [suppose] they may have their sacrifices and they may perform all the religious ceremonies any people on earth perform, [but] let me tell you, the day they consented to mingle that seed together, the priesthood [was] taken from Judah and that portion of it will never get any rule [or any] blessings of [the] priesthood until Cain gets it. Let this church that is called the kingdom of God on the earth [come together and] we will summons the elders together [and] the First Presidency [and the] Twelve, [the] high council, bishop, and elders of Israel [and] summons them to appear here and there we get up and declare it is right to mingle with the Black [seed of Cain and say that] they ought to be privileged with all the blessings [that] any people on the earth [have] and [sow the] seed of [the] abolition doctrines and prove the fact [that] we as [a] people [do sustain it] with uplifted hand to the heavens and we will say [that] the seed of Cain, that they shall come in with us [and] should be partakers with us, [and] with [us enjoy] all the blessings God has given to us, [on] that [very] day and hour the priesthood [would be] taken from this church and kingdom [and] God leaves us [to our fate]. [The moment] we consent to take the seed of Cain, the church [must] go to destructions and we should receive the [same] curse [that the] seed of Cain received and never more [be] numbered with [the children of Adam] until that curse be removed. No matter what we are, [if] that people does consent to [mingle their seed and] belong [to] the church of God [they bring the same curse] upon themselves [which was placed] upon Cain.

Now then I will not consent for one moment to have an African to dictate [to] me nor [to] my brethren with regard [to the] church and state government. I may vary from others and they

may think I [am] foolish and short sighted. [There are those] who think they know more than I do [but] I know I know more than they do. [Consequently,] if they cannot bear rule in [the] church of God, what business have they in bearing rule in state and government affairs of [this] territory? Of those whose [duty it is to rule] by right, God should reign [over] the nations of [the] earth [and] should control kings. [If we suffer the] Devil [to] rule over us [then] today [this] church], it [will] go down to naught and [I] want the Lord to rule [while] some [get down here and want] the devil to rule.¹⁵ I want the Lord to rule and [to be] our governor and dictator and we are the voice to execute [his commands]. I shall not consent for a moment to give way to [a] gentile spirit [of] contention and strife [which] causes anger, bitterness, [and] alienation of feeling. [It] is for you and I to take a course to [bind] our feelings together [and] inasmuch as we love the Lord, [we should] love him more [than] ourselves; [we should] love [him] more.

Consequently, I will not consent for a moment to have the children of Cain rule me, nor my brethren, when it is not right. Why not say some thing of this in [the] constitution? Allow me the privilege to tell it right out: it is not any of their¹⁶ damned business what we do. So we do not say anything about [it] and it is for them to sanction and it is for us to say what we will about it. It is written right out that “every [white] male citizen” [may vote].¹⁷ Did we say [anything about] slavery [in it]? No. [Your] excellency, no. [It is] none of their business. [I have a] same track mind. [My mind is] the same to day as when we [were] pouring over that constitution; my mind [is] the same: [I view it in the same] light, [with] the same feelings [and] same judgment [and] same knowledge, [only a] little more so.

¹⁵ This may be a reference to Pratt.

¹⁶ Young is likely referring to the United State Congress or the federal government more generally.

¹⁷ The Constitution of the State of Deseret, to which Young seems to refer stipulated that “All white male residents of this State, over the age of 21 years shall have the privilege of voting.” See Dale L. Morgan, *The State of Deseret* (Logan: Utah State University Press, 1987), 126.

Perhaps I have said enough. I have given you the true principles and doctrine. No man can vote for me [or] my brethren in [this] territory [who] has not the privilege of acting in church affairs. Every man, woman, [and] child in this territory is citizens [of this territory] and [to say the contrary is] all nonsense to me. The Indians are citizens, [the] Africans are citizens, and the Jews that came from Africa that are almost entirely [of] the blood of Cain, [it is our duty to] seek [to] take care of them. [They] shall have the right of citizenship, [but] shall not have the right to dictate who shall be governor. The abolitionists of the east have caressed them and their whole argument is calculated to darken counsel, same as here yesterday.¹⁸

As for our bills passing here, we lay the foundation for what? For men to come here from Africa. [There are] hundreds and thousands of black Jews and [we could run] through Spain [and find a mixture of them]. When those men come here from the islands [of the sea] are they going to tell who shall be governor [here]? No. It is for men who understand the knowledge [of] government affairs [to do that] and [it is for others to] make provisions for them to plow, reap, and enjoy all [that] human [beings] can enjoy and we protect them in it. Do we know how to ameliorate the condition of people? We do. It is our business to do [so] and not hand that over to any men upon the earth. [We must admit that] if thousands come from the Pacific Island[s], ten [or] fifteen thousands [from] Japan [or] from China, not one soul of them [would] come here and know how to vote. [They would] not [know] the first thing to do in government affairs. [In] Mexican territory [there is] not a man there [who] know[s] how to legislate there for the benefit of [the] people. They know no more about voting [or] dictating [than] a jackass does. [We] just [as well] make [a] bill here for mules to vote as Negroes [or] Indians. You cannot find within men upon [the] earth [who are of the] seed of Cain [any] that [possess] knowledge and sensibility

¹⁸ This is likely a reference to Pratt's unrecorded speech from the day before.

[enough to vote]. [There are] men [who are] full of integrity [and are] intelligent [and] have got sensibility [same as] you and I have [but they have] no [curse]. Look at [the] Indians. They have not got that [same] sensibility as men have that [the] curse [is] not upon.

What [the] gentiles [are] doing [we should not] consent to do. What we are trying to do today [is] to make [the] Negro equal with us in all our privileges. My voice shall be against [it] all the day long. I shall not consent for one moment for this body—I will call them council—I will not consent for one [moment] for you to lay a plan to bring a curse upon [this people]. This shall never [happen] while I am here.

DOCUMENT

Brigham Young, 5 February 1852, in Three Parallel Columns

Text in left column is a transcription of George D. Watt’s shorthand record of this speech. Text in center column is Watt’s longhand transcription of his own shorthand. Text in right column is Wilford Woodruff’s notes on the speech as recorded (undated) in his journal.

George Watt’s shorthand ¹⁹	Watt’s longhand transcript ²⁰	Wilford Woodruff’s journal ²¹
February 5 th Joint Session 1852 10 a.m. Young Governor Young was requested to give his views on slavery. I will make a few remarks the items before the House I do not understand the principle of slavery I understand I have self confidence and self confidence in God enough to believe I do I believe still further that a great many	Speach by Gov. Young in Joint Session of the Legeslature. Feb. ^y 5 th 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 beleive I do. I beleive still	Govornor B Young address Before the legislative assembly of the Tarritory of Utah upon slavery He remarked that the whole world were slaves

¹⁹ Brigham Young, February 5, 1852, CR 100 912, Church History Department Pitman Shorthand transcriptions, 2013-2021, Addresses and sermons, 1851-1874, Miscellaneous transcriptions, 1869, 1872, 1889, 1848, 1851-1854, 1859-1863, Utah Territorial Legislature, 1852 January-February, CHL.

²⁰ Brigham Young, February 5, 1852, Historian’s Office Reports and Speeches, 1845-1885, CR 100 317, box 1, folder 17, CHL.

²¹ *The Wilford Woodruff Journals*, Typescript, 6 vols., edited by Dan Vogel (Salt Lake City, Utah: Benchmark Books, 2020), 2:510-511.

<p>others understand it as I do a good portion of this community have been instructed and apply their minds to it and as far as they have agreeing precisely in principles of slavery my remark first would be upon the cause of introduction of slavery the [two pieces?] [--?] long</p> <p>Mama Eve our good old Mother Eve took forbidden fruit and make slave her Adam [--?] hated very much to have her taken out garden and now daddy days I believe I will become a slave too first part of slavery on this earth and not a son [or] daughter of Adam from that day to this but what are slaves in true sense of the word that slavery will continue until there is a people raised upon face of earth that will contend for righteous principles that will not only believe but operate with every power and faculty given to them to help to help [sic] the rise of kingdom Son of God and to overcome the other brother and drive him from the earth so</p> <p>curse be removed from the earth that is the starting point of slavery and next after we find that they partook of the curse that they had two sons Cain and Abel to be positive which</p>	<p>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 preciesly in the principles of slavery. My remarks in the first place will be upon the cause of the introduction of slavery.</p> <p>Long ago mama Eve our good old mother Eve pertook 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 beleive I will eat of the fruit and become a slave too. This was the first introduction of slavery upon this earth; and <here has> not <been> A son or daughter of Adam from that day to this but what where [sic] slaves in the true sense of the word. That slavery will continue, untill there is A people raised up upon the face of the earth who will contend for righteous principles, who will not only beleive in but operate, with every power and faculty given to them to help to establish the Kingdom of God,</p> <p>to overcome the devil, and drive him from the earth, then will this curse be removed.</p> <p>This was the starting point of slavery. Again after Adam, and Eve had pertook of the</p>	<p>Eve partook of the forbidden fruit & also Adam</p> <p>& it brought slavery upon all their postarit in some way or other & the</p> <p>will continue untill we become righteous Enough</p> <p>to drive the devil & evil from the Earth.</p> <p>Adam had two sons Kane & Abel.</p> <p>✠Cain was more given to evil than</p>
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<p>is the oldest I cannot say perhaps this I know Cain was rather more given to evil practices than Abel whether he was the oldest or not matters not to me but Adam was commanded to sacrifice and offer up his offering to God that placed him in garden through the faith and obedience of Abel to Father Cain became jealous of him and he laid a plan to obtain all the blessings he found [that/them?] Abel through his perfect obedience to the Father jealous Abel more blessings than himself consequently took it into his heart to put Abel out of way did so when the Lord inquired for Abel and made Cain own what done with him now says Grandfather I won't destroy the seed of Michael and his wife and Cain I will not kill you nor suffer anybody else to kill you I will put a mark on you what is the mark you see that mark on the face the countenance of every African you ever did see on face of earth ever will see now I tell you what I know then when the mark was put upon Cain Abel seed his children were in all probability young the Lord told Cain he should not</p>	<p>curse, we find they had two sons Cain and Able, 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 become <jealous> of him, and he laid A plan to obtain all his flocks; for through his perfect obedience to father [page 2] he obtained more blessings than Cain; consequently he took it into his heart to put able Able [out] of his 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 distroy the seed of Michal 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</p>	<p>Abel Adam was called to offer sacrifice also his sons the saarifice of Abel was more acceptable than Canes & Cane took it into his heart to put Abel out of the way so he killed Abel the Lord said I will not kill Cane But I will put a mark upon him and it is seen in the face of every Negro on the Earth and it is the decree of God that that mark shall remain upon the seed of Cane & the Curse untill all the seed of Abel should be redeemed and Cane will not receive the priesthood untill or salvation untill all the seed of Abel are Redeamed any man having one drop of the seed of Cane in his [page break] in him Cannot hold the Priesthood & if no other Prophet ever</p>
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<p>receive the blessings of priesthood</p> <p>until the last of posterity of Abel had received the priesthood until the redemption of earth</p> <p>if there never was a prophet or Apostle of Jesus Christ spoke it before I tell you this people that commonly called Negros are children of Cain I know they are I know they cannot bear rule in priesthood first sense of word for the curse upon them was to continue on them was to remain until the residue of posterity of Michael and his wife receive the blessings</p> <p>they should bear rule and hold the keys of priesthood until times of restitution come the curse wiped off from the earth from Michael's seed fullest extent then Cain's seed had in remembrance and the time come when that should be wiped off now then in kingdom of God on earth a man who has the African blood in him cannot hold one one [sic] jot nor tittle of priesthood now I ask for what for upon earth they was the true eternal principles Lord Almighty has ordained who can help it</p>	<p>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.</p> <p>If there never was A prophet, or apostle of Jesus Christ spoke it before, I tell you, this people that are comonly 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 earth <the resedue of the posterity of Michal> 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 Michals seed.</p> <p>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 [sic] the Affrican blood in him cannot hold one jot nor tittle of priesthood;</p>	<p>spake it Before I will say it now in the name of Jesus Christ</p> <p>I know it is true & others know it</p> <p>the Negro Cannot hold one particle of Governmant</p>
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<p>angels cannot all powers cannot take away the eternal I Am what I Am I take it off at my pleasure and not one particle of power can that posterity of Cain have until the time comes the Lord says have it</p> <p>that time will come they are under curse so are we they will come and have the privilege of all we have the privilege and more. In the kingdom of God on the earth the Africans cannot hold one particle of power in government they are the subjects the eternal servants of residue of children and the residue of children through the benign influence of the Spirit of the Lord have the privilege of saying to posterity of Cain inasmuch as the Lord [is his?] will you may receive the Spirit of Lord by baptism that is the end of their privilege and no power on earth give them any more power talk about dark skin I never saw a white man woman on earth I have seen persons whose hair came white but to talk about white skins unknown on earth some darker look at black eye</p>	<p>why? because they are the <true,> eternal principals the Lord Almighty has ordained, and who can help 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 [that] the [Lord] says he will have it taken away. That time will come when</p> <p>they will have the privilege of all we have the privilege <of>, and more. [page 3] In the kingdom of God on the earth the Affricans cannot hold one partical of priesthood power in Government. The the [sic] subjects, the rightfull servants of the resedue of the children of Adam, and the resedue of the children through the benign <influence of the> 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 talke 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 eintirely</p>	<p>But the day will come when all the seed of Cane will be Redeamd & have all the Blessigs we have now & a great deal more But the seed of Abel will be ahead of the seed of Cane to all Eternity</p> <p>let me consant to day to mingle my seed with the seed of Cane it would Bring the same Curse upon me And it would upon any man</p>
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<p>there is no such things as white folks we ourselves are children of Adam who receive the blessing [far/fair?] enough for us but let me tell you further let my seed mingle with seed of Cain brings the curse upon me and my generations reap the same rewards as Cain in the priesthood tell you what it do if he were</p> <p>to mingle their seed with the seed of Cain bring not only curse upon them selves but entail it on their children get rid of it if a man in an unguarded moment</p> <p>would walk up and say cut up my off my head redeem them and kill man mother and children would have to atone for sin but curse them injure them no</p> <p>do them good that they may be saved with their brethren</p> <p>talk about killing folk greatest blessings to some to kill them although the true principles not understood I will add one thing</p>	<p>unknown, 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 blessings, 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 priesthood I will <tell> you what it will do. Where [sic] the children of men <God> to mingle there seed with the seed of Cain it would not only bring the curse <of being deprived of the power of the priesthood> upon them<selves> making them<selves> 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 be 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 Breⁿ. A</p>	<p>And if any man mingle his seed with the seed of Cane the ownly way he Could</p> <p>get red of it or have salvation</p> <p>would be to Come forward & have his head Cut off & spill his Blood upon the ground it would also take the life of his Children</p> <p>It is said</p> <p>if a man kills another that he takes that that He Cannot give</p> <p>if a mans head is Cut off</p>
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<p>more it is not in the power of a man on face of 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 reiterated in my ears and yours to take life you cannot give nonsense what can I take by taking a man's head off when the law is passed and what do I do put an end to existence of tabernacle the life remains the body and spirit is separate all can be done by any mortal man upon face of earth can I give that life I can I can make as good tabernacles as any other man go and look at my children therefore that is nonsense for form the tabernacles for the eternal life that comes from God put an end to that existence of that tabernacle this is the principle of sacrificing what [--?]²² [--?] turn Bible what should be the cause of old ancients drawing up hundreds thousands bullocks heifers lambs doves and every creature around them took the best fattest and burning them upon the altar²³ and there sacrifice them to the Lord and not</p>	<p>man <would> shuder should they here us take about killing folk, but it is one of the greatest blessings to some to kill them, although the true principles of it are not understood. I will had one thing more. It is not in the power of A man [page 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> seperated, this is all that can be done by any mortal man upon the face of the earth. Can²⁸ I give that life? I can! I can make as good tabernacles as any other man, and if you do not beleive 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 that the existence of that tabernacle, and this is the principle of sacrifice.</p>	<p>his life is not destroyd or his spirit that lives, his tabernacle is destroyed</p> <p>But I can make as good tabarnacles as I can destroy if you do not believe it look at my children.</p> <p>Much blood was shed in ancient days both of man & Beast the firstligs & best of the flock was</p> <p>sacrafized on the Altar. & in some instances many men & almost whole Nations was sacraficed or put to death because of their sins & wickdnes this was the ownly way they Could be saved at all if Jesus Christ had not had His Blood shed the Blood that He received from his Mother Mary the world would not have been saved.</p>
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²² Word may be crossed out.

²³ Written: *altering*.

²⁸ Remainder of transcript appears to be in a different hand.

<p>sacrifice a man for sins if he had not shed that blood given him in the organization of his tabernacle you and I had no remission of sins greatest blessings to some men to shed their blood upon their grounds and let it come before the Lord the Lord</p> <p>you nor cannot take any more life we can give again to the principle of men bearing rule not one of children of old Cain has any right to bear rule in government affairs from first to last no business there it was taken from them by their own transgression and I and I cannot help it and you and I bear rule ought do with dignity before God I am much opposed to the principle of slavery as any man because</p> <p>it is an abuse I am opposed to abusing that which God has decreed and take a blessing and make a curse of it greatest blessings to all the seed of Adam to have seed of Cain for servants those that serve should use them with all the heart the feeling use their children and their compassion should reach</p>	<p>What was the cause of the ancients drawing up hundreds and thousands, of Bullocks, and Hefiers, and Lambs, and doves, and almost every other creature arround them, of which they took the best and the fatest, 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</p> <p>A man was sacrificed for the sins of the people. If he had not shed that blood which was given to him in the organization of his body or Tabernacle, you and I could 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; not one of the children of old Cain, have one partical of right to bear Rule in Government affairs from first [page 5] to last, they have no buisness 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 dignity <and honor> before God. I am as much</p>	<p>Their is not one of the seed of old Cane that is permitted to rule & reign over the seed of Abel and</p> <p>you nor I Cannot Help it Those that do bear rule should do it in righteousness I am opposed to the present system of slavery</p> <p>the Negro should serve the seed of Abram bot it should be done right dont abuse the Negro & treat him cruel</p> <p>It has been argued here that many of the Jews were Black, Whenever</p> <p>the seed of Judah mingled</p>
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<p>over them around them and treat them as kindly</p> <p>as mortal beings can be [--?] ²⁴ and</p> <p>their blessings in life great in proportion than those provide bread and dinner for them. We know there is a portion of inhabitants of earth in Asia that are Negroes said to be Jews however the blood of Judah</p> <p>went to the blood of Cain and they mingled their seeds together they might keep up all the outer ordinances they [dispose?] they may have their sacrifices and they may perform all the religious ceremonies any people on earth perform let me tell you this the day they consented to mingle that seed together the priesthood taken from Judah and that portion of it will never get any rule blessings of priesthood until Cain gets it let this church that is called the kingdom of God on the earth we will summons the elders together the First Presidency Twelve high council bishop and elders of Israel summons them</p>	<p>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 abuseing that which God has decreed, to take A blessing, and make A curse of it. It is A great blessing for <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 sercumstances there 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 their seeds together; These negro Jewes may keep up all the outer ordinenances of the Jewish releigeon, they may have there sacrifices, and they may perform all the releigious seremonies any people on earth could</p>	<p>with the seed of Cane</p> <p>they lost their Priesthood & all Blessings. as an ensample</p> <p>let the Presidency, Twelve Seventies High Priest Bishops & all the Authorities 'say now'</p> <p>we will all go & mingle with the</p> <p>seed of Cane and they may have</p> <p>all the privileges they want we lift our hands to heaven in support of this that moment</p> <p>we loose the pristhood & all Blessng &</p>
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²⁴ Perhaps Watt could not read this word, and he rewrote the entire passage to avoid using it. Note the change in style and very long sentence in Watt's transcription.

<p>to appear here and there we get up and declare it is right to mingle with the Black they ought to be privileged with all the blessings any people on the earth and seed of abolition doctrines and prove the fact we as people with uplifted hand to the heavens and we will say the seed of Cain that they shall come in with us should be partakers with us with all the blessings God has given to us</p> <p>that day and hour</p> <p>the priesthood taken from this church and kingdom God leaves us</p> <p>we consent to take the seed of Cain the church go to destructions and we should receive the curse seed of Cain received and never more numbered with</p> <p>until that curse be removed no matter what we are that people does consents to belong the church²⁵ of God upon themselves upon Cain now then I will not consent for one moment to have an African to dictate me nor my brethren with regard church and state government I may vary from others and they may think I foolish and short sighted who think they know more than I do</p>	<p>perform, but let me tell you, that the day they consented to mingle there seed with Cannan, 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, <firs>t presedency, the twelve, the high Counsel, the Bishoprick, and all the elders of Israel, suppose we summons them to appear here, and here declare [page 6] that it is right to mingle our seed, with the black</p> <p>race of Cain, that they shall come in with us and be partakers with us of all the blessings God has given to us.</p> <p>On that very day, and hour 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 disstruction; - we should receive the Curse which has been placed upon the seed of Cain, and never more be</p>	<p>we would not be redeemd until Cane was.</p> <p>I will never admit of it for a moment</p> <p>Some may think I don't know as much as they do But I know that I know more than they do.</p> <p>the Lord will watch us all the time</p> <p>the Devil would like to rule part of the time But I am determin He shall not rule at all and Negros shall not rule us. I will not admit of the Devil rulig at all</p>
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²⁵ Clearly written *belong the church*; probable intent is *bring the curse*.

<p>I know I know more than they do consequently if they cannot bear rule in church of God what business have they in bearing rule in state and government affairs of territory of those whose</p> <p>by right God should reign the nations of earth should control kings. Devil rule over us today it go down to naught and want the Lord to rule some [get down here want?] the devil to rule I want the Lord to rule and our governor and dictator and we are the voice to execute I shall not consent for a moment to give way to gentile spirit contention and strife causes anger bitterness alienation of feeling is for you and I to take a course to bend our feelings together inasmuch as we love the Lord love him more ourselves love more consequently I will not consent for a moment to have the children of Cain rule me nor my brethren when it is not right. Why not say some thing of this in constitution allow me the privilege to tell it right out it is not any of their damned business what we do so we do not say anything</p>	<p>numbered with the children of Adam who are heirs to the priesthood untill that curse be removed.</p> <p>Therefore I will not consent for one moment to have an African to dictate me or to any Breⁿ with regard to state Church and <or> State Government. I may vary in my veiwes 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 Affricans cannot bear rule and in the Church of God, what bussness have they to bear rule in it <the> State afairs and Government affairs of this Territory or any other? I[n] the government afairs of States and Territorys and kingdoms by right God should Govern. he should rule over nations, and controle kings. If we suffer the Devil to rule to rule over us we shall not accomplish any Good.</p> <p>I want the Lord to rule, and be our Governor and and dictater, and we are the voice <boys> to execute. I shall not consent for a moment to give way to A Gentile spirit of contention, which is the cause of angry Difference to the alinations of every Good</p>	<p>I will not consent for the seed of Cane to <u>vote for me or my</u> Brethren if you want to know why we did not speak of it in the Constitution</p> <p>it was because it was none of their Business [page break]</p> <p>any man is a citizens</p> <p>Black white or red and if the</p>
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<p>about and it is for them to sanction and it is for us to say what we will about it it is written right out</p> <p>that every male citizen” did²⁶ we say slavery [nt/unity/in it?] no excellency no none of their business same track mind the same to day as when we pouring over that constitution my mind the same light the same feelings same judgment same knowledge little more so perhaps I have said enough</p> <p>I have given you the true principles and doctrine no man can vote for me my brethren in territory has not the privilege of voting acting in church affairs. Every man in this woman child in this territory is citizens and of territory all nonsense to me the Indians are citizens Africans are citizens and the Jews that came from Africa that are almost entirely the blood of Cain seek take care of them</p> <p>shall have the right of citizenship shall not have the right to dictate who shall be governor. The abolitionists of the east have caressed them and their whole argument is calculated to darken counsel same as here yesterday as for our bills passing here we lay the</p>	<p>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, which we ought [page 7] to do more than ourselves. Consequently I will not consent for a moment to have the Children of Cain rule me nor my</p> <p>Bren. No, <u>it is not right</u>. But say some, is there anything <of this kind> in the Constitution, the U.S. ,has given us?> If you will allow me the privilege <telling> right out, it is none of their damned</p> <p>buisness what we do or say here. What we, [do?] 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 <u>white</u> male inhabitant above the age of twenty one years” etc. My mind is the same to day as when we where poreing over that constitution; any</p> <p>light upon the subject is the same, my judgement is the same, only A little more so. Prahapes 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 <u>affairs</u>.</p>	<p>Jews Come here with a part of the Canaanite Blood in them</p> <p>they are Citizens & shall have their rights but not to rule for me or my Brethran</p> <p>those persons from the Islands & foreign countries know nothing about Governig the people The Canaanite cannot have wisdom to do things as the white man has.</p>
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²⁶ Did written over did not.

<p>foundation for what for men to come here from Africa hundreds and thousands of black Jews and [reign/run?] through Spain find mixture when those men come here from the islands are they going to tell who shall be governor no it is for men who understand the knowledge government affairs and make provisions for them to plow reap and enjoy all human business can enjoy and we protect them in it. Do we know how to ameliorate the condition of people we do it is our business to do and not hand that over that over to any men upon the earth [admit?] if thousands come from the Pacific Island 10 15 thousands Japan from China not one soul of them come here and know how to vote</p> <p>not the first thing to do in government affairs Mexican territory not a man there know how to legislate there for the benefit of people they know no more about voting dictating as jackass does just make bill here for mules to vote as Negroes Indians you cannot find within men upon earth seed of Cain that knowledge and sensibility men of full of integrity intelligent have got sensibility you and I have no</p>	<p>Every man, and woman, and Child in this this Territory are Citizens; to say the conterary is all nonsense to me. The indians are Citizens, the Africans are Citizens, and the jews than 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 abolishonists of the east, have cerest them them, and their whol argument are callculated to darken Counsel, as it it 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 else where; by hundreds of thousands.</p> <p>When these men come here from the Islands, are they going to hold offices in Government. No. It is for men who understanding ing the knowlege [page 8] 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 amilerate the condition of these people? we do.</p>	<p>we must guard against all Evil I am not goig to let this people damn themselves as long as I can help it</p>
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<p>[Page 36] look at Indians they have not got that sensibility as men have that curse not upon. What gentiles doing consent to do what we are trying to do today to make Negro equal with us in all our privileges my voice shall be against all the day long.²⁷ I shall not consent for one moment for this council body I will call them council I will not consent for one for you to lay a plan to bring a curse upon this shall never while I am here</p>	<p>Suppose that five thousands of them come from the pacific Islands, and ten or fifteen thousands from Japan, or from China, not one of them would know how to vote for A Government officer, they <therefore> ought not in the first thing <have anything> to do in Government affairs.</p> <p>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 against [it] all the day long. I shall not consent for one moment</p> <p>I will will call them A counsel. I say I will not consent for one moment for this body you to lay A plan to bring A curse upon this people. I[t] shall not be while I am here.</p>	
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²⁷ Period is crossed out.

