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Speech by Gov. Young to Joint Session of the Legislature.
Feb. 6th 1847 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 onana for our good old mother the parent of maiden 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 not a son or daughter of Adam from that day to this but what where 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 while 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 this offerings to God, that placed him into the garden of Eden. Through the faith and obedience of Abel to his heavenly Father, Cain became of him, and he Cain 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 some of this mortal existence, after the deed
was done, the Lord inquired for Abel, 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
die 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 were
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 Abel 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
the Called Negrors are 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
Michael and his wife receive the blessings, they 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 Michael's 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
had the African blood in him cannot hold one jot nor title of
priesthood: Why? Because they are the 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 this saith 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 he says he will
have it taken away. That time will come when they will have
the privilege of all we have the privilege, and more.
In the kingdom of God on the earth the Africans cannot hold any part of priesthood power in Government. The subjects, the rightfull servants of the residence of the children of Adam, and the residence of the children through the benigne 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 Baptism; and that is the end of their privilege; and there is not power on earth to give them any more power.

You take of dark skin, I never saw a white man on earth I have seen persons whose hair and eyes were white, but to talk about white skin it is something intirely 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 folkies. 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. Tell in the priesthood I will tell you what it will do. Where the children of Adam to mingle there seed with the seed of Cain it would not only bring the curse upon themselves, but they entail it upon their children after them, and they cannot get rid of it. If a man in an ungarded moment should commit such a transgression, if he would wake up and say cut off my head, and kill man, woman and child it would do a great deal towards atoning 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 bones. A many thunder should they here us take about killing folk, but it is one of the greatest blessings to come 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
first of the
on 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
your's, that to take a life, is to take what you cannot give.
This is perfect nonsense! What do I do by taking a man
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 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 look at my children, therefore that saying is wrong.
We form the tabernacle for the eternal spirit or life that
only come from God. We put an end to that existence
of that tabernacle, and this is the principle of sacrifice.

What was the cause of the antients drowning up
hundreds and thousands, of Bull calves and
Heifers, and Lambs, and Doves, and almost
every other creaturc announce 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
in the new Testament that A man was sacrificed for
the sins of the people. I have here not shed that
blood which was given to him in the organisation 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 one to shed their blood on the
ground, and let it come up before the Lord as an
atonement. You see I cannot take any more life
than we can give.

Again to the subject before us, The man being rule;
but the children of old Cain, which were
parted 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 shun and know you or I bear rule we ought to do it with dignity before God.

The princeceps of  
I am as much opposed to slavery as any man in the present acceptance or usage of the term, it is absurd. I am opposed to degrading that which God has created to take a blessing, and make a curse of it. It is a great blessing for the seat of opinion to have the sense of pain for sensuality, 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 come about them, and treat them as kindly, and with that humane feeling necessary to be shown to mortal beings of the free human species.

Under these circumstances these 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, once to be just not only.

The blood of Jesus has mingled, almost with all nations, but also with the blood of Cain, and they have mingled the seeds together. These negroes may keep up all the outer ordinances of the Jewish Church, they may have these sacrifices, since they may perform all the religious ceremonies any people on earth can perform, but let me tell you, that the day they consent to mingle their seed with Caesar, the priesthood was taken away from Jesus, and that portion of Jesus's acres will never get any rule, or blessings of the priesthood, until Cain gets it.

Let his Church which is called the kingdom of God on the earth, we will summon the presbytery, the twelve, the high council, the bishoprick, and all the elders of Israel; we summon 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 jointly with us of all the blessings God has given to us. 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 destruction, we should receive the curse which has been placed upon the seed of Cain, and never more be numbered with the children of Adam who are heirs to the priesthood with that must be renewed.

Therefore I will not consent for one moment to have an African breastate me or any Boz with regard to the Church or 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 they know more than I do, but I know I know more than they see. If the Africans cannot bear rule 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?

The government affairs of States and Territory and Kingdoms by right God should govern, he should rule over nations, and control kings. If we suffer the devil to rule to make over us we shall not accomplish any good. I want the Lord to rule, and be our Governor and make His laws, and we are the means 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 alienation of every God feeling. It is for you and I to take a course, to bind our feelings together in an everlasting bond of union, 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 Brethren, No, it is not right. But say some of
our friends, is it not written there any thing in the Constitution, of the U.S. If you will al-

low me the privilege right out, it to some of those

honest, business 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 white male
inhabitant above the age of twenty one years &

my mind is the same to say as when we where pores
over that constitution, any light upon the subject is
the same, my judgment is the same, only a little
more so. Perhaps I have gone enough upon this
subject, 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, and woman, and child in this

Territory are citizens; to say the contrary is all who

are to me. The men are Citizens, the Africans are Citizens,

and the Jews than come from Asia, that are almost

evitably 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 sit in

Church and State matters. The abolitionists of

the east have exerted them there, and these whole

argument are calculated to stand here forever

as it was here yesterday. As for our Bills passing

here, we may lay the base foundation for what I for

men to come here from Africa or this where, hundred

thousands. When three men come here from the

Islands, are they going to hold offices in Government?

No. It is for men who understand the knowledge
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
fifteen thousands from Japan, or from China,
not one soul of them would know how to
vote for a Government officer, they ought not to
have anything
the first thing to do in Government affairs.

What the Gentiles are doing we are consenting to do. What
we are trying to do to them is to make the Negro equal
with us in all our privilege. My voice shall be a
all the day long. I shall not consent for one moment
I will will call them a counsel. I say, I will not
Consent for one moment for the blessing you to lay 2
plan to bring a curse upon this people. I shall not be
while I am here.