

HUMAN EQUALITY.

(Supplemental to "A man's a man for a' that.")

BY WILLIAM LLOYD GARRISON.

There is no king by right divine,
To rule and reign, and a' that;
No princely rank, nor lordly line—
Equality, for a' that!
For a' that, and a' that,
Dynastic power, and a' that;
A common birthright crowns us all
With liberty, for a' that.

Let fools and upstarts boast they find
In ancestry, and a' that,
A higher place to them assigned—
Mankind are one, for a' that,
For a' that, and a' that,
A pompous air, and a' that;
It matters not how born or bred,
We're of one blood, for a' that!

Though woman never can be man,
By change of sex, and a' that,
To equal rights, 'gainst class or clan,
Her claim is just, for a' that!
For a' that, and a' that,
Her Eden slip, and a' that;
In all that makes a living soul
She matches man, for a' that!

She asks no favor at his hands,
On bended knee, and a' that;
She is his peer where'er he stands,
In spite of sex, and a' that,
For a' that, and a' that,
Fair play for her, and a' that,
In all the grave concerns of life—
This is her due, for a' that!

In every land, through every age,
How hard her lot, and a' that!
A vassal state her heritage,
Dependent, poor, and a' that,
For a' that, and a' that,
Most deeply wronged, and a' that;
Though subjugated from her birth,
She still aspires, for a' that!

Oh, woe for man, proud arbiter!
And judgments sore, and a' that;
For Heaven's displeasure they incur
Who crush the weak, and a' that,
For a' that, and a' that,
Injustice vile, and a' that—
All noble souls will women aid
To gain her cause, for a' that!

Down with all barriers that prevent
Her culture, growth, and a' that—
Her rightful share in government,
In Church and State, and a' that!
For a' that, and a' that,
"Her proper sphere," and a' that;
Whatever right a man may claim,
Belongs to her, for a' that!

Soul is the complement of soul,
And sex of sex, for a' that;
Each is included in the whole,
The whole in each, for a' that,
For a' that, and a' that,
Full liberty, and a' that,
For manhood and for womanhood,
By grace of God, for a' that.

Then hail the day, come when it may,
As come it will, for a' that,
When woman's worth, o'er all the earth,
Shall honored be, for a' that,
For a' that, and a' that,
Co-equal, free, and a' that;
Through her enfranchisement our race
Shall nobly rise, for a' that!

DISCOURSE

BY

ELDER GEORGE G. BYWATER,

On Sunday Afternoon, Jan 30, 1881.

REPORTED BY GEO. F. GIBBS.

THE appearance of the congregation before me awakens within my mind a number of pleasurable reflections. There is one unerring method of determining the value of all subjects, of all objects, of all matters pertaining to the interests of our common humanity; and that method is the rule by which the results are attained, and the determination of the character of those results, whether they be good or whether they be evil. And this method moreover is not only applicable in determining the various secular conditions and circumstances of mankind, but it is equally unerring in determining the higher phases and conditions of the life of man. It reaches upward into the realms of mind and invades, if you please, or spreads itself over the entire field of human thought, embracing not only our secular but our spiritual interests.

When Jesus of Nazareth, the Savior of mankind, was on the earth sojourning for a few brief years with the children of men, he gave expression to this most beautiful and highly philosophic rule: "For every tree is known by its fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. By their fruits ye shall know them." It is the contemplation of the elementary principles

embodied in this rule that has awakened within my mind the reflections I have referred to, while gazing upon this congregation seated in this beautiful place of worship. It is true that the spectacle presented before our minds when contemplating the surroundings of the people of the Latter-day Saints—the comforts of life they are enjoying, and the material blessings that they have become possessed of—does not alone determine the divine character of the spiritual philosophy, the system of principles and doctrine which constitute their faith. For when we travel in the world, and extend our observances over the great centres of what is called the civilized world of mankind, we can behold on every hand stupendous edifices, gorgeously denominated cathedrals, draped in the most costly tapestry and finished in the most elaborate manner, bespeaking a high cultivation of art and a development of science in its most advanced stages, with every means improvised to render the object and purpose of those structures efficient to the ends designed. And a reference to these representations of man's industry and skill and to the exhibition of that wisdom, which is at once the standard of the intellectual growth and advancement of the race and age in which they were brought forth, enables us to judge comparatively of the growth of wisdom, and the growth of intelligence which has become the heritage of our race, and which we inherit through the very mysterious and complex nature of our spiritual and physical constitutions. But that which imparts greater value to the physical labors of the Latter-day Saints, producing the unmistakable phenomena presented here to-day and in other places throughout the Territory of Utah, and wherever the Latter-day Saints are assembled together in their more scattered conditions of life, following the varied pursuits thereof, in developing the various branches of labor which have been developed in society, and which society demands the performance of, is the uninviting character and crude quality of their surroundings on one hand, and the indomitable energy awakened by the inspiration of their faith on the other hand, elucidating to a demonstration their faith to be the gift of God, and that their works, so far as they are the products of that faith, to be the works of righteousness. Therefore we lay claim to considerations of an equal character, to considerations of equal merit, to the respect and gracious judgments that are awarded to the builders of the various centres of civilization, and that are conferred upon those active agents and instrumentalities by which they have been established among men.

But that which actuates my mind my brethren and sisters, and more especially on the present occasion, is the peculiar character and constitution of the faith we have espoused; and upon this subject, as I have been invited by my brethren to address you for a short time, I respectfully ask your attention.

What is it, I would ask, that constitutes the peculiarities that distinguish the people of Utah from the rest of the world of mankind, from the divisions of human society variously denominated Christian—Christian Presbyterians, Christian Episcopalians, and the Christians of the various denominational titles by which they respectively desire to be recognized as distinct and separate societies? I ask, what is it that marks so peculiarly the distinction between the Latter-day Saints and the rest of their fellow-creatures? We claim them to be our fellow-creatures, whether they are willing to claim us as their fellow-creatures or not. We know we have proceeded from the same boundless, the same limitless, the same immutable source of life from which they sprang, as also our forefathers, and indeed all the generations of the children of men, back to the border lines of ethnological territory and earliest dawn of human history. This distinction of which we speak may be stated in a very few words, however unacceptable that statement may be to those of our friends, or those who ought to be our friends, who differ from us. It is in this—that in the profession of Christianity we have accepted it as a whole; we have not regarded fractional Christianity, sectional Christianity, modern Christianity, as the embodiment of those principles and teachings which the great Founder of our faith came into this world incarnate to reveal, and which He left as a heavenly legacy to the children of men—children of the great com-

mon Father, with whom we, with Him, once existed, He being the first begotten of the Father, full of grace and truth, the first born of many brethren. And we chose to accept Christianity in its complete and entire constitution; uninculcated by the precepts and doctrines of men, pure from heaven, unfolding to our understandings the incomparable plan of human redemption. We have accepted the Christian revelation as proclaimed by angels and inspired prophets and apostles and evangelists of every degree. To us it is a modern revelation, and we accept it with all the obligations which it has imposed upon us as conditions of salvation; with all its constituted and organized officers; with all its divinely instituted ordinances, and with all its pure and heaven-born principles that it embodies. The truth and elements which go to make up that system of worship, that system of faith, that system of belief, or, in other words, that system of divine knowledge, possess in their nature every virtue requisite, and every element of worth, and every force and principle of energy that can reach man—man in his entirety, man as a whole, not some particular phase of his nature, as they are not designed to develop one particular characteristic of his being. The teachers of the gospel of Jesus Christ are not evolutionists who choose to develop one particular characteristic to the extreme, and to suppress others to an abnormal condition, thereby producing results the most derogatory and pernicious in their government over the constitution of the being. We have embraced the gospel which has been revealed for the express purpose of meeting man's every want, and if furnishing an intellectual regime and mental discipline adequate to the unfoldment of every attribute and quality of man. In this constitutes the essential difference, the distinctive discriminative features between the Latter-day Saints and the rest of the so-called Christian world. It is upon this ground that our friends differ from us; that our fellow-men wage war against us. They, however, would tell you, no. They would say it is because we have institutions and practices that are antagonistic to the moral ethics of the age; that we support practices and lend our defense to doctrines that are repugnant to the moral sense of Christianity, to the enlightened races of mankind; that they do not at all oppose us on the ground that we believe the Bible, that we accept the doctrines of the Lord Jesus Christ—because we believe in prophecy and revelation—but that we have come in contact with would be customs and usages, with the popular interpretation of moral principles and moral conduct; and that, therefore, we have rendered ourselves obnoxious to the Christian world. And that, therefore, because we are in the minority, forsooth, it would be in good grace for us to abandon that which the majority so strenuously oppose and so persistently reject. And they claim that we must do it.

Now, my friends, I have stated in a very brief manner the feelings of the Christian world. I do not speak of any other phase of society, because the rest of the world of mankind are not in pursuit of divine knowledge; they are not searching for those principles which bring life and immortality to light; they are generally committed to the science of money-making; they have exerted and brought into play all the energies of their being to develop trade and commerce, and to engage in developing all of the secular interests of the world, not only of one nation, but so broad and expansive have become their ideas, that they have become purely international in their scope of utility; they have crossed the expanse of oceans and penetrated the continents, and taken into consideration the welfare of other races as well as of that of their own, financially, secularly. But the Christian world oppose us upon the ground of our being offensive to them because of our institutions. Now, my friends, brethren and sisters, it is a consolation to us when we read the pages of prophecy; when we open the sacred volume and pore over its historical pages and take a retrospective glance into the history of the past, and learn that similar charges were brought against the Founder of our faith, against Jesus of Nazareth, and also against His Apostles and Prophets and the Patriarchs; and that it is with the unbeliever in revelation, and with those who are influenced

by proscribed principles and spirit of any age in which they lived to oppose progress, to oppose development in any direction.

There is one great difficulty in the way of progress and that is *invested interests*, not less so in religion than in the avenues of commerce and trade. Whenever there have been any great principles brought forth in the mechanical world, in any department of mechanism from the agricultural through all the ramifications of society, they have rarely escaped opposition. And, indeed, this obstruction in the way of progress is not confined to mechanical pursuits. There is a spirit with large capitalists and men who have invested deeply and extensively their capital in the manufacture of any commodity, produced for the world's market, which arrays itself against growth and progress made in any direction excepting only where it will especially benefit them. There is opposition; their invested interests stand in the way of progress; and it is not only in temporal affairs, but it is also in religion, in theology. One great reason why the doctrines of the Latter-day Saints are opposed by the so-called Christians is because they place at a discount their fractional faith, their fractional currency of belief, so to speak, and they do not wish to have their faith discounted; they do not wish to be placed in the unenviable light as to be regarded as only professing a fragmentary Christianity. And in this they only manifest the same envious traits that have marked the history of our race in all the great phases and stages of progress which the world has made.

I must here, my friends, make one remark in relation to the spirit of persecution that is in the world, and which, by the way, is a very anomalous phenomenon, very much so indeed. Christianity, in its fundamental principles, has running through it a broad vein of charity; and that spirit of mercy and love permeates every avenue of it, and thrills with sensitive pulsations through every brain, heart and vein of its unfeigned believers. There is no duty to be performed, no services rendered which the doctrine of the Christian revelations requires of its devotees, of its acceptors, but that enjoins the administration of mercy and forbearance, and long suffering, and gentleness, and tenderness, and meekness, and brotherly kindness, and all those excellencies and virtues which grace the character of an exemplary Christian. And I may here say, and I do so with feelings of shame and regret, that the bitterest persecutions that have ever been waged upon the world's battle fields have been waged by men who have professed the doctrines of the meek and lowly Jesus. Yes, the most overwhelming torrents of human blood that have ever stained the world with its gory hue, have been let out by the violent hands of those who professed to administer in the sacred things of God, who professed to be inspired by the spirit of the Divine Master. And all classes of men and women that I have ever met or that I have any knowledge of, theological and religious fanatics have been the most unreasonable, the most unapproachable, the worst of infidels to the Christian cause. This is a broad statement to make; it is, notwithstanding, made with due consideration. It has not been hurriedly pronounced, for I have given this matter some thought, some study and some little observation. And I am convinced, my friends, that the ignorance and superstition that have produced the direct evils, the knowledge of which has been recorded upon the pages of history, have not been the legitimate outgrowth of the principles of Christianity, but of Christianity falsely so-called; they have been the product of unenlightened ideas; they have been the result of misguided zeal, that was not according to knowledge; and they have been too frequently manifested in directions and among communities where better results and more genteel and gracious things were expected to predominate.

Now, the history of the Latter-day Saints is one that has been before the world for a number of years in many of its phases, not probably in all its bearings, not in all its features; but there are many salient points in our history that indicate, and that most unmistakably, to the impartial student of history, that the hostile attitude assumed by theological demagogues and their partizan adherents towards the Latter-day Saints is very similar to the conduct of the world towards the former-

day Saints, and stands in offensive comparison with the parallel Christian benevolence and religious toleration. In this particular, history repeats itself. The revelations truth have ever awakened the spirit of persecution in misbelievers. Our Lord Jesus Christ assigned very acceptable reason why this so. He says that "men loved darkness rather than light because their deeds are evil." Now, upon this point I do not wish to be understood by my brief quotation of this that I consider mankind incorrigible, that the race is hopelessly sunk in depravity and No, my brethren, I have faith in the potency of the redemption, and more faith in remaining stamina and integrity of human nature itself than to give the hope that God will fail in His purposes in the creation of man. On the contrary, I believe that will develop His heavenly design the God-like combination of attributes and qualities that constitute a moral and spiritual being have faith that man will yet forth erect in the likeness of Maker, in whose image he was created. Man will then be with the glory of God, which intelligence and truth; his dominion will then be self-evident the truth of what the Holy Moses has said of the genesis of will receive the concurrent sanction of science and religion.

We have received this Gospel its first principles, through the stages of progress which it has and which has been made restoration in the dispensation which we live, until to-day here we must confess that the of the Savior's words have most fully established, that it comes not to us in its fulness, not to us in its complete character; but it comes to beautiful little bud upon a tender plant that blooms comes to us as a growing presence on the top of a stem; to us presenting the appearance something more to follow; it enlarges; the leaves that and beautifully cover up the natural structure of that bud open and expand through the izing energies of the sun, widening rays impart warmth and vigor to the growing plant it grows stronger, and branches, and spreads, and more and more until the spread open to full view, and the sunbeams as they through the vestibule of Nature into the sanctuary, if you please, where native principles and co-ordinate laws reside. The plant has through many stages of unfoldment from its germinal origin to its maximum attainment has spent its energies in development and in elaborating for a new existence. The elements change. The winter life has come. It passes in son of rest, to be again a new life and enlarged active spring time comes again. It emphasizes the great law of progress in universal not only in the "lily of the field" but in the realm of universes where God presides.

Now the gospel has come something after the fashion ed in this little figure. It given to us in its entirety to us line upon line, precept upon precept, here a little and there a little. We are, moreover, in holy writ, that Jesus, the likeness of the Father express image of His whom dwelt the fulness of head bodily, that He did not of that fulness at first, but grew in knowledge and in God and man; and He is prototype, the great exemplar of our faith. And so has growth and faith of the Saints.

When we received this received it in the simple hearts. We received it as from God, not comprehending its entirety any more than when he is conducted to placed in a primary class his first lesson, is capable standing all at once the courses of study and the branches of knowledge the capacity to acquire, friends, he learns little he learns first to distinguish between the forms of the characters to which attached specific and distinct and by which they are to He learns to attach the prop-