one that very few have understood; nor
is it very easy to define, definitely, the
rights of man politically, socially, and na-
tionally.

Now, I will suppose there was no gov-
ernment in the world, but that we were
thrown right back into the primitive
state, and that we had to form a govern-
ment to regulate ourselves; what would
be the position? Why, the strong man
would intrude upon the weak, even as
a strong animal intrudes upon a weaker,
taking from it its rights; for that is a nat-
ural animal propensity that exists in all
the creatures, as well as in man.

How was society organized? Upon
natural principles. I am not now speak-
ing about God and his government, but
upon the rights of man. If there were
a few bullies in the land, and we had
to organize the government anew, the
people would combine to protect them-
selves against them to protect them-
selves against those who had injured
them, that would rob of their labor,
of their cattle, of their grain, or of
anything they might have.

What would be the result of this
course? It would be that a combination
would exist that would organize to pro-
tect themselves, that the weak might be
protected in his rights, that the feeble
might not be trampled under foot. This
would be the natural construction and
organization of society.

Very well; when society became large
and extensive, and could not convene in
a general assembly to represent them-
selves, they would send their represen-
tatives, who would combine to represent
their interests by delegation, or proxy.

Who would those individuals rep-
resent? They would represent the
parties of that neighborhood, of that
state, of that country or district of
country that sent them, would they
not? And what would you think of
those men that were sent, if they
attempted to rule over those who sent
them? Why, you would say, "Come back
here, you rascals, and we will send oth-
ers; we sent you to represent us, and now
you are combining to put your feet upon
our necks."

This has been the case ever since
governments were organized; and hence
have arisen governors, kings, and emper-
ors. They have generally contrived to get
the reins of power into their own hands;
and, through the cunning of priestcraft
and kingcraft, they have generally man-
aged to bring the people under their feet
and to trample upon their rights. Such
has been the case in the nations of Eu-
rope and Asia. It is, in fact, the history
of the world.

By what right have any kings ob-
tained their dominions? Has it been
from God? No. Has it been from the
people? No. How did they get in pos-
session of their kingdoms? How was
France organized? How England? How
Germany? And how were other states
and nations organized? They have been
organized because men usurped power,
brought into subjection other men, tram-
pled under foot their rights, and made
slaves of them, and made them carry out
their laws, and do their pleasure with-
out any peculiar interest in the things
that were done. And those men, in-
stead of governing the people according
to the principles of righteousness and
truth, have generally made yokes and
put them on their necks, and trampled
them in the dust—so much so, that in
many of the countries of Europe you can-
not travel but you must have a passport;
and every little upstart has a right to ex-
amine it and to stop you, if he likes.

You have to ask a right to stop in
cities, and they will prevent you when
they please, and not only strangers, but
their own citizens; and there are many
European cities now, where, if a fa-
ter was to receive his own son into