

United States? He did, and so have I scores and hundreds of times; and what of that? Could I help that? Could Joseph Smith help knowing that a rebellion would take place in the United States? Could he help knowing it would commence in South Carolina? You could not blame him for that. He was in his grave at the time it commenced; you killed him long ago; but you did not do away with the fact that this state of things should exist. If the Lord—we all talk about the Lord, you know, Christians as well as “Mormons,” and about the providences of God, and the interposition of the Almighty—if the Lord has a design to accomplish, if there is a fate, if you like the word any better—and some infidels as well as Christians believe strongly in the doctrine of fate—if there is a fate in these things, who ordered it? Who can change its course? Who can stop it? Who can alter it? Joseph Smith did not instigate the rebellion in South Carolina, for he was not there. I heard yesterday from our former representative in Congress—Mr. Hooper—that when in Washington in that capacity, he was approached by two members of Congress from the South who said we had grievances to redress, and that then was the time to have them redressed, stating what great support it would give the Southern cause if Utah was to rise in rebellion against the government. He told them we had difficulties with the government, but we calculated they would be righted in the government or we would endure them. This has been uniformly our feelings. “What is your opinion of the war?” some would ask. If I had had the management of some of those things long ago, I would have hung up a number of Southern fire-eaters on one end of a rope and a lot of rabid Abolitionists on the other end, as enemies

and traitors to their country. That is not very disloyal, is it?

We look at things through a different medium than some do, and we feel perfectly calm, perfectly tranquil with regard to our status and what is to come religiously, politically, and every other way. One of our sisters showed me a letter the other day which she had received from a gentleman in New York; he was one of those psychologists who profess to be investigating mind and its operations. He asked her in his letter something like this—“Have you got among you the vision of prophecy?” I do not know that I give the words exactly. She came to me to see what she should say in reply. Said I, “Tell the gentleman he does not know the question he is asking, and he would not understand the answer if he had it.” The psychology and philosophy that is trying to examine the human mind through the medium of human intelligence, without the aid of the Spirit of God, can never find it out. It was written of old that “no man can know the things of God, but by the Spirit of God;” and if they do not know it, you cannot teach it unto them, unless they get a portion of that Spirit.

I am not surprised at men marveling at our proceedings and wondering at the course we pursue, and in relation to our views. It cannot be expected that they can do anything else. Jesus said to Nicodemus, when he came to talk with Him concerning the things of the kingdom of God, “Except a man be born again, he cannot see the kingdom of God.” And if he cannot see it, how can he comprehend it? How can a man comprehend a thing which he cannot see? So it is with the truth, because no man knows the things of God, but by the Spirit of God. “Then you place yourselves on a more elevated platform than anybody else?” This