

be happy to try the experiment of marching 100,000 Londoners through the metropolis with the Union Jack and the Stars and Stripes in combination. It is the business of the mother country to stand by her children of the West as stiffly and strongly as one country can by another."

England's refusal to join in any pressure or demonstration adverse to the United States in the present crisis is tangible evidence in support of the belief that these utterances of the Chronicle express prevalent British sentiment. Other events have recently occurred which strengthen the indications that Queen Victoria's government would fain win and hold the enduring friendship of Uncle Sam. That a sentiment of race, tongue and religion is a strong element of this desire neither can nor need be denied, albeit perplexities that cloud the British horizon may also be an impelling motive in the efforts to secure close relations with the giant republic of the New World.

A procession of Englishmen, a hundred thousand strong, marching through the streets of London beneath the Union Jacket and Stars and Stripes in combination, as suggested by the Chronicle, would be one of the modern world's great sights and great events. What a warning it would be to all the nations of the earth! It would mean the coalition of the two Saxon powers, the strongest combination possible to form from mundane elements. It would mean the permanent establishment of the Monroe doctrine as the protecting aegis of the western half of this planet; that Russia must stay on her own side of the Asiatic frontier; that she must gain England's consent before taking Constantinople; and that she and Germany must treat England right in dismembering China. The liberation of Cuba, and the shrivelling up of Spain would be among the minor incidents resulting from such a stupendous alliance.

The grandeur and splendor of such a union, and the limitless magnitude of the results that would inevitable flow from it, are reasons that suggest the thought that may be the Almighty has decreed to unite the Anglo Saxon race and use it as His agency for executing the changes and reforms that must take place among the nations before they cease to learn the arts and create the horrors of war.

A REMINDER OF HAUN'S MILL.

A Kansas paper which has been handed to the writer contains a press dispatch from Brayner, Mo., dated April 6, which reads as follows:

"Charles R. Ross, one of the prominent characters in the early history of Caldwell county, died at his home here, aged 86 years. Mr. Ross was a citizen of this state at the time of the famous Mormon massacre at Haun's mill, this county, in 1838, and discovered and helped to cover the bodies of the dead Mormons, which were thrown into an old well by the survivors of the affair."

Beyond doubt one of the most impressive experiences Mr. Ross ever had was his connection with the awful tragedy at Haun's mill, a connection that in later years so distinguished him that it is mentioned in the press dispatch announcing his death as if it might have been the leading event in his life. If, as seems from the language of the dispatch to have been the case, he was a sympathizer with the fellow sufferers of the victims of the massacre, and assisted them in the last acts they were permitted to perform in behalf of the dead, then indeed was he a friend in a trying hour, and what he did in that hour entitles him

to have his name preserved among those of the honorable men of the earth.

REINCARNATION.

Strange to say, in this age of boasted turning away from the truth as revealed in Christ Jesus thousands go to the mummified religions of the far East and profess to have found in their winding folds covered with the dust of ages, the true solution of the questions of existence temporal and eternal. One of the ideas thus brought out of the dark and placed upon the pedestal of alleged modern investigation is the doctrine of reincarnation. But how many of the modern adherents of that conception realize what it means! The following paragraphs from The Missionary Review, quoted in Literary Digest, are worth a thoughtful perusal. After a description of the Indian fakirs and their revolting appearance, the author of the article says:

"What must be the character of the faith whose ideal is before us? We stand bewildered in the sunshine, trying to realize that it is not a dream—that to these men, our brothers, this filth, this degradation, this naked idleness, is the embodiment of sanctity—and our hearts go out to India, the first example of whose greatest faith meets us in such a form. This is Hinduism, hoary Hinduism, three thousand years old, and ruling today more than two hundred million men and women. The spectacle before us is the outcome of her teachings. This is the highest life one can lead. To their minds existence is an evil; emancipation from it in this life, and in countless future lives, is the one hope. Detach yourself from earth, go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself—to do this, suffer pain, sleep on spikes, starve yourself or eat carrion and nameless abominations; hold your arms up till they wither and the nails grow through the hand; do anything and everything to get rid of your supreme curse—conscious existence."

"This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human explanations of life. Think for one moment of what it would mean to you to believe that every living thing on the face of the earth was the body of some soul—birds, beasts, insects, reptiles, men—all alike soul-houses; and that human souls were ceaselessly shifting through countless lives, and must forever shift among these, according to their merits or demerits? Transmigration we call it, and dismiss the idea with a word. But to believe that idea, to think that the souls you love best, and that death has called away, are pent up in some body—a jackal's, a cow's, a serpent's, perhaps—and will be bound there, feeling, suffering, enjoying if they can, until death smites them once again, and once again they change their house and pass into some other form, as coolies, kings, or what not—to believe that idea, what must it mean? Think of the burden of it, the endless, restless, weary round, from which is no escape; the grip of fate that holds you and drives you on and on; the inexorable sentence, from which is no appeal, consigning you to grovelling reptile life or loathsome being. You may be born tomorrow a leper, an idiot, a murderer, anything—Karma, your fate determines what shall be, and your fate depends entirely upon your merits. There is no pity anywhere, there is no forgiveness. Trouble comes to you today? Ah, you earned it yesterday back in your last

body. Then you sinned, now you are punished. This theory apparently explains everything so satisfactorily—all the crookedness and inequalities of life, all the strange chance of destiny. But it is so hard, so hopeless. Eighty-six million times you will be born and reborn, to suffer, live and die.

"What more natural than to wish to shorten the period? Become a devotee, perhaps even a fakir. By so doing you detach yourself. You gradually escape reincarnation. You stand a faint and far-off chance of sooner finding rest—the oblivion of Nirvana—'not to be.'"

It is profitable to contemplate the almost impenetrable darkness of the world, as that helps us to realize the inestimable blessings of life conveyed in the revelations of truth. The Oriental mind is as highly developed as that of any part of the human faculty. It is capable of the keenest conception and most logical reasoning. And yet, without the light of revelation it utterly fails to grasp the most simple fundamental truths. To its wandering imaginations existence itself has become an evil, and complete happiness is to be sought in the extinction of conscious existence. How different is this view from that of the past, present and future opened up by revelation. One is the wisdom of man, by holy writ pronounced to be "foolishness," the other is truth, unmistakable, divine.

THE FRUITS OF UNION.

"1. And the whole earth was of one language and of one speech.

"2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

"3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and a slime had they for mortar.

"4. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

"5. And the Lord came down to see the city and the tower, which the children of men builded.

"6. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

"8. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city.

"9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth."

So read the first nine verses of the eleventh chapter of Genesis, and so runs one of the greatest lessons showing the possibilities of united effort ever placed on record. Sufficient time had elapsed after the landing of the ark and before the removal of Noah's descendants eastward to the land of Shinar, for them to become a very numerous people. It is quite evident from the Biblical account, and is made still plainer by modern revelation, that at least a great majority of them had departed from the true system of religion that had been taught to them by Noah, and the patriarchs holding the Priesthood and having a knowledge of the principles of salvation, who succeeded him as prophets and teachers of righteousness.

In short, the bulk of the people who essayed to build the city and tower of