

school yesterday afternoon and was present in the boys' school room when Superintendent Barton delivered the paroles to the boys. They are bright, happy looking boys, and listened with attention to the remarks made by the superintendent, as did the other boys who were present. In his remarks, which were brief, the superintendent urged the boys, both those who were going out and those who remain, to be independent and manly, to so conduct themselves in the work and school life as to not permit others to place them under obligations. No boy, he said, could afford to let another boy do his work, he could not afford to be in debt either in dollars or time. The world owes no boy a living who does not earn it. It is the duty of every boy to be independent and respectable; if he does that, he will be honest and respected.

After these remarks had been concluded the boys on parole were permitted to say good bye to their fellows and there was a hearty response by the young fellows who remained. Some of the smaller boys shed tears at the parting, and they were nearly all affected to some extent. They appeared to realize that these four boys and two girls who were released yesterday afternoon had earned their liberty and that there is the same for all who will conduct themselves properly.

"There is no doubt that the liberating of these six inmates will have a wholesome effect upon the rest, as they now see that good behavior is necessary to shortening their term in the school.

They signed the paroles and then they were ready to depart for their homes and only awaited the carriage. It was a pleasant afternoon for them and there is very little likelihood of their ever being compelled to return as inmates.

"The reporter talked with them personally while they awaited the start for home. They were all neatly dressed and bore on their faces the evidences of good treatment and each one declared that the time they had spent in the school had been both pleasant and profitable. They were unanimous in their good words for Superintendent Barton who they said had been uniform in his kindness to the school. They asserted that the boys and girls who do not get along nicely are themselves to blame; that every chance has been given them to become better and that for themselves they had learned a lesson which they would endeavor to heed the rest of their lives.

"Superintendent Barton was not present during this interview and they spoke what they felt without any urging. People who may have no faith in the reformation of these young people, who are between the ages of fourteen and seventeen would have changed their minds had they been present and watched them and heard them talk.

"The selection of Christmas eve for giving them their liberty has lightened their hearts and they will spend a very merry Christmas with their parents and friends."

THE COMING EVENT.

THERE is something more than common in the feeling that is entertained in many places, widely apart, among different races, and by preachers and people of various sects, in regard to the second advent of the

Redeemer. The interest that is being manifested on this important subject is remarkable and worthy the attention of all who take notice of the progress of public thought and the tendency of religious opinion. The views of the Latter-day Saints on this subject are very clear and positive, unless it may be in regard to the time when the expected event shall take place. The Gospel they proclaim is sent as a witness of His approaching advent, and the gathering of the Saints is one of the signs of and practical belief in his speedy coming. "Acts speak louder than words," and the doings of the Latter-day Saints are the strongest proclamation that can be made of their unwavering faith in his appearing.

The following in reference to the present agitation is taken from the New York *Illustrated American*:

"The Indians are all agog over an expected Messiah. Indeed, they claim that the Messiah has come. Some even say they have seen him. But reports as to his personal appearance are so conflicting that the pretended eyewitnesses can hardly be credited. Whether he be an impostor, red or white; whether he comes in the character of an Indian deity or Christ himself, is still involved in doubt. But there is no doubt about his mission. He is to restore the land to the Indian, he is to bring back the buffalo and the bison, he is to expel the white man. He comes, however, not as a warlike god, but as a prince of peace. Under the new gospel the red saints are to possess the land, but they will dispossess the usurper by peaceful means and not by sword. Other nations, too, are looking forward to a deliverer who shall purge the world from the wicked. All orthodox Jews the world over are still confidently awaiting the advent of their long-expected Messiah, and in Hungary a small sect of Hebrews declare they have found him in a member of their own race and nation. In the West there is a man named Schweinfurth who claims to be Christ and is hailed as such by a body of enthusiastic followers. Many Christians are looking forward to a second advent of Christ. The world seems in sore need of such a deliverer. The old religions are dying, we are told; there is certainly an interregnum of morality; the agnostics are raising up an altar to the Unknown God, like their fellow unbelievers of yore. There are wars and rumors of wars, thrones are tottering, dynasties have been overturned. We are much in the same condition as our ancestors nineteen centuries ago. Then, too, all nations looked forward to an expected Messiah whom prophets and sibyls had foretold. That expectation was realized, but in a most unexpected way. He came, but with no pomp or circumstance. He was born in a manger; He was a member of a despised and conquered race. The Romans of old, who possessed the earth and the fulness thereof, looked down upon the Jews as much as we look down upon the Indians. They scoffed, as we scoff now, at the idea of a Deliverer arising among a people whom they held to be so greatly their inferiors. They were wrong in scoff-

ing who shall say that we are right? The coming Christ proved to be the downfall of the Roman empire, the death-knell to heathen civilization, the triumph of the barbarian, and from the chaos that ensued a new and higher civilization was developed. Not long ago Lord Wolsley predicted that our civilization was seriously menaced by the descendants of the Turanian barbarian who was beaten back into Asia at the victory of Chalons. May not the conquered Indian, too, become a conqueror in his turn?

A LEARNED PROFESSOR PREDICTS A GIGANTIC WAR.

IN our issue of Tuesday, Dec. 23rd, in alluding to the 85th anniversary of the birthday of the Prophet Joseph Smith, we showed that a prophecy by Prof. Jos. Rhodes Buchanan, of Boston, regarding an approaching civil war in the United States, was merely a repetition of what the founder of the "Mormon" Church had predicted over half a century since as a condition that would evolve within the limits of the generation existing at the time it was foretold. The learned gentleman of Boston does not limit the prospective trouble to this country, but asserts that it will be almost, if not quite, world-wide, as will be observed by the following quotation from his article in the *Arena*:

"The agitation in this country will be heightened by war in Europe, which will come on near the beginning of the Twentieth century and end in the destruction of monarchy."

The extent of this war can, to some degree, be estimated by its leading result—"the destruction of monarchy." So far as Europe is concerned, should the prediction be correct, it will be universal, for a struggle of no other character could wipe out the political system now prevailing in that division of the earth. And as the connections of Europe and the United States extend all over the globe, the tremendous commotion will practically involve the whole world; consequently the Boston scientist has simply predicted a war from which no nation will be exempt.

In this phase of the forecast the professor again parallels a plain prophecy of Joseph Smith. This will be observed by a quotation from a revelation given Dec. 25th, 1832, which appears on page 304 of the Book of Doctrine and Covenants:

"Thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place. For behold