

to them the liberties that all people should be permitted to enjoy. What has been effected during the year in this direction, is an earnest of the fuller freedom that is sure to come.

To some speculative and visionary minds the close of the year Eighteen ninety-one will bring a measure of disappointment. They had figured out this year as the time for the culmination of predicted events to which no date was affixed, and even for the advent of the Redeemer as foretold by ancient and modern prophets. In this they but repeated the mistakes which most sanguine people have fallen into when adding days, and months, and years to the language of prophecy.

Long ago the folly of doing this was explained and the fallacy of such calculations was pointed out. The times and the seasons are in His hand alone who controls the destinies of men and nations, and the day and the hour at which determined climaxes shall occur are reserved to His foreknowledge. Vain then is it for fallible man to seek to penetrate His secrets unless He chooses to disclose them. Divinely predicted events are sure to come to pass, but the time for their development is usually not revealed.

We are gratified, however, in the knowledge that the disappointment which has come to a few of the Saints has not in the least affected their faith in the work of God, nor in the eventual fulfilment of the words of His prophets. Heaven and earth may pass away, but His word will never fail. A lesson has been learned in prophetic philosophy which will no doubt be of value in the years that are to come. There are no mistakes with God, the errors are in man's calculations and surmisings.

We are one year nearer to the great consummation. We have one year less to wait for the triumph of truth over error, or righteousness over evil, of freedom over bondage. As the worn out year drops into its grave, let us bury with it our feuds, our animosities, our narrow-mindedness, our uncharitableness, our sordidness, our false pride and our worldliness. As its last minutes flit out into the eternal night, let our evil desires and intents also pass away, so that with the advent of the fresh and spotless new year we may begin anew, on a clean page of life, to make imprints that shall count for everlasting glory.

For the year now departing we have no regrets. For the year just about to be born we have fond anticipations. We hail its coming with gladness. It will be a good year for Zion. It will be a year of plenty for Utah. Ninety-one has left a good supply of frozen

riches on the mountain summits which the spring of Ninety-two will unlock and pour down into the valleys to make wealth and beauty abound. Good-bye to the old year, welcome to the new. The DESERET NEWS has marked such deaths and births for four decades and once more extends to its readers the compliments of the season and wishes them all a prosperous and happy new year.

DR. HALL'S ASSAILANT PRONOUNCED INSANE.

A FEW days previous to the dynamite tragedy in the office of Russell Sage in New York City, an attempt was made to shoot Dr. Hall, the well known Presbyterian minister. The preacher was walking on Fifth Avenue when two shots in rapid succession were fired at him, just as he arrived in front of his residence. When he turned around the man who fired still held the smoking revolver in his hand, and was immediately secured and placed in the hands of the police.

The assailant was identified as John George Roth, aged 47, a native of Germany. Last week he was placed on trial in Judge Bartine's court before a jury, for an assault with attempt to kill. The case was closely investigated. Dr. Hall gave evidence but it was not until Roth himself was placed on the stand to testify on his own behalf that his real condition was divined by the counsel and jurors. He denied being cranky or crazy. He said that Mrs A. T. Stewart wanted to marry him at one time, but he was not of such a mercenary character as others whom he named, therefore he refused. When asked why he wanted to kill Dr. Hall, he replied dramatically:

"My God, I wanted to save that man from the conspirators who were following him! I knew that Dr. Hall was a rich preacher. He has men in his flock who pay \$40,000 for race horses. I did not want to see him killed."

Roth then entered into a long, incoherent jumble about a conspiracy in the congregation to kill the doctor. It was made in such an ostentatious manner, that the judge had to reprimand the audience for its levity at Roth's language.

When the case went to the jury, it took that body only 10 minutes to find Roth not guilty, as he was pronounced insane. He was sent to an asylum. The medical experts, though all agreed that there was something wrong with Roth, could not unite as to the particular type of malady with which he is affected. Many of them maintained that he suffered from "homicidal mania."

ANOTHER INDIAN SCARE.

It appears that there is danger of the inauguration of another Indian war. The cause for this apprehension is that the red men—notably the Cheyennes and Arapahoes—are expecting the Messiah to come soon and enable them to regain the lands taken from them by the whites. It is alleged that they have resumed the barbaric ceremonies they indulged in last winter, and announce that they propose to keep them going until the appearance of their expected deliverer.

That the dancing and semi-singing ceremonies of these poor people, when they are not accompanied by any bloodthirsty symptoms, should create consternation is phenomenally singular under the circumstances. It does not appear that they have any idea of being able, or of attempting to deliver themselves from their present situation. This gigantic labor is, according to their belief, to be performed for them by the "white man's Messiah"—that same being who lived on earth ages since and was slain by being nailed to a tree. It really looks as if the fear alleged to exist among many white people is caused by a sneaking belief that there may possibly be some truth in the anticipations of the Indians about the coming of Christ to deliver them. If not, why should there be any apprehension with regard to their faith in the appearance of a deliverer any more than in relation to the often exploded expectations of the Adventists. The latter have on several occasions set the precise hour for the appearance of the Redeemer, and have been as often disappointed, just as it seems the Indians were; for they anticipated their deliverance to come before this time.

Some of the leading military officers associated with the campaign of last winter asserted that if the Indians had been properly treated, instead of being robbed and starved by the government agents, there would have been no trouble, as the poor savages would have been contented, and therefore would not have looked for a deliverer. The Indian bureau has become a reproach to the nation, an evidence of this being the contemptuous allusion to it in London *Truth*, in speaking of the possible annexation of Canada to the United States. In that event, Labouchere holds that the Indians would be the only sufferers, as they would be turned over to the mercy of a system notorious for the most flagrant and gigantic abuses.

It is more than probable that a demand will before long be made for