

grunt, lullaby. Each song is different. The leader was a young man from one of the reservations who seemed to take delight, as is their custom, in presenting something difficult. After the Sacrament was administered, Indians officiating, the congregation followed the speaker in his travels among the civilized tribes, when Bishop Ward interpreted, they smiled and gave expression of delight in hearing from their brethren.

Notwithstanding the severe weather, in the evening the house was again filled with happy faces. To one lucid and to a gloomy, troubled, sorrowing spirit, a good lesson is given by the happy Indian who, under most any and all circumstances, is cheerful.

Some time since one of the boys from a neighboring reservation borrowed a horse from this village without permission, rode it to the station and turned it loose. He was subsequently arrested, and in default of bail was placed in Box Elder prison. His father was put to considerable trouble, and when he had to pay attorney's fees for explaining the law he exclaimed: "White man's laws no good, don't need any lawyer to explain Indian laws." The Indian stands pre-eminently ahead of his white brother on this point. Instead of an inexhaustible quantity of uninterpreted and unexecuted laws, Mr. Indian has a simple and effectual code which all understand and know the consequences of disobedience.

At the meeting spoken of, something like eight persons arose voluntarily and bore testimony to the blessings of the Gospel, two speaking in comparatively good English. The spirit attending the speakers and which prevailed throughout the assembly was one marked with humility, love and thanksgiving to God. They contrasted their present condition with that of a few years ago, when they were led into the waters of baptism, the advancement they had made, the weaknesses and bad habits they had overcome; and with the help of the Lord they were determined to do better in the future. Some had quit tobacco, some had conquered the appetite for liquor, while others were trying to control their evil propensities in other directions. While their visitor contrasted their numerous and glorious privileges of the Gospel with the property and educational worldly position of the civilized tribes that sit in spiritual darkness, tradition and superstition, they were convinced that though their worldly advantages were but few, they would not exchange the light of the Gospel of Christ for all else besides.

A. K.

The stockgrowers of Johnson county, Wyo., have petitioned the legislature to make a law increasing the bounty on gray and timber wolves to \$10 per head. This is on account of the sad havoc played among horses and cattle by these animals in that county.

The people of the Upper Box Elder, Colo., are troubled by mountain lions, which seem to be somewhat numerous in that section. Roberts Bros. lost a colt, and Mr. Logan lost a calf that fell victims to the lions. A number of colts and calves have been killed in the neighborhood of the Allen ranch by lions.

ABBOTT ON EDUCATION.

The position occupied by Rev. Lyman Abbott of Brooklyn makes him a very important personage in the sectarian world, not only as a preacher but as an editor also. He is to the Congregational church of America what Dr. Parker of London is to that denomination in England. From his pulpit and through the columns of the *Christian Union* he gives forth his liberal ideas and doctrines, exercising a perceptible influence over the minds of his co-laborers, his hearers and his readers. He was assistant pastor of Plymouth church, Brooklyn, at the death of Henry Ward Beecher and shortly after this event he was selected to fill the vacancy occasioned by Mr. Beecher's demise. Although well known before this promotion, it added more to his growing fame, which apparently is still increasing. To-day he is widely quoted by his sympathizers and is much admired for his "advanced thought."

For one evening last week his presence was secured by the "Students, Lecture Association of the University of Michigan," on which occasion he lectured on "The Democracy of Learning." Nearly three thousand critical students confronted him, all eager to hear his utterances, but perverse enough to reject them if materially opposed to their ideas.

Entering upon the platform, his not prepossessing appearance did not inspire his audience. He is about 5 feet 9 inches in height, slender, with exceptionally small legs and rather large feet. His hair, dark and streaked with iron, hangs from a small round head in a long wave over his coat collar. The iron gray in his ill kept beard is rapidly changing to the honored color of age. His forehead is a study, so high one is almost led to think him bald; it is full and rounding and is alone sufficient to stamp him as a man of character, of thought, of learning. Set well under this commanding forehead are two of as mild eyes (of a grayish tinge) as ever portrayed the soul of man; they are separated by a large, prominent nose that will attract your attention the moment you see him; this taken in connection with his not too large mouth, firm lips, eyes and forehead, you have a face not seen in thousands, not symmetrical, but beautiful in its intelligent tenderness. His voice (far from musical) has an attractiveness about it, well characterized to hold an audience, while his gestures are forcible but extremely inappropriate. Added to this description an ill fitting Prince Albert (which gave him the look of a country farmer "in a long-tailed coat for the first time") and you have some idea of this noted gentleman as he appeared a few days ago. But as his audience listened to his thoughtful and eloquent utterances they soon forgot his personal appearance and their whole attention is challenged to the subject of discussion. On this occasion his prefatory remarks were brief; he reached the body of his subject as soon as possible, defined real education, its objects, and its character, and gave a comprehensive interpretation of learning, not learning as confined to college walls but learning as comprehending life itself.

Here is an outline of his lecture, together with a few of his sayings. "The real object of education is to put learning and life together. The constant tendency of man is to idolatry, to put the symbol

in the place of the reality, the crayon sketch for the landscape, the chalk mark and call it a line. It is my purpose," said he, "to show that God is more than an image; that life is more than what we call learning; art more than fiction, and music something besides an instrument. What is education? Is it to grind out so much Greek and Latin? Or is there some goal to be reached, some end in view? Education begins at the cradle, *unless before we come here, ends somewhere in eternity; I think never.* We see the babe the most helpless of all creation, so frail, so delicate that it is fit only for the love of a fond mother. We behold the baby girl tending her doll, learning her lesson of life; or the boy in the parlor, preaching to empty chairs, preparing himself, perhaps, to preach to empty pews. Again we see him at college, struggling with the principles and problems of science and philosophy; striving to solve the mysteries of the universe, and contemplating God, the Ruler and the Creator of all things. Leaving College he enters business and practical life, still progressing, still advancing by his experiences and the universality of wisdom. The benefit of democracy is that we learn by the blunders of the many better than by the wisdom of the few. The last hundred years have developed more manhood than any other like period, not because we are smarter than those of other ages but because of the democracy of learning the superior advantages we possess.

"Education is to make character; it is man-building, and life carries it on. We are not born to be made lawyers, doctors, or teachers, but to be made men, to prepare for life. All education should be to mould true character, the only thing to live for. Where we are is nothing; what we suffer is small matter; what we are is the transcendent question. Heaven is not heaven if character is not carried there. Mathematics is not alone to make book-keepers of us—it has a deeper significance; we learn from it accuracy, that two and two do not sometimes make four, but always. We learn that we are in an exact universe and that God's laws are not like Greek rules in which the exceptions outnumber the illustrations.

"Literature is a gate behind which is human experience." The true study of books is to get knowledge of our brother man. We look through the eyes of others to see what they have seen, to learn what they have learned. The poet sees what other men fail to see and puts the spark of humanity into his vision. History, why do we study it? Not simply to study page after page and repeat it, but to trace the progress of humanity from its cradle to manhood. We enjoy liberties today won by battles fought on English soil. We study art to appreciate the beautiful. There is no art so pure as music; it ministers to the good, the pure, the divine. It comes streaming to us from other worlds, nothing disturbs it. If clouds hide it, it turns them to glory. Science is not antagonistic to religion, for it helps us to understand it. It tells us how to make machinery minister to our lives. Nature is a book in which great truths are written and science interprets them for us. It tells us the meaning of the hieroglyphics and teaches us the unity of the universe. Some may say science proclaims that we came from monkeys. Well, for my part I would rather think I sprang