give them, in the presence of the assembled teachers, a sense or object lesson. The points brought out by the children themselves were quantity, quality, form, weight, density, etc. The materials used by the teachers were native loam, sand, blocks of wood, spheres, and a few simple measures.

After a brief recess Prof. Baldwin continued his subject of psychology under the subdivision of education of sense-perception, dwelling upon the topic in an entertaining manner.

The Tuesday afternoon session was opened by Prof. Wm. M. Stewart on arithmetic. The speaker proceeded to give a very clear representation of the difference between the separation of wholes into groups, which he called division, and the separation of wholes into fractional parts, which he called partition. He made a distinction between the use of real objects in number, which he called "the concrete," and the use of pictures, which he called "semi-concrete." He also answered many questions, written and oral.

Dr. Baldwin resumed his lecture on "Education of Self-Perception." He said many are ready to explore land and water, but not the world of self, which is the greatest of all worlds. He then proceeded to enlarge upon this theme, and was followed by the classes with intense interest.

Prof. Stewart again took up the subject of mathematics, his explanations of the subject being lucid and forcible. At the conclusion of his address an adjournment was taken.

On Wednesday morning Miss Flora J. Cook called the primary teachers to the front and proceeded to instruct them on how to begin in the morning. It is cruel, she said, not to teach the children to read the best literature, which is the great book of nature with its constantly changing pictures. Some persons discourage this kind of teaching, but it is truth clothed and made beautiful. I see your beautiful poplar trees and I am reminded of the beautiful story of the old man who hid the pot of gold stolen from Iris in the limbs of the poplar that then grew with its boughs drooping. When Iris missed it she complained to Apollo, who sent Mercury to enquire of the forest trees, who, having been asleep, knew nothing of it. Mercury scolded them for being sleepy, and bade them hold up their hands, when the pot of gold fell from the boughs of the surprised poplar. After this, said the tree, I will hold up my head and let the sunshine see all that may be concealed within my heart.

Children love to weave their own myths of the beauties of heaven and earth with their own surroundings. This development of the beautiful is one of the strongest holds you can have on the soul of a child, leading it from all that is ugly and wicked to love the pure, good and delightful. With a myth of the land you can teach all your botany, geography and mineralogy lessons. When it is of the sea, use the knowledge you have of fish for a solid base for your instructions. Every day, season and time has its appropriate story. Take out all the blood and thunder, giving all that is good and beautiful.

Miss Cook spoke of the necessity of being definite as to size and shape, quality and quantity, time and space, and illustrated her system of teaching by blackboard illustrations with copious explanations. She said: Let a child give a definite size to a plot of ground, and proceed to plant and lay it out in successive lessons as they would plant it in reality. Let subsequent lessons develop the progress of this garden through the growth of the season.

Miss Barbour gave the class a lesson in calisthenics, by way of resting them. She said that rest exercise should always be given to children in this way, as time and temper are saved by doing it. In winter we give warming exercise, but this is for rest. She then took up the subject of geography, saying that the child must study from nature and make his own definitions, and not alone learn from books that islands are bodies of land surrounded by water. With no adaquate picture of an island in his mind he does not know much from having memorized that definition. A mountain only becomes a living reality when the child knows the forces that called it into existence, how it compares with others of its kind, its influences on the surrounding country, etc. The problems of nature are all wrought out in miniature, and if the knowledge of children is respected and applied, it is the most valuable of all their educational advantages. Put a little poetry—soul—into the hard, dry facts you wish to impress. Your Indian myths will add beautiful dresses to your local geography. Send for the copies of the "Geological Survey" from the 4th to the 10th. They will give you a great deal of information and cost you nothing but your letter and an extra stamp.

Miss Barbour's advice to teachers was to first instruct from nature—environments. After that the pupil will be dependent upon books, maps, charts, words, which are symbols. When can you properly present these symbols to children? When they first have a correct idea of the reality in their minds.

How many of you have studied geography in such a way that the map of any given country is an outline laid down in certain colors? Who is to blame for this? Not those who taught us. They did their best, but we will be to blame if we perpetuate this mistake. The great question in presenting symbols is to make the pupil see through the flat lines of a map, the real river rolling down its bed, with an accurate idea of its volume, depth, power, length, etc., the forests, the mountains with their caps of snow and message of aid to mankind. Otherwise your symbols are useless.

After ten minutes intermission Dr. Baldwin continued his psychological lecture. He began by answering questions handed in by students. He said the child who loses his knowledge of color before the fifth year loses all sense of color before fifteen or twenty. So with all other faculties lost before five years. Reading to the mind is what eating is to the body. Thinking is the digestive process which nourishes the body. What self does are mental realities. We have a spiritual ear and eye as real as the physical. Spirit is as real as matter. Time, thought, space, right and wrong, are just as real as wood and iron. These ideas are realities. When you see an apple, you perceive; when you think of it as fruit, you discern. This is a step. Nothing is isolated. The isolated perishes. Cut off a finger of a hand, and it perishes. When you go out into your schools be careful to avoid the danger that lies in object lessons alone. Your sense percepts may be perfect but if you fail to carry them over into their proper relations to every other power and to life they perish.

There are various stages of development, but when the mind is once awakened it becomes active in all its parts. Everything is related to everything else. This is a world of relations. I am sorry for poor old Herbert Spencer and all who think our beautiful world came by chance. Yet on his deathbed he acknowledged an infinite First Cause behind everything. His god, for he had one, was not the living Father, but an unreasoning, blind, cruel force. But he was honest and discerned the law and relation, and the benevolence and kindness of the progressive tendencies.

No man ever yet knew science who studied it from the standpoint of chance. God made the world and we learn it by following the landmarks He has given us. We think the thoughts of God after Him. The world with all its parts is a unit. When any one doubts the Bible ask them now under the variety of its authorship it is still a unit. Like nature, the Bible is divine because it is a unit. Thinking is studying things in their relations. A man becomes a master when he can think things into classes. The person who lives only among precepts loses himself in a myraid of details and becomes weak. There are three steps in this master thinking: First—Think particulars in general. Second—These particulars into truths. Third—Reason these truths into science.

You teachers of country schools, get a little class of your largest pupils to study the self-world. If you were to study for a thousand years you would still find deeper depths. If it is a primary school get a reading circle of friends. One year spent in this way will place you far ahead in the battle of life. Thought can't be pictured, but it is real.

The steps of thinking are: 1—Observation. 2—Comparison. 3—Generalization. 4—Classifying. 5—Naming.

The professor enlarged upon these five points, leading the classes to take the steps themselves and bringing out by fine illustrations, questions and suggestions the underlying principles.

During Wednesday noon Miss Babour, in a special half hour lesson, reproached the teachers very gently for not asking more questions; attributing their reticence to pride. This brought out a shower of questions. Some of the points were: Don't ask a child to tell a story till he knows it, nor to draw a map until he has a fair conception of the country; children should never be deprived of proper recreation (recess) for a punishment; particular geography should only begin after studying the continent as a whole; one of the mistakes of teaching geography is to put a book into a