

jewels. Our profession is a wordy one, but words are not ideas unless they convey those ideas to the minds of the hearers. (Illustrate the Socratic method.)

Secure attention through interest. If you can't do this, you may work miracles but you can't teach. The difference between the philosopher and the fool is largely due to the fact that inferior intellects cannot fix the attention and hold it. One of the sins that a teacher should never be forgiven for is failing to gain the attention of their pupils. It is a law; you must secure attention.

By easy steps lead through the known to the unknown. All education is self-effort. Each child must bear for itself. You might as well eat a pupil's dinner for him as to attempt to do his work for him. You might carry a little one, instead of teaching it to walk, but it would be cruelty, not kindness. Don't make the step too high, regulate it, easy steps, but you must not take that step for them but inspire them to take it for themselves. But to encourage a sturdy man and womanhood require that the step shall be proportionate to their capacity. To the child born blind you can not teach color, but through what it has you can teach it of kindred subjects. Lead learners to find out, tell and do for themselves. It has been said that an honest man is the noblest work of God. I account the man who can stand alone, self supporting, earnest, is the noblest. The old method requires set answers to questions in the language of the book, and at best was but a cultivation of memory. Now we teach ideas, and the pupil must formulate the answer in his own words. Language will be taught hereafter from objects; no longer translations, but an actual building of the language. The old teachers drove; the modern teacher must lead.

Train pupils to assimilate into unity their acquisitions. I give you a problem to solve, but I will give you till the twentieth century to work up to it. It is revolutionary in its nature. Perception is gaining crude knowledge; apt perception is thinking it into higher form—parts of a harmonious whole. Education becomes a unit, not specialties. In using any one branch all others have been brought up to reinforce it.

Manage to have learners study the best things. We grow stronger by using the best. The teachers all over the United States are engaged in revolutionizing our courses of study from the crude forms in which they have come down to us. I will dwell on this later at greater length.

Train pupils habitually to do their best in the best ways. Would you not rather be the educator of one great man than a thousand Chinamen? Gladstone has done more in a few years for humanity than millions of Chinamen have done in two thousand years. Our own Miss Willard has done more good than tens of thousands of men who worked under her. What we need is grand men and women. Someone has told me here that he advises young men to leave the profession of teacher. I was glad when Robert E. Lee left the leading of an army to become the principal of

an academy. Beecher became the great preacher that he was by always doing the best there was in him on all occasions.

Lead learners through right ideas to right conduct. Right conduct is at least the grand thing. Teachers are measurably responsible for their teachers. Their great duty is to build character. Inspire them with right ideas and how to weave those ideas into the fabric of their lives. Your influence over their moral natures should be as great as that exercised in their intellectual development; your reward to see them develop into grand good men and women. Said in conclusion a few graceful words by way of placing himself on terms of easy familiarity with his fellow teachers.

AFTERNOON SESSION.

Chairman Cluff announced that Miss Zonia J. Cook would occupy the first hour, on the subject of geography. The lady, who is about twenty-six years of age and very engaging in her manners and appearance, expressed in a few graceful sentences her surprise and admiration at the achievements of the people of Utah, derived from a three weeks' stay in Salt Lake City. The subject was diagrammed on the blackboard as follows:

GEOGRAPHY.

- I. How to study geography?
 - a Mental discipline.
 - 1 Observation.
 - b Imagination.
 - c Reasoning.
 - 2 Knowledge.
- II. What to study?
 - 1 Appearances of surfaces within environments.
 - a Hill, mountain, valley, plain, islands, peninsula, canyon, delta, desert.
 - b Brooks, rivers, lakes, seas, etc.
 - 2 Forces acting within environments.
 - a Heat and cold } Thawing.
 - b Running water, water in lakes and seas, wearing, building.
 - c Wind } Weaving.
 - d Building.
 - e Glaciers.
 - f Lard, snowslides. } Vegetable.
 - g Life. } Animal.
 - h Man.
 - 3 Forms and forces beyond sense perception.
 - 1 Continents, North and South America; Europe—Asia and Africa.
 - b Oceans—Atlantic and Pacific.
 - c Forces—Wind of the globe.

The lecture covered about half of the diagram in the hour given and was warmly applauded.

MISS FLORA J. COOK.

Subject—The method of teaching. The lady made a few preliminary remarks in which she said: "I have been in Utah three weeks and have never received more kind and courteous treatment in my life, and think this is the proper place to bring and present the things we love and believe in."

The subject was clearly set forth in an exhaustive diagram.

PROFESSOR J. BALDWIN

Followed in an able address on psychology. He referred to the difficulty of interesting professors, graduates, superintendents and teachers in the same lecture. The problem of education now is what is the best, that we may cover less ground and develop more power. We should endeavor to teach how to study, as the acme of knowledge.

Self is located in the cerebrum and speaks through the nerves, both as to messages going in and coming out. The vital question is, how does self gain a knowledge of this beautiful earth. When I ring this bell, self

through the nerves of the ear hears; we call it the sound nerves produced. In rubbing your head over wood you feel, we say, sensation. The eye through the nerves carries the sensation of color, and the same with the sensation of smell. Self is the telegraphic operator that receives and interprets the vibrations of the nerves. Self receives all sensations and by sensation, and through sense, perception, creates them into ideas. Self is, in fact, where the physical and spiritual worlds meet. Self, spirit, gravity, electricity, are those things over which the most profound philosophers may shake their heads.

What is a spirit? You do not know; but you are a spirit. What is a soul? You do not know, yet whatever you know about self you know about soul; and the same of mind. All knowledge should precede the definition. Mind, soul, spirit, are all the same. Don't allow yourself to be confused by terms self, knows, feels and wills. Solomon could do no more. An angel has no powers beyond this which we can comprehend. God only do we understand as infinite in knowing, feeling and willing. He may have an infinite number of qualities, but we are only capable of comprehending that which we ourselves possess. If I could only make you see yourself as an object lesson! You can't study self in books any more than you could teach a boy how sugar tastes, from lectures. You can't teach botany from books alone. Self must analyze motions, acts and results to become acquainted with self. In science we walk largely by faith; that is the knowledge of others, experience. What do we mean by self-capabilities? Don't think of this brain as separate faculties. Think of it always as an entirety. There are three kinds of knowing—perceptive, representative and thought knowing. This is but an introductory lesson and my time is up. I mean to try a large experiment. I will give one lecture and you give one. I will give you a lesson for tomorrow—the third chapter in your text book on the education of the sense perception.

PROF. STEWART,

on the subject of numbers, said: "I will only open the subject today. I have no set method; we are only beginning to learn how to teach. We are surrounded by forces that may all be reduced to one—that of motion. This reaches self through the body, and we call it knowledge. Knowledge is the relation of subjects in the outer world, and the science of number is the definite relation of how many. By numbers we may compare, deduct, and form new relations. When this can be done, clearly and broadly, the individual may be said to be educated."

"There are two sides—the education and practical use of numbers. A figure is but a symbol, learned as we learn words, by associating the idea with the symbol, and can only be said to have been learned when both the idea and the symbol can be recalled in their proper relation. If children are drilled to obtain result, and cannot apply the real relations, it is simply figure work, and the child has received no mental discipline. Many books mislead the teachers. Can a term in arithmetic have two mean-