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We invite all our old and new customers to call and examine the Quality and Low Prices of our large stock of General Merchandise, consisting of Nations, Staple and Fancy Dry Goods, Ladies' Underwear, Gents' Furnishing Goods, Boots and Shoes.

GROCERIES, HARDWARE, CROCKERY, GLASSWARE, PAINTS, OILS, ETC., ETC., ETC., IN THE BASEMENT.

Dress Goods, from	15 c.	yds.
Copsets,	75	pr.
Ladies' White Hose,	at 12;	"
Bleached Muslin,	10	yds.
Domestic,	10	"
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Etc., Etc., Etc.		

In fact we are selling the whole of our General Stock of Merchandise at such Low Figures that will insure the patronage of the Public.

Our Basement is the Coolest Grocery House in Utah, where Goods are kept Fresh and Cool.

COME ONE!! COME ALL!!!

And See for Yourselves

Wm. Jennings, Sons & Sadler,

WALKER BROS.

DRY GOODS IMPORTERS

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WHITE GOODS!

Imported by us Direct from the MANUFACTORIES in EUROPE, we are enabled to offer, at Much Lower Prices than Usual, our Large and Choice Assortment of

MUSLINS AND LINENS!

Embracing Plain and Plaid Organies, Swiss, French Cambrie, Jaconet, Bishops' Lawn, Tuck Muslins, Victoria Lawn, Nainsook, Soft Cambric, Tarlatans, Striped Victoria Lawns, Plaid Nainsooks, Check Jaconets, Lace Stripe Lawn, Check and Stripe Nainsooks, Dotted Swiss, Irish Linens, Colored Linens, Colored Linen Lawns, Brown Suiting Linens, Boys' Stripe Linens, Twill Linens, Linen Ducks, Marcellles, Piques and Linen Diapers

EVENING NEWS.

Friday, August 12, 1875.

THE INTELLECTUAL AND MORAL TRAINING OF TEACHERS.

A Lecture Given before the Teachers' Normal Institute, Salt Lake City, Aug. 4th, 1875, by O. H. Riggs, Superintendent of Common Schools.

(CONCLUDED.)

Therefore, elementary education should have the teacher's special attention. Elementary education means no definite instruction in special subjects, but the eliciting of the powers of childhood as prepared to definite instruction, which is the course of cultivation which the mind of every child ought to go through, in order to secure the all-sided development of its powers. It does not mean learning to read, write, and cipher, which are matters of instruction, but the exercises which should precede them. We might lay this down as a rule for our guidance—Always make your pupil begin his education by dealing with concrete things and facts, never with abstractions and generalizations, such as definitions, rules, and propositions, established by the mind of man first, afterwards general facts or principles. He has eyes, ears, and fingers, which he can employ on things and facts, and gain ideas, that is, knowledge, from them. This employment of the education which makes him conscious of his powers, forms the mind, and prepares it for its after-work. Pestalozzi recognized observation as the absolute basis of all knowledge, and in doing so he doubtless established the most important principle of instruction. The idea, perhaps, corresponds rather more closely to our word perception. We see a thing which merely fills before our eyes, but we perceive it only when we have exhausted the action of our sense upon it, when we have got beyond the mere perception. The act of perception, then, is the act by which we know the object. If observation is the absolute basis of all knowledge, and we have the best of reasons for believing it is, it must be the prime agent in elementary education. The demands of this theory can only be satisfied by the teacher's constant study and making him, by themselves, an accurate observer; and this is not merely for the purpose of quickening the sense, but of securing clear and definite perceptions; and this again with a view to firmly the foundation of all knowledge. The habit of accurate observation is not easily acquired.

It must be cultivated by experience. Miss Martineau remarks: "A child does not catch a gold fish in water at the first trial, however good his eyes may be," and however clear the water." Knowledge and method are necessary to enable him to take what is actually before his eyes, and not what he thinks. "The powers of observation must be trained, and habits of method in arranging the materials presented to the eye (and the other sense organs) must be acquired before the student possesses the requisites for understanding what he contemplates."

It is scarcely necessary to show in detail what is meant by the education of the senses. This education consists in their exercise—an exercise which involves the development of all the elementary powers of the learner. Any one may see this education going on in the games and employments of the children, and it is seen in the occupations of every little child left to himself. It is therefore in the strictest sense of the term, self-education. But it should also be made an object of direct attention and study, and lessons should be given for the express purpose of securing it. The materials for such lessons are to be found over the Earth, sky, and sea, the dwelling house, the fields, the gardens, the streets, the river, the mountain, supply them by thousands. All things within the area of the visible, the audible, and the tangible, supply the material for such object-lessons. The mind must be educated, the heart, upon these concrete realities, the body must be educated. Drawing and moulding in clay, the cutting out of paper forms, building with wooden bricks of cubes to a pattern, are all parts of the education of the senses, and at the same time, exercises for the improvement of the observing power. Also, measuring objects in a foot measure, weighing them in scales with real weights, gaining the power of estimating the dimensions of bodies by the eye, and their weights by poising them in the hand, and then verifying the guesses by actual trial—these are valuable exercises for the education of the senses. It is a mistake to particularize further, but who does not see that such exercises involve not merely the training of the senses, but also the culture of the observing powers as well as the exercise of judgment, reasoning, and invention, and all parts of elementary education? It is impossible to exaggerate their value and importance.

But elementary education, rightly understood, applies also to the initiatory stage of all definite instruction. If we accept the doctrine that all education must begin with the near, the actual, the real, the concrete, we must not begin any subject whatever in the case of children, unless it is something and the ideal—that is, never with definitions, generalities, or rules; which, as far as their experience is concerned, all belong to this category. In teaching physics, then, we must begin with the phenomena themselves, in teaching mathematics, for instance, with the child's actual experience of the mutual attraction of the magnet and the steel bar arithmetic must begin with counting and grouping tangible objects, not with abstract numbers; geography, not with extensive and unknown regions, but with the subdivisions of the house, the playgrounds, etc., then proceeding concentrically; language, too, with observing words and sentences as facts to be compared together, classified and generalized by the learner himself. In all these cases the same principle applies. The learner must meet with concrete experience in the area of the near and the real, in which he can exercise his own power; this area thus becomes the known, which is to interpret the unknown, and thus the principle is established that the learner educates himself under the stimulation and direction of the educator.

"Pour in knowledge gently" (says Plato), who was one of the wisest men of ancient Greece. He observed that "the minds of children are like bottomless bottles with many mouths. If you attempt to fill them too rapidly, much knowledge is wasted and little received, whereas with a small stream they are easily filled." Socrates (who was Plato's teacher) made it the great business of his life to draw out of

truth, by questionings and analogies. But to day we neither see the pouring in nor the drawing out systems, but a more perfect development of the principle propagated by Pestalozzi. It is based upon the knowledge of the fact, that the mind is independent, living, intelligent, susceptible of growth and capable of original thought. This growth commences by feeding the mind sparingly with only such material as it is capable of digesting, and for which a healthy regulation appears to be required. Give the little fellow some mental aliment that they can relish, some material for thought that they can comprehend, at only such rate and

pace as to give them an opportunity to assimilate and digest it.

THE DESERT NEWS WEEKLY

For Wednesday, Aug. 11, 1875.

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