

THE SEVEN LAWS OF TEACHING

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649497676

The Seven Laws of Teaching by John M. Gregory

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN M. GREGORY

**THE SEVEN LAWS
OF TEACHING**

30438

THE
SEVEN LAWS
OF
TEACHING.

BY
JOHN M. GREGORY, LL.D.,
Ex-Commissioner of the Civil Service of the United States, and Ex-President of the State University of Illinois.

BOSTON:
Congregational Sunday-School and Publishing Society,
CONGREGATIONAL HOUSE, BEACON STREET.

CONTENTS.

I.	
THE LAWS OF TEACHING	1
II.	
THE LAW OF THE TEACHER	15
III.	
THE LAW OF THE LEARNER	28
IV.	
THE LAW OF THE LANGUAGE	48
V.	
THE LAW OF THE LESSON	65
VI.	
THE LAW OF THE TEACHING PROCESS	81
VII.	
THE LAW OF THE LEARNING PROCESS	104
VIII.	
THE LAW OF REVIEW	118

INTRODUCTION.

LET us, like the Master, place a little child in our midst. Let us carefully observe this child that we may learn from it what education is; for education, in its broadest meaning, embraces all the steps and processes by which an infant is gradually transformed into a full grown and intelligent man.

Let us take account of the child as it is. It has a complete human body, with eyes, hands, and feet, — all the organs of sense, of action and of locomotion, — and yet it lies helpless in its cradle. It laughs, cries, feels, and seems to perceive, remember, and will. It has all the faculties of the human being, but is without power to use them save in a merely animal way.

In what does this infant differ from a man? Simply in being a child. Its body and limbs are small, weak, and without voluntary use. Its feet can not walk. Its hands have no skill. Its lips can not speak. Its eyes see without perceiving; its ears hear without understanding. The universe into which it has come lies around it wholly unseen and unknown.

As we more carefully study all this, two chief facts become clear: First, this child is but a germ — it has not its destined growth. Second, it is ignorant — without acquired ideas.

On these two facts rest the two notions of education. (1) The development of powers. (2) The acquisition of knowledge. The first is an unfolding of the faculties of body and mind to full growth and strength; the second is the furnishing of the mind with the knowledge of things — of the facts and truths known to the human intelligence.

Each of these two facts — the child's immaturity and its ignorance — might serve as a basis for a science of education. The first would include a study of the faculties and powers of the human being, their order of development and their laws of growth and action. The second would involve a study of the various branches of knowledge and arts with their relations to the faculties by which they are discovered, developed, and perfected. Each of these sciences would necessarily draw into sight and involve the other; just as a study of powers involves a knowledge of their products, and as a study of effects includes a survey of causes.

Corresponding to these two forms of educational science, we find two branches of the art of education. The one is the art of *training*; the other the art of *teaching*. Training is the systematic development and cultivation of the powers of mind and body. Teaching is the systematic inculcation of knowledge.

As the child is immature in all its powers, it is the first business of education, as an art, to cultivate those powers, by giving to each power regular exercise in its own proper sphere, till, through exercise and growth, they come to their full strength and skill. This training may be physical, mental, or moral, according to the powers trained, or the field of their application.

As the child is ignorant, it is equally the business of education to communicate knowledge. This is properly the work of teaching. But as it is not expected that the child shall acquire at school all the knowledge he will need, nor that he will cease to learn when school instruction ceases, the first object of teaching is to communicate such knowledge as may be useful in gaining other knowledge, to stimulate in the pupil the love of learning, and to form in him the habits of independent study.

These two, the cultivation of the powers and the communication of knowledge, together make up the teacher's work. All organizing and governing are subsidiary to this

twofold aim. The result to be sought is a full grown physical, intellectual, and moral manhood, with such intelligence as is necessary to make life useful and happy, and as will fit the soul to go on learning from all the scenes of life and from all the available sources of knowledge.

These two great branches of educational art, — training and teaching, — though separable in thought, are not separable in practice. We can only train by teaching, and we teach best when we train best. Training implies the exercise of the powers to be trained; but the proper exercise of the intellectual powers is found in the acquisition, the elaboration, and the application of knowledge.

There is, however, a practical advantage in keeping these two processes of education distinct before the mind. The teacher with these clearly in view will watch more easily and estimate more intelligently the real progress of his pupils. He will not, on the one side, be content with a dry daily drill which keeps his pupils at work as in a tread-mill, without any sound and substantial advance in knowledge; nor will he, on the other side, be satisfied with cramming the memory with useless facts or empty names, without any increase of the powers of thought and understanding. He will carefully note both sides of his pupils' education — the increase of power and the advance in knowledge — and will direct his labors and select the lessons with a wise and skillful adaptation to secure both of the ends in view.

This statement of the two sides of the science and art of education brings us to the point of view from which may be clearly seen the real aim of this little volume. That aim is stated in its title — *THE SEVEN LAWS OF TEACHING*. Its object is to set forth, in a certain systematic order, the principles of the art of teaching. Incidentally it brings into view the mental faculties and their order of growth. But it deals with these only as they need to be considered in a clear discussion of the work of acquiring knowledge.

As the most obvious work of the school-room is that of learning lessons from the various branches of knowledge, so the work of teaching—the work of assigning, explaining, and hearing these lessons—is that which chiefly occupies the time and attention of the school-master or instructor. To explain the laws of teaching will, therefore, seem the most direct and practical way to instruct teachers in their art. It presents at once the clearest and most practical view of their duties, and of the methods by which they may win success in their work. Having learned the laws of teaching, the teacher will easily master the philosophy of training.

The author does not claim to have expounded the whole Science of Education, nor to have set forth even the whole Art of Teaching. This would require a systematic study of each mental faculty, and of the relation of each to every branch of knowledge, both of sciences and arts. But if he has succeeded in grouping around the Seven Factors, which are present in every act of true teaching, the leading principles and rules of the teaching art, so that they can be seen in their natural order and connections, and can be methodically learned and used, he has done what he wished to do. He leaves his offering on the altar of service to God and his fellow-men.

THE SEVEN LAWS OF TEACHING.

CHAPTER I.

THE LAWS OF TEACHING.

1. Teaching has its natural laws as fixed as the laws of circling planets or of growing organisms. Teaching is a process in which definite forces are employed to produce definite effects, and these effects follow their causes as regularly and certainly as the day follows the sun. What the teacher does, he does through natural agencies working out their natural effects. Causation is as certain, if not always as clear, in the movements of mind as in the motions of matter. The mind has its laws of thought, feeling, and volition, and these laws are none the less fixed that they are spiritual rather than material.

2. To discover the laws of any process, whether mental or material, makes it possible to bring that process under the control of him who knows the law and can command the conditions. He who has learned the laws of the electric currents may send messages through the ocean;