

on the lump of clay. In any case, to produce the mental impression is one effect of the methods employed; to get an expression of such impression must come later, and is more difficult of attainment.

Similar principles are involved in literary teaching; the thought or mental impression may be produced without the capacity for its expression. A very intelligent master of large experience has assured us that, when giving an explanation to his class of a geometrical problem and asking questions thereon, he is often content if he sees a facial expression of intelligence without capacity in the pupil to express a verbal answer, trusting that the capacity for expression will come later. A boy may work out a problem by a diagram, but fail to give a verbal demonstration—that is, he gives a manual demonstration only.

“The judgment” and the “executive faculty” involve very different kinds of action in the brain. To form a judgement is a mental process occurring among the brain-cells. The capacity for such action results from former impressions received or inherited; it depends probably upon molecular brain changes, and these must take place before the expression of the judgement, whether that be by words or by manual act. These two factors in training—that of producing mental impressions, and secondly, getting from the child an expression of mental action in words or in things done—are very different matters. To get expression of thoughts and mental states is of course very desirable, even in the earliest stages of childhood, but at first we must be content to control spontaneous thought and the tendency to spontaneous action, as in organized play, or by listening to and correcting the almost senseless and unintelligible prattle of the young child. Later we may try to produce mental faculty by making impressions, being satisfied with a gleam of intelligent expression, while in the more developed brain we may look for and cultivate the correct expression of thought by words and action in harmony with the surroundings.

Manual training appears of special value for two classes of pupils—those who have but little capacity for mental work on the

lines of literary culture, and the very nervous but bright children who have much spontaneous thought, are soon exhausted by ordinary lesson work. In the case of nervous, irritable children, quick in mental action, spontaneous activity of brain-centres is shown by the large amount of spontaneous movement which they exhibit; and on the intellectual side we see activity displayed, often up to the point of producing exhaustion; in the amount of talk, in questions asked, or worse still, in habits of introspection or vague, undefined “talking and thinking to himself,” and excessive imagining. Such children no doubt are best cultured by such methods as manual training, and need cultivation of the faculty of impression without the raising of mere thoughts; then spontaneous action needs to be controlled to co-ordinate action, not stimulated to further activity.

THE TRAINED AND UNTRAINED.—As the division of labour in civilised life becomes greater, there is an ever-increasing pressure upon individual men and women, and a growing necessity that everyone should be trained for the special duties and responsibilities that he will have to undertake in the business of life. The objects of training are not only to prepare the man to do his work well, and with profit to himself, but also to prepare his body and brain for the strains that will be made upon it by the pressure of active life, rendering it apt for the work, full of power and resource, strong, and not easily broken down by temporary trials, adverse circumstances, or over-pressure. These remarks apply equally to students in our own profession, to teachers, and to men of business; the man fitted for his work, and well trained to perform it, does not commonly become so easily exhausted by fatigue in his particular line of employment as another who has not been trained. The difference between the trained and the untrained is not or should not be a mere difference in technical learning, but a real difference in the man, producing a physiological change in him, strengthening the faculties he will be called upon to exercise hereafter. Such training is not always given by education, it is not always aimed at; but the principle we put forward has been tried by experi-