

Fort," "John Brown's Body," and "Jerusalem the Golden."

To be practical, then, moral drill in school must deal with the primary religious beliefs; and the first of all these beliefs, the fundamental anthem note of all religion—the ever-present supervision of the Most High—must come first in the order of a special training. "Thou, God, seest me" is the first lesson in religion that must be learned in school. The State recognizes God—Parliament opens with prayer, the witness-box still has Him for its shield, and the Public School continues to invoke His presence. But how is the school invocation to be made to mean more to the child's soul as a guidance for the day than the chaplain's prayer on the floor of the House of Commons, or the kissing of the Book in a court of justice? That is your problem, teacher, and for me to point out the way this evening would involve the resolving of this association into a Teacher's Institute and the illustration of my suggestions by an actual preliminary drill. Your physical drill is excellent and develops the tissues through activity; but have you ever thought that the best physical drill, the drill that acts upon the whole being, body, mind, and soul, is not the drill of activity but the drill of

quiet. You have been in the woods all by yourself; ah, then, you know what I mean. You know why it is necessary to train your pupils in a secular way to be still in order to train them in a moral way, in a Christian way, to be quiet in the presence of God. Then you know why the eye should be closed and the head bent during the religious exercises, and what previous drill you must have to secure the most solemn stillness when you take your pupils with you for a few brief moments into the immediate presence of God. As I have already indirectly said, the very best of everything is what we must present to the Giver of every good and perfect gift during the special solemn moment of the morning devotional exercises. The body attitude must have in it more than the precision of your best physical drill; there must be no word used which is a mere blurr mark on the intellect; the voice attitude must be even more than a previous thorough vocal drill can secure. In a word, your moral drill must include the best effects of your physical, vocal, and mental, as you lead your pupils into the Holy Place of communion with things unseen; and it is for you to say to yourself: Am I able to do this; have I the proper heart-attitude myself?

BRAIN FATIGUE IN SCHOOL CHILDREN.

M. V. O'SHEA, SCHOOL OF PEDAGOGY, BUFFALO, N.Y.

THE impression deepens within me every day as I inspect the work of pupils of all ages that one of the most serious obstacles to wholesome intellectual and emotional development in the class-room is a worn, depleted, fatigued condition of the nervous system. I can well remember the time, and indeed I see

such things very frequently in the present day, when the teacher never suspected that dulness, irritability, and moral obtuseness were sometimes due to the state of the brain and nerves of school children. It seems, strange, too, when most of us in our daily lives have frequent occasion to observe the effects of over-