

impulses have attained an altogether disproportionate development. In fact, by this time it has become a mere creature of impulse. Is it any wonder that its teacher should be troubled with its idleness, restlessness, inattention, and want of application? Is it any wonder that even intelligent teachers should so often fail to undo the mischief of years of indulgence and neglect? Or, that, with teachers who follow methods similar to those of mistaken parents, and who never insist on the intelligent exercise of the child's will-power, so many should leave school without having learned how to deny themselves, or apply themselves so as to succeed in what they undertake. The explanation of bad behaviour, and poor memories, and failure in examinations at school, and a great deal of

the fickleness, and intemperance, and rowdiness, and general worthlessness of later years is the want of patient, persistent, intelligent attention to the development and direction of the will-power in the years of the child's life when its nature is more plastic and more capable of cultivation.

As the purpose of this paper is simply to call attention to this defect in education, which we have ventured to call *radical*, nothing need be added as to remedies. The recognition of the defect is the principal thing. If parents and teachers once realize how much depends on the training of the child's will they will soon discover and invent means of effecting this, which will be more valuable to them than the ready-made methods of others. Some hints may be given as to methods in a future paper.

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BY PROFESSOR WATSON.

NO sympathetic critic would say of the Canadian people that they are wanting in practical ideas or in practical energy. That cannot fairly be said of a people who have boldly drawn on the future, and bound ocean to ocean by a gigantic line of railway; who have sought to weld into a whole a number of scattered provinces differing in language, religion, customs and sentiment; and who, in commercial enterprise, combine boldness with caution, and energy with thrift. But perhaps, it might be said that the Canadian people have not yet grasped the full meaning of political unity, and that they are not altogether conscious of the importance to national welfare of devotion to art, literature, science and philosophy. The idea of political unity, the critic may say, still remains

for them too much a "mere idea." Each province, each county, each city, is apt to set up for itself as an independent unit, and to forget the universal, in what seems the particular, good. Even our universities, or at least some of their weaker representatives, have shown a tendency to view one another as rivals, not as fellow-workers in a common cause; and in some cases city and university have confronted each other as antagonists, as when, but the other day, our provincial university was under the necessity of wrestling from the wealthy city, for which it has done so much, a sum which might well have been surrendered spontaneously, and even doubled or trebled. This weak grasp of the idea of unity is no doubt due to a variety of causes, but it is, I think, to