

and the methods of analysis they require.

The study of the seventeenth and eighteenth centuries as an epoch of concentration, of reaction in favour of more formal standards in art, is naturally later. It is connected with the rise of criticism, in particular with

the great French critical school of the seventeenth century. Then last of all the Honours student may come, equipped with all this preparatory knowledge of literature and methods, to the scientific study of the highly complex phenomena of the nineteenth century.

## CONTINUITY IN EDUCATION.

BY CHARLES TUDOR WILLIAMS.

SOME of us may remember a little story that went the rounds of the press at the time of the laying of the first Atlantic Cable. The "paying out," as the unreeling of the cable was called, was attended with constant testings in order to make sure that the magnetic connection with the shore end remained uninterrupted. This connection was called by the engineers in charge the continuity, and whenever the magnetic current ceased operating, the ship would retrace its course, backing water, and drawing in the cable, until the cause of the broken current was discovered. The constant use of this term led one of the ship's crew, presumably an Irishman, to account, on one occasion, for an unusually long delay, with the reason, "Why, sure, they're hunting for the continuity."

In examining the field of education, with its apparently diverse interests, the pulling and hauling of the different theorists as to its proper conduct, we are moved to ask, like the Irishman, whether the continuity has not been lost, and to wonder whether some one should not set about trying to find it again; for, surely, there ought to be, in the nature of things, some one, continuous current of communication across the ocean which lies between the continents of ignorance and knowledge. In the eyes of some theorists, utility is the mysteri-

ous current which thus operates a right union between the two extremes; with others, it is mental discipline, and with others again, moral character. Theorists of the first class mentioned are promoters of Industrial and Polytechnic schools; of the second class, of Classical schools, and schools of Pure Science; of the third class, of strictly Religious and Sectarian Schools. There is another very large class who go on the *laissez-faire* principle—recognizing no necessary continuity in education; even denying it; assuming, for instance, to set apart the college and university from primary education of all degrees as belonging to an entirely different *genii*; having little in common. There is no denying that the question of education, coupled as it is with the great social questions of the day, is assuming an aspect of the highest importance, if we should so speak of a question which has always been considered highly important; and throughout all history our most authoritative guides on this subject have never lost sight of the unity or *continuity* of any system of education. For the clearest understanding of this subject, as of so many other purely intellectual questions, we must go back to the classic age, an age in which we find the human intellect less sophisticated, less prejudiced by long-fixed institutions, less checked