

progress of education. But these works give us but a long series of facts and events arranged chronologically without once referring to the great active principle, the human mind, from which these happenings flowed. There is logic in history, it is true; but this logic is not apparent in the bare enumeration of facts. We must go deeper, must search behind the cold words of the phlegmatic historian if we would discover the law of cause and effect in activity.

There is no such thing as a century in nature; but we are so accustomed to speak of periods of time, of months, years, and decades, as if they were concrete existences, that we usually end in regarding them as such. They are mere inventions of man adopted for convenience in recording facts and events, and are no more independent realities than are the different systems of weights and measures. Still, as the centuries recorded in history pass in review, we note that each one of them is remarkable for something peculiar to itself, for some tendency of the human mind to devote itself to developments of a certain order; and this tendency we see pervading the whole race.

It is owing to inattention to this fact that a great many people speak almost contemptuously of our forefathers, who lived and paid their tribute to nature when civilization was in its early teens. They look upon this, their own blessed age, with conscious pride; they boastingly note its points of superiority over passed times, and with an innocence that would bring tears of vexation to the eyes of a saint, speak of ancient master-minds as men whose upper story was but half developed. The wonders worked by steam and electricity so completely fill their shallow

minds that there is no room left for a thought of progress of any other kind. Steam-cars running with lightning rapidity over the land, water-craft, secretly propelled, gliding noiselessly through their element, electric cars, which, like stimulants in the human system, keep the population of our large cities in circulation, slender little wires flashing intelligence from continent to continent, all make an overwhelming appeal to their poor minds, and almost lead them to believe that science is gradually doing away with some of the disagreeable effects of Original Sin.

But this is all material progress, and has developed in our times simply because the human mind received an impetus in that line in the beginning of the century. If this impetus, this accidental suggestion, if we may so call it, had come sooner, are we not to suppose that the same results would have been had? What if it had come in the thirteenth century, and the sublime minds of that age had applied themselves to harnessing Nature's forces? Would we not be justified in asserting that the results would have eclipsed those of the present day? At that time man's mind was progressing rapidly in another line, and did not have time for steam engines. What if Aristotle had undertaken to solve the rapid-transit question in Greece? Wouldn't he have surprised the old pagans!

Thus, if we glance at the different phases of progress recorded in history, we find that mankind does not advance in two lines at the same time. One age gives itself up to the art of warfare, another to philosophy and historical research, the next to literature, poetry and the higher arts; one yields itself to selfish luxury and