

POOR COPY

THE UNION ADVOCATE, WEDNESDAY, JANUARY 9, 1901.

STORY OF THE CENTURY.

(continued from last week.)

THE NEWSPAPER.

The cheap and popular newspaper as we know it today is entirely the creation of the Nineteenth Century. The daily journal which brings home to every household an account of yesterday's occurrences at the other side of the globe, the weekly paper with its picture illustrations wrought by the hands of genuine artists, the popular magazines with their contributions by literary men and women of established reputation, the independent daily criticism of statesmen and Parliaments, the full reports of representative assemblies and of public meetings—all these are among the latest products of civilization, and the force of thought of them could never have entered into the mind of Samuel Johnson, or George Washington, or even of Talleyrand.

MUSIC AND THE ARTS.

In the worlds of literature and art we do not look for progressive development. No one expects that growth of human thought and culture can bring out greater sculptors than those who lived and wrought in the age of Pericles, nobler architecture than that of the Parthenon and the Temple of Theseus, or the Gothic cathedrals of Christianized Europe. We do not look for great poets than Homer and Virgil, Shakespeare, Dante and Goethe. But in painting, sculpture, music, and the dramatic arts, although not perhaps in architecture, the nineteenth century has fairly held its own. The world, it may safely be declared, has never seen greater actors than Edmund Kean and Rachel, and in our own days, Sarah Bernhardt, and in music, Germany has created an entirely new school of her own.

A CENTURY OF THOUGHT.

There have been great thinkers in the nineteenth century who may well be placed in the highest intellectual rank, Auguste Comte, and Darwin, and Herbert Spencer. The century has had preachers and divines of the highest order, men whose fame belongs not merely to any one sect or denomination, but is recognized by all the civilized world. The century has been gloriously endowed with soldiers, and indeed, heroes, in every field of human self-sacrifice, with missionaries and martyrs. It has been the century especially of organized and scientific exploring. The work of philanthropy, too, has been organized until it has become a recognized institution of civilization. Even the horrors of the battlefield have been mitigated by the spirit of the modern time, and the noble work of the Geneva Convention has done something at least to counterbalance the destructive business of modern military science. The "battlefield" I have already called attention to the fact that an attempt has once again been made by one of the greatest European Sovereigns for the establishment of a tribunal before which disputing States might submit their controversy to peaceful arbitration. Nothing very decisive has yet come of the recent Congress held at The Hague for this purpose, but it is something, at least, to know that the ruling powers of the civilized world were willing to entertain the idea, and united in expressing a hope that it may before long become a practical reality. The common intelligence of the world is undoubtedly tending that way. The closing years of the century saw the settlement, by peaceful arbitration, of a dispute between England and the United States on what is known as the Venezuela question, which might at an earlier date, have been referred by these two Powers, as a matter of course, to the arbitrament of war. It has been asserted that civilization has but two paths of progress—first, the path of conquest, and then the path of peace. War, so runs the argument, must first hew down the obstacles and clear the way, in order that the new path may be opened along with peace is to have its merit and its mission. With us, inquiring too closely into the general accuracy of this somewhat metaphorical declaration, it may reasonably be admitted that civilization has generally begun its way by conquest. Perhaps there is all the better reason for hoping that the

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other part of the doctrine may also have its warrant of truth. If this be so we may, without indulging in any vain dreamings, admit to our minds the confident hope that the nineteenth century, with its intellect and its culture, its travel and its science, its broadening philanthropy and its better understanding of economic truths, must have done something to supersede the wars of conquest and to open the way for the work of peace.

The end.

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