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CIVILIZATION AND EDUCATION—THEIR RELATIONSHIP ENUNCIATED.

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THE ethical principle, which claims that true civilization is a harmony, is to every thinker as easily understood in its enunciation as is the metaphysic which seeks to identify all truth as a unit. The latter is the fundamental foster-thought of all the philosopher's investigations; the former points out to us the legitimate tendency of true citizenship. And just as the over-reachings of philosophy are ever surprising the impotency of human thought by confounding the false with the true, so the spirit of expediency is ever urging the pseudo-statesman towards the hope of a political harmony never to be realized. In a word, the civilization which is said to be a harmony is to us as much of an abstraction as is the truth which is a unit. The complete coordination of citizenship has never been realized in any state. Progress and order, the two great factors of the civilization with which we are most

familiar, are far from being constant in their products, at least as far as appearances go. As social forces—at one period seemingly antagonistic, at another concomitant—they are ever making a shuttlecock of citizenship, swaying society from one experience to another in the restlessness of Liberalism and the reaction of Conservatism.

And as we follow the current of social life and experience through the centuries, in an endeavour to trace the tendency on the part of humanity towards the civilization which is a harmony, it is almost impossible for us to escape the subtle problem which has for its positive the theory, that the civilization, of which there has ever been any practical knowledge, is a mere wave motion, produced by the co-relation of certain social forces. We are never weary of praising the progress of the times in which we live; and yet it is no uncommon thing to