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THE THREE ESSENTIALS OF CIVILIZATION.

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NORTHERN nations have always ruled the world and have each impressed on progressing civilization a characteristic quality. Indolence, effeminacy, physical and mental sloth are the prominent features of the people in southern climes; energy and manly vigor mark the northerners. Of all the nations of ancient or modern times Greece offers the only notable exception to this law. Yet the student of history knows that Grecian civilization was ephemeral; its rise and its decay of like surprising rapidity. So that, in geographical position, Canada is highly favored; nature has given her great possibilities; their realization depends upon the energy that may be accumulated in our national soul. If the future may in any way be inferred from the past; if like causes in like circumstances always produce similar effects, the highest aim of every citizen should be to bring his country into those lines of thought and action which history proves to have been productive of good results in the past, and to avoid every proximate or remote cause of national evil.

Guizot, the historian of France, first laid down the comprehensive generalization that nations must be classed according to their more or less complete civilization. And he shows how the extensive cultivation of one of the elements of civilization led to the ruin of the nations of antiquity. In India and Egypt it was the theocratic principle that took possession of society; in Syria and Asia Minor the democratic was supreme; the unity of social principle in Greece produced a brilliant but short

lived career of national grandeur; the like is true of Rome and the Great Empire of the West. Attempted perfection in one line, and utter disregard for the other essentials, precluded anything like stability of national character, or complete attainment of the highest ideal of a state.

Starting from this basis it is comparatively easy to measure a nation's progress, to calculate the chances of its success and to suggest remedies for its defects. What, then, is the lesson the past teaches us, what action should we take, what example hand down to posterity, so that in this "Canada of ours" no single element may ever become powerful enough to exercise permanent domination over the others, but that all may exist together, stimulating each other, restraining each other, making civilization rich and varied, imparting principles and powers that will continually replenish the impoverished sources of national welfare? The answer to this question will show what it is to live completely, what constitutes perfect civilization.

A state is but a collection of men bound together by common interest, and working towards a common end. Hence the perfection of the individual means the perfection of the state. Man is capable of perfection in his mind, in his will, and in his body; by science, virtue, and material goods. That state, therefore, will be nearest perfection in which truth, morality, and material progress are united in due proportion and in their order of dignity. The ancient philosophers and statesmen who regarded the moral and intellectual well-being of mankind first and the wealth of nations and of individuals second, pursued a far nobler