THESIS
The Individual in Civilization
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By
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The germ of intelligence is originally implanted in man. Through all ages he has unconsciously toiled to develop this germ, to rise from brute degradation, to meliorate his misery, and to purify his morals, thus fulfilling his noble destiny and perfecting civilization. But as yet the great work is far from completion.

Civilization has been called a partnership entered into for mutual improvement in which each man gives up to society a part of his own personal rights, and reclaims in exchange the old and combined force of associated men. The isolated man cannot become civilized because he has not been brought into the conditions necessary to civilization. Without association there could be neither speech nor language, and as the intellect is quickened only by coming in contact with intellect, there could be no means of higher thought. The derivation of the word "civilization" from the
Let the "civilized," a state, imply the relation of man to his fellow in society. Thus civilization is dependent on the development of society, and of the individual intellectually, socially, and morally.

Civilization, separating the individual from the mass, sees the advancement of mankind in the development of single men. The essential of human progress is this: It is the right and duty of every man because he is a man, to develop a noble individuality. By the individual alone and not by the mass is civilization to be advanced, and brought to its fullest and most perfect development. Civilization is spiritual, and has to do with the mind, and soul of the individual. One cannot read the mind of a person but judge him solely by his actions, even so civilization is judged by external manifestations. Machinery, buildings, schoolhouses are outward signs of improved conditions.
There are five points from which the civilization of a country may be judged, all having their origin in the nature of the individual. The first and very important one is that of the Useful Arts. These spring from the vital wants of man. The Savage builds his wigwam, and, in a rude way, cultivates his corn. He wants food, needs clothing; and from these wants of primitive man, spring our manufacture, commerce, architecture, mechanic arts, and science. The first steps toward progress are the most difficult; the inventions of the axe and of the alphabet were more difficult than were those of our later complicated inventions. These are the inheritance of the present generation from the past, and in this sense "We are heirs of all the ages."

Man has imagination, and taste, a love for the beautiful and sublime, and hence, originated the second point—that of the Fine Arts. This appreciation of har-
mony, this love for the beautiful and sublime in nature did not exist in lower civilizations. As a refinement of taste increases, we have as a result statuary, painting, poetry and music.

The third point from which we judge civilization is that of Education, Science and Philosophy. Education is the drawing out, the developing, of inborn qualities and aptitudes. If by education the individual does not become a better man or woman, education is a failure, for it is also necessary to develop the moral nature. Science makes man master of the material world and its forces. Science is applied to all natural phenomena; philosophy, to mental philosophy, doing what science cannot do, puts man on his honor with reference to others and afo to himself. True philosophy recognizes the rights of all men, and teaches man to acknowledge his obligations to his Creator.

The fourth point is that of Society and Government.
How can social motives, which draw them together, and lead to the organization of families, of societies, of tribes, and of national Government? It is necessary to man not only socially, but also for the repression of wrong and the punishment of crime. By government, order prevails, which is effected largely through the individual. More especially in a democratic, republican form of government is the individual responsible. This should make him feel that he has duties; that it is his personal shame if things go wrong about him. He is personally interested in securing the obedience of the whole community, to law.

The fifth point is Religion. Man has an instinct which bids him aspire beyond the present and the visible, and a yearning and alliance for intercommunication with a point less feeble and more enduring than himself; the result of which is religion. Religion is a belief in something existing, it recognizes obligations imposed on
man, and safe the idea of rewards and punishments. This was an important element in the civilization of modern Europe, and was among all ancient nations some form of religion existed. The development of the moral nature teaches men charity for others. They should love God and their neighbor as themselves. Not carrying out, of this law would make a complete and perfect civilization. Until this height is attained, and not until then, can civilization be perfect. Each individual strives to reach this standard, many of the wrongs which now exist will be righted, and the race led on to accomplish its greatest possibilities. Thus the natural wants, and desires, acting on means within the individual and in the world of matter and thought, tend to develop man’s capacities,—in other words, to civilize him.

The history of mankind from the rudest state in which he was found shows progress. The ancient barbarian recognized no obligations either to his fellow or to humanity. He lived
Opposed to society because it would require the surrender of a part of his individual rights. Selfish individuality figured so largely in the character of the barbarian, that unless he believed his chief to be of divine origin, he would not submit to his authority. Morality, commerce, literature, industry—all that tends toward the elevation of the intellect—were directly opposed to his masculine spirit. Naked, helpless, dependent, on the products of nature for food and clothing, his lot was dark. His first endeavors which sprang from intellect and not from instinct, as the building of his hut and the procurement of necessities, may be counted as the first steps onward and upward. Union and co-operation are at first imperfectly displayed. The individuals are brought together by war which is a civilizing agent in that it compels them to unite and thus to take the first step towards the amelioration of their condition. Many of the laws which are now regarded as infamous were the necessary stepping-stone
to a higher life. War generated heroic virtues, courage, discipline, and obedience. The bold leader in war became a ruler, a king of his people, and thus a form of government was established. The stronger the element to be governed, the stronger must be that government. Union springs from purpose of protection, and the accomplishment of purpose beyond the capacity of the individual.

After association and union, the mind of the barbarian was diverted from war and hunting and directed toward agriculture. So intellectual activity increased the barbarous taste, decreased, and gradually manufacture and commerce were established. The division of labor and multiplication of the arts of peace then became manifest. By the division of labor, each individual became free to choose work according to his faculty, thus being able to excel in some special department; the products of one body of laborers were also exchanged for products of another. The barbarian
had social wants, a desire for knowledge, a feeling, which made him acknowledge his superiors. He had, also, a religious sentiment, all of which worked together to produce higher civilization. Its progress has been slow, and uncertain, but it is now forward.

The value of a nation is proportionate to its degree of civilization. Greece, so famous for education and philosophy, was the leading country of her time. But her civilization was narrow. Socrates and Plato recognized no common brotherhood among men but considered all others not Greeks as barbarians. Plato, the great Athenian, in describing the glory of the community, of which he was a member, says: "We at Athens are lords of the beautiful, yet simple in our tastes; we cultivate the mind without the loss of manliness." But Athenian society rested on a base of slavery. Athenian citizens were able to pursue their love of the beautiful, to cultivate simplicity, to strengthen their minds without loss of man.
lines, because the drudgery and work of society were done by slaves. We believe that there should be more equality; that it is the duty of each individual to strive to bring these Greekian ideas of beauty and simplicity, and mental cultivation within the reach of all. Modern civilization is directly opposed to the law of the survival of the fittest; that of Greece obeyed this law, and cruelly abandoned her deformed and helpless children, leaving them to perish.

The Roman nation laid waste the territory of Rome. It was plundered by the Goths and Vandals, and for a while, darkness prevailed. The Middle Ages are often called the Dark Ages, but wrongly. For, while its horizon was darkened by the fury of tyrants, in the Alpine caves and seclusion of monasteries civilization was slowly but steadily advancing. Some of the world's greatest thinkers lived in this period—Dante, Alfred, Chaucer, Abelard, and Bacon. Civilization is not to be advanced by nations
but by the thinking men and women. Men of thought rule the world. Thought is the golden key which unlocks the richest treasures of the universe. Aristotle investigated the wonders of animal life, unfolded mysterious phenomena, gave to humanity enlarged ideas of man's relation to nature, and exalted conceptions of the plan of creation. All this too did Agassiz; hence, through the medium of thought and science these two men communed with each other, and across the chain of centuries clashed the hand of brotherhood. Shakespeare, Milton, and Longfellow walked up the same pathway, hand in hand with Virgil and Homer, and feeling the inspiration of the ancient muse, they soared to loftier themes. Blackstone and Kent breathed the spirit of liberty from the free hills of Greece; gathered greatness from the studied justice of Cicero and Justinian; relined mightier animation from the inspired law of Moses; thus linking them together in sacred fraternity.
Thought makes all men kin. Oceans cannot separate the
men of thought; centuries cannot divide them. Thoughts ex-
pressed ages ago are still thrilling the souls of millions. Al-
though the grave may long since have received the thinker,
he still lives through his works. The strains of Jeremias,
tear-streaked in the prophet's own sorrow; the heartfelt
skein from the trembling strings, of David's harp; the rich
melodies of a Handel, or a Mozart, blending with a thou-
sand and yonder from moorland and mountain, proclaim the
brotherhood of song, declaring with mightier expression
that the impulses, wants and mores of humanity are as
the impulses, wants and mores of one man.

It was during the Middle Ages that the strife of intellec-
tuals was commenced against material power. Kind prevail-
less. Wickliff broke the bonds of civil, military, and priestly
force, and challenged priest, or king to bind longer the
mind by proclamations, and decrees. The religious martyr
of his time. Wickliffe seems also to have been the intellectual pioneer. Luther, a man of deep convictions and strong understanding, carried the country with him. In spite of the decrees and bulls proclaimed against him, the state became Lutheran. Abharr created a desire in the minds of men to know reasons, and his name will ever remain as a synonym for advanced progressive thought. In ignorance and superstition decreased, free thought increased, while the spiritual triumphed over material force. The Magna Charta was given during this period; while the mariner’s compass, the making of glass and paper, and gunpowder which made the poorest soldier with a musket equal to the iron-clad warrior, were invented. Though certain advances of immeasurable value were made during this time, neither the knights of the Middle Ages, nor the feudal lords surrounded by their vassals, had grappled the great problem of humanity.

As civilization advances, a common brotherhood among
men is fostered, and nations are united by common sympathy. The philosopher who reads in nature the handwriting of Deity, the metaphysician who reduces chaotic thought to
principle, the artist who gives to the grosser sense of man the
archetype of ideal beauty, sit together, joined in a unity of
purpose to elevate the race. However much the nations may
have been at war with one another, the time is not far
distant when it will be recognized that "God made of one
blood all the nations of men." Profound and metaphysical
Germany, artistic and imaginative France, practical and
energetic America, though distinct in customs are not greatly
dissimilar in thought and purpose. Science, commerce, litera-
ture, new facilities of intercourse, the spirit of liberty, bursting
forth from both hemispheres, and new interests are over-
coming the old antipathy of nations, and are silently
spreading the sentiments of human brotherhood. The
conviction that the welfare of each individual is the
It is in this particular that the individual of modern times may be said to be more highly civilized than his brother of past generations. Our civilization of today is far more advanced than that of ancient and mediaeval times because of the harmonious development of all the powers which make up the beauty and worth of human nature. This is true culture. It sustains the same relation to the individual that civilization does to a nation. Culture recognizes a common brotherhood among men and considers each individual his brother's keeper. It is a study of harmonious perfection, a perfection which consists in accomplishing something rather than in possessing something. It is in creating endless additions to itself, in the endless expansion of its power, in growth in wisdom and beauty that the spirit of the human race finds its ideal.

So it is upon the individual that the progress of
civilization depends, there necessarily rests upon each certain personal obligations. These individual obligations are to learn all one can from the past, making the failure of the past his warning, and the success of the past his guides and encouragements; and, to then transmit this with increased value to future generations.

It is not enough to provide almshouses for the poor, asylums and hospitals for the sick and maim. It is not enough to endow charitable institutions and the like, but each individual influence must be felt in the very soul of his poorer brother if that brother is to be elevated. The development of the intellect alone is not sufficient to raise fallen humanity; there must be a development of the human soul as well. Pride of intellect, of class, of self keep the man aloof from those who need his aid. Until these barriers are broken down the poorer class cannot be elevated. Each individual should ask himself, "Am I advancing
civilization?" What is society for if not for the uplifting and development of humanity! As soon as each individual recognizes his personal obligations to society, and seeks to perform them to the best of his ability, will the world be better for his having lived in it.

Culture says: "The age of matter and force is to out, the age of the brain and the heart is to come in." May this better age be not far distant! Culture, her garments sparkling with the dew of approaching day, her face luminous with the hope of triumph, bowing to the astonished vision of man the measure of human possibilities, on the basis of mental and moral attainment, proclaims the eternal brotherhood of humanity. If one should read the future of the race united in the organic efforts of nature to mount and improve, and the corresponding impulse to the better in the human being, he may even dare affirm that there is nothing which shall not be overcome, till at
O, culture! Ye be thy work! Thy dignity is the brightest manifestation of divinity, even the symbol of God's infinity for no limit can be set to thy unfolding. Humanity as a limit shall bow down at thy tribunal, acknowledging the sway of thy sceptre, and, marshalled under thy banner, march onward to conquer, and with thee to scale the battlements of glory!