

study as being perhaps the only one in all history that has a distinctive character of its own. It is, moreover, a century that can boast of an unusual roll of illustrious men of action, as well as of men who have created what is best in art, in literature, and philosophy.

But before coming to a view of the civilization of the Thirteenth Century, I think we ought to arrive at some definite understanding of what civilization really is. What does civilization really mean? We must confess that the term is extremely misty. It is one of those words greatly affected by popular speakers, particularly political orators, perhaps for the very reason of its delightful elusiveness. It will bear almost any interpretation one wishes to give it—the interpretation depending largely on one's religion, education and condition in life. To the rich civilization means luxury and ease. To those of the middle class it means a certain measure of external refinement together with comfort. To the industrious poor it means "good times," a fair share of amusements, and protection by law in existing rights and liberties. It has been said that the most popular idea of civilization is the veneering of barbarism; and barbarism means coarseness in manner and dress together with contempt for art and education. From this we might be led to infer that the proper measure of civilization is the actual possession or at least the appreciation of comfort and good manners.

With Cardinal Newman, I believe that "Civilization is the state to which man's nature points and tends; it is the systematic use, improvement, and combination of those faculties which are his characteristic, and viewed in its idea it is the perfection, the happiness of our mortal state." "And perfection," says Matthew Arnold, "is the harmonious expansion of all the powers that make the beauty and worth of human nature."

Civilization may be material, intellectual, and moral. The best civilization is essentially moral and only accidentally intellectual and material. Unfortunately this distinction is often lost sight of. Material civilization is the usual denotation of the word. There are men of gross immorality or men of slender mental equipment, who would become vehement almost to the verge of fury, if any one should question the superiority of our present day civilization. They have only a partial concept of the word's full content. I repeat, civilization may be material, intellectual and moral—and essentially moral. I merely state the distinction. Its justness, I am sure, will

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