

mote civilization. The following definition of it may be given. It is the perfection of the social, that is the moral, intellectual and material life among men. From the above definition it is then patent that civilization comprises a twofold element, the moral and the material one; hence the distinction, moral and material civilization. The former consists in good and sound morals, in the fine arts and sciences; the latter in wealth and opulence, the mechanical arts and in every branch of human industry. The constituents of moral civilization tend to enlighten, cultivate and perfect the mind, the noblest part of the human being, those pertaining to the material civilization are mainly the work of the body, they are instituted to bring comfort and ease and to develop the growth of material progress. Civilization as understood by the Catholic church is composed of these two parts, just the same as man is composed of body and soul blended into one individual; she views them as unseparable one from the other, as parts of a whole, hence to constitute what we may style a perfect civilization, the moral and material element must combine and coalesce into one system. A perfect harmony must exist between them, but the submission must be on the part of the material elements as being inferior in nature to the moral and intellectual; just as the body by virtue of its inferiority owes submission and should allow itself to be directed and guided by the mind. When this subordination exists, order, tranquility and peace will be the consequence, and the country under the influence of this twofold power grows most rapidly in every branch of progress, as may easily be seen in studying their history. But when the material civilization usurps the place of the moral and gets the upper hand, what happens? As a natural consequence the result of it will be sensuality, spirit of disorder and revolution. This truth will be brought home to us if we but examine the state of those nations in which social perfection seeks only after the material welfare and ease. One glance at protestant England will suffice to convince us of this; true she heads the list and is second to no other when considered with regard to her material progress, but she is far behind other countries in other respects, especially when we come to speak of morals, and why? How is this to be accounted for? It is simply because she has cast off the yoke of the Catholic church which aims principally at preserving pure and intact the morals of men, it is because the material element holds the first place and predominates,