## CHATS WITH YOUNG MEN

### THE MAKING OF A GENTLEMAN

In summary, the all-comprehensive definition of justice "giving to every one his due" covers the whole range of life in all its relations to others. Justice commands us to give liberty to whom liberty is due, honor to whom honor is due, respect to whom respect is due, obedience to whom obedience is due, praise to whom praise is due, encouragement to whom encouragement is due.

Justice not only covers all those things which it is nice to do to our neighbor, but even all those things not nice to do, but which ought to be done for the sake of his well-being, or in the interests of the community. Hence it covers not only the duty of subjects to obey but of superiors to command, and where necessary to rebuke and punish.

It covers among equals not only the just giving of praise and encouragement for what is good, but also, where circumstances require, the just giving of dispraise and discouragement for what is misguided or bad. Justice sometimes requires us to be angry and severe, and to make ourselves disagreeable in the interests of right—though we must be careful in such cases that justice and not passion is our motive.

### INTERNAL DISPOSITIONS

It will be seen that in the matter of personal justice the dictates of civilization and those of the moral law coincide in bulk, with a two-fold difference; first of motive and, secondly, of practical range. The difference of motive has already been discussed. The difference of range consists in this, that civilization is concerned only with the social relation, and therefore with external acts bearing on others while the moral law grips the whole range of thought and feeling as well as outward word and action.

The social code requires you to play the game fair; but leaves your internal feelings and dispositions to yourself. You may wish the most unfair things, but you must have enough self restraint to keep from putting them into public effect. But the moral code says you must not only cut down the tree, but must pull it up by the roots. You must not even think or desire the evil things which you are forbidden to do.

Hence a mere ambition to pass as a civilized gentleman is something superficial; while the wish to be a moral man is something deep down, something thorough, and moreover, something which makes the external part much easier. Thus with extraordinary shrewdness, the old scholastics defined justice not as "giving to every one his due," but as "the will to give every man his due."

It is obvious that a man who is actuated by this spirit of justice will find its external practise a simple and direct corollary of his internal condition; while a man who does not care for justice as such, but only wishes to figure well in a social system where justice plays a part, will often find his internal desires in conflict with his external duties, and, under stress of temptation, will be prone to give way precisely so far as he thinks his fault will not be found out.

Hence there is always something precarious in a civilization which is merely such, and is not grounded on the interior principles of morality for its own sake. Hence, too, as a matter of practical policy, if you want to be a civilized gentleman you will find it much easier to secure your aim by building on the interior law of morality than if you shirk this more thorough method, and try to raise an external structure of respectability with nothing deeper at the back of it.

In the one case your outward conduct springing from interior principle, will come naturally and easily and spontaneously, and will be free from liability to sudden lapses when off your guard; while in the other case you will be always like an actor on a stage, playing a part which is learned by heart and acquired by artificial drill, and liable to be upset by the least distraction of mind, and depending on the prompter behind the scenes at points when you are about to go wrong.—Sacred Heart Review.

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All that we do receives its value from our conformity to the will of God; for instance, if I take recreation because it is the will of God, I merit more than if I suffered death without having that intention. Keep well in your mind this thought, and remember it in all your actions, in imitation of the carpenter, who passes all the boards he uses under the plane. It is thus you will do all with perfection. — St. Francis de Sales.

## OUR BOYS AND GIRLS

### THE COBBLER AND THE KAISER

In the old times people used to work much less than they do now; for there were many feast days in the year which were kept as holidays. So when Conrad, the Emperor of Germany, issued a proclamation making his birthday a public holiday and forbidding anybody on pain of death to work on that day, all the apprentices were pleased, but their masters were not.

One old cobbler of Nuremberg, who had great difficulty in making both ands meet, took no notice of the proclamation, and went on working on the Emperor's birthday. But he was discovered and taken to the palace.

"Why do you disobey my law?" said Conrad.

"Sire," said the cobbler very humbly, "I must earn eight pennies a day, and I cannot do it if I stop on your birthday."

"But why eight pennies?" said the Emperor.

"Oh," said the cobbler.

"Two I give back and two I lend,
Two I lose, and two I spend—
Total eight."

"I do not understand," said the Emperor.

"Let me explain," said the cobbler.

"I give back two pennies to my father, who fed me and clothed me when I was a child, and who is too old to work. I lend two pennies to my own son, to feed and clothe him, and he will pay me back when I in turn am unable to work. I have a wife to whom I give two pennies every day, and those are lost, because if I die and she marries again she will think no more of me. Then I need two pennies for my own food. So have pity on me, sire, seeing that I must work when other people are on holiday."

"Very well," said the Emperor, laughing, "you are pardoned. But mind this, you must never give anyone else the explanation you have given me, without having seen my face a hundred times. This is very serious and if you disobey me again you shall be imprisoned for life."

In the afternoon the Emperor called together all his wisest councillors, and asked them to explain the saying:

Two I give back and two I lend,
Two I lose, and two I spend.

Naturally, the wise men were greatly perplexed. They asked the Emperor to allow them a week to think out the problem, but after long deliberations and long discussions they could not hit on the meaning. But one of them remembered the cobbler.

"He must know something about it," he said to himself "for it was after seeing him that the Emperor set the problem."

Going to the cobbler, he offered him a hundred golden imperial crowns. The cobbler thought for a moment, and said:

"Let me look at the money."

Very carefully he took up each coin, and gazed at it. Then he put the golden pieces in a bag, and told the councillor everything he had said to the Emperor.

"Ah!" exclaimed the Emperor, when the councillor hurried back to the palace and explained what the saying meant, "you never found that explanation yourself. The cobbler has betrayed me."

In great anger he ordered his soldiers to bring the cobbler again before him.

"You have disobeyed me," he said.

"Not at all," said the cobbler. "You said I wasn't to tell anybody until I had seen your face a hundred times. A hundred times, on a hundred imperial golden crowns, have I gazed on your august features, sire, before I answered the question that was asked me."

"Be off with you!" said the Emperor, laughing. "And may you enjoy your good fortune! You have more sense than all my councillors."—Catholic Bulletin.

### BOYS WHO DID BIG THINGS

Some of the greatest achievements in the world have been made by youth. David, the sweet singer of Israel, was a shepherd, a poet and a general before he was twenty years of age, and a king at the age of twenty-one.

Raphael had practically completed his life's work at the age of thirty-five. He did no great artistic work after that age. James Watt, even as a boy, as he watched the steam coming out of the tea kettle, saw in it the new world of mechanical power which has followed the discovery of the power of steam.

Cortes was master of Mexico before he was thirty-six. Schubert died at the age of thirty one, after having composed what are considered some of the most entrancing melodies ever composed. Charlemagne was master of France and the greatest emperor of the world at the age of thirty. Shelley wrote "Queen Mab" when he was only twenty-one, and was master of poetry before he was twenty five.

Patrick Henry was able to shape the revolutionary history of a new country before he was thirty, and astonish the world by his oratory before he was twenty six years old. At the age of twenty-four Ruskin had written "Modern Painters," and Bryant, while still a boy of the high school age, wrote "Thanatopsis," a masterpiece in itself.

Robert Fulton, inventor of the steamboat, while a mere lad, had builded himself a small boat as a plaything, and later on gave the patent of the same to the world, which device proved one of the greatest and most necessary inventions known.



## "CONFESSIONS OF A CONVERT"

### MGR. BENSON'S SECOND LECTURE HEARD BY AUDIENCE THAT FILLED BELLEVUE-STRATFORD BALLROOM

Philadelphia Standard and Times

All the things that had seemed to him important appeared now unimportant. * * And all the things that had seemed unimportant—religious doctrines, the way he behaved, his attitude toward people, and, above all, toward the Personage Whom he called God—these appeared vital, over-whelming and entrancing.

The event that had happened to him is called, sometimes conversion.

It comes to some, in a measure, under other aspects: It comes in the Quaker meeting-house and at the penitent-form of the Salvation Army; but it comes to none with the same vastness of appeal as in Catholicism, to none with the same simultaneous assault along every line of human nature at once—along the intellect, by the way of theology, along the heart, by the way of the affections; along the Will in the name of Obedience. He dimly saw this. He understood that there was an enormous Creed which he would have to master—if, indeed, the way were for him, a discipline of the heart and a training of the will. He saw that history played its part, and philosophy, and things to eat and drink, and prayers to say. He saw that there was no part of common life which would not have to be affected.

Then he put all this away. This was not his business. Besides, the thing was too great altogether, and also not great enough. There was only one thing that mattered—more real to him than the sunlight which was its symbol and the breeze that was the illustration of the Way of the Spirit—the Love of God which is in Jesus Christ Our Lord. ("An Average Man," i., 6.)

A slight, ascetic figure in a black soutane, girded with the simple sash of color indicative of monsignorial rank; slender, nervous hands; a face stern, yet mobile, to which no published portrait does justice; the eyes luminous from within, the nobly proportioned head of pre-eminent intellect—all these impressionistic details might have been noted before the Very Rev. Robert Hugh Benson began to speak. After that nothing mattered but the inspiration of his divine message; his intensely spiritual appearance meant no more than the beautifully modulated voice, a little strained from recent overwork, or the unstudied gestures—the very gestures of a school-boy.

From the first word the brilliant Catholic son of the late Anglican Archbishop of Canterbury held his audience enthralled, and that without the slightest elocutionary appeal without any effect of premeditation. Although his discourse lasted a full hour, he used no note nor did he hesitate an instant to round a phrase or to emphasize a climax. Yet the most carefully rehearsed oratorical speech could not have been half so effective as the torrent of words pouring from a full heart and flooding the hearts of all hearers with salutary graciousness, if not with saving grace. For among the multitude of "our own kind" in unity with the speaker and with one another, there were present many Episcopalians, many dissenting and non-conforming Protestants, and not a few Jews. Professors from the University of Pennsylvania, judges, doctors, lawyers, clergymen—men representative of all the scholarly professions were there to honor the scholarly Englishman; society people outside the fold assembled in recognition of the social and intellectual Benson heritage, and it is quite safe to say that not one of the non-Catholics present could have been offended by a single word uttered by Monsignor Benson, although the subject of his lecture as announced, was "Confessions of a Convert," confessions which without apology and without recrimination, recounted distinctly his abandonment of the Anglican fallacies, one by one, in his earnest progress toward the ultimate truth. He spoke tenderly, almost endearingly, of his hosts of loyal friends who are still Episcopalians; in condemning the Anglican system he did not condemn a single sincere Anglican.

Monsignor Benson's first lecture taxed the Red Room of the Bellevue-Stratford beyond its seating capacity and the advance demand for tickets was so great that it was found necessary to engage the ballroom of the hotel for the second lecture. Before 8 o'clock every seat had been sold.

Monsignor Benson was escorted to the platfarm by two of the Philadelphia monsignori, the Right Rev. William Kieran and the Right Rev. Philip R. McDevitt.

J. Percy Keating, Esq., in introducing the distinguished churchman announced that as Mgr. Benson had delivered a lecture that afternoon at the University of Pennsylvania. It was feared that a reception after the evening lecture could prove too exhausting. Those who had heard the afternoon lecture upon the development of the English novel and who were quite ready to account for the Monsignor's quite evident fatigue at the beginning of his discourse, were amazed by the rapidity with which the very fervor of his impassioned utterances seemed to restore his vigor.

So far as was possible in a personal confession of faith, Monsignor Benson kept personalities out of his discussion. In the hour's talk, which so many of his hearers will remember to the last hour of their lives, he held himself strictly to the explanation of the ways and means by which he was led toward the Light.

Briefly he reviewed his ministry in the Church of England, his life later as a member of the ascetic Anglican Community of the Resurrection, his work as an Anglican missionary, during which time, as he said, he heard more confessions than had come within his sphere of duty since his ordination to the Catholic priesthood. All these High Church activities were preparing him for the great step forward, but there were many difficulties to be overcome. Dutifully he submitted all his perplexities to his spiritual superiors, and they, as in duty bound, strove to explain away the inconsistencies of Anglican doctrine, and tried to reconcile the young churchman to what he felt was becoming an anomalous position. He was prescribed a course of reading, and read everything available, always ending with convictions more firmly Catholic. Always in doctrinal reading he was confronted with the non-existence of authority among Anglicans. Every vital doctrine, such as penance, for instance, was involved in uncertainty. When Dr. Benson was teaching that penance was normally essential to the forgiveness of mortal sin, although nearly all the Bishops denied this, and some rejected the power of absolution altogether, his views were tolerated. "The fact that mutually exclusive view were also tolerated was an evidence that mine were not enjoined."

There is a superabundance of "toleration" among Anglicans. Difficulties such as penance or no penance were disposed of with the genial platitude that there are two sides to every question. But, Monsignor Benson declared, no logic could accept two mutually exclusive propositions as being two sides of the same question.

It is a pleasant path, the wide way of toleration; it is traversed by many devout, philanthropic, cultured and affable men and women, rambling hither and thither after this or that "aspect of truth;" to the superficial observer its "broad" views offer a pleasing contrast to "the narrow Church of Rome." But the boundaries of the broad way are vague, indeterminate. "I did not want to go this way and that at my own will; I wanted to know the way in which God wished me to walk. I did not want to be free to change my grasp on truth. I needed rather a truth that itself should make me free. I did not want broad ways of pleasantness, but the narrow Way that is Truth and Life."

Monsignor Benson found himself comparing the kindly, tolerant observers of the various "aspects of truth" with the Scribes and Pharisees in their endless, profitless disquisitions: found himself comparing the true Church to the very presence of its founder, as He came among the idle discussers of religion with His literal, narrow, firm, unmistakable infallible definitions. The institution of the Blessed Sacrament, the foundation of the Church, the apostolical succession—these and all the fundamentals of Catholic belief and practice are authorized by the exact words of Our Divine Lord Himself, without gloss and without distortion.

So it came to pass at last that Dr. Benson's final doubts were removed by a re-reading of the New Testament in obedience to the directions of his last Anglican superior. In the sacred Scriptures he found no fewer than twenty-nine passages confirming "the Petrine claim." The Greek text of the Evangelists furnished the etymons in dispute; however, Our Lord spoke, not in Greek, but in the Aramaic Hebrew, and in the Aramaic the word "Cephas," like its English translation, "Rock," has no inflectional variation.

From twenty-nine confirmatory texts the speaker selected but three: "The 'One Foundation' declares that on 'Cephas' He will build His Church; the 'Good Shepherd' bids the same Cephas feed His sheep; the 'Door' gives to Peter the Keys."

Naturally, Father Benson's Anglican superiors strove to dissuade him, by every known argument. One told him that it was his duty to remain where Providence had placed him, another that "disillusion" must inevitably follow his submission to Papal authority. One pointed out that the Catholic Church is the Church of the poor, the ignorant, the "common;" another bade him beware of pride of intellect in venturing to set his opinion against the views of men so learned, so devout, so greatly superior to him in every way, as Pusey or Keble. Father Benson replied that he trusted to Providence for the future as for the present, and the Church of Christ's foundation must be the Church of the poor. He admitted that the last argument daunted him, until he realized that Dr. Pusey's conscience, was not his conscience, and that he must follow his own light, that it mattered little if he were inferior in shrewdness or in scholarship since Our Lord came to save fools and sinners no less than scholars and saints. After all—"except ye become as little children."

And so as a little child, the humble saintly scholar made his submission. As for "disillusion," it had not come. He had met bad Catholics, he had encountered Pharasaical snobs, he had known of actual scandals, but none of these occasional faults of humanity derogated from the divinity of the Mother Church, which daily, yearly gave him new enlightenment and new cause for grateful love. "God has made all easy for those He has admitted through the Gate of Heaven that he has built upon the earth; the very river of death itself is no more than a dwindled stream, bridged and protected on every side; the shadow of death is little more than twilight for those who look on it in the light of the Lamb."

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### A GARLAND OF SOULS

Father Sylvian Bousquet, P. F. M., writes from Osaka, Japan:

"I was permitted this year to offer a little garland of two hundred and fifty infant baptisms to Our Lord. Two hundred of the babies died very shortly, and in heaven they will not forget the friends who made their salvation possible.

"More than two hundred conferences were given to pagans, the audiences varying from twenty to six hundred. Recently a woman eighty years of age, who had been baptized thirty years ago, died. Six hundred pagans were present at the burial, although at the same time she was baptized not one would have witnessed the interment of a Catholic. Happily times are changing, and prejudice is becoming a thing of the past in many districts."