

OUR BOYS AND GIRLS.

A Young Boy Interviews His Holiness.

From the Catholic Universe of Cleveland, Ohio, (August 10) we copy the following interesting and graphic account of an enterprising American boy's interview with the Holy Father. It depicts a beautiful and lovable side of the Pontiff's character, which will appeal, not only to the boys and girls, but to the older folk as well.

The boy interviewer was Harry Steele Morrison. He is a typical fearless, strong-purposed American lad, and he has succeeded in gaining audiences with most of the rulers and great men of the world. But you will like to hear the account of this most interesting of all audiences in his own words:

"If you go to Rome now I think I can promise you an audience with the Pope." So said a friend to me in Paris. I looked at her in surprise.

"I would rather have an audience with him than any man on earth," I said, "but I am afraid it is impossible, now that he is so old."

"Not at all impossible," said my friend. "He is old, of course, and worn out with innumerable applications for audiences, but I am sure he would see you, an American boy, rather than any great ecclesiastic. You will be very foolish if you don't make the effort. He has been receiving pilgrims all summer, and will be very glad to talk with you and have you tell him how you have succeeded in interviewing the Kings and Queens of Europe."

So the boy interviewer started for Rome and bore the letter his friend had given him to the Pope's secretary. He describes his progress through the great rooms of the Vatican to the secretary's office.

"At a flat topped desk sat a small man, who asked me in English to have a seat. Then he began to question me. 'You must tell me your history,' he said. 'I have no doubt, from what Mrs. X says, that it is very interesting.' I told him that this was my second trip alone to Europe and I had been fortunate enough to have secured audiences with some of the great men and women of Europe. I told him how I had succeeded in seeing Mr. Gladstone, and then said that I was very anxious to see this other 'Grand Old Man.' The secretary seemed much interested in what I said."

"When I had finished he looked at me. 'I have no doubt that you will succeed where many others have failed,' he said, 'just on account of your age and the experiences you have had. I will see that the subject is brought to the attention of His Holiness, and if you will come back here early in the morning I will be able to let you know what your prospects are.'"

"I was at the great palace again at the appointed hour, and was this time directly taken to the reception-room. I sat there in suspense for some time, but soon the secretary entered. His face was beaming, so I thought he must have good news. And he did. 'I have just come from His Holiness, and he desires that you be brought in when you come.' I was glad of, of course. 'But I am not dressed,' I exclaimed. I had not expected that the audience would take place so soon, so I had come in a suit which was somewhat the worse for wear. 'You're dressed well enough,' said the secretary. 'He will like you better just as you are, and will be interested in your story. Just be as natural as possible, and don't be afraid to speak. His Holiness is very kind.'"

I knew that. One can tell from his picture. 'You must be just as natural and boyish as you can,' the secretary said again, as he conducted me to the audience chamber. 'You must remember that His Holiness is receiving you because you are a boy and because you are a delegate from a foreign country.'"

I was a little nervous, of course, but as soon as I stepped inside the chamber and saw the small, white haired figure of the Pope seated there I lost all my nervousness and felt a reverence instead. He seemed a very tiny man to be so great, but I could see also the firm lines about his mouth and the strong expression in his eyes, which denote the strength there is in that frame. He seemed almost a mass of white as he sat there in a great high-backed chair, with a litter of papers before him on a table.

The only other color was the red of his garments. His skin and hair were snow white.

He looked up when we entered. I think I have never seen a more charming expression on any face than was on his. He seemed fairly to beam on me. I advanced close to his chair and bowed low.

"So you are an American boy?" he said in slow, pure English. "I am very glad to see you. I don't believe I have had an American boy call on me for a long, long time, and I am very fond of boys and of America. I have had many Americans to see me this spring and summer. Many hundreds of them came over on one ship, and they were all in St. Peter's one day. It was a great compliment to me that they had come so far, and it is a compliment to me that you have come so far. They tell me you have seen many famous men and women."

"Yes," I replied, "but I would rather see you than any king or queen." And the good Pope smiled again in his kindly way.

The Pope leaned back dreamily in the great chair with his hands folded in his lap. "You have seen many things that I have never seen," he said. "It is a great thing for a young man to travel. It gives him broad ideas and a wonderful knowledge of

the world. I advise all my young friends to see as much of the world as they can while they are young, because they will be later obliged to rest in one place. Do you not feel that your travel is an education for you?"

"Oh, yes, indeed," I said. "I am sure it is the best education I could have."

"But you must have another kind of education with it," said the Pope. "You must know something of books. Can you write Latin?"

I had to confess that I could. "You should study it, then. It is a wonderful training for a young man's mind."

His Holiness then asked me to tell him something of the people whom I have interviewed and of the ways in which I succeeded in seeing them. He seemed vastly amused at some things that I said, and was much interested in all.

"You American boys have great perseverance," was all that he said when I had finished.

"What do you expect to follow as a career?" was his next question.

"I hope to be a newspaper man," I said.

His Holiness hesitated before replying. "That is a good career if you follow it properly," he said, "but a writer for the press has nowadays great responsibility. The press is a powerful agency for good and evil in the world and every person connected with it should be careful that his influence is on the right side. Newspapers can make wars and they can destroy character, but they can also prevent war and bring about justice. It is a wonderful thing to think of, the power of the press."

"There are many wars just now," said I, hoping that he would have something to say in regard to them. The Pope sighed.

"Yes," he said, in a low voice, "very many. It is very unfortunate."

And that was all he had to say on the subject. He turned to his table and began to examine some of the papers there, so I looked at the secretary to see whether it wasn't time to leave. He nodded, so I turned to go. "Now, you must be going, must you?" said the Pope, speaking more brightly than at any previous moment of the interview.

"Yes, sir," I said.

"Well, I am very glad you came," he continued, "and I know you will never forget what I have said to you. It is not likely that we will see each other again, so you must do your best to live a good man. When I can feel that I have helped any young man I am happy. Have I helped you?"

I could only bow. There was something so touching about this last speech that I was almost overcome. The surroundings seemed hardly to be of earth; certainly they were different from any I had ever seen before. The Bible pictures on the walls, and lastly the figure of the Pope himself, seemed to make the whole scene supernatural. It seemed to me that the light of heaven already shone in the face of Leo XIII., and when I bent my head to receive his blessing it was with great feeling.

The occasion was the most solemn of my life. Outside of this private room there seemed a different atmosphere. There was somewhat of a bustle in the near-by hallways and movement all about. With the Pope all had been still and quiet, and I could not help thinking of the life which is lived daily by this wonderful man in white, so far, far from the world and worldly things.

CHATS WITH YOUNG MEN.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang from the wheels the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.

A Move in the Right Direction.

The action of a few large firms in proclaiming that they will not employ men or boys who smoke cigarettes, is certainly a move in the right direction. Had they included intoxicating liquors, the step would be still better. The men who run our cars, trains and steamboats, in which so many persons travel, should always be temperate. If such were the case, we would not hear of so many accidents due to carelessness and inattention.—Sacred Heart Review.

Lost Opportunities.

A lesson we all need to learn is to grasp opportunities the instant they appear. A person was walking along the sea shore, gathering the treasures which were left on the sand. He was searching in a dreamy way, listlessly looking here and there. Suddenly the waves left at his feet a shell more beautiful than any he had found. "That shell is safe enough," he said; "I can pick it up at my leisure." But, as he waited, a higher wave swept along the beach, captured the shell, and bore it back to the bosom of the ocean. Is not that like many of our opportunities? Seemingly they are providentially cast at our feet. The chance to do good seems so wholly within our reach that we think it safe to attend to other matters first. We delay for a moment, and, when we turn again, the opportunity is gone.—Canadian Churchman.

Golden Words from a Worker.

Success does not run to meet you. It is you who must run to meet success. Persistent, earnest endeavor;

observance of all set rules of society, a willingness to imbibe knowledge and information, alertness, affability, pleasantness and tact, are necessary qualities. Education should not stop after you leave school or college. One forms his ideas early, but the ideas of others are valuable. It is not always the original man who is most successful, but the one who is able to cull the best ideas from everyone with whom he comes in contact. There is always something that you can learn from others that is valuable in your line. Always be conscious that you are a man, and that you are expected to live up to the best that is in you.

Employees to be Distrusted.

The late Governor Burnett, of California, who was for years the president of a bank, once expressed this opinion of clerks, which has in it several excellent hints for the young men of to-day:

"The discipline in a bank must be as rigid as that in an army. If an employee willfully and deliberately disobeys orders, he should be discharged. If when caught in a mistake he manifests no feeling, no regret, but takes it coolly and indifferently, it shows that he has deliberately trained his feelings to bear reproach, and he is not to be trusted. If he shirks his duty and throws an unfair proportion of the work upon others, he exhibits an unjust disposition, and should be discharged. If he is late in coming to the bank, so as just to save his time, he should be watched. If he is too fond of display, and carries a little cane for show, you had better conclude—

Little cane,
Little brain;
Little work
And big shirk.

"He will spend too much time on the streets, to show himself. If he is a fast young man in any way, he is unworthy. If he expends all his salary and saves up nothing, he is unfit. It will do him no good to increase his salary, because he will be just as poor at the end of the year as he was at the beginning. In fact, an increase of compensation is a positive injury to him, because it increases his fast habits in proportion."

"But a young man of correct habits, pleasant manners, fair health, and good temper, who saves a portion of his income, may be safely trusted. To bear the continual strain of good economy is a clear proof of integrity, sound common sense, and self-control. Occasionally a young man may be found who is competent, sober, economical, and industrious, and who will yet steal from sheer aversion; but such cases are rare. An inordinate love of pleasure is the ruin of many a young man. Extravagance in dress and living is the great besetting sin of the times in almost every portion of the world."

The Value of Frankness.

There is no safety in the practical dealings in life between men like clear, distinct, persistent frankness. The man who has nothing to conceal and who conceals nothing never has to make any explanations, and he secures that confidence which protects him from the suspicion that he is holding anything back which might influence the decision of the person with whom he is dealing. It is taken for granted that he has stated his whole position without reservation. We are constantly tempted to desert this high plane of action because other people do not meet us on it; but our relations with others ought not to be determined by their attitude toward us; they ought to be determined by our own individual convictions. It ought to make no difference how we are treated by others so far as justice, frankness, and courtesy are concerned. It is astonishing how the crabbed temper yields when it is treated with uniform courtesy and consideration; how the secretive spirit gives way when it is met by perfect frankness; how the impatient temper is quieted and calmed by patience and forbearance. When we carry ourselves steadily in all our relations with others, we dispose at once of half the difficulties which are likely to arise, and avoid almost entirely those misunderstandings which are the beginnings of estrangement. We are often tempted to deal with small people on the plane of their intelligence rather than on the plane of our own convictions, and every time we do this we make a blunder. Such people, treated on a high plane, are materially helped to stand on that plane. They are not slow to discern the respect that is paid them, and they must be exceptionally bad if they are not influenced by it. It is far better, as a matter of policy, if for no higher reason, to treat others steadily from a standpoint which we have taken as the result of conviction than to continually adjust ourselves to the standpoint of others. Respect, consideration, frankness and courtesy are rarely lost when they are infused into our social and business relations. In the exact degree in which we are governed by these qualities and express them do we make ourselves not only effective, but distinctly uplifting in our influence upon others.

Danger of Doubt.

"When that splendid Catholic layman, Frederick Ozanam, who founded the Society of St. Vincent de Paul, was seventeen years old, he was assailed with doubts about his religion. He had been very carefully educated and instructed in his religion by his excellent parents, who were both devout, practical Catholics, and, of course, naturally took his religion for granted. But he was a precocious young man of brilliant talents, high inspirations and lofty ideals, and all at once he was surprised to find himself questioning the foundations of his faith. He was not naturally inclined to doubt. He did not want to give up his faith; on the contrary, he clung to it with great tenacity. After battling with his doubts for some time he resolved to go to a learned and devout priest who had the reputation of being a profound philosopher and theologian. This good priest very soon satisfied his doubts, and from that time he commenced that brilliant career of faith, devotion and practical charity which has rendered him famous throughout the world, and which will carry his name down to future generations as one of the greatest benefactors of mankind."

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The example of this admirable young layman furnishes a very important lesson, peculiarly adapted to the present time, when a disposition to skepticism and doubt is so generally prevalent. The lesson is that doubt is more a matter of the will than of the intellect. It is easy to doubt for one who is so disposed. There is plenty of food for a disordered intellect influenced by a will biased by intellectual pride and self-indulgence. The world is full of mysteries which puzzle the proudest intellect. If a man is so disposed he can go on doubting, questioning and puzzling himself forever. He may even doubt about the existence of God. But there is no merit in doubting. Some men seem to be proud of their doubting, but it is no evidence of intellectual superiority.

Doubters and skeptics complain of mysteries in Christianity, but there are no greater mysteries in Christianity than there are in nature. You do not gain anything by discarding Christianity, on account of its mysteries, and taking up with nature, which has just as great and even greater mysteries with no clue to rational explanation, while Christianity, as embodied in the traditional teaching of the Catholic Church, has a grand intellectual system, unique, harmonious, and bound together in all its parts by the most stringent and conclusive course of logical reasoning—a system which, in the progress of ages, has satisfied the greatest minds that have ever lived.

Doubt is generally the result of intellectual pride or want of sufficient knowledge of the true teaching of Christianity. Some are more inclined to doubt than others. In fact, some seem almost to have been born with a skeptical spirit. The celebrated French writer, Renan, was a remarkable instance of this. He was educated by the Jesuits, who are among the ablest reasoners and most profound philosophers and theologians in the world. Yet he seemed to be possessed with a skeptical spirit from the start. His intellectual pride led him to question even the most fundamental and universally accepted truths. They could make nothing of him and could only predict a brilliant but erratic career for the young man, which he only too surely fulfilled. Spite of his brilliant writing, his fascinating style and great show of learning, he was far from being an accurate and reliable writer, and many of his reasonings against Christianity were purely in the extreme, unworthy a schoolboy of common intelligence.

For the encouragement of us weaker Christians we may remember that even good and holy men have been assailed by the demon of doubt. Even so illustrious a man as Cardinal Wiseman, when a student in Rome distinguished for his remarkable talents, his profound learning and brilliant oratory, all at once found himself troubled with doubts about the faith. A man of his energy and rare talents, of course, could not rest until he had gone over the ground with the greatest thoroughness. The result was what might have been expected. His doubts vanished and the influence of his deep conviction was shown in the wonderful work which he accomplished in England, stemming the tide of anti-Catholic prejudice and reviving and establishing the old Church on a firm foundation. Temptations to doubt are often apparently permitted to try our faith and test our fidelity. If through pride, or passion, or natural inclination we yield to doubts, we shall inevitably be led into skepticism and infidelity. If, on the other hand, we reject and abhor them as a temptation of the great enemy of our souls; if, like Ozanam and Wiseman, we cling to our faith, take pains to satisfy and banish our doubts, we shall be confirmed and strengthened, and our faith will prove an anchor to the soul sure and steadfast and that enteth within the veil.

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