

THE TRAINING OF CATHOLIC WRITERS.

A PLEA TO TEACHERS.

A paper by the Rev. Dr. Salinger of Jefferson City, was recently quoted by the CATHOLIC RECORD on the subject of the dearth of Catholic writers. That there is such a dearth seems lamentably true. But how to remedy it? A solution must be principally found in the rising generation now in process of formation in the Catholic schools, academies, convents, colleges, seminaries and universities. In many of these institutions in America and England there are already admirable publications which train young men and women to write. Under the guidance of an expert editor like the distinguished writer, the Rev. John Gerard, S. J., who started the "Magazine" about 1881, such journals are sources of untold good to the Catholic cause and the nursing ground of many a capable writer who owes his introduction to the world of letters through their columns.

Far be it from me to depreciate such undertakings, but it would seem that many promising writers never again appear in print outside their college organ. A want of self-confidence may be the explanation. Many instinctively feel that a college journal is but a training ground—an academic exercise and not the real thing. In consequence they never realize that they have any writing ability or mission to influence others, whereas if they had experienced the power of the pen in the public press, in the real world of ideas, and found themselves grappling with the great issues concerning faith and morality, the temptation to try their joint in Catholic press work, to assist the spread of higher Christian culture and to champion a good cause, would be far more impelling.

I would then humbly suggest to all teachers and professors who are interested in the future of Catholic literature in this country, seriously to undertake the apostolate of preparing their students to appear in print, early, either in their college journals, or more especially, in a wider sphere, and of piloting them in the choice of the various publishing sources to which to apply to, for acceptance, with likeliest success.

To start with, there is a humble yet useful form of literature which can be early mastered and should be encouraged—the art of writing short, interesting reports of Catholic local events. Oftentimes Catholics complain that their interests are not consulted, their views and their festivals are not recorded. For this they blame the editors as prejudiced, etc. The fault often lies with the grumblers themselves. They have not troubled to send in an account. My experience is that newspaper editors are willing enough to do justice to all sections of their subscribers and I have always found them reasonable, if Catholics want a hearing in the land, they must make themselves heard. This is the universal law of competition.

A second form of Catholic literature in which young Catholics should be encouraged is that of the "letter writer." Oftentimes the Catholic religion is travestied in provincial papers. This is frequently due to ignorance more than to malice. This abuse is to be corrected by a judicious statement of Church doctrine which should not require too great a knowledge of the Catholic religion. That an ordinary well educated son of the Church should suffice. Why do Catholics so often leave misapprehensions and mischievous statements to circulate without explanation? Because they have not been encouraged in the time of their training to the idea of the Apostolate of the pen. Every Canadian Catholic should be early imbued with this idea for we are a young people and each one has a responsibility which does not exist so urgently in other countries where there are many and more able writers to take up the cudgel. Every pen here has its worth and every Catholic boy or girl should be early indoctrinated in its potential value. There is a third class of writers to be trained in the higher literary branches of the Catholic Apostolate of the pen which needs special training for out of this class our future "writers," so called, are to come. Here is the golden opportunity for the teacher and professor who would join the Apostolate of the Catholic press for there must be essays in criticism and fiction which are being submitted to their judgment and correct in daily, by way of routine work, in the form of literary, theological, philosophical and scientific exercises which might as well suffice to entertain, instruct and train the public as those which are daily appearing in print. A little composition, a Catholic turn indicated, a suggested re-arrangement of order and a little pruning, would often rescue a brilliant conception or original plan from oblivion and produce an article "creating interest" which an editor would be glad to accept. Instead the essay is covered with the big pencil— the essence of "fading" a new possible literary recruit is lost—the student is not stimulated to further efforts in print. His ambition has not been aroused, he finishes his course and is never heard of in print. Many well educated professional men, with a university course, never pens a line for publication. He says he can't write for the press; he has never begun and it is now too late. In consequence he leaves the education of himself and the world to others, often, but not so systematically well equipped and whose education in the literary, scientific, philosophical and religious has been of the superficial nature. There are men who have been well trained in their University who thoroughly understand the Catholic view of faith and morals as far as they concern social and political problems and they will not enter the field of print to do battle with writers who for the most part have no system

of thought, no philosophical position, but who are mere free lances who tilt foot-hold at all that is best in the heritage which Catholic wisdom has reared as its bulwarks of faith and morality. Thus principles are challenged and set aside in social, commercial and economic transactions and not a hand is raised to take the pen in protest.

The hand has lost its use for want of initial practice. The habit has never been gained. To avoid this disaster in the future let those responsible at our teaching establishments encourage the young generation to make their appearance in print early. "C'est le premier pas qui coûte." Their first productions may be crude, some may be refused, but once they get a hearing, they will grow more expert and self-critical with ever improving results. Thus may be trained up a promising band of writers who will serve the Catholic cause well in these coming times. It is the early start that is all important. The present writer's experience as a teacher has taught him what a sympathetic and wise professor can do in the production of young writers. If Catholic editors and professors would combine for the discovery and fostering of the death of Catholic writers might be nearer achievement than many suppose.

W. H. ATHERTON, Seminary St. Albert.

A FINE NOISE, SAID THE CARDINAL.

Cardinal Logue was introduced to the American college yell in Brooklyn. There was a parade in his honor and different Catholic organizations took part.

As each division came abreast of the Cardinal it halted for his blessing. Each commanding officer advanced, bowed low before the Primate and read a silent, fervent welcome. To each one the kindly Cardinal made a happy reply that drew a rousing cheer from the paraders.

But the supreme moment came when an American college yell rang for the first time in the Primate's ears. It came from the lusty lungs of a hundred St. John students who lined up before him and shouted:

St. John! St. John! Rah! Rah! Hurrah!

Cat-a-ract! Cat-a-ract! Boom! Boom! Boom!

The Primate's eyes were wide with amazement, and then as the situation was explained he chuckled softly and remarked:

"Surely, it's as fine a noise as I ever heard."—Catholic Telegraph.

Someone in the house has a bad headache, (writes Madame Cecilia), and it is a little thing to shut the doors quietly; yet it shows a kind heart to think of the sufferings of others and to strive to alleviate them. It is a little thing to write a letter to an absent member of the family, or to send a few flowers to an invalid, but both give pleasure. A penny is not a large sum, but the bread it will buy may save a person from starvation. Be on the look-out for these little opportunities of giving pleasure or doing good.

ANNUAL DISTRIBUTION OF PRIZES.

Sacred Heart Convent, London, June 19, 1908. The annual distribution of prizes took place at the Sacred Heart Convent, Friday morning, Rev. Father John acted as chairman, assisted by Rev. Fathers Hussey, O'Neill, White and Ford.

HONORARY DISTINCTIONS. The third ribbon of merit has been given by the value of the pupils, ratified by the religious, Miss Elizabeth Rice; the sixth ribbon to Miss Vera McDougall.

RIBBONS OF MERIT IN THE DAY SCHOOL. The first ribbon to Miss Margaret Flynn; the second ribbon to Miss Olive Lyons; the third ribbon to Miss Vera McDougall; the fourth ribbon to Miss Marie Wilson; the fifth ribbon to Miss Marie Wilson; the sixth ribbon to Miss Marie Wilson; the seventh ribbon to Miss Marie Wilson; the eighth ribbon to Miss Marie Wilson; the ninth ribbon to Miss Marie Wilson; the tenth ribbon to Miss Marie Wilson.

CHRISTIAN DOCTRINE—FIRST DIVISION. Prize for reading—Miss Helen Cook. Prize for encouragement—Miss Helen Trudell, Marie Joy, Gladys Wilson, Barbara Wilson, Kathleen Coles, Margaret Seaward and Lydia Mohr.

SPECIAL DIVISION. Prize—Miss Angela Fitzgerald; 2nd prize—Miss Olive Lyons; 3rd prize—Miss Marie Kilkenny.

SECOND DIVISION. Prize presented by Rev. D. Forster—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

THIRD DIVISION. Prize presented by Rev. F. White—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

FOURTH DIVISION. Prize presented by Rev. J. T. Aylward—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

FIFTH DIVISION. Prize presented by Rev. M. O'Neill—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

SIXTH DIVISION. Prize presented by Rev. D. Forster—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

SEVENTH DIVISION. Prize presented by Rev. F. White—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

EIGHTH DIVISION. Prize presented by Rev. J. T. Aylward—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

NINTH DIVISION. Prize presented by Rev. M. O'Neill—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

TENTH DIVISION. Prize presented by Rev. D. Forster—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

GOOD CONDUCT—DAY SCHOOL. Prize presented by Rev. D. Forster—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

APPLICATION—FIRST CLASS. Prize presented by Rev. D. Forster—Miss Marie Wilson; 2nd prize—Miss Marie Wilson; 3rd prize—Miss Marie Wilson.

JUNIOR TEACHERS. Prize presented by Rev. T. West—Miss Vera McDougall.

THIRD CLASS. Prize presented by Rev. P. McK on—Miss Marie Wilson.

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FIFTH CLASS. Prize presented by Rev. F. White—Miss Marie Wilson.

SIXTH CLASS. Prize presented by Rev. M. O'Neill—Miss Marie Wilson.

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