

Rev. Dr. Owen B. McGuire

George Bernard Shaw And The Catholic Church

Yet another biography of George Bernard Shaw has been published recently. It was reviewed in the New York Times by John Courson, who in the course of the review stated that Shaw understands neither Catholicism nor Protestantism.

This remark of Mr. Courson led Father Gills to devote one of his weekly columns to the subject. He insisted that John Courson is a man who does not understand Catholicism or Protestantism or Shaw either. With that I entirely agree.

Shaw knows a whole lot about Catholicism. He says it is true, that he is himself a Protestant, and that does seem paradoxical in a man who does not believe in a personal God, but, as a consequence, in the Bible or in any supernatural Revelations such as orthodox Protestants believe the Bible to be. But you have to understand Shaw to know what he means when he says he is a Protestant, as you have to understand what he meant when he said St. Joan was a Protestant. "The first Protestant" in history, Mr. Courson does not understand Shaw.

CLEAR IN MIND

There is one little incident in the article of Father Gills to which I cannot subscribe. He says Shaw is now "in his intellectual dotage." On the contrary, I believe he shows an amazingly clear mind for an octogenarian, and a clarity and logic of expression which is also impressive, as indeed it has always been.

It is these very things rather than his philosophy, which gained for him and retained for him a public hearing, neither equalled nor approached by any contemporary writer in any language. For nearly two generations—certainly for one it can be said without exaggeration that he has held the center of the literary stage. You may disagree with him. In fact there are very few, if any, who do agree with him throughout. But whatever his subject, whatever his medium for addressing the public, he compels all to listen to him. In England, if he but writes a letter to the Times, you are not in the swim of current events if you do not know what he had to say.

Nor is this strange and apparently inexplicable phenomenon confined to England or to the world of English speech. All over Europe he is quoted. He is thoroughly anti-Christian, but he differs from all other anti-Catholic writers in this respect and in other respects too.

People get tired of H. G. Wells singing the same song whatever the accompaniment. Joseph McCabe is hardly known outside Britain and was hardly heard of in this country until he became the hero of the Haldeman-Julius publications when his superficial and blasphemous tirades against God and his Anointed had to be noticed for the sake of peace in a country where we all have to try, at least, to live in harmony. But these publications and their author receive no notice in the daily or periodical press. But let Shaw write a book, or a play, or give an

Chaplain O'Brien Writes To Bishop

(Continued from Page 3)

mas time. It really hurt. But I can honestly say that we're all glad we're here doing our part to make sure that the old accustomed way will never change but will be there for us when we get back.

Father O'Brien, whose parents live in Auburn, then speaks of his work with the soldiers, the same work in many elements he has had at home. Most come to church; many are edifying; some are inspirational. "My experience with the men convinces me more than ever of the value of home training." There is a certain psyanism present in our homes where the name of God and the ways of God are not taught. The influence of such homes is reflected in the life of some soldiers.

"I've said Mass on fire altars, on picnic tables, on buses, and on gasoline tins; I've heard confessions with the water running off of me, and with an overcoat on. And I suppose it can get worse, but I'm all for it if it will get this world straightened out. Keep praying for us."

Father O'Brien has two brothers in the service. Pfc. John O'Brien was home on furlough in Auburn during the past week.

interview on some current topic. And the whole journalistic fraternity think it their duty to sit up and listen and comment. It is amazing. It is apparently laughable.

SHAWIAN INSIGHT

I have said that "another" biography of Shaw has just been published. If you want to understand Shaw, to see what he is and how he came to be what he is, I would advise you to read a book published by Shes and Ward. If my memory does not play me false, its title is *George V. Bernard*. The author bears an Irish Catholic name; but at the moment I forget it. (Strange, my memory is good except in this particular of remembering proper names.) I read the book when it was published, but it has disappeared from my little library. I probably lent it and forgot who was the borrower, and the borrower forgot who was the lender. Such things are not so rare as the George Bernard. If it turns up, or if George Bernard writes another book, I may have something to say on the subject.

In view of what I have just said of the character of this amazing Anglo-Irish product of the Reformation, it will seem another inexplicable paradox, if I add that George Bernard Shaw has done a real service to the Catholic Church and to the Catholic people, especially to the Catholics of England. Yet that is just what I say and intend to say.

There is a mass of false history, and of falsehoods in classic English literature, that has come down like driftwood increasing as it proceeded in the current of English writing for the past 400 years. Belloc has called attention to this repeatedly, and tried to correct it. It has, he says, made of England the most anti-Catholic country in the world. But Belloc was speaking *pro domo sua*. Those who had been the victims of it and became Catholics know better, namely, from experience, the force of that malign tradition. Newman tells in the *Apologia* how it "stained his imagination." For instance, when as a youth he used the *Gradus ad Parnassum* in preparing his Latin poems and came to names that could be used for the Pope, he wrote in the margin alternatives so vile that he could not bring himself to copy them into his book.

NOTIONS DEVELOPED

John Moody in his *The Long Road Home* asks the question: Where or how did I get these notions of the Middle Ages? And he answers: "Ask almost any layman of my generation outside of Catholic circles. We all got these notions in school, in college, in the history and literature we read and studied. . . . Our civilization really began with the thirteenth century." (Page 238)

And in the *Book of Common Prayer* for in the Homilies the British people were told and asked to believe as religious truth that "for nearly a thousand years" their forefathers, their writers—Bede, Alfred, Chaucer and the rest—had been "steeped in idolatry and superstition." And it is well to note and to remember that we Catholics today do not and cannot wholly escape that influence. To some extent at least those who write the text books for "school and college and university" write in conformity with that tradition and are still our masters.

Many, very many of these falsehoods have been shown up and blasted by George Bernard Shaw. In a later column I will give some examples of how he did it.

Explains Dutch Bishops' Policy In Anti-Nazi Pastoral

CAMBRIDGE. — Principles involved in the policy which the Dutch Bishops employed in 1934 when they delivered their celebrated pastoral against Nazism and Fascism and which guided them in their continued stubborn and heroic stand against National Socialism were traced by the Rev. P. J. M. H. Mommersteeg in a discussion of "The Individual and Society in Holland between the Two Wars" at Harvard University here. Father Mommersteeg gave a discussion of the Thomistic principles, which govern the relation between the individual and society, and showed the view of those principles in the historic anti-Nazi, anti-Fascist stand of the Dutch Bishops.

The Institute Catholic, the Catholic who is not a door but a heart only, takes no vote to bridge his tongue.


Maharajah Presents Medal To Catholic Teacher

TRIVANDRUM, India. — P. T. Thomas, teacher in a Catholic high school here, received a medal from Sri Christian Thevaral Raja

Rama Varma, the Maharajah of Travancore, as the Government award to the teacher who stands first in the University examination class for Graduate Teachers. His high education — Day Way School and College.

Projansky
January
FUR SALE
Fur Coats
\$95 to \$2,500
Fur Jackets
\$59 to \$695
Fur Scarfs
RUSSIAN KOLINSKY \$10 to \$20
OTHER SCARFS to \$150
Charge Accounts Budget Accounts
39 East Ave.
Callow Farmer to Girls' School

C. R. J. Fashion Co.
Circuit Ave. S. & Main 3900



Career-Girls' Delight
Sapphire Sheer Rayons
1-15

Smooth sheerness, sleek clinging fit, and the wonderful way they wear . . . that's why Sapphire rayon stockings are the career-girl's favorite! In Tonic and Bravo, the leg-flattering shades, sizes 8½ to 10½ . . . short, medium, and long lengths.

Farmer's Street Floor

Sibley, Lindsay & Currie Co.

Here! The Dresses You've Asked For!
Washable
Rayon Crepe
PRINT DRESSES
3.99

You've been asking for our famous \$9.00's and here they are! The flattering classics in misses', women's and half sizes. Large spaced prints in your favorite colors with the smart little details you appreciate on much more expensive dresses. Navy, red, green or copper. 12-20, 16½-20½, and 26-34.



(Left)
Cont. dress with shawl collar. Sprawling poppy print. 16½-20½.

(Right)
Classic coat dress with shirred pockets. Swirling daisy pattern. 12-20.

DAYTIME DRESS SHOP,
THIRD FLOOR

