Rev. Dr. Owen B. McGuire George Bernard Shaw And The Catholic Church

Tet another plagraphy of George Bernsed Shaw has been published recently it was respond in the New York Times by John Cottento. who is the course of the review stated that Show undergrands neither Catholician nor Protoc-tentium.

This remark of Mr. Courses led Patier Gillie to devote one of his workly chiuman to the making, life maintained that John Courses it he who size not understand Catholicium or Protestantismy, or Show other, With that I entirely agree.

Shaw knows a whole lot about Catholicism. He says, it is true, that he is himself a Fratautant; and that does seem paradetical in a man desired in a personal God, ner, as a comp-quence, in the Bible or in any supernetural Revolutions such as erthedex Protestants believe the Bible to be. But you have to understand Shaw to know what he in ears when he may be in a Protostant, as you have to un-derstand what he meant when he anid St. Joen was a Protestant, "the Stat Processay!" in history. Mr. Courses does not understand Mkaw.

CLEAR IN MIND There is one little incident in the article of Father Gills to which I cannot subscribe. He my Shaw is now in his intellectual dotage." On the contrary. I be-lieve he shows an amazingly clear mind for an octogranaries, sail a ciarity and logicality 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 i public hearing neither squalled ther approached by any contemporacy 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 may, who do agree with him throughout. But whatever his subject, whatever his medium for addressing the public, he compets 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

ther 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 thor-joughly anti-Christian but he dif-fers from all other anti-Catholic writers, in this respect and in

other respects too.

solver respects too.

Paople get tired of H. G. Wells singing the same song whatever the accompaniment. Joseph Mc-Cabe is hardly known outside Britain and was hardly heard of in this country until he became the here of the Haldeman-Julies publications when his superficial and blasphernous tirades against God and his Annointed 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 auor periodical press. But let Show write a book, or a play, or give an

Chaplain O'Brien Writes To Bishop

(Continued from Page 3)

mas time, it really burt. But I can momently may trust we're all giad 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'Prien, whose parents live in Auburn, then speaks of his work with this saidiers, the same work in many elements he has had at home. Most come to church: many are edifying some are in-epirational. My experience with the men convinces me more than ever of the value of home training. There is a certain paganism 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 some soldiers

Twe said Mass on fine altara, an pienie tables, on becce, and on gasoline tins: I've heard confessions with the water running of of me, and with an evercoat on. And I suppose it can get worse, out I'm all for it if it will get this world straightened out. Keep caying for we."

Father O'Brien has two beathers a the service. Pfe. John O'Brien to home on furlough in Auburn tring the past week,

MILANTAN IN I have pold that "s posturacy does not play no its like to Company V. Borney become an briefs Co name; but at the mount it forgot it. (Strange, my momen's is good except to this particular of re-Mile Meney. I probably and farget who was the be and the becrower furget who was the leader. Such things are not re-rare as the Greege Becourds. If it turns up, or if George Burnard exites another back, I may have something to may on the subject.

In view of what I have just said of the character of this amuzing Angle-Erish penduct of the Refer-mation, it will neem another interplicable paradex, if I add that George Bernard Bhaw has done a service to the Catholic Church and to the Catholic people, especially to the Catholics of England. Yot that is just what I say and intend to say.

There is a main of false history, and of falselsoon 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. Believ has called attention to this repeatedly, and tried to secrect it. It has he says, made of England the most anti-Catholic spantry in the world. But Belloc was speaking pre deme sun. Those who had been the victime of it and became Catholica know better, namely, from experience, the force of that malign tradition. Newman take in the Apologia how it "stained his imagination." For instance, when as a youth he used the Gradus ad Parmacount in propering his Latin poems and came to mamos 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

NOTIONS DEVELOPED

John Moody in his The Long Read House asks the question: Where or how did I get these mo-tions of the Middle Ages? And be unawers: "Ask almost any layman of my generation setside of Cathtions in school, in college, in the history and literature we read and studied. Our civilization really began with the fifteenth century. (Page 236)

And in the Book of Common Prayer for in the Homilton the British people were told and neked to believe as religious truth that "for nearly a thousand years" their forefathers, their writers - Bade. Aifred Chaticar had seen "steeped in idolatry and superstition," And it is well to note and to remember that we Catholics today de not and cannot wholly escape that influence. To some extent at least these who write the text backs for "school and college and university" write in conformity with that tradition and are still our masters.

Many, very many of those falseblasted by George Beenard Shaw In a later column I will give some examples of how he sid it.

Explains Dutch Bishops' Policy in Anti-Nazi Pastoral

CAMBRIDGE. - Principles involved in the peticy which the Dutch Bishops conslayed in 1934 when they delivered their celebrated pasternt against Naxism and Fascism and which guided them in their continued stubborn and hereic stand against National and hereic stand against National Socialism were transd by the Rev. P. J. M. H. Memmersteeg in a dis-cussion of "The Individual and So-ciety in Helland between the Two Warp" at Harvard University here.

Pather Monmerstong pure a dis-cassion of the Thombitic princi-ples, which govern the relation be-tween the individual and society, and showed the view of these prin-ziples in the historic unit-Nasi, unti-Pantlet stand of the Dutch

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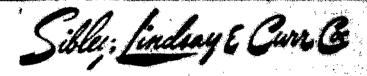


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