



### As We See It

By DAN PATRICK

Evidently our readers are far from indifferent concerning the radio fate of Monsignor Fulton J. Sheen.

After the Monsignor told his Christian Culture audience at Aquinas the other evening that he might not be on the air we followed through with the information that he already had prepared 24 manuscripts for a Catholic Hour series only to be informed that other arrangements had been made and that his Catholic Hour tenure for the 1945-1946 season would be limited to about four broadcasts.

We ventured the opinion last week that the voice of Monsignor Sheen is needed today as never before and invited our readers to let us know how they felt about it. They chorused their agreement with us. Not a single dissenting voice was sounded.

We thought perhaps you would like to hear some of their opinions which we are forwarding to the proper destination.

A woman from Rochester writes: "In these days, when the Communists seem to monopolize so much of the daily press and seem to be able to get their side before the public without any trouble, it certainly would seem that the Catholic Church should have a spokesman with an equal following, and who is there better fitted to take that place than Monsignor Sheen? He is already so well known and has such a large following that it would be nothing short of tragedy to remove him from the air for some trivial cause."

From Detroit, Mich., comes this comment: "Without Monsignor Sheen, the Catholic Hour would most certainly lose its listening interest to me and many others. I know many of my Protestant friends feel the same way. His lectures are all I ever follow regularly. Who could take his place?"

Auburn is represented by this sentiment: "It was with a certain amount of shock and certainly regret, that I just learned through the medium of your column that the Catholic Hour may not give us this year the full series of Msgr. Sheen's sermons. Having heard him many times speaking from the lecture platform and often over the radio, I am convinced that the error will be corrected by public demand."

One of those who heard Msgr. Sheen at Aquinas writes: "I was in the audience at Aquinas Institute when Msgr. Sheen said that he was not going to be on the air again this year and I was extremely disappointed. I prefer to hear Msgr. Sheen on the Catholic Hour and I don't think I'll ever get tired listening to him."

From Alexandria, Virginia, a lieutenant commander in the Navy and his wife report as follows:

"We want to express our appreciation for the fact that in the October 18 issue of the Courier and in our expressions of opinion in the preceding issue we got public interest in the return of Monsignor Sheen to the radio. His series of sermons is among the few programs on the radio of interest to us."

A Kenosha College student comments that "It seems tragic a thing that this should happen when America is in need of such leaders to preserve her democracy."

Another reader writes that "It was thought should be made in his absence, it should be allowing him to return to the radio. This is a critical period and the country needs his voice more than ever."

From Rochester, N. Y., comes this comment: "We are very disappointed that Monsignor Sheen's voice should not be heard and that he is very much needed to continue the fight against Communism. We also sincerely hope that 'somebody' will step in and fill the void left by the Monsignor's absence."

"We are very disappointed that Monsignor Sheen's voice should not be heard and that he is very much needed to continue the fight against Communism. We also sincerely hope that 'somebody' will step in and fill the void left by the Monsignor's absence."

"We are very disappointed that Monsignor Sheen's voice should not be heard and that he is very much needed to continue the fight against Communism. We also sincerely hope that 'somebody' will step in and fill the void left by the Monsignor's absence."

"We are very disappointed that Monsignor Sheen's voice should not be heard and that he is very much needed to continue the fight against Communism. We also sincerely hope that 'somebody' will step in and fill the void left by the Monsignor's absence."

"We are very disappointed that Monsignor Sheen's voice should not be heard and that he is very much needed to continue the fight against Communism. We also sincerely hope that 'somebody' will step in and fill the void left by the Monsignor's absence."

"We are very disappointed that Monsignor Sheen's voice should not be heard and that he is very much needed to continue the fight against Communism. We also sincerely hope that 'somebody' will step in and fill the void left by the Monsignor's absence."

## STRANGE BUT TRUE

### Little-Known Facts for Catholics

By M. J. MURRAY



The Literary Cavalcade

## You're Late, Mr. Lasser

By John O'Connell

I wonder when some of the mediocre and intelligent writers and thinkers of left-wing persuasion are going to see that there is just as much danger in misused political power as there is in mis-used financial power. In "Private Monopoly: The Money at Home" (Harper's, \$3.00), David Lasser, a Government economist in Washington, concentrates on the cartels and the corporations. His would be a more rounded picture had he concentrated and not just commented on some of the municipal, state, national, and international political machines as well. I refer especially to those of left-wing persuasion.

He is a liberal — far to the left. He deplores the concentration of wealth in the hands of the few — but not that as long as the few have power. He says that the few who have power are the few who are making the world better. He says that the few who have power are the few who are making the world better. He says that the few who have power are the few who are making the world better.

In the invitation of many books about the international cartels, also hit by the Press, Mr. Lasser says that the world is a better place because of the cartels. He says that the world is a better place because of the cartels. He says that the world is a better place because of the cartels.

Mr. Lasser says that the world is a better place because of the cartels. He says that the world is a better place because of the cartels. He says that the world is a better place because of the cartels. He says that the world is a better place because of the cartels. He says that the world is a better place because of the cartels.

Library Special By Rev. Basil Manning

## Newman's Catholic Tears 1845-1890

Newman's conversion to the Catholic Church was like an explosion among the people of England. The famous Gladstones wrote about it to his friend Archbishop Manning who was himself to be converted and become a Cardinal. "I stagger to and to like a drunken man, and all at my wit." And Mark Pattison, who had been one of the ablest of the Oxford Movement's chief, was moved to say: "It is impossible to describe the enormous effect, I may say throughout all England, of one man's changing his religion."

A few months after his conversion, Newman left Littlemore to take up residence at Maryvale, a place that was offered him by Bishop Wiseman. On that parting, the sensitive man said: "I have had a very trying time parting from the people. I quite tore myself away and could not help kissing the bed and mattresses, and other parts of the house. I have been most happy here, though in a state of suspense."

Bishop Wiseman and other friends were insisting that he should write about his conversion. But he could not fully himself to their appeal. He wrote to one of them these remarkable words: "Catholicism is a deep matter, you cannot take it up in a casual way. Any dogmatic or contentious proposition would be surely be misunderstood. If I said, for instance, 'I have become a Catholic, because I must be either a Catholic or an infidel,' men would cry out 'So he has hung himself into the Catholic Church to escape infidelity!'"

whereas I should only mean that Catholicism and Christianity had in my mind become identical, so that to give up the one was to give up the other. I do not know how to do justice to my reasons for becoming a Catholic in over so many words — but if I attempted to do so, in law, and that in print, I should certainly expose myself and my cause to the petty and prejudicial criticisms of opponents. This I will not do. I shall not say 'We have now got his reasons and know their worth. He has given us the truth. You cannot get from any of the rest of them.' You must content to think — and you must make your own judgment in the light of what which leads you, not to follow in any other way."

Physically weak, Newman was not ready to make up his mind about taking Holy Orders. But within a few months his mind was made up, and in less than a year of his conversion, he went to Rome, where he edited all by sitting with the young seminarians in the classes of theology. After his ordination to the priesthood in 1847, Newman received approval from Pope Pius IX to establish an Oratory of St. Philip Neri in England. The Oratorians are a community of priests living under strict rules, but taking no solemn vows, and a religious order. They are much closer to the practical world. In England, though, the Oratorians were recognized as a community in 1847. It was not until 1851 that the Oratorians were recognized as a community in England.

The Oratorians are a community of priests living under strict rules, but taking no solemn vows, and a religious order. They are much closer to the practical world. In England, though, the Oratorians were recognized as a community in 1847. It was not until 1851 that the Oratorians were recognized as a community in England.

The Oratorians are a community of priests living under strict rules, but taking no solemn vows, and a religious order. They are much closer to the practical world. In England, though, the Oratorians were recognized as a community in 1847. It was not until 1851 that the Oratorians were recognized as a community in England.

The Oratorians are a community of priests living under strict rules, but taking no solemn vows, and a religious order. They are much closer to the practical world. In England, though, the Oratorians were recognized as a community in 1847. It was not until 1851 that the Oratorians were recognized as a community in England.

The Oratorians are a community of priests living under strict rules, but taking no solemn vows, and a religious order. They are much closer to the practical world. In England, though, the Oratorians were recognized as a community in 1847. It was not until 1851 that the Oratorians were recognized as a community in England.

The Oratorians are a community of priests living under strict rules, but taking no solemn vows, and a religious order. They are much closer to the practical world. In England, though, the Oratorians were recognized as a community in 1847. It was not until 1851 that the Oratorians were recognized as a community in England.