



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 applaud the editors 'As We See It' in the October 18 issue of the Courier and to add our expression of support to the effort to get public interest to demand 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 Mount College student comments that "It seems tragic a thing like this should happen when America is in need of such leaders to preserve her democracy."

Another reader writes that "If any change should be made in his schedule, it should be allowing him 52 weeks rather than 24. This is a critical period and he deserves to have every opinion and belief in the right direction."

From Mount St. Mary's, a student of the New York Council 897, Knights of Columbus, comes this message:

"We heartily endorse Dan Patrick's column in this week's issue in which he writes that Monsignor Sheen's voice should not be stifled and that he is very much needed to continue the fight against Communism. We also heartily agree that 'second thoughts' are in order, and that the Monsignor should be on the air every week."

And so you see, our readers are not all in by any means. We welcome additional comments with the promise that they will be forwarded to quarters where Monsignor Sheen can be heard. Here are a few additional reactions:

"The world needs someone like him to speak the truth in a plain, direct, and unadorned way."

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

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IN USE FOR 1500 YEARS — THE ORGAN FONT, DEERHURST CHURCH, ENGLAND.

Organ in the South West, Devon (New Music). Organ built by Henry Jones, 1750. It has 1400 pipes and is the largest organ in the world. It is now in the hands of the Rev. Fr. Deery, who has spent £10,000 on its restoration.

WORLD'S OLDEST CHRISTIAN MONASTERY — St. Anthony's Monastery, founded by St. Anthony the Great, in the 4th Century. The monks are still in the monastery.

THE MONASTERY WAS BUILT BY THE ROMAN ARCHBISHOP OF CANTERBURY.

The Literary Cavalcade

You're Late, Mr. Lasser

By John O'Connell

I wonder when some of the sincere 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" (Harcourt, \$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 a slice of the municipal, state, national, and international political machines as well. I refer specifically to those of left-wing persuasion.

He is a liberal as far to the left. He deplors the concentration of wealth in the hands of the few — but not the half as profane as the Pope who rebukes him. And the crisp definitions that mark the style of the Encyclicals are made of such steamer stuff that the talk of "comradship" and the mention of that poor, fatigued term "democracy" is a relief.

In the redaction of many facts about the international cartels, also hit by the Pope's bang before Mr. Lasser drew breath on this earth, the book is as interesting as it is irritating. They do harm the welfare of the common man; they do aim at production for profit rather than production for use. Yet several years ago when a lone voice in America that longed the international bankers, he was not supported by the ideologists of Mr. Lasser's stripe.

Mr. Lasser states the old charge that the press in this country is not free; that various banking houses dominate the financial and publishing; that the editors and publishers know the facts and set accordingly. Yet the corporate world he decries has managed to maintain a paper of left-wing persuasion since 1947. . . . said that fortune was built on the slave wages paid to department store employees back in the 1920's.

world-wide political cartel of the left-wing — just as much of a danger as my tie-up with I. G. Farben. There is evil in that — but then there is evil in taking your material principles of political and economic action from that Wall Street of Communism, Red Square.

As this is written, word is ticking in that the communists of Japan have urged the Socialists to unite with them in ousting Baron Shidehara. And in the coming months you will probably see that Communists in that country fatten like cod on the famine that seems imminent.

This is the other card, Mr. Lasser. This is the political cartel whose central bank is the Comintern of Moscow. With the disgusting and bootlicking subservience of the Union Square "observers" a few months ago when the speech by the notorious Maurice Thorez, the French Communist leader, was enough to shift that old passport violator and Federal prisoner, Earl Browder and restore the professional Communist William Z. Foster to the place of power.

Mr. Lasser warns against the domination of Communism in Europe. He mentions its potential danger here. He fears a future either monopolistic or corporatist. He holds that unless men shape their own destinies, they will fall into the Soviet clasp.

True — and that's the warning of that thirty-year-old man who says that the only way to save the world is to let the Communists have their way.

The fact is Mr. Lasser's book is challenging even the most ardent of central bankers. For the moment he left the broadest of the earth. We had come back to the same old, same old.

So far the theme of social justice, but the issues are deeper than the surface light when the Communist has been in the hands of the left-wing persuasion since 1947. . . . said that fortune was built on the slave wages paid to department store employees back in the 1920's.

Library Signpost

By Rev. Benedict Shinn

Newman's Catholic Years 1845-1890

Newman's conversion to the Catholic Church was like an explosion among the people of England. The famous Gladstone wrote about it to his friend Archbishop Manning (who was himself to be converted and become a Cardinal):



"I stagger to and fro like a drunken man, and am at my wits' end." And Mark Pattison, who had been one of the abbot of the Oxford Movement group, 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 month or two months after his conversion, Newman left Littlemore to take up residence at Maryvale, a place that was offered him by Bishop Wiseman. Of 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 box and mantelpiece, 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 rally himself to their appeal. He wrote in one of them these remarkable words:

"Catholicism is a deep matter, you cannot take it up in a teacup. Any dogmatic or sententious proposition would too 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 flung 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 ever so many words. . . . If I attempted to do so in law, and that in print, I should wantonly expose myself and my cause to the hasty and prejudiced criticisms of opponents. This I will not do. People shall not say, 'We have now got his reasons, and know their worth.' No, you have not got them. You cannot get them except at the cost of some portion of the trouble I have been at myself. . . . You must content to think — and you must exercise such resignation to the Divine Hand which leads you, as to follow it any whitening."

Physically worn run down after the trying ordeal, 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 edified 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 obedience, but taking no solemn vows; not a religious Order, they are much freer to do pastoral work. Fr. Newman thought the establishment ideal for England. The first Oratory was inaugurated at Birmingham on February 1, 1848. It was to be his home for the last thirty years of his life — a place which he found to be a shrine to himself of his own work, the others there doing it in the same way as he.

He was free now to engage in the work in which the men have been so well fitted as his — preaching and lecturing. In 1848, he preached the series later published as Discourses to Mixed Congregations, which are considered the highest flower of his pulpit genius. His Anglican sermons reflect a shyness and reserve, but those of the Catholic priesthood reflect the eloquence of an overruling happiness in the truth he has seen face to face in his own home. They brought several converts to the Church.

Early in 1850 he was appointed to the series of lectures addressed to the students of the University of Dublin, which were published as the Discourses on the Prophecy of Isaiah in England, which were aimed at raising Protestantism in England against the Church. They are masterpieces of persuasive logic and perhaps the most powerful of Newman's writings.

He attracted the famous series of lectures on the Precious Position of Catholics in England, which were aimed at raising Protestantism in England against the Church. They are masterpieces of persuasive logic and perhaps the most powerful of Newman's writings.

That a great blow has been given to the Protestant position in this country, Newman's will have done this, leading many to the Catholic Church, and many to the Catholic Church.