

DAN PATRICK

strange statement fell from the lips of the Rev. Magr. Fulton J. Sheen in his address raine the Christian Culture series at Aquinas Institute the other evening.

He left his audience some what mystifled with the conditional forecast that "I may not be on the air this year." A seasoned veteran of some sixteen seasons of broadcasting. the Monsignor inferred that he had been given to understand that sixteen yearsh is too long a period for a speaker to held audience interest.

the matter and found that, in past years, Monsignor Sheen c over the Catholic Hour on the National oadcasting Company network about the first nday oin Advent and continued through to ster Sunday.

This period covered a series of 24 discourses. is year the National Council of Catholic Men der whose auspices the Catholic Hour is Endcast, has advised Monsignor Sheen that fre may be about four Sundays available for broadcasts.

What makes this rather marked constriction Monsignor Sheen's radio activities seem almost gic is that he already has prepared a series 24 talks for the broadcasts. These talks were iwn oup after Monsignor Sheen had been given understand that his usual Catholic Hour schedwould be followed.

Ditless some schodule changes are made i some minds changed also — Monsignor en's broadcasting activities will be down to absolute minimum and the world never will ir the addresses which already are ready for Ivery.

Now, whatever the forces behind the impendabsence of Monsignor Sheen from the airres. It is of the utmost importance that the coory steps be taken to bring him back on a schedule.

Ve say this not for Moneigner Sheen's sake rather for the sale of the Church in America the ordinary man and woman who needs the neignor's verbal counsel in these confusing

ionsignor Sheen stands today as America's at - if not greatest - apologist for the Calie Church. He is rated as one of the world's it effective foes of Communism and if you bt it we refer you to his preeminent position Russia's own list of "enemies of the Soviet

the pitched philosophical battle which lies ad between Communism and Christianity. usignor Sheen's voice should not be muffled. illions of people in the world today are away-

between Communism and Christian Democ-. Men of the type of Monsigner Sheen are My needed to tip the scales in democracy's or. In this struggle we must put our best, forward. Readed atthempts - no antiter bout

signer Sham has the Cod-given faculty of kinder the principles of Catholicism to nonbolics perhaps better than any other church-

te best evidence of this is found in his list fied converts. First there was Heywood whose brilliant writing were clouded with The state of the s



The Literary Cavalcade

Rime, Gentlemen, Please

of the leading poets of our day. His work was brought to the I new to God try shal to keep; fore in This Man Was Ireland. Will Christ's Redy in he He all shorter pieces sustains the faith Lid and Minh, and My and dur, of those who have predicted well And Futher, Son, and Spirit been of him and will add new converts to his growing list of sup-

His poems vary from epigrams to a short play, but whether he And I that we with worm and old uses rhyme schemes or blank verse with a wonderful rhythm? ical pattern, he has the ability! to compress to keep his thoughts! and words distilled into clear pictures in a few lines-or even in a phrase. The last line of "Deaf Mutes in O'Consell Street" for instance:

"The harper that plucks behind glass."

Few writers could handle that theme with such reality and such

ments of a man's life. Farren tom and since it has not feet death has on others:

In "Rime, Gentlemen, Pience", Bellee in the cleany lines of his ren concludes his work thus:

And down-cost real and help aprum Shall rise borrainer, rune by rung,

If You Should Ever Visit Us.

You may feel horribly ill at mos good anightor, should hop vialt one of our Catholic acricus. About that standard treet ting we Counties feller at Man charity.
In his poem "We (let these to magnit a wall angles to the Death", after giving a visit of the lest few mostly game magnit. First of all scription of the lest few mo it's absolutely a matter of cus concludes with the ultimate eleto de with belief it could be changed tomorrow. The will No. ortainly his death has left no view oven find that, in some places,

and the second s

During the days of his Anglican prejudice against the Catholic Church, John Floury Newman wrote the following in a letter to his most intimate Steed:



Rome must change first of all in her spirit. We must see more of enactity in her than we do at present. If they want to convert England but them go berefooted into our manu-Incluring towns. let them be pelted and trampled upon and I will own that they can do what we cannot. I will confers

that they are our bettern far." And while he was writing mess words, there was a man in Italy who was going to make them come true. This man was Dominic Barbert, whose life story, culminating in his reception of Newman into the Catholic Church, forms one of the most marvellous revelations of God's Providence in modern times. The greet resurrertion of the Catholic Faith in England was perpared for by God on two separate roads, so far apart that no human being could over have form told how they would some day come together. But come together they did, and most dramatloally, on the night of October 8, 1945, when England's greatest man walked into the room where this humblest of humble. Italian pricats was walting for him. And John Hessry Newman knelt to make his conficulou to Father Deminic.

Any one of thousands of priests might have been authorized to do what Pather Dominic did on that momentous occasion. 'But of all the priests in the world, not one of them had as much right as he did to receive the great Newman; and the reason for that is a long story

that good back 150 years Tourney S. 1886: In Overda, Italy, St. Paul of the Cross was born, the man who was to found the great Community of the Passionists, and who was incpired to pray his whole life long with fervent devotion for the conversion of England to the Faith which had been wrested Iron Robert Farren of Dublin has en poem on wine comes mear this her in Henry VIII's time During his last Mass. tablished himself further as one thirty-six year old master: Fac. God gave him a vision of his Religious piencer

June 22, 1300: In Vitorio, Staly, Deminic Barbert was born, who was to join the Passibulats and to dedicate his whole life to prayer and work for the conversion of England.

At first, Dominic became a lay brother. Pollowing out the direction of Mt. Paul of the Crues. he set himself to pray and offer all his works for England. Without telling how it sould ever be done, he get know by the grace of Gbd that some day he would work in England. England at that time was almost thoroughly Protestant, and the few Catholics were a feeble and trembline handful.

Dominic's aspectors were improsed with his mental ability and directed him to study for the priesthood. After ordination, ble appointments tild not bring him any closer to resideing his great expectation, It was strange, too, that he never set himself to jonested English. When at last a Passissist based in Separate by 20-30 that gives and untimedally to language. Describe well not named on it. But often the head of the based Des names de R. Seit When the Date of the Constitution of the Cons

above greeted these and NO POPER Ages was posted all sweet When Complete and walked the term and a frame The refer of recognish to the plan and the property of the pro