

## 30 Hour Work Week

The slight but steady dip in business has already resulted in a shorter work week for many workers. — and a shorter paycheck to go with it. Many steelworkers, the weather-vane industry of American economy, are cut to three or four days a week. Should this trend continue, it will eventually mean less money for all of us, and there aren't enough dollars now to buy shoes, pay the insurance and gas bills, meet the costs of food and rent.

In America today, the average working man is just about making ends meet. Less work and less pay would ruin many dreams of security and independent living. No one wants to return to the days of doubled-up families, overcrowded dingy apartments. Pity is that too many are still stuck in such conditions.

Last year, the AFL at its annual convention, advocated a "shorter work week without loss of income." This will probably be the theme of more and more labor contracts rather than demands for increased wages. As the cost of living tends to level off, and as giant machines take over not merely the jobs of five or ten men but even the whole assembly line, there will be fewer jobs for fewer men.

In the past fifty years, this has been solved by shortening the work week from sixty or seventy hours down to our present forty-hour week. This does not mean that two men are now doing the work of one. It really means that two families are living instead of only one. It means that the government is relieved of the problem of having to support half its citizens, while the other half are overworked and exhausted. Perhaps the next fifty years will see a steady reduction of the work-week but a constant increase in wage rates to meet the challenge of modern efficiency.

Even as it is now, more than half of our American families depend on a double income. Either the husband has to hold down two jobs or else the wife also works in factory or office. It is a long time since Leo XIII told us that our economic life needs the infusion of Christian principles. Before we make our next spur-of-the-moment judgment about wage and hour disputes, maybe we ought to do a little study on the Christian ideal as taught us by our recent Popes.

## Half Way In Mary's Year

We are already into the second half of 1954, the year our Holy Father has especially dedicated to our Blessed Mother. As we look back at the past six months, we can well ask ourselves if we as Catholics have really responded to the Pope's wishes for Mary's Year. In his encyclical letter, "Fulgens corona," he stated his purpose for the year: "... to revive Catholic faith and earnest devotion to the Mother of God in the souls of all."

Although we can't estimate the flood of graces which have enlightened countless souls through Mary's prayers, we are able to look into our own souls. Is our Catholic faith stronger, more vital, deeper than it was six months back? Does our faith guide and inspire our daily life more today than it did at the beginning of 1954? If you can sincerely answer, "Yes," then you can thank Mary for her prayers and your whole life.

If we must admit, however, that we are still the same mediocre Christian we were in 1953 and 1952, then we are one of those individuals who needs to take to heart the Pope's invitation.

Our Holy Father has given us a very definite two-fold program: a return to Christ and a greater devotion to Mary. We return to Christ by knowing Him better — read the Gospels, a biography of our Lord, a book reviewing our religion. We return to Christ through the Sacraments of Penance and Communion — not just once in a while, but every Sunday, or even every day. And finally we return to Christ by keeping the Commandments — not just when it's convenient, but even when it entails being different from the pagan world which surrounds us.

We manifest a greater devotion to Mary through her Rosary. Do you have one? Do you use it? Do you really meditate as you use it? We also show our devotion to Mary by visiting the churches dedicated to her honor, and by making Saturdays "holy days of Mary" by offering all our devotions and work to God's honor in union with Mary.

Suppose the Pope were to phone you from Rome and ask you to do him a favor. Would you beg off with some weak excuse? Or would you consider it a privilege to respond with gladness? Our Holy Father has invited you to assist him in the work of enriching your own soul and saving the souls of our fellowmen.

## Sunday Sermon

### LIVING OUR FAITH

During the past five weeks, the Church has spoken to us in the Gospel about charity — our love for God and our love for our neighbor. This Sunday, the Church begins a new series of thoughts: how we can put our faith into practice.

Sometimes, we hear the remark, "I don't go to church, but I'm just as good as those who do."

So many of us just don't seem to be any better for going to church. We come home and are petty, rude, selfish. At work, we curse as if we were pagans. No wonder that some people can't see any value in church going.

WE SHOULD remember our Lord Himself warned us, "Not everyone that says to me, 'Lord, Lord,' shall enter the Kingdom of Heaven; but he that does the will of my Father who is in heaven, he shall enter into the Kingdom of Heaven." We have to prove our faith by the way we live.

But just as a fish needs water, as a bird needs air, as we need food and shelter, so our soul needs spiritual nourishment in order to live a spiritual life. The two great sources of this spiritual life are Baptism and the Eucharist.

BAPTISM IS NOT merely an

event that happened to us long ago. It is a Sacrament which still endures, indelibly stamped on our soul, like a fountain which pours fresh grace constantly to us. Nearly every Sunday, we see the Baptismal font in our parish church. It should remind us that we were once made a child of God and our whole life ought to be colored by that fact. Suppose a gypsy boy were adopted by a king. What would he have to do? He would have to put aside his gypsy rags, and live in every way as a prince. The Baptismal font asks us, "Are you living as a child of God, the King of kings? Or are you too often back in the rags of sin?"

THE SECOND source of our spiritual strength is the Holy Eucharist — not just going to Mass, but assisting at it devoutly and receiving Holy Communion frequently, even every week, even daily.

If temptations seem to assault us, if we are given trials and sufferings, if we need more patience or kindness or self-control, then by a sincere Confession we renew our Baptism, and through a humble Communion, our loving Savior who had "compassion on the multitude" will give us the strength we need to put our faith into practice, our actions will prove that we do believe what we say we do.

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## You Can Win Converts

By Rev. John A. O'Brien, Ph.D.  
(The University of Notre Dame)

"Mrs. Louise Cherpak is a neighbor of mine and we visit back and forth. I have six children and they attend St. Matthew's school, taught by the Sisters of Charity of the Blessed Virgin Mary. Louise would often comment on how well the children behaved, especially how respectful they are. I told her that I had to give a lot of the credit to the good Sisters who had them most of the day."

"The Sisters," I explained, devote their whole life to the work of education and they instill in their pupils a deep reverence for God and a wholesome respect for the Ten Commandments. They aren't content with merely teaching reading, writing and arithmetic.

"I wonder," asked Louise, "if I could send my two children to the Sisters' school?"

"I'll ask the Sister Superior," I replied, "and I'm sure that they will be glad to enroll them if they have room."

"The Sisters were more than glad to take them and in a very short time Louise could see the first fruits of the Sisters' work. That was how Louise, that got interested in the Catholic faith."

THE SPEAKER was Mrs. Anne M. Bernardin of St. Matthew's parish in Phoenix, Arizona. Though busy with the duties of a housewife and mother, Mrs. Bernardin still found time to help her neighbor find her way into the Catholic Church.

"How," I asked, "did you manage to interest Louise in the Catholic religion?"

"It wasn't too difficult after Louise got acquainted with the Sisters and saw how pleasant and kind they are — in addition to being cooking good teachers."

Mrs. Bernardin repeated the story by telling her that the Catholic Church exists in all countries of the world and has been in existence since the time of Christ. Unlike all the non-Catholic sects which were founded by various men, for the most part in the last few centuries, the Catholic Church was founded by Christ Himself.

"Like most non-Catholics, Louise was surprised to learn that only the Catholic Church goes back to Christ and that the first sect of Protestantism was started by Martin Luther in 1534 in Germany. She was quick to perceive that a Church of which Christ had never even heard, could not have been founded by Him nor authorized by Him to teach His religion to the world."

"THAT'S THE crux of it all, isn't it, Mrs. Bernardin?" I asked.

"Yes," she replied, "Once you drive that central fact of history home, there's little need for any further stressing of the truth of the Church's teachings. It's obvious if Christ founded the Catholic Church and authorized it to teach in His name, that it is the true Church and that Christ wants all to be members of it. That's as plain as the nose on one's face."

"I've rarely heard a clearer or more convincing presentation of the evidence of the truth of the Catholic religion," I remarked. "What happened next?"

"I took her to Sunday Mass, briefing her on it beforehand and loaning her a prayer book. I encouraged her to learn a few of the prayers by heart and say them as part of her morning and night prayers. After a few months I took her to the rectory and introduced her to Father Neil Mullaney. He took over from there, gave her a good course of instruction and a few months later received her and her two children into the Church."

"It was a happy day in my life when I saw the three of them receiving their First Holy Communion. I felt humble and happy that God had privileged me to be of a little help in bringing them to Him. They are devout and fervent Catholics and they can't thank me enough for the bit of encouragement I gave them."

"WHAT SUGGESTION would you care to make to help other lay Catholics in winning converts?"

"I don't pose as any authority in this matter," Mrs. Bernardin smiled, "but I would say that the important thing after interesting a person in the Faith is to get him to a priest for systematic instruction. Then you can breathe more easily. You know that the priest is an expert and that he can carry the ball from there on."

"Splendid, indeed, Mrs. Bernardin. And I wish you could reach millions with that suggestion. For that's the simple way in which our lay can win millions for Christ each year."

## Mary's Special Gift

## Devotion To 'Our Lady Of Mt. Carmel' Fostered By Wearing Brown Scapular

Today, July 16, the Church celebrates the Feast of our Lady of Mount Carmel. This is one of Mary's most ancient titles and is intimately associated with the story of the famous brown Scapular worn by so many Catholics.

On July 16, 1251, the Blessed Virgin appeared in England to the Carmelite monk Saint Simon Stock and gave him the Scapular with the unique promise: "This will be for you and for all Carmelites a privilege; he who dies in this will not suffer eternal fire." From that date, countless Catholics have become "Carmelites" by being enrolled in the Confraternity of the Scapular. This is usually done on the occasion of First Communion, so that everyone is entitled to share in this striking promise of our Lady.

EVEN IN THE centuries before Christ, hermits had secluded themselves on Mount Carmel, a gently rising hill in Palestine. The Prophet had spent much of his life in the solitude of Mount Carmel, and later he received God's inspiration there to write his famous Prophecy, one of the clearest predictions concerning the birth of the Savior from a Virgin mother.

When the Apostles began their missionary conquest of the world for Christ, many of the monks on Mount Carmel accepted the new faith and became the first Christian monks in the history of the Church.

WHEN THE Moslems invaded the Holy Land, desecrated the sacred shrines, and struck terror into all who remained, some of these Christian Carmelite monks, escaped to Europe, setting in the various countries in remote areas where they would be free to continue their lives of prayer and contemplations. The Order had suffered serious losses from the Moslems, but in Europe, it seemed as if the Order would die out completely.

The Prior General of the Order, Simon Stock, living in thirteenth-century England, determined to take the problem to our Lady. Already, weighed down with old age, Simon knelt one evening in his monastery cell, and spent the whole night pouring out the deep thoughts of his heart, asking our Lady to preserve this venerable Order. As dawn began to break, the cell was flooded with a light



Picture above is artist's concept of the vision of St. Simon Stock as he receives Scapular from Our Lady, and shows St. Theresa, the Little Flower, one of the most famous Carmelite saints who was noted for her devotion to the Blessed Virgin.

more brilliant than the sun, and Simon saw our Lady accompanied by a great company of angels and saints.

Mary held in her hand the Scapular and told him, "Receive my beloved son, this Scapular... whoever dies in this habit shall not suffer the fires of Hell." When the vision ended, Simon wondered if perhaps it had been but a dream. But there in his hand, not a vision but a real bit of cloth, he held the Scapular given him from highest heaven.

From that day, the Order has grown in strength and vigor. The Carmelite friars are well known throughout the world. Devout women, imitating the rigors and devotion of the ancient monks on Mount Carmel, have cloistered themselves in the strictly disciplined Carmelite

convents. Lay people, anxious to wear the habit which promises heaven, have enrolled in the Third Order of Mount Carmel, or in the Confraternity of the Scapular.

AS IF TO confirm and emphasize that she remembers her promise, our Lady of Fatima appeared on October 13, 1917 as our Lady of Mount Carmel, bearing the Scapular, the emblem of those who are dedicated to Jesus and Mary.

Our Lady of Mount Carmel will be specially invoked today (July 16) for the virtue of Christian modesty — symbolized by the brown Scapular. Archbishop Luigi Traglia, head of the Marian Year Committee for the universal Church, asked that this be the theme of sermons and intention of prayers on the occasion of this feast.

## JOSEPH BREIG

The 55th synod of the Augustana Lutheran Church, assembling in Los Angeles next long ago, voted to adopt a new dogma approving of contraception "when practiced in the spirit of love, of freedom, and of a stewardship account."

In the first book of the Bible, in Genesis, it is written that God struck Onan dead because Onan did a detestable thing for which God exacted the supreme penalty was contraception.

There was a time when Protestants held that the sole rule of faith is Scripture. Among not a few Protestants today, the sole rule of faith appears to be a convenient adjustment of doctrine to desire.

It is no longer fashionable to insist that people measure up to an unchanging standard. The thing to do now is to lower the standard to the level of general behavior, or misbehavior. Voting on the Ten Commandments is a popular pastime.

WE MAY EXPECT that one of these days, some church group or other will come out officially in favor of pot-smoking, and will call upon God to bless and ratify it. Come to think, that is already being done in the matter of divorce and remarriage.

The action of the Augustana Lutherans was an echo of an earlier doctrinal decision on the part of the Church of England. The Anglicans at their Lambeth conference a few years ago, voted the contraception "all right" if practiced in the Christian spirit.

Something deadly has happened to minds and souls which are capable of that kind of self-deception. They might as well be saying that burglary is fine and dandy if practiced with respect for the Commandment, "Thou shalt not steal."

Their position is as madly illogical as if they said that atheism is all right for those who believe in God, or that blasphemy is to be regarded as virtue if committed in the spirit of reverence for God.

CONTRACEPTION is simply mutual pollution; and I could use stronger words. Contraception is on the Prophet is present

## Onan Or God—Which?

tion is on the same level as what went on in the pagan Roman world. It is insulting God by abusing His gifts while defeating the purpose for which He gave them to us.

To suggest that this kind of low and lustful business can be indulged in "in a spirit of stewardship accountability to God" is rank blasphemy. It is a blasphemous effort to make God an accessory before and after the fact of a crime against the natural law, against decency, and against the holy state of marriage.

Only a perverted conscience will try to make a virtue out of a vice. Maybe the Anglicans and the Augustana Lutherans really believe they can be Onanists without defiling themselves and insulting God, but if they do, they are walking in blindness toward the pit.

THE AUGUSTANAS went farther than the Anglicans. They approved not only of contraception, they voted also for abortion when performed "as a medical method to save a mother's life." This degeneration of consciences is a thing frightful to contemplate.

There are no words that will fully convey the hellishness of the sin of abortion. It is murder in its most cowardly, callous and revolting form. It is the wanton and cold-blooded destruction of a helpless unborn infant, with the consent and connivance of the infant's own mother — the one person who, above all others, ought to defend most heroically her child's right to life, even at the cost of her own life if necessary.

God struck Onan dead, because he did a detestable thing. That's what we are told in Sacred Scripture. But the Augustana Lutherans and the Anglicans allege that the detestable thing can be done "in the spirit of stewardship accountability to God."

The choice between those two contradictory positions toward contraception ought not to be difficult to make. After all, nobody is going to be judged after death by the Augustana Lutherans or the Anglicans. An accounting must be given for eternal weal or woe, is the same God who took Onan's life.

## Apostleship of Prayer

By REV. THOMAS H. MOORE, S.J.

### THE PRECIOUS BLOOD

In the Ecclesiastical calendar, July is the month of the Precious Blood, even as June was the month of the Sacred Heart. Just as the days of June have gone into the making of July's weather, so too does the feast of the Sacred Heart throw its own special light over the month of the Most Precious Blood. It will not let us forget that the Blood of Christ is something precious to a joyful people, to a race which has been redeemed.

The great plea of June's feast is to accept redemption. Devotion to the Sacred Heart pledges you by a special consecration to the work of getting people to accept redemption. The Holy Hour, in which you recall the watches of the passion, convinces you that redemption is the precious child of God's love. It draws you by the cords of love into the redemptive arms. Heals, looking forward over seven centuries and more to this day, predicted that "you shall draw waters with joy out of the Saviour's fountains."

The Sacred Heart Feast has caught up his words in Lauds of the Office. Taking it out of its future-tense, because what was future to the Prophet is present

eternal.

Let us, dear Lord, to the Sacred Banquet, we have drunk with joy the waters from Our Saviour's fountains. We pray that his Blood be to us a fountain of water leaping into life eternal.

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# QUIZ

## ON CATHOLIC FAITH

How can I be sure there is a God if nobody ever saw him? — H. H. Rochester.

You probably never saw the man who made your watch or your bathtub, but you are pretty sure somebody made both of them. A complicated mechanism like in a watch doesn't just happen to fall together by accident, and a big heavy bath tub won't lift itself upstairs all by itself. Common sense tells us that for every watch there is a watchmaker; for every bath tub there is a plumber. So also when we look at the precision of the universe, the stars and seasons, the tides and fields, we know from common sense that this didn't just happen either, but Somebody had to make it.

When we realize the power and force that are contained in a tiny atom, we know that such strength doesn't come all by itself, but had to be put there by Somebody who made the atom in the first place. This "Somebody" we call God.

As a matter of fact, there are thousands who have seen Him. Jesus Christ was truly God as well as truly a man, as He proved by His miracles, and thousands who knew Him and had seen Him died as martyrs for their conviction. So, common sense and the facts of history help us to believe there is a God.

Why aren't my prayers always answered? — A. P. Greece.

They are! Not exactly as you want them, maybe, but answered for your own best interests. Sometimes a little child will want to play with the tea-kettle that's steaming on the stove. The mother who truly loves her child will have to refuse to give her child such a dangerous "toy" to play with. She will wisely substitute some doll or truck to satisfy the child and thereby protect it from harm.

Too often, we ask for what God

knows would perhaps endanger our spiritual life, and so He refuses our request but gives instead a better gift, though we may never know nor understand it. And sometimes prayers aren't answered because we aren't deserving of the request, or because we haven't prayed with true humility or perseverance.

May I have a cup of coffee before Holy Communion? — Y. B. Canadadigua.

That depends on the time of Mass. If the Mass is after 4 p.m., then "yes," you may have a cup of coffee or any other non-alcoholic drink, up to one hour before Communion.

If the Mass is in the morning or at noon-time, then you may not have a cup of coffee unless you have permission from a priest. If you have to get up early but can't get to Mass until late in the morning, that is probably a good reason. If you get ill by fasting, that's another good reason.

Ask your parish priest and he will give you the permission if you have a sufficiently good reason. Of course you know that you may drink water any time before Communion.

What do the initials O.F.M. mean? — D. L. Greece.

Ordo Fratrum Minorum, which is Latin for Order of Friars Minor, the official name for the Franciscan Fathers.

Is there a Patron Saint of Fishermen? — E. C. Rochester.

St. Andrew, Apostle, whose feast is Nov. 30.

Is there an association for Catholics who are shut-ins?

The League of Shut-In Societies, with headquarters at Marcus, Iowa, publishes a bimonthly "Seconds Sanctified" to assist those who are confined to their homes to supernaturalize their sufferings and to enable them to correspond with one another.

## Birds Of God

By SISTER MARGARET TERESA  
(Professor of Literature, Nazareth College, Rochester, N. Y.)

I saw something very beautiful this morning. The sun had risen, and there were three white birds motionless on the lawn, facing it. They were intent, rapt. That new, liquid

light pouring upon them made them very slim-half creatures, half light.

That's what they are, really. I could tell you after a fashion what they were thinking, these birds of God, white-robed Dominicans in His light, as they stood there waiting for another Saint. It would be "Dear God, how wonderful is everything you do! How rarely do I see, honestly see, Your lovely morning! What a pity, to be sleepy or tired or hurried and miss Creation! And oh, if my response to You might be as perfect as the sun's, as the trees, as this other nature!"

They would think that, in effect. And through the day, as the traffic thickened and the second commandment enveloped the first, there would be phenomena in the sky just as splendid to behold, if there were any way to make them visible. Not just telegraph and radio and TV waves and a few dozen other machine-generated "onions" passing across with lightning speed, but thought-lines and love and memory-lines.

"I cannot tell you there should come to me a thought of someone miles and years away. In swift insistence on the memory, Unless there be a need that I should pray..."

THEN THERE IS the VV. Gheon's vast, vibrant, the vertical heaven-and-earth communication, heavenward-rising lines of prayer, quick or slow or broken, and angelic special deliveries, and over all the earth, never dimming, never in abeyance, those falling lines of unspeakable beauty, which are the steady rain of God's love upon all His children.

And from here, from these few hundred variously-robed birds of God, each with her special cry all the day long for the needs of those she knows, and those she doesn't know, with her free transmuting of every joy and every difficulty into a prayer, the twists and pours upward a towering, many-stemmed cable of calls.

A Niagara of power, that cable rising heavenward just here. They say that if you point your finger at one of the lines bringing Niagara current, the electricity may leap to your finger and goodbye you. Anybody who points a finger out this way, in need or scorn, is likely to be caught up on the current too.

Peguy's armadas sail upward all day, the Our Fathers, the Hail Marys, the secret good impulses.

BUT THERE ARE other invisible phenomena of the same order. The sky fills herabout with a summer lightning of praise to Him that would be lovely to watch. Few poets have the pyrotechnique to express it.

"Now burn, new born to the

world. Double-natured name. The heaven-tuned, heart-fleshed, maiden-tuned.

Miracle-in-Mary-of-flame. Mind-numbered He in three of the thunder-throne!...

Such praise is the natural... Flourishing of him who by God's mercy Has cut himself down to the roots for love."

The finest poem I know about religious, though, catches them at an earlier stage, the noisiness. It is sensitively conceived, too, for the greatest was written by a girl, Gertrude Stein, in effect, and through the day, as the traffic thickened and the second commandment enveloped the first, there would be phenomena in the sky just as splendid to behold, if there were any way to make them visible. Not just telegraph and radio and TV waves and a few dozen other machine-generated "onions" passing across with lightning speed, but thought-lines and love and memory-lines.

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