

THE GOLDEN HEART. By John Beevers. (Browne & Nolan; 5s.)

Beauraing seems destined to be one of the great shrines of our Lady. It appears to bear all the marks of authenticity that we see in Lourdes and Fatima, and with full ecclesiastical approval the pilgrimages grow in number.

Our Lady appeared to five children in 1932, and told them that she desired a chapel in the place where they saw her; the drabest place, incidentally, that ever had a vision of our Lady. The opposition, though of much the same kind as at Lourdes and Fatima, was less violent. A special characteristic of our Lady's promise here is that she will convert sinners.

It is fortunate that Mr Beevers was chosen for the narrative. He can always be trusted to give us an objective account, and to weigh evidence fairly. But it is the popularization of the Apparitions, rather than their evidence (which is now beyond reasonable doubt), that is important, and in this too the author is more than adequate. It is impossible to read this account without feeling an increased trust in Mary, and an increased gratitude to God for sending his mother to the world with his message of prayer and penance, and his promise of final triumph.

The author has an interesting suggestion that the beginning of the fulfilment of our Lady's promises may be seen in recent events in Russia.

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## EXTRACTS

MRS BISHOP writes of the Sisters of Jesus Crucified in *The Commonwealth* for January 4th. The Congregation was founded twenty-five years ago in France exclusively for sick people who would otherwise never have been able to realize their religious vocation.

These religious are sisters of Jesus in that they are themselves crucified daily in their own bodies; all the sisters of the Congregation are sick, and they minister to each other without help from healthy people other than physicians and surgeons. . . . The rule is that of St Benedict, 'Ora et Labora ut regnet', and the sisters really follow it. This is not a sanatorium with a chapel; this is authentic monastic life. Seven times a day the sisters chant the divine Office; daily they participate in a dialogue Mass. . . . They all work (some of them for as short a time as fifteen minutes a day) and all participate in running the community and in providing for it. The sisters do secretarial work, tutor, operate dispensaries, print in Braille, bind books, and raise fruit, vegetables and flowers. The housework and cooking have to be done, since there are no lay sisters. Not least of