

now won general acceptance. Nevertheless it is instinct with the spirit of the Saint, whose interior life it describes with a surety of touch that could be achieved only by a fellow-mystic. It is a dramatic account of the struggle of the soul against the body and self-love. After her initial defeat she is assisted by grace and, through an unrelenting war on the "natural man," at last attains to the fulness of the love of God, which "only he who feels it, can understand." Though frightening in its austerity which is at times more admirable than imitable, the Dialogue is encouraging reading for those who would give themselves to a life of perfection despite all the hindrances that the world, the flesh and the devil usually oppose to such an intention.

The book is pleasantly produced; the translation is very readable, and the short introduction and sparing notes are clear and to the point.

H. C. GRAEF.

MORE ABOUT FATIMA. By Rev. V. Montes de Oca, C.S.Sp. (M. H. Gill & Son; 1s.).

Seven times from May to October in 1917 Our Blessed Lady appeared to three poor children of Fatima in Portugal. At the last apparition a great sign that had been promised was witnessed by some 70,000 folk of all kinds. The sun turned upon itself casting about great beams of light, then seemed to rush earthwards, until it was checked and climbed back to its place.

Perhaps it will be felt that such happenings are too apocalyptic. But the events are recent and public for those who will investigate them. Nor can the scene have appeared more dreadful and apocalyptic than that, man-made, when thousands in Hiroshima and Nagasaki glimpsed the molten collapse of their world. The warning fits the occasion.

Anyway the happenings are secondary. The message heralded by them is important, and authentic. "Men must no longer offend Our Divine Lord, who is already offended too much." (How much when it can be said too much for Him!) The scourge is war, the remedy the Rosary. Woe betide mankind, if like Naaman the leper we fancy the remedy too simple. For it is the way to fashion ourselves in the pattern of the purity and the simpleness and the fulness of Our Lady's Immaculate Heart.

In 1930 the local ecclesiastical authorities gave their approbation. Huge pilgrimages were already taking place. Rome itself, in 1942, seemed to approve, for the Holy Father publicly consecrated the world, and in particular Russia, to the Immaculate Heart of Mary.

Father Montes de Oca translates a French work which gives an account, on the whole restrained and balanced, of all these things. One must be grateful to him for this and for making it accessible in price to nearly all. Let us hope that the publicity

thus afforded the events may prompt a more detailed and documented study than has yet appeared in English, and one less apt to shriek with tricks of type, and to offend English susceptibilities by forever calling Marquises illustrious and crowding out conviction with superlatives.

COLUMBA RYAN, O.P.

PAUL, A BONDSLAVE. A Radio Play by Hugh Ross Williamson. (S.C.M. Press, 7s. 6d.).

This is the text of the play broadcast by the B.B.C. in 1944. The events of S. Paul's life and the substance of his Epistles are presented in dramatised form.

A PATTERN TO THE FLOCK FROM THE HEART. Retreat for Religious Superiors by Venantius Buessing, O.F.M. Cap. (The Bruce Publishing Co.; \$2.50.).

Many Superiors, and not only Superiors, will be grateful to Mother General, O.P., of Brooklyn for causing this retreat to be published. The pattern is traced mainly from the writings of St. Paul, with frequent references to Moses, the ideal Leader in Israel, and many of his Christian successors. For the Superior herself, it is a pattern of service. The best Superior is the servant of all. In the education of children the "Voice of the Master" speaks to the young sister in the words of Pharoa's daughter: "Take this child and nurse him for me, and I will give you your wages." Ex. 2: 9. And the "old Capuchin" gives sound advice on several vexed questions in modern education. Young Superiors are exhorted to maintain the observance of time-honoured customs in the words of Deuteronomy 32: 7: "Ask thy father and he will shew thee; ask thy elders and they will tell thee." And Job offers advice to all Superiors, young and old alike: "Inquire, I pray thee of the former age, and search the memories of thy fathers; for we are but of yesterday and know nothing."

Devotion to Our Lady makes a helpful chapter. "Sisters, she will be there when you and I shall die! Of the Dominicans it is an open secret that she does come . . . I am willing to die with the hard pavement of the street for my bed and a stone for my pillow. I renounce every comfort except this one: Oh, Mother, I want you to be there, to stand by!" Death is treated attractively. Moses offered his life as his Evening Sacrifice—a voluntary surrender of his soul to God. We should practice and prepare for a voluntary surrender. This is the height of the art of dying! St. John prepared himself that way . . . picture the last lines of the Apocalypse: "Veni Domine Jesu Veni."

M. C.