

lightly-ridden hobbyhorses. In the intervals he tells us of Fatima (which is the centre for all the brilliant and vivid distractions) and argues and discusses about it, and leaves things very much as they were, but the reader with a desire to know more and to have what is still denied us in the English language, a *procès verbal* of the whole affair. Not the least attractive feature of his book are the illustrations, which together with Mr Walsh's sober descriptions and his own genial flashes, give the reader the 'feel' of that country so strangely akin to England, so wildly exotic. It is possibly a little misleading to print a picture (p. 24) of Valinhos, where our Lady appeared once, with the caption 'Scene of the Fatima apparitions'; but it certainly gives more idea of the scene as it was than do pictures of the present sanctuary. The author's imagination and enjoyment of life (how he does enjoy himself for all his professed octogenarian valetudinarianism!) seem to have got the better of his memory when he claims to have said Mass at a Dominican friary (p. 25) at the Cova. This Dominican at least discovered none of his brethren there a year later. *Nec post hoc, nec* (let us hope!) *propter hoc.*

COLUMBA RYAN, O.P.

THEY MADE ME SIGN. By John C. Heenan. (Sheed & Ward; 5s.)

The instruction of converts, though at times delicate and difficult, is at least a straightforward task; not so the instruction of non-Catholics who merely come to the Church for marriage. Most of us confronted with this task have tried to make it clear that the Church required it in order to be perfectly fair to the non-Catholic, to let him or her know just what it meant to marry someone whose religious life was so very different. But it is still not easy. Dr Heenan's book makes this point, makes it very clearly and forcefully, and provides an admirable series of instructions adapted precisely to this occasion. Some adaptation to individual needs will of course be necessary but, whether the priest follows the book closely or lends it to the non-Catholic party, it does seem to be on the whole at the right level. There may perhaps be a keen reader of Penguins and popular scientific works who will question the proof for the existence of God; but as I have never been able to adapt St Thomas's arguments to any minds except those of infants or of metaphysicians, I do not know how in this space it could be improved upon.

EDWARD QUINN.

LIFT UP YOUR HEARTS. By Christopher Wilmot, S.J. (Burns Oates; 7s.6d.)

These essays are described as Conferences of Comfort. The reader will not find in them any 'easy speeches that comfort cruel men', but mature wisdom that penetrates the surface of life and sees the certainty beyond. Father Wilmot does not seek to comfort by blunting the sharp edge either of the bitterness or of the sweetness

of life; he uses his long experience to direct our eyes beyond edges and surfaces to substance. He speaks in a sincere fashion devoid of all mannerism and for that reason his meditations must have a wide appeal.

LE PROBLEME DE LA FOI. By Chanoine Jacques Leclerq. (Casterman; 30fr.)

Canon Leclerq writes for '*les milieux intellectuels du XXe siècle*', and especially for the young (not only in years) university student. With great clarity he outlines the problems raised on the one hand by the intransigent rationalism of the scientist and on the other by the equally intransigent irrationalism of literary circles. The scientist and litterateur may both feel their faith to be ill-founded, the one because he cannot analyse it as he analyses his microbes, the other because it appears to lack the open-mindedness (or perhaps empty-mindedness) of his literary traditions. Canon Leclerq's answer underlines the transcendence of faith, following Christ for what he is in himself and not for his rational or aesthetic attributes. This is done by clear and vivid use of gospel evidence, especially John 1, 35-42. '*Que s'est-il passé et qu'est-ce que Jésus leur a dit? L'Evangile ne relate pas; mais nous sommes assurés que Jésus ne leur a pas fait de démonstration*'. Transcendent faith however must not ignore the reason and sensibilities: '*Dans un trop grand nombre de cas, il semble que l'enseignement chrétien, trop cérébral, a séparé la doctrine de la vie*'. That could well be emblazoned on the walls of all lecture rooms, scientific, literary and theological. There is Canon Leclerq's final solution; no delicate nibbling at the edge of problems but a bold march in pursuit of Saint Truth armed with faith, science and the arts. His answer is Christ's answer, Come and see.

GERARD MEATH, O.P.



EXTRACTS

THE NOUVELLE REVUE THEOLOGIQUE (Louvain) for June publishes the text in Hebrew, with a French translation and commentary, of a 'Psalm' recently discovered with twenty others in the desert of Judea. It is a prayer of gratitude for the Lord's having rescued the soul from the depths, as though the *De Profundis* had already been answered.

The guilty spirit, thou hast cleansed it from all sin
that it may continue to dwell among the hosts of the holy ones
and be gathered into the assembly of the sons of heaven.
Thou grantest to each a place that lasts for ever
with the spirits of wisdom
to praise thy name in unison with them
and to recount thy wonders in the sight of all thy works.

The soul has been raised from the regions of Shéol and Belial, it