

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.

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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