

modern Naples; in spite of page 18 it is not really tenable that the Emperor Julian showed himself coldly and uselessly cruel. Such a list could be extended to the end, but it would be rather like breaking a butterfly upon the wheel.

GERVASE MATHEW, O.P.

LA LUMIÈRE DANS LES TÉNÈBRES. (Desclée de Brouwer; n.p.)

This is the tenth *Cahier de la Pierre-qui-vire*—the attractive name of the Abbey at Yonne. And it is certainly rock-like in its staunch adherence to the French school of piety and prayer. The 'light in the darkness' is private individual prayer, and the *Cahier* is an anthology of the post-Reformation French teaching on prayer and meditation set out in three sections—Perfection, Progress, and Purification. It will make a useful spring-board for meditation. But it is surprising to find this highly specialized and somewhat outmoded form of spirituality coming from a modern abbey. The well-produced photographs seem to suggest the barrenness of the theme for modern times. They begin with charming nature studies of trees and reflections in water and conclude with a beautiful but bare abbey church which strikes the viewer as being as cold and empty as a Protestant cathedral. Surely the revival in liturgical prayer and *lectio divina* has brought us back now to realize that the light that shines in the darkness is our Lord himself, to be found today as always in his body the Church, and radiating from his eucharistic body in the sacrifice of the altar. Prayer catches this light from the altar and is constantly fed by the sacramental life of the Church. Meditation, *lectio divina*, contemplation rise from this foundation—and the church no longer remains cold and empty.

This is not to decry the great work of Bossuet in particular, of Bérulle, Olier, Lallement and the others. But little seems to be gained by repeating their teaching *verbatim*. What they revealed in the nature and life of private prayer has now to be introduced into the wider and deeper ocean of the prayer of Christ. The light shining in the darkness can enlighten this teaching as well. One would have expected a work of this kind of rehabilitation to issue from a modern abbey rather than the rehashing of the old material. It will however provide a book for meditation for those brought up in the French school of spirituality.  
C.P.

THE HERMIT OF CAT ISLAND. By Peter F. Anson. (Burns and Oates; 21s.)

The Hermit of Cat Island in the Bahamas was J. C. Hawes—architect, parson, priest, *monsignor*, hermit and always architect. Peter Anson's very readable account of his life is based on documents