

good, I am not sure that Mr Leishman has made his case. That Aeolic metres—at least in the freer Greek form—can be written on these principles I am prepared to accept: that this is the ideal presentation of Horace I shall take a little more convincing.

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THE LIGHT AND THE RAINBOW. By Hilda Graef. (Longmans, London; Newman Press, Westminster, Md; 35s.)

'God is always the same but his light is very differently reflected in the various temperaments and the schools of thought that have emerged throughout the ages forming, as it were, a rainbow of many colours. To paint a few of these and to show some main trends—by no means all—of Christian spirituality without too much technical detail is the purpose of this book' (p. vii). These words from the Preface explain both the purpose and the title of this study. It is a nobly ambitious attempt exploring certain recurrent themes of spirituality: the concept of the image of God, the inter-relation between morality and spirituality and the everlasting paradox of the transcendence and the nearness of God. The prism of personalities reflecting the light of divine revelation includes St Gregory of Nyssa, Pseudo-Dionysius, St Augustine, St Bernard, St Bonaventure, St Catherine of Siena, Julian of Norwich, Master Eckhart, the author of the *Cloud of Unknowing*, St Teresa of Avila, St John of the Cross, St Ignatius, St Alphonsus Rodriguez, Père de Caussade and St Teresa of Lisieux. Clearly, such a book can only be the result of wide reading and serious study. At the same time its vast scope was bound to make it somewhat heavy going unless it were produced according to the rule of 'the nine years' since this alone could lead to a concentration on the main issues. On the contrary these are here somewhat submerged in a wealth of information. Further reflection also might have drawn the author's attention to a certain opacity of her thought on one not unimportant point: was it St Catherine's experience that was coloured by precedents and not rather the account she gave of it? Did St Teresa of Avila see hell in contemporary imagery or did it merely colour her account of her experience? And supposing it to be the case that there is no feature of St Teresa's experience which in the light of modern psychological knowledge would contradict a natural explanation, can one conclude from this anything more than that modern psychology is a science with such presuppositions as enable it to provide only natural explanations? Yet as a whole the book is a valuable and intelligent volume which is sure to provide nourishment for 'the general reader' (to whom the book is addressed) if he is prepared to do some chewing.

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