

in Antonio de Guevara and the translator has brought out well that elegance of style which we find in the English writers of the period, such as More, Rastall and William Perin. Indeed, some of the works of Luis de Granada and others were translated and much appreciated in the seventeenth century in England.

The spirit of the Spanish spiritual writers is that of true realism, namely that attitude towards God and man which takes account of all God's creation; which combines a deep love of nature with the study of the mind and heart of man; which does not neglect the significance of the small details of life and yet can rise to the abstract heights of speculation and the warmth of contemplative devotion. The simplicity of St Teresa's common-sense counsels and the exaltation of her contemplative passages, the lyricism of St John and his logical methodology of ascetism can be found, albeit in a lesser degree and with far less felicity of expression, in many of these writers. Occasionally we find examples of an earlier mentality in the allegorical and symbolical commentary on Scriptural phrases, especially those used liturgically, such as Laredo's passages on the Fashionings of the City of God. Towards the end of the period the influence of St Ignatius' Exercises is very marked and one becomes aware of a formality of thought and expression which affected all European spirituality. The editor's notes on the life and works of each author provide a good and useful bibliography. It is a pity that the publishers chose the word *Mystics* in the title, for the majority of the writers are exponents of ascetism, spiritual devotion and the approaches to contemplation, but not mystics in the strict sense of the word.

C.K.

LE SACERDOCE DANS LE MYSTÈRE DU CHRIST. Par Joseph Lécuyer.
(Les Editions du Cerf.)

Le Sacerdoce dans Le Mystère du Christ is a prolonged commentary on the Scriptural texts, notably the Epistle to the Hebrews, concerned with the priesthood of our Lord. Père Lécuyer ranges far and wide and supports his thesis with numerous Patristic references. He shows how our Lord's priesthood is bound up with the whole of his redemptive work from the Incarnation to the Resurrection. Through the doctrine of the Mystical Body the priesthood of the faithful is seen as a continuation of our Lord's, whilst a detailed examination of the priesthood of the Apostles and the sacrament of Order clarifies the distinction between the priesthood of the laity and the priesthood of those who have been ordained.

H.N.