

REVIEWS

Fr. Bruno shows the essential difference between true Christian mysticism, of which the Saint was a faithful exponent, and the mysticism derived from Moorish doctors like Algazel, and also the absence of dependence of John's doctrine upon Neo-Platonism as represented by Plotinus and Denys the Areopagite. This part of the work finds a complement in M. Maritain's introduction, where he shows the substantial unity of Thomistic and Juanistic theology, despite the difference in the mode of approach.

The book is excellently produced and the translation reads easily on the whole, though one is frequently reminded that the original was written in French. We have to thank the editor and publishers for putting this important work within the reach of the English reading public. But we think that the word 'translation' ought to have appeared on the title-page and jacket. As it is, you do not discover for certain that it is a translation until you arrive at the Editor's note on p. xxx.

A.L'E.

THE ROSARY. Its Power and its Use. By Fr. John Leather, O.P. (London: Sands & Co.; pp. 135; 6/-.)

A well-produced volume about the Rosary, the Rosary Confraternity, and the annexed Indulgences. It was a happy idea to describe the fifteen mysteries and illustrate each with a reproduction—Alinari and Anderson photographs with one exception—of a painting by Fra Angelico. A catechist in an English country district assures us that if this section could be published separately at a modest price—this would mean less expensive illustrations, but that could be managed—it would prove of the greatest value, and hundreds of copies could be sold. We commend this suggestion to Fr. Leather and Mr. Sands.—(T.O.P.)

HISTORY.

EMMAUS. SA BASILIQUE ET SON HISTOIRE. Par les PP. L. H. Vincent et F. M. Abel, O.P. (Paris: Librairie Ernest Leroux.)

In the first part of this handsome and learned volume Père Vincent gives a full account of his recent excavations at 'Amwâs, a village situated eighteen miles or so westward of Jerusalem where the hills of Judæa begin to rise from the plain. 'Amwâs is the Arabic equivalent of Emmaus, and it was certainly the site of the Emmaus of the Book of Macchabees. Père Vincent shows that the ruins there are those of a Christian basilica, with three apses, and dating to all appearance from

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before Constantine and probably from the first half of the third century. This is the witness of archaeology. It is of no little importance for the history of Christian architecture. It has also a bearing on a question discussed in the second part of the book.

In this part Père Abel narrates the history of Emmaus-*'Amwás* from Biblical times to our own day. Is it the Emmaus of Luke xxiv? There can be no doubt that the fine third-century basilica was built there in the belief that it was, and Père Abel shows that this tradition continued uncontradicted until the Middle Ages, when for various reasons other places nearer Jerusalem began to be honoured as the site of the *'Fractio Panis.'* He himself is convinced that *'Amwás* is the place St. Luke meant. There are, of course, difficulties in the identification. There is, for instance, the difficulty arising from v. 13. The reading generally accepted here in critical editions of the text is sixty stadia or furlongs, but *'Amwás* is more than twice that distance from Jerusalem. A fair number, however, of MSS. (including the famous *Sinaiticus*, one of the oldest, if not the oldest Greek codex) give 160 stadia, and Père Abel argues strongly that this is the right reading. Altogether he makes out a very good case for the claims of *'Amwás*.

The volume is profusely illustrated with photographs and plans.

L.W.

THE CELTIC PEOPLES AND RENAISSANCE EUROPE. A Study of the Celtic and Spanish Influences on Elizabethan History. By David Mathew. With an Introduction by Christopher Dawson. (London: Sheed & Ward, 1933; pp. 525; 18/-.)

Impossible to fix in brief a book so delicate, allusive, deep; no black-and-white account, a thesis over-simplified: but human persons, complex, rich; variety of motive, action, scene; the sun, the rain, the sense of days between events. A resumé begins each chapter, clarifying lines of march, disembarassing attention for the narrative, a free, extended, graceful style, unhampered by the references which confirm and amplify but do not halt the text. The essays are arranged around a central theme, 'the Spanish Shore,' the forces from the South and West that shaped the Elizabethan years. Not those that gained; the lawyers, landowners and merchants: but the wrack; the discipline and fashion of the Tridentines, the dying mediaeval loyalties, the sword of Spain, the stormy setting of the Celt. More mystery and grace of life are here than ever issued from Geneva and the Germanies. Quotation once begun could scarcely stop; but all who wish to understand the gradual and