

Blackfriars.

oh why, when Chinese words are transliterated for English-speaking readers, may we not have it done according to some English instead of some French method? Why not some system such as Wade's, where the consonants are pronounced as in English and the vowels as in Italian? Why write Tchou when Chu will do better? An English-speaking reader might recognise 'Shun-chih' as the first Manchu Emperor, why then call him 'Choundje.' This French method of writing Chinese names disfigures several English books, showing, of course, that the author derived his information from French sources, but it serves no other purpose and misleads the reader.

The book would be improved by an index.

M.W.

GLIMPSES OF CATHOLIC ENGLAND. By T. S. Westbrook; with an Introduction by the Very Rev. Bede Jarrett, O.P. (Burns, Oates & Washbourne; 4/6.)

This is an excellent little book. *Glimpses*, the author calls it; and such are what he provides; pictures, brief, incomplete—necessarily—but clear-cut and vivid. He is better with persons than with institutions. His sketches of St. Stephen Harding, Langton, St. Gilbert of Sempringham, and of that illustrious but little known trio SS. Edmund Rich, Richard of Chichester and Thomas Cantilupe of Hereford, are very good indeed; and especially the somewhat lengthier account of the last named. Will not Mr. Westbrook try his hand at a complete biography? His treatment of 'guilds' is too rosy; they were not all that has often been claimed for them. Readers of *Religion and the Rise of Capitalism* may remember the evidence Mr. Tawney adduces which should give pause to our enthusiasm. On p. 36 the fascinating tale of the fortunes of the two friars at the grange of Abingdon is sadly mis-stated. As mummers they were *welcomed*, and for *disappointing* the hopes of a little fun were they turned out. The monks' of the story were very human, and we love them the more for it.

O.F.M.

IMPRESSIONS OF A PILGRIM. By A. J. Francis Stanton. (Burns, Oates & Washbourne; 6/-.)

This brilliant book is unlike the average apologia. It is autobiographical, but not an autobiography. There is a breadth of subject which will make it a mine of quotation for the priest or lecturer on controversial subjects, and the knowledge is all first-hand. It is clear cut by the four great qualities, sincerity, pertinence of matter, reticence, and charity.

Determined to become a minister of religion, and unable to sign the Thirty-nine Articles, Mr. Stanton becomes a Nonconformist; though his affections are with Westminster Abbey and the culture of the Anglican Church. But he is concerned only with breaking the bread of the Gospels to the humanity he knows so well. The chapter of his book on 'Very Human nature' is eloquent of a rare sympathy based on first hand knowledge of all sorts and conditions of men. Loving it as he does, he can write of the Anglican Church: 'It has depths of illogicality unplumbed by any other systems I have known . . . compared with its contradictions, the Tower of Babel was a lucid Esperanto.'

It is this sincerity of purpose and singleness of mind, this pre-occupation with the eternal which doubtless drew him to his first 'contact' with the Catholic Church through John Henry Newman, whose *Apologia* he was led to read through a dislike for the methods of Kensit! He is, as one of his chapter-headings puts it, 'In Quest of the Supernatural.' Alone, he investigates spiritualism. This chapter, again, is valuable and remarkable. But it is in the chapter on 'Authority' that he brings us to the crux of the matter. He calls this chapter 'Not as the Scribes.' It is the highest point of the book, brilliant in its logic and clarity.

The book is also to be praised for its spirit—expressed in the words: 'In our warfare of love, bitterness is bathos, but compromise is catastrophe.' It is a piece of literature for those who love truth with passion, not with a respectful admiration. But when the author speaks of Nonconformists or Anglicans he has known, it is with humble appreciation of them as men. This humility goes hand in hand with fearlessness, as, throughout the book, epigram and anecdote, a delightful humour and a sparkling wit, attend on his saddest experiences or hardest decisions.

The last chapter—on Our Lady, Mediatrix of All Graces—is possibly the keynote of all that has gone before, and the key to the author's safe arrival in the Eternal City. 'I would say that the acid test of Christian faith is one's attitude towards the Mother of God.' Mr. Stanton has not merely arrived within the walls of the City of God: he has found his way to the heart of it, and has dwelt there. His previous book, 'Catholic Mysticism' was dedicated to Our Lady. This reminds us: we are surprised that he has only written two books, so far, when he has matter for twenty. Those who have had the pleasure of hearing one of his all too rare lectures hope to hear him

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again, on any of his many subjects. Here he has written what might almost be called a handbook on the Anglicanism and Non-conformity of the last twenty years down to the present day, precise in matter, but without overloading of detail. Drawn as he evidently is to the silence of which he speaks in his chapter 'A Stranger within the Gates,' he has too much to contribute to the need of the day to let his talent lie idle in a napkin.

The publishers have made a pleasant volume of this remarkable book.

C.H.

HISTORY OF THE POPES. From the German of Ludwig, Freiherr von Pastor. Edited by R. F. Kerr. Vols. 20 and 21 (Gregory XIII, 1572-85). (London: Kegan Paul, 1930; each 15/- net.)

It is unnecessary at this time of day to say anything in commendation of this great work and its English translation. The two new volumes give a very full account of the pontificate of Gregory XIII. This Pope, one of the greatest of the second rank, has been somewhat overshadowed by his predecessor, Pius V, a Saint, and by his successor, Sixtus V, most fascinating of personalities. It is only quite lately that it has been fully realised what wonderful things he accomplished for the Church in his reign of thirteen years. Known best to the outside world as the Reformer of the Kalendar, his greatest exploits were in the realm of pure religion. Unlike the Renaissance Popes, the spiritual point of view with him took precedence of every earthly consideration. He was of the School of Borromeo, and a leader of the Counter-Reformation. Pastor considers that by his establishment of ecclesiastical educational institutions and by his training of missionaries throughout the world, he did more than nearly any other Pope. Gregory was the life and soul of Catholic Restoration, a true Reformer, and the great leader of a victorious offensive against heresy. His was the personality best suited to launch the decisive attack of the battle. Under him the Society of Jesus entered upon its most brilliant period, and he was the Pope of the Foreign Missions. Truly an admirable Pontiff, who stopped further apostasy, and recovered much of the ground that had been lost!

F.R.B.