

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.