

'character' (a factual description), the 'morals' (a commentary on the 'motto' which accompanies the 'device'), the 'essay' (or the 'review', a type of prose-poem in praise of the symbol) and the 'discourse' (the application of the symbol to our Lady). There is now presented a second engraving, the 'emblem', which represents the particular point of the symbol (*the rose*, and not just *a rose* as in the 'device'). A poem ('the pause') follows, written in praise of the particular symbol of our Lady. After that comes the 'theories' (an invitation to contemplate the symbol and its spiritual significance) and a final 'Apostrophe' (or 'colloquy').

So elaborate and allegorical a literary conceit shows at every point the influence of its age, and in particular the effect of the Ignatian Exercises. Mr Fletcher's Introduction to the present edition, based largely on Miss Freeman's standard work on the Emblem Books, is not as perceptive as one might hope for, and his editing is marred by a profusion of misprints and wrong references that seriously reduce the value of an enterprise excellent in intention and in its technical execution.

A. V.

LETTERS OF HERBERT HENSLEY HENSON. Chosen and edited with an Introduction by E. F. Braley, Canon of Worcester. (S.P.C.K.; 15s.)

Undoubtedly there was another side to the character of the author of *Retrospect of an Unimportant Life*. The presentation of himself there depicted threw into too strong relief the very sincere self-depreciatory strain in him, the slightly cynical pessimism of his outlook and his ruthless partisanship in opposing anything he considered partisan. This collection of letters does to some extent redress the one-sidedness; the self-depreciation, pessimism and partisanship are still there, but they take on a different aspect when we are allowed, as we are in the spontaneity of private letter-writing, an insight into the character of a man of warm affection for friends and especially for children, who loved him dearly in return, of deep appreciation of the good qualities of others in their work for Christ, and of trenchant judgment, the fruit of intellectual integrity and an attractive single-mindedness and simplicity of outlook.

The Church of England is a strange institution combining, in uneasy tension, in a single system a Protestant and a Catholic stream, each claiming with considerable justification to be representative. Bishop Henson was a Protestant to his very marrow, having no use for any Church polity which made exclusive claim to represent authority more than human; though he thought the papacy, in this regard, more defensible than episcopacy. He acknowledged no divinely commissioned authority on earth which could mediate faith, neither Church which he thought of as fallible nor Bible which he could not wholly trust. Evidential historical certitude was for him the foundation of

religious belief, to which theology must be subordinate; and he held that history has not yet delivered its verdict on the 'Jesus of History' and that without that verdict Christian theology does not possess the materials for the achievement of its indispensable task. Nor could the historical evidence for the Virgin Birth and the Resurrection be sufficient to justify these doctrines being regarded as more than possible pious opinions which he himself could not see his way to holding (*Letters to the Bishop of Derby and the Dean of Winchester* pp. 155 and 208).

Yet on almost every page of this book and of his *Retrospect* it is made plain that his whole life was governed by a vivid faith in Jesus Christ as Lord and God and in the saving power of his Cross. In this curious way Bishop Henson illustrated the possibility that an adherence to revealed truth can be a living reality in a man's life in spite of the rejection of any authority to mediate it, and can even co-exist with intellectual formulations which should in logic lead to its negation. Such a state of mind seems characteristic of the Anglican position as a whole, and even Anglo-Catholics in the Bishop Gore tradition, who emphasise that their position is based on sound learning, are not unaffected by it. This may explain the genuine distress caused to many Anglicans by the definition of the Assumption, and will also illustrate the unreality of trying to deal with that distress at anything but the deepest level.

Bishop Henson had little good to say of the Catholic Church, but that was partly because he saw Catholicism in caricature and partly because being a Protestant he stood for something utterly different in his view of the nature of revelation and the authority by which men apprehend it. His letters will be of interest only to such Catholics as think it worth-while to try to understand the Church of England and who are not content to see it, as Bishop Henson saw the Catholic Church, merely in caricature.

GLAUCON. An Inquiry into the aims of Education. by M. V. C. Jeffreys. (Pitman; 12s. 6d.)

THE SCHOOLMASTER, PARENT AND PUPIL. By Dom Matthew Dillon, O.S.B. (Clonmore and Reynolds; 3s. 6d.)

*Glaucon* is an inquiry into the aims of education at the deepest level; it is in fact an acute analysis of human personality, as to nature and needs, in relation to the community necessary for its proper development. This inquiry is conducted in the first part of the book, on the level of the natural law, and attempts to limit itself to the assumptions of secular thinking. The second part shows how the Christian philosophy of life, rooted in the doctrines of the Incarnation and Redemption, is needed to complete and make ultimately intelligible what reason can tell us about the nature of man.