

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.

It is of course impossible in fact for an exposition of a view of life as seen from the lower level to be entirely uninfluenced by what one believes at the higher level, but as a means of bringing conviction to the unbeliever this procedure is the right one, as St Paul knew when he spoke to the Athenians on the Areopagus; and that is what Professor Jeffreys is aiming at throughout his book.

He argues that it is a fact of human experience that personal living—becoming a person in the full sense of the word—is achieved by giving not getting, and that the primary liberation from the urge to get depends on our being taken hold of, claimed or 'redeemed' by something not ourselves, so that self is lost in what is wholly other than self. In his examination of the nature of the historical process, man as he is involved in the evolution of events and systems, he shows that man's nature is such that he can transcend his environment, that it is persons and not systems that are redeemed, and that the quality of a society depends ultimately on the qualities of its members.

The gravest danger to any civilisation therefore is that which we are facing today, the depersonalising of human relations and the cheapening of the value set upon the individual human being. This tendency is affecting modern education in the West; it is preoccupied with methods and technique because it has lost sight of ultimate ends, and this in its turn has led to the atomisation of thought and knowledge into separate autonomous groups, isolated and each a law to itself, with the resultant disappearance of an all-over view of life.

Professor Jeffreys has valuable things to say also about the necessity of realism in the content of our teaching which for the same reason tends to become devitalised because unrelated to actual living, though he is too wise to equate vital with contemporaneous and wish to jettison the heritage of the past. He also criticises effectively the false dichotomy so apt to creep into our thought concerning the distinction between a liberal and a vocational education. It is something of a shock to be reminded that Newman advocated the establishment of a university department of brewing.

Altogether a valuable book written with learning and clarity of thought. By the time the second part is reached the Christian answer to the human question begins to seem inevitable and this is the best testimony to the skill with which its author has written it. But as he himself remarks it is one thing to hear the call to repentance and another to answer it. His formula for commending that call is contained in the last paragraph, and is one of the wisest things he has said: 'Perhaps the best way to waken in modern folks a sense of the meaning of religion is not to start with a discussion of God (who for too many people suggests an old man with a beard, the image of Whom immediately

arouses sales resistance), but to help them to realise the religious nature of normal experience—the relation between love, creation, and freedom, and above all the meaning of redemptive love in personal relations, so that they can see that this is indeed the shape and pattern of the world—that life is like that. Then, when they see the Cross uplifted, they will recognise the true meaning of life.'

*The Schoolmaster, Parent and Pupil* has little to say directly about the fundamental principles of education discussed by Professor Jeffreys; it assumes them as inherent in the living of the Catholic life. Dom Matthew Dillon has a shrewd knowledge of human nature, and of boy nature in particular, evidently derived from considerable experience, and he has thought deeply about the practical problems of education. Though hardly more than a pamphlet, this small book is packed with the best kind of common-sense which is sanctified common-sense, and what it has to say will both interest and help even the most experienced schoolmaster.

ADVENT. By Jean Daniélou, translated by Rosemary Sheed. (Sheed and Ward; 8s. 6d.)

The theme of this very vital and relevant book by Père Daniélou (in many ways it is complementary to his equally original *The Salvation of the Nations*), is: What is it that is absolutely unique in the Christian gospel, and that makes inevitable a vast missionary effort of *conversion* on the part of the Catholic Church; and furthermore, how far is it right, in order to gain acceptance for the Christian Gospel, to attempt to build upon foundations of partial truth already existing, in rudimentary form, in the non-Christian religions? Alternatively, are we to consider this Gospel as bringing such a complete reversal of all the values held by these religions, that it is not only useless but injurious to missionary work to dream of the possibility of any adaptation or incorporation into it of already existing truth?

Readers of Dr Kraemer's impressive book *The Christian message in a non-Christian World* will recognise at once the importance of the answer to be given to this fundamental missionary problem, and those whose interests are focussed on work for the reunion of Christendom will not be slow to see its bearing on the problems of their particular field.

Père Daniélou lifts the discussion on to a cosmic plane by considering it in relation to God's whole plan for the salvation of the world, which from the beginning was *instaurare omnia in Christo*. He shows the existence of a real continuity between Judaism, the primitive pagan religions and Christianity, in the sense that these were a bit by bit education; God leading mankind on till it was able to bear the fullness of divine revelation.