

Via Dolorosa are almost as hallowed as Tyburn itself. Many monuments take us back to much earlier times, to the very dawn of Christianity in England, but Mr Newton is at his best in the post-Reformation period when the history of the Church became distinct from the history of the nation. The text is illustrated by thirty-three full-page photographs. They are varied and unhackneyed and superbly reproduced. It is not clear on what principle references are given: why, for instance, there should be a solitary reference (p. 97) to Challoner's *Missionary Priests*, when nearly all the accounts of the martyrs are taken, sometimes *verbatim*, from that work. The single word 'Strype' (p. 179) is not a very helpful reference, and on the whole a brief bibliography would have been preferable. There are a few inaccuracies. Bd Margaret Ward was not married (p. 253): it was John Arden who escaped from the Tower with Fr Gerard (p. 192). There has been some careless proof-reading. One misplaced line (p. 89) telescopes the Ven. Thomas Pormort with the conspirators in the Gunpowder Plot.

GODFREY ANSTRUTHER, O.P.

PARTHENEIA SACRA. By H.A., with introduction by Iain Fletcher. (Hand and Flower Press, Aldington, Kent; 63s.)

Among the curiosities of literature the 'Emblem Books' of counter-Reformation devotion have a special place. *Partheneia Sacra* or 'The Mysterious and Delicious Garden of the Sacred Parthenes; symbolically set forth and enriched with Pious Devises and Emblemes for the entertainment of Devout Soules; Contrived al to the Honour of the Incomparable Virgin Marie Mother of God; for the pleasure and devotion especially of the Parthenian Sodalitie of her Immaculate Conception. By H.A.' was printed on the continent in 1633 and is supposed to be the work of Henry Hawkins, a Jesuit (though the claims of Herbert Aston have been advanced by Fr Gervase Mathew, O.P., whose name and order are incorrectly given in the Introduction). Only eight or nine copies of *Partheneia Sacra* are known to exist, and the primary purpose of the present edition is to make the text available to libraries and students. In this respect the book is to be welcomed, for the printers (The Ditchling Press) have succeeded in producing a handsome volume, beautifully set up, on antique paper. The original, 'devices' and 'emblems' (rose, violet, moon, phoenix and so on) are reproduced, as are the tailpieces and decorations. The contemporary spelling is retained, but the typography itself is modern.

Partheneia Sacra is designed with the strictest formality. There are twenty-four 'symbols' (twenty-two within the 'garden' and two, the phoenix and the swan, outside it). Each 'symbol' is treated identically. First comes an engraving of the 'device', a simple representation of the symbol as it is, bird or flower or whatever it may be. There follow the

'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