

It need not surprise us that such a prelate shared the prejudices of his age. Though prepared to come to terms with Dissenters, he was opposed to all toleration of Papists, and a firm supporter of the Test Act. For him the Establishment was the Catholic Church in this country; and Rome in his eyes appeared as an unscrupulous and insidious enemy. He vigorously resisted the religious policy of James II, who suspended him from preaching because of his attacks on Catholicism. Yet, though he acquiesced in the Revolution of 1688, he had the courage to pray for his legitimate king in the very presence of William of Orange. That was in January 1689, before James's abdication had been legalised. It would be unjust to call Sharp a time-server, but he was no non-juror. In his eyes, the interests of the Church of England took precedence over his loyalty to the House of Stuart.

Interesting, in the light of recent efforts at Reunion among non-Catholics, were Sharp's schemes for introducing the Anglican liturgy into Germany, at the invitation of Frederick I of Prussia; though we may question the author's view that Anglicanism might have become 'the unifying force among continental Protestants'.

Mr Hart has presented us with a valuable and scholarly study of a crucial period of English history, a period which, if we agree with Belloc's view, finally decided the issue of the Reformation. The author does not follow strict chronological order, but deals in turn with different aspects of his subject's life and work, in the manner of the eighteenth-century historians. Certain expressions inevitably grate on Catholic ears: 'Bloody Mary', for instance, without even the qualification of inverted commas. And why call James II's 'attempt . . . to grant the Roman Catholics complete toleration', as Mr Hart does, 'sinister'? Whatever we may think of that unfortunate monarch's character and methods, surely he would have been contemptible if he had not endeavoured to secure religious freedom for his own co-religionists. In any case, most of the concessions for which James strove have long since been granted; and even Archbishop Sharp's successors would, one hopes, not wish what has been done undone.

S. A. H. WEETMAN.

THE GLASS OF VISION. The Bampton Lectures of 1948. By Austin Farrer, D.D. (Dacre Press; 12s.6d.)

These eight lectures consist of a remarkably bold effort to synthesise 'the sense of metaphysical philosophy, the sense of scriptural revelation, and the sense of poetry'. Dr Farrer is well aware that the subject is at once too vast and, in many respects, too novel to allow of brief treatment, but he bravely pleads that 'if we were never to say anything unless we said everything, we should all be best advised to keep our lips sealed'.

Few readers will be able to disagree with his own verdict that the result is 'something unscholarly and impressionistic', though it is evidently the result also of long, strenuous and original thought.

His vision is often tantalisingly obscure, almost always provocative, sometimes provoking. One would like to have the author at one's elbow: here to elucidate his meaning, there to fill the gaps which too often render his thought seemingly inconsequential, now to defend or argue his contentions, now again to thank him for many luminous observations. However difficult it may be, sometimes, to agree with him, at other times even to understand him, we cannot fail to recognise that his is an honest and powerful mind, and that the consideration of the interrelation of revelation, reason and archetypal images is an urgent task. If he offers us more stimulus for thought than clear-cut conclusions, his book is none the less valuable for that, and the vastness of his theme could hardly otherwise be made to fit the narrow confines required by the Bampton Bequest.

VICTOR WHITE, O.P.

NIETZSCHE: THE STORY OF A HUMAN PHILOSOPHER. By H. A. Reyburn. (Macmillan; 1948; 21s.)

The study of Nietzsche, at least at second-hand, has a certain vogue nowadays, as is not surprising in view of the influence he has had on the contemporary world. There is also something tantalising about so powerful a sweep of thought issuing from a very individual background and in close dependence upon it. We feel ourselves confronted with the enigmas of prophecy rather than the clarities of science. Professor Reyburn therefore does good service by telling the tale of the individual background in some detail. At a time when Kierkegaard was still forgotten Nietzsche vigorously proclaimed the existentialist message that 'immaculate' objective thought is a treachery and a chimera. Thought must spring from life, from personal existence, and be conditioned by it throughout. Nietzsche's own utterances were the reflection of his successive momentary conditions of life and he refused to be ashamed of contradictions when those ensued. So his history is more than usually important for the understanding of his thought, and the mainly historical method of this book is therefore most helpful. It is perennially surprising that the classical beginnings of Nietzsche's education and his training as a philologist should have issued in the wild romanticism of his writings on Greek culture. He moves in a world that might be described as 'beyond the *Bacchae*', Germanic rather than Greek. The profound influence of Schopenhauer on that re-fashioning of classicism is well stressed, but classical objectivity and system is the last thing to be expected of Nietzsche in any sphere unless it be discovered to have overtaken him in spite of himself. Wilamowitz's exclamation at his classical excursions: 'What a nest of imbecility', is repeatedly apposite, but misses the point that there lies in the whole story a case-history rich in interest for the psychologist. Into that field Professor Reyburn does not enter far, but he provides plenty of material for others to work on. The appositeness of the word 'human' in the sub-title