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For I know that there dwelleth not in me, that is, in my flesh, what is good; to wish is within my reach, but to accomplish what is excellent, no. I do not the good that I wish; but the evil that I do not wish, that I perform. Now if I do what I wish not, it is no longer I that act, but sin dwelling within me. I find, then, this law when I wish to do what is excellent, namely, that what is evil lieth to my hand. . . . So then, one and the same self, with my mind I serve the law of God, but with my flesh the law of sin.

There seems an inadvertence in the introduction to the Corinthian epistles. The "sorrowful visit," which on pages xxxi and xxxiii is said to be occasioned by a crisis which arose after I Corinthians was written, a crisis out of which arose also the "sorrowful letter," is dismissed on page xxviii as follows: "Most probably this visit was paid long before the writing of I Corinthians, and was dealt with in the previous epistle [the letter referred to in I Cor. 5:9], so that it did not call for mention in the one before us" (I Cor.). A very slight slip is "*Epistles* to Philemon" on page lxi.

CLAYTON R. BOWEN

MEADVILLE THEOLOGICAL SCHOOL

BARON VON HÜGEL: THEOLOGIAN AND PHILOSOPHER

Whoever would enter into the richest and most original religious and philosophical thought of the present day must take large account of the writings of Baron von Hügel. His volume *The Mystical Element in Religion* has for some time been recognized as the most profound modern study of mysticism, and his article on the Fourth Gospel in the *Encyclopaedia Britannica* is an example of his ripe and judicious scholarship.

The present volume¹ deepens the impression of the insight, breadth, and discrimination of his mind. Here is a Catholic indeed (incidentally a Roman Catholic) in whom is no guile. He is also a modernist of the modernists. One wonders that a church that dealt as it did with Father Tyrrell should tolerate this untrammelled modernist even though he is a layman. The volume deals chiefly with three issues: the nature of religion, the essence of Christianity, and the need and value of the church.

It would be difficult to find a more penetrative analysis of the modern mind and its attitude toward religion than is here made under the caption: "Concerning Religion in General and Theism." It is an incomparable discussion of the place of religion among human interests—a place conceived as supreme, but one which cannot be fully realized except as science, art, philosophy has each its own acknowledged place

¹ *Essays and Addresses on the Philosophy of Religion*. By Baron Friedrich von Hügel, LL.D., D.D. London and Toronto: J. M. Dent & Sons; New York: E. P. Dutton & Co., 1921. 298 pages. \$6.00.

also. There is full recognition, too, of the truth, as well as the error, in other religions. "We religious men will have to develop, as part of our religion, a sense, not simply of the error and evil, but also of the truth and the good, in any and every man's religion" (p. 63). There is nothing extraordinary, perhaps, in such a statement as that, but the manner in which it is reached makes it far from commonplace.

Baron von Hügel's understanding of the genius of Christianity is both intimate and illuminating. The fusion of philosopher and scholar in him is peculiarly complete and carries with it an unusual sense of trustworthiness. His brief survey of the stages in the progress of the religion of Israel and of Christianity (pp. 72-88) is as striking as it is condensed. His attempt to correlate the evolutionary and expansive and the apocalyptic elements in the teaching of Jesus—making the latter to begin abruptly at Caesarea Phillipi and continue to the cross—may not be capable of verification, but it is suggestive of the right (because the inclusive) solution of this vexing problem.

The emphasis placed by him upon the essential *duality* of the Christian view of the universe is just, but medievalism sadly distorted the Christian conception of it. He reads a far more discerning interpretation of the real nature of this duality than it possessed back into the scholastic distinction between *nature* and the *supernatural*. That division ran along artificial and misleading lines, and its abrogation was the only way into true understanding of the interplay of the natural and the spiritual, whose full meaning and significance is now coming into view.

Could anything be finer in scholarly fraternalism than the mutual admiration and friendship of the Romanist scholar von Hügel and the Protestant scholar Troeltsch? The glowing but not uncritical analysis and appreciation of Troeltsch's work which von Hügel has given us in this volume is prophetic of the new day of unprejudiced recognition across hitherto obscuring boundaries of separation. Now and again one gains a glimpse in his writings of a church of the future which will be a Catholic church indeed, taking up into itself all that is worthy both in Rome and in Protestantism. But the vision fades into the light of a very common day as one perceives how strangely complete, after all, is the bondage of this otherwise unfettered spirit to the church whose virtues he so nobly embodies but to whose woeful limitations he appears blind. It is only as the Church of the Future transcends the limitations both of Romanism and of Protestantism that it can restore the seamless dress.

JOHN WRIGHT BUCKHAM