

The Princeton Theological Review

JULY, 1922

THE HEROISM OF THE MINISTRY IN THE HOUR OF CHRISTIANITY'S PERIL*

The reading of the Church Fathers is not infrequently a dreary and disappointing labor. One is forced to wonder how it came that the authors of these tedious commonplaces and pious irrelevancies rose to so high a place when they were alive and achieved so imperishable a renown when dead. This is true even of him who is reputed to have been the most eloquent of them all, Chrysostom. Yet in the conclusion to his homilies on the Letter to the Romans there is a passage which sustains any reputation which Chrysostom had for eloquence, then, or in succeeding ages. He says that of all the cities he loves Rome the most because there Paul died, there his dust reposes and there he will be raised up to meet the Lord. In his enthusiasm he prays that he might be permitted to throw himself about the body of Paul and be riveted to his tomb; "to see the dust of Paul's body that sowed the Gospel everywhere; the dust of that mouth which lifted the truth on high, and through which Christ spake the great and secret things, and greater than in his own person; the dust of those hands off which the serpent fell into the fire and through which the sacred writings were written; the dust of those feet which ran through the world and were not weary; the dust of those eyes which were blinded gloriously, but which recovered their sight again for the salvation of the world; the dust of that heart which a man would not do wrong to call the heart of the world, so enlarged that it could take in cities and nations and peo-

* An Address delivered at the 110th Commencement of Princeton Theological Seminary.

REVIEWS OF RECENT LITERATURE

PHILOSOPHICAL LITERATURE

Bergson and Personal Realism. By RALPH TYLER FLEWELLING, Professor of Philosophy in the University of Southern California. New York, Cincinnati: The Abingdon Press. Pp. 304. Price \$2.00.

The fascination of Bergson's philosophy, apart from the magic of his style, lies in his attempt to resolve the contradictions or antinomies which have arisen in the history of thought. He takes a middle ground between materialism and spiritualism, between mechanism and finalism, between finalism and fortuitism, and between singularism and pluralism. Professor Flewelling complains that Bergson's solutions often hide inconsistencies under a shuffling of words which are not synonymous, and that the gulf which he creates between intuition and intelligence is as difficult to bridge as any of the older dualisms.

In the second part of the book Professor Flewelling, as an avowed disciple of the late Borden P. Bowne, contends that in personality we find the key to metaphysics. Personality is at once a mystery and is the ultimate explanation, and any explanation that omits it is no explanation at all. Impersonal theories beg the question when they attribute quasi-personal qualities to an Absolute, or an Unknowable or to a "vital elan." There could be no common order of intelligence among men unless such an order was maintained and upheld by a personal World-Ground. An incarnation is demanded to meet the subtlest questions of the moral universe. The author's personalism thus eventuates in a Christian theism. Professor Flewelling is at home in the problems of philosophy and is a clear thinker and a vigorous writer.

Lincoln University, Pa.

WM. HALLOCK JOHNSON.

Beauty and the Beast: an Essay in Evolutionary Aesthetic. By STEWART A. McDOWALL, Chaplain and Assistant Master at Winchester College, Author of a number of metaphysical works. Cambridge: At the University Press. 1920. Pp. 93.

This is an ingenious piece of metaphysical play with words by a mind of fair ability which has accepted the idealistic-pantheistic conception of a self-existent something evolving toward a God, the philosophy so finely put by Bergson, and so roughly by Wells. Following especially Croce but yet combatting him, McDowall arrives at Croce's conclusion that beauty is the expression of an intuition, but against Croce that the reality intuited is personal relationship, or love.

Those who enjoy this sort of hide and seek in Nowhere, may find this little book interesting; but the reviewer, when he is told that reality is relation, and, in answer to his question, What are related? is told, The parts of Reality, gets confused and is touched with dizziness.

It is interesting to note that two men, agreeing in methods and largely in principles, like Croce and McDowall, can be, the one an atheist and the other a Christian, which raises a doubt whether their philosophy has much to do with reality.

West New Brighton, N. Y.

F. P. RAMSAY.

The Political Philosophy of Dante Alighieri. By JOHN JOSEPH ROLBIECKI. Salvina Regina Press, Catholic University of America, Washington, D. C. Pp. 156. 1921. Price \$2.25 net.

This volume was presented to the Catholic University, Washington, as a dissertation in application for the degree of Doctor of Philosophy. It presents its subject readably and well in a number of chapters, such as The Political Literature of Dante's Time, Dante's Concept of the State, Its Origin, Aims, Organization and Sovereignty, and the Relation of Church and State. The fame of Dante as a religious poet rests upon the imaginative splendor with which he puts into verse the theology of the Schoolmen as tested in his own pilgrimage. The fame of his political treatise *On Monarchy* is due both to the titanic struggle which was waged by the Hohenstaufen for the independence of the empire and the independence with which Dante argues for it. It was one of the series of treatises which the disaster of Boniface VIII's reign called forth and side by side with the *Defender of the Peace* by Marsiglius of Padua, it has the most permanent value. Marsiglius went much further in his independence than Dante, criticising without fear the errors of the mediaeval ecclesiastical system. Dante went no further than to make good his proposition that the empire did not hold to the Church the relation which the moon holds to the sun, but is of independent divine origin. He set aside the Donation of Constantine not because it was a forgery, but because Constantine had no right to donate the temporal power of Rome and the West to Sylvester and his successors. On the ground of efficiency and extensiveness Dante pronounced the old Roman Empire the divinely appointed form of government.

Mr. Rolbiecki makes Dante a progenitor of our modern advocates of universal peace, an end that was to be secured by the recognition of the supergovernment of one emperor, even as universal ecclesiastical peace and unity, according to the Roman Catholic theory, are to be secured by the supergovernment of the Roman pontiff over all Christians. This theory was one of the impressive intellectual constructions of the Middle Ages against which able emperors fought with popes equally as able, and which a mediocre prince, Philip IV, effectually set aside. Modern democracy has for its aim not the establishment of one central seat of authority but the recognition of the rights of men grouping themselves as their own free will leads. It is no wonder that