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the most important references. No question is more often raised than that of the best books on a given subject. These lists have been carefully prepared. They are not so long as to confuse, and they should be of great aid to the student.

In the fields of theology, ethics, comparative religions, psychology and philosophy of religion, missions and church history, this dictionary gives authoritative information in compact and yet readable form. It will be of interest to the special student, and of large value to the pastor and the increasing number of laymen who are inquiring as to these subjects.

HARRIS FRANKLIN RALL

GARRETT BIBLICAL INSTITUTE

A NOTABLE ROMAN CATHOLIC VERSION OF THE NEW TESTAMENT¹

Everyone must heartily welcome a new English version of the Bible under Roman Catholic auspices. Surely no one can use the antiquated and defective Douay version, even in such revisions as Challoner's or Kenrick's, with satisfaction. The Protestant world may join with all Catholics in the gratification which this admirable work must bring. We may expect to see the other three New Testament volumes shortly, and the Old Testament will follow as soon as may be. The names of the general editors are a guaranty of adequate scholarship, and it is good to be assured that the enterprise has "the approval of the English hierarchy and the co-operation of many distinguished Scripture Scholars in England, Ireland and America." Without this, indeed, the work could not have seen the light, but the plain statement of it is pleasant.

The present volume sets a high standard for its successors. The contributors include, besides the general editors, Fr. Rickaby, Fr. Keogh, and Archbishop Goodier, all English Jesuits. The work is first and foremost a translation. There are brief introductions to the several epistles, and four brief appendixes on special points, in addition to footnotes on each page. But these serve primarily to clarify or justify the translation. They reveal competent scholarship of the modern type, scholarship positive, constructive, reverent. It is, of course, scholarship within bounds. Thus we read that the primitive church in Thessalonica "was one in faith and government, bound to the other

¹ *The Westminster Version of the Sacred Scriptures*. General Editors: The Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J. The New Testament, Vol. III: St. Paul's Epistles to the Churches. London and New York: Longmans, Green & Co., 1921. lxiii+258 pages. \$2.50.

similar Christian churches by a bond of common submission to St. Paul and the other apostles, among whom it is clear from the New Testament as a whole that St. Peter ranked as chief. There is a local governing body, probably a college of priests, but St. Paul and his immediate followers and delegates—in all of whom it is natural to suppose episcopal powers—are over the local clergy.” On the other hand, Fr. Lattey writes plainly of the Vulgate reading in I Cor. 15:51, “It is little more than a bold paraphrase, and has no serious claim to be regarded as the genuine reading. . . . But it is well known; and has always been recognized, that the Vulgate contains wrong readings. . . . The Vulgate was adopted as the official version, not because it had no mistaken readings, but because it had never been convicted of heresy.” And indeed, this mistaken Vulgate reading “is capable of orthodox explanation,” which is duly given, but with the comment, “It is true that this interpretation of the reading does not suit the context; still, any other interpretation would be equally out of harmony with St. Paul’s doctrine here and elsewhere, and with New Testament teaching generally, and the creeds.” It is in such language that we feel the difference between Catholic exegesis and that of practically any Protestant group.

As for the translation itself, it is most admirably done, striking a very happy medium between the familiar seventeenth-century “biblical” style and that of the modern vernacular. It is primarily, of course, a translation of the Vulgate, but the Greek text is constantly consulted, and the various English versions have been taken account of throughout. Moffatt, for example, is followed in placing Rom. 2:16 before 2:14. Occasionally a Rheims phrasing is left unrevised, where revision would have helped the modern reader, as in the benediction of II Corinthians, “The grace of our Lord Jesus Christ and the *charity* of God and the fellowship of the Holy Spirit be with you all.” But on the whole the rendering is admirable; terse, vigorous, clear, dignified, a worthy vehicle of its great content. Let two passages, taken at random, illustrate it:

I am become foolish! It is ye who have compelled me! I should have been commended by you! For in naught have I fallen short of the most eminent apostles, even though I am naught! Indeed, the signs of the apostolate were wrought among you in all patience, in signs and wonders and mighty works. In what, pray, were ye put to a disadvantage compared to the rest of the churches—unless it were that I myself was no burden to you? Pardon me this injustice!

Now if what I do is contrary to my wish, I am admitting that the Law is excellent. In fact, it is no longer I that act, but sin dwelling within me.

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.