

In the area of cosmological metaphysics, T. E. Hulme and Lloyd Morgan attempted a metaphysics grounded, not in continuity, but in discontinuity. Morgan, in his *Emergent Evolution* (1923), outlined a theory of emerging levels of reality with new levels not reducible to or explainable by earlier ones. Hulme, in his *Speculations* (1924), outlined discontinuous levels described as inorganic, organic, and ethico-religious. The rise of the new physics, with its questioning of all simple monistic assumptions, and the rise of Neo-realism, also contributed, by virtue of their emphases on pluralism, to the defeat of all simple monisms (and therefore to the defeat of the immanentistic temper of continuity).

(3) New disciplines in religious studies

In relation to the nature of religion itself, primitivism was somewhat qualified by the work of Rudolf Otto, who found in all religion an element of awe and fascination before an Other which can never be completely understood in categories not engendered by itself (*The Idea of the Holy*, 1923). A revival of mysticism took place in the first two decades (three in the United States) in England and Germany, which fostered this new stress on God's transcendence. This revival may be seen in W. R. Inge's *Christian Mysticism* (1898); Baron Friedrich von Hugel's *The Mystical Element in Religion* (1908); Evelyn Underhill's *Mysticism* (1911); Rufus Jones' *Studies in Mystical Religion* (1919); and Rudolf Otto's *Mysticism East and West* (1926). This revival may also be seen in the new translations of original texts and studies of such classical mystics as Johannes (Meister) Eckhart (1260-1327) and Jacob Boehme (1575-1621).

Historical theology also contributed to the coming of the new temper. Out of the Luther studies of the Ritschlian school and the general reworking of the Reformation period came background material for the work of Barth and Brunner, especially Luther's concept of "God hidden and revealed". The rise of "Biblical theology", with its attempts to go behind the *Historisch* to the motifs that make up *Heilsgeschichte* (covenant, law, cult, salvation, God, etc.), strongly clashed with many of the liberal syntheses, and thus helped to defeat Liberalism.

(4) National and international catastrophes

Not until the twentieth century did the preceding factors become a landslide. This was directly due to catastrophes that produced a dramatic change of mood. In Europe it was World War I that marked the formal ending of the Age of Immanence. In the United States, however, untouched by the ravages of war, the catastrophe was not the war but the depression that began in 1929.

In the theological revolution on the Continent, Karl Barth is the key figure. His studies leading to the *Romerbrief* and the controversies that ensued, the journal *Zwischen den Zeiten*, and the writings of Gogarten, Brunner, and Bultmann, all conspired to change European theology in the 1920's.

In the United States and England the years 1929 to 1934 were the crucial years of change, largely through the influence of Barth, Brunner, Niebuhr, and Tillich. By 1936 "Neo-supernaturalism" was established.