

once more is to see it as underlying the indwelling of the Three Persons in the soul of the Christian who believes in and loves the God who is his friend.

But perhaps Fr Grabowski will continue his researches and treat of St Augustine's doctrine on this special divine indwelling in another book. One would the more eagerly look forward to such a completion of his work, inasmuch as, despite the strictures here made, at least he shows a novel and refreshing tendency always to speak of the individual indwelling in conjunction with the doctrine of the Holy Ghost as the soul of the whole Mystical Body of Christ.

RONALD TORBET, O.P.

THE INDWELLING OF THE TRINITY. By Francis L. B. Cunningham, O.P. (The Priory Press, Dubuque; \$7.50.)

PROPER RELATIONS TO THE INDWELLING DIVINE PERSONS. By William J. Hill, O.P. (The Thomist Press, Washington; \$2.)

Fr Cunningham's book is a serious treatment of a highly controversial question: the question being not whether the Trinity dwells in the souls of the just, for that is a dogma of faith, but how we can reasonably understand this mystery. It is a technical book using technical language, not one to be picked up by the devout for spiritual reading. Such a warning seems only fair to those who have \$7.50 to spare but no experience of scholasticism. Fr Cunningham has done a thoroughly good piece of work. He has taken the sensible way of explaining texts of St Thomas in the light of what his predecessors thought. This is the only way to avoid the wrangles over apparently diverse explanations given by St Thomas in the *Sentences* and in the *Summa*. Roughly Fr Cunningham's thesis is this: St Thomas' answer to the 'how' of the inhabitation of the Trinity is the same in his earlier and in his later work, although expressed in different terms. He adopted substantially the thesis of the *Summa fratris Alexandri*, rejected politely the theory of St Albert by using similar expressions to be understood in our entirely different sense, and was probably influenced as regards procedure by St Bonaventure in coming to a new formulation of the same doctrine by the time of writing the *Summa*. In terms of later controversies Fr Cunningham's interpretation of St Thomas is an assertion that it is an intentional not an ontological explanation. A review can scarcely suggest the quality which makes this book of 355 pages with ample appendices so persuasive.

Fr Hill, in *Proper Relations to the Indwelling Divine Persons*, though covering much of the same ground, claims to deal with a different and subsequent question—not the 'how' of the indwelling, but how the soul is related to each of the three Persons of the Trinity. This is a

difficult book to read, lacking clarity in exposition. Its attention is really focused on debates of contemporary theologians. Its conclusion apparently is that the soul is related to each of the divine persons by a proper relation, but the term 'proper' has been so watered down as to be identical with 'appropriated'.

STANISLAUS PARKER, O.P.

FUNDAMENTALS OF CATHOLIC DOGMA. By Ludwig Ott, edited in English by James Canon Bastible, D.D. (The Mercier Press, Cork; 30s.)

Accuracy is to be expected of a book of positive theology as it is of a logarithm table. Those who buy Dr Ott's *Fundamentals of Catholic Dogma* in its present English edition will look in vain for this quality. The misprints are to be counted by hundreds, and they occur precisely in the formulas of the faith. The canon of the Vatican Council concerning the primacy of the Roman Pontiff is so misquoted as to make nonsense. The errors are not only typographical, e.g. page 213, 'Mary' should read 'Christ', page 414, 'baptism' should read 'penance'. The Council of Vienne appears throughout as that of Vienna. Authors' names have as many as three guises. The use of capital letters is quite unaccountable. These serious faults do the author a disservice, because one can discern that the original book must have been very useful. If anything its scope is too ambitious: besides the facts of dogma and historical notes there is usually a compressed account of the opinions of theologians, and it appears that the last word has been said before any discussion takes place. It is to be hoped that an emended edition will soon be published.

STANISLAUS PARKER, O.P.

DEMYTHOLOGIZING AND HISTORY. By Friedrich Gogarten. (S.C.M. Press; 7s. 6d.)

The occasion of this book is a controversy among Protestant theologians in Germany arising from Bultmann's idea of 'demythologizing' the Gospels. But in fact the book is concerned very little with the actual question of 'demythologizing' the Gospel. It is a very profound study of the historical character of the Christian message, which the author regards as the real question at issue. He starts from Luther's conception of the Word of God as the living reality through which God communicates himself to man and of faith as the response of man to this living Word. Now this Word, in Luther's view, is communicated through the Bible, but this does not mean that the Word derives its authority from the Bible, but on the contrary that the Bible derives its authority from