

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