

charges', and imprisoned in Bridewell. (H.M.C. 8th Report. Append. pt. I, page 376.) Three months later Fr Garnet reports that they were still there and 'hardly used'. This makes Colton's subsequent bravery all the more conspicuous, for he knew what to expect in Bridewell.

There are a few other inaccuracies in the notes. The date of Fr Metham's burial at Wisbech, for instance, should be 1 April, 1592 (page 177). These may seem pedantic criticisms of a book that is addressed to the average reader, but the general standard is so high that it may be worth attending to them in a future edition.

GODFREY ANSTRUTHER, O.P.

THE ALL-PRESENT GOD: A STUDY IN ST AUGUSTINE. By Stanislaus J. Grabowski. (Herder; 34s.)

Due no doubt ultimately to the influence of our dogmatic manuals, the omnipresence of God has become for us a rather unexciting doctrine. Nor would this seem to be a recent development, since in the *Summa* of St Thomas only one rather brief and summary Question is devoted explicitly to it. And while it would be, I think, unfair to St Thomas to say that the position of this Question (I, 8) shows that he would agree with the majority of modern theologians in treating of omnipresence merely as an attribute of the God of reason, nevertheless it cannot be denied that this doctrine was not one of the burning questions of the day which attracted his greatest attention and interest.

Apart, however, from the brevity, the equally remarkable firmness of St Thomas's treatment points to a history. It is the merit of the volume under review to have revealed in detail the history of the struggle to achieve the Christian doctrine of the divine omnipresence, of which achievement St Thomas's Question stands as the lapidary record. Behind St Thomas lies St Augustine; and behind the achievement of St Augustine lies the struggle of the earlier Fathers, a struggle which St Augustine brought to a successful conclusion only because it was one in which he fully shared.

For the early Church, indeed, the problem of omnipresence was *the* problem about God. In a world where religions and religious philosophies jostled each other, the Fathers were preoccupied, not as we are, with showing that there is a God, but with his true nature, and above all with the true nature of his relation to the universe. As the author points out in an interesting passage, this concern was as great in the early centuries as was the concern with the fundamental revealed Christian truths of the Trinity and the Incarnation. But while these latter were thrashed out in public before the whole Church, the former was the subject of a rather more private debate between the theologian and the intellectuals of the age, sometimes even, as in the case of St

Augustine himself, between the mature convert Christian and the views of his own early pagan days.

Now, as Fr Grabowski points out, the guiding light for the Fathers in this central problem was the key-doctrine of creation as they encountered it in Christian revelation. The presence of God in the world was a common notion in their period. But what distinguished the Christian understanding of this presence from all other ways of understanding it, and led to the fully developed Christian doctrine of the divine omnipresence, was the belief that God is present in all things because all things were created by him from nothing. For the Christian the God immanent in the world is also God transcendent. This type of divine presence by operation, primarily in creation but also in the conserving, moving and governing of all things, the author calls a dynamic presence. Over against this he speaks of a static presence. By this he means not a different kind of presence, but a different way of thinking of that presence, namely of thinking of God as present in his very substance in all things. The main part of Fr Grabowski's admirable book is devoted to a closely-knit and painstakingly documented argument to show that the kernel of the augustinian and traditional Christian doctrine of omnipresence lies in seeing this dynamic presence as ontologically prior to the static. God is present in his very substance in all things *because* he is in all things by his operation; and, in God, his operation is his substance.

Altogether this book is a striking contribution to augustinian studies, fittingly published in the Saint's sixteenth centenary year. It has one or two blemishes, although these come rarely in the pages devoted to the central argument. Here and there, there are signs of hasty writing, over-compact statements, and bad arrangement. Perhaps a more serious criticism is that these faults are most apparent when the author touches upon the doctrine of the divine inhabitation in the souls of the just. It is, for instance, rather surprising to have to wait till only six pages from the end to read: 'This familiar presence of God, though inestimably more precious than the natural presence of God, was not the subject of this work.' One feels that an omission of such a large part of the teaching of the *doctor gratiae* on the divine omnipresence should have been made clear in the preface. And further, the uneasiness witnessed by this late admission as well as in the other passages wherein this point is touched on in passing, is surely due to the fact that, considering the interiority of St Augustine and his personal view on philosophy and theology (*crede ut intelligas*), his doctrine of the divine presence is so alive only because it flows from the experience of grace. In much a similar way, for us today perhaps the only manner of rehabilitating the doctrine of the divine omnipresence so that it becomes a vital truth

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