

that there was no Beatific Vision until the resurrection when for the first time man would be complete, body reunited to soul. Further, Augustine certainly seems to have held that Moses and St. Paul beheld the very essence of God, though, as St. Thomas points out, since that vision carried with it no promise of permanence it must have lacked one of the essential features of Beatific Vision, and therefore cannot have fully satisfied the cravings of the will. But a further question arises: Did St. Augustine hold that a man could, while still on earth, arrive at the intuitive vision of God by prayer and contemplation? Great names are quoted in the affirmative. Yet it is hard to justify it, and Dr. Leahy is against it. In the reviewer's own mind the notion runs counter to the whole of St. Augustine's mind, and recent attempts to treat the famous vision at Ostia as a glimpse of the Being of God seem to us regrettable.

Dr. Leahy's little volume will, we hope, introduce others to the great Doctor of the West, the ideal pastor of souls who preached more consistently on heaven and the duty as well as the joy of looking forward to the 'Fatherland,' as he always calls it, than any other of the Fathers of the Church.

HUGH POPE, O.P.

DE CO-OPERATIONE IMMEDIATA MATRIS REDEMPTORIS AD REDEMPTIONEM OBJECTIVAM. By Werner Goossens. (Desclée de Brouwer.)

Genuine piety and right devotion rest on truth. This has been the guiding principle of the author in the writing of this book on Our Lady. His purpose is by narrowing down his subject to the fixed limits of the title, to clarify the problem discussed by theologians regarding the exact nature of the Blessed Virgin's partnership in the redemptive work of her Son. We are glad to notice that he endorses the conclusions of Canon Smith, whose excellent work has received favourable notice in *BLACKFRIARS* (April 1938), but finds himself in disagreement with the more extreme view of some other authors.

Redemption is considered in a twofold manner; objectively, meaning the payment of the price whereby grace is made available to mankind, and subjectively, meaning the distribution and the application by intercession of the fruits derived from the redemptive sacrifice. The author rightly sees the gravest difficulties in allowing an immediate co-operation by Our Lady in the work of Redemption in the objective sense. Such a co-operation would involve an adding by Our Lady to the price paid by Christ Our Lord. The customary arguments advanced

in support are based on writings of recent Popes, on Scripture and Tradition, which arguments are here convincingly shown to be extremely shallow and inconclusive. The chapter on Tradition throws into clear perspective the texts of the Fathers and ecclesiastical writers, and shows how an over-indulgent and uncritical use of positive theology has led many into excesses and anachronisms.

In view of the current loose writings and extravagant phrases which claim their justification in authoritative sources, it is not untimely that the subject of the Blessed Virgin's partnership in Redemption should, however concisely, be submitted anew to a more critical examination. In doing so the author has achieved a notable success within the compass of relatively few pages.

Many texts of the Fathers are shown to declare nothing more than that Mary co-operated in the redemptive act considered objectively in her free submission to God's design for her divine motherhood. This is the position of the more moderate theologians with St. Thomas, who speaks of 'the free gift of her reverential obedience which she showed herself ready to bestow in the words, "Behold the handmaid of the Lord"' (Summa, III^a 30, 1), and as a result of which 'she received within herself Him Who is full of all grace, and by bringing Him forth, she, in a manner dispensed grace to all' (Summa III^a 27, V, ad 1).

We need scarcely remark that the conclusion to which the book leads does not minimise the unique quality of our Blessed Lady's association with the Life, Passion, and Death of Our Saviour, nor does it fail to give her a pre-eminent part in the application and distribution of graces by her most powerful and effective intercession. But it does not follow that her merits and sorrows added something to the price of Redemption which could not be paid except by the mediation of the Word made flesh. We recommend the book to all who wish to study the subject more profoundly and freed from presuppositions.

AMBROSE FARRELL, O.P.

THE CHURCH UNIVERSAL AND THE SEE OF ROME. By Henry Edward Symonds, C.R., B.D. (S.P.C.K. ; 12s. 6d.)

The Church Universal and the See of Rome deals with a thousand years in 275 pages. Throughout it is characterised by a patent sincerity. The tangled and fragmentary evidence of our primary sources are found to yield a surprisingly clear and consistent picture. The conclusions are apparently con-