

REVIEWS

ing, so that he may perhaps help to dispel it where it still has influence."

Certain as we may be that Our Blessed Lady is fully entitled to be called Co-Redemptrix and Mediatrix of all graces—and the teaching is underlined in at least two papal encyclicals—the matter is not yet the subject of the Church's solemn definition; the jewel has not yet been officially added to her crown. That it may be defined in due course is a different matter. Dr. Orchard's assertion that "Catholic theology dogmatically teaches that the place occupied by Our Lady is such that she becomes a co-agent in our redemption, a supreme intercessor, and the mediatrix of all grace" is likely to be misunderstood by those for whom the book was written.

An appeal to the witness of Art was well judged, and—since the book was chiefly written for our separated brethren—we should like to suggest a source which has not here found place. The English Mystics are widely read beyond the bounds of the Catholic Church in England, and the homely references of a Dame Julian or a Margery Kempe to Christ's "dearworthy mother" seem to be marked out by Providence to bring our people to a realization of the part played by the Mother in the Mission of the Son.

PETER WHITSTONE, O.P.

DE ALMA SOCIA CHRISTI MEDIATORIS. By C. Friethoff, O.P.
("Angelicum" Rome; pp. vii, 232, n.p.)

A deepening understanding of Our Blessed Lady's partnership in the work of Redemption may be regarded as a classic example of the evolution of dogma. In the present book something may be learnt of that development and of how in the God-chosen motherhood of the Blessed Virgin is implied her office of Co-Redemptress. The style is pleasing and the language easy. In the first section the Mother of God is shown as the inseparable companion of our Saviour in His redemptive work, whilst a second section deals with her close association in all that belongs to the salvation of souls. The unique efficacy of Christ's priestly prayer is clearly seen when compared with that of the Blessed Virgin and the saints. His prayer is at once meritorious in itself and of the wondrous graces which He petitions for us. She who is full of grace and blessed among women is by reason of her exalted office caught up as it were in the wide-spread mediation of her Son, and with Him and through Him, though below Him, is the universal cause of salvation. Further, she is by divine design our gracious advocate both with God and with the Mediator. And because of her affinity to the Godhead, her prayers merit *de congruo* those graces and blessings for which on our behalf she beseeches God.

BLACKFRIARS

There is a wealth of patristic texts carefully chosen and which are a positive delight to read. We are grateful to the writer for placing his scholarship and long professional experience at our disposal, and in the authoritative treatise which he offers may be built a true and solid devotion to the Mother of God.

AMBROSE FARRELL, O.P.

MISCELLANEOUS

TRADITION AND MODERNISM IN POLITICS. By A. J. Penty.
(Sheed & Ward; 5/-.)

In Distributist circles A. J. Penty has a well-earned reputation as a sociologist. The revival of the idea of Guilds, the organization of trades and crafts by the tradesmen and craftsmen themselves under the protection of national government, was due as much to his writings as to those of any other person. He was a dear, comical sort of man—the sort that, once you let him get a start, will not let you go until you've heard all about the latest phase of his ideas—a naïve person, innocent with the air of "one who knows," provincial, with a veneer of British Museum, one-eyed and a bore but full of zeal and kindness. (These personal details are necessary for, never was it more true, "the style is the man himself.")

This book, posthumously published, contains essays contributed by Penty to *The American Review* during the last years of his life. It contains essays on Socialism and Communism, Free Trade, Money and Machinery, and on the Restoration of Property. There is much sound thought in them and his opponents will be wise to take account of his criticism even though some of it is beside the mark. Undoubtedly the most valuable is the first part of the essay on *Money and Machinery*. In this essay he is freer from the prejudices and egotism of his self-confessed middle-classness. But even this essay, like those on Socialism and Communism, is vitiated by his lack of perception of the fact that the control of machinery is necessarily in the hands of those who own it and that therefore his criticisms of Industrialism and of the results of the unrestricted use of machinery are irrelevant and a mere beating of the air in a capitalist society. For if the historical origin of our Industrialism is the capitalist motive of production for profit and if the instruments of production are controlled by those whose chief interest is money-making, then nothing can be done until that control is in other hands. All talk about "Religion and Art and Beauty" is wasted in a capitalist society.

But Penty was a middle-class person and an architect (he tells us so himself) and middle-class prejudice and the point of view of the architect (a person who designs things for other people to