

BLACKFRIARS

Sermons on the Canticles, but there is no reason why the words quoted should not have been used with the orthodox view of charity as a *created* participation of the divine subsistent charity in mind. Indeed when St. Bernard says that in love alone can the creature "respond to its Creator, though not upon equal terms, and repay like with like," and goes on to explain that while we cannot return God anger for anger, but can return Him love for love, it seems more natural to understand these words of an analogical than a univocal similarity. Moreover short of an unusual mystical state it is hard to see how what the author asserts could be an experimental datum. Given, however, this univocal concept we are to predicate of God *eminenter*, but only "by way of economy or metaphor," all such predicates and no others as are consistent with his creative and binding love. Hence comes the possibility of interpreting God's timeless causative act as creation *ex nihilo*, and of asserting the presence of divine purposive order in the world.

These points of fundamental importance for a philosophy of religion come up repeatedly all through the book. Other subjects treated of are the argument from design, the relations of morality and religion, a survey of humanism, secular and theocentric, and the virtues and faults of modern ways of life and thought. It will be seen that Professor de Burgh has given his readers plenty to "think out." The numerous alternatives left open do no more than fulfil the undertakings of the title and preface, while the bold confidence with which he sets out to vindicate the fundamental intelligibility of all that is (though somewhat neglecting the necessary distinction of *in se and quoad nos*) and of the validity of faith and revelation as cognitive ways (though they seem to suffer grievous distortion in the process) is very welcome.

IVO THOMAS, O.P.

MARIOLOGY

THE CULT OF OUR LADY. A defence, an explanation, and an appeal. By Rev. W. E. Orchard, D.D. (Williams & Norgate; 2/6.)

Not a few of those who look at the Catholic Church from without have a vision obstructed by a symbolic image of the Blessed Virgin rather like a vast Byzantine mosaic, in which the Child is quite dwarfed by the majestic figure of the Godbearer. Unlit by faith, the image so often seems distorted, and we hear complaints of an inversion of the right order of things, an undue exaltation of the human mother over the Divine Child. An apostolic realization of this has led Dr. Orchard to put this vision in its right perspective; "to use his knowledge of a popular misunderstand-

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.