

author's argument for the ending of our present troubles of unemployment and underpayment. Not the least valuable part of this carefully thought out and highly suggestive treatise is the examination of the whole 'science' of economics and the history of economic doctrine. Quotations abound from the accredited professors of political economy—ancient and modern, and the contradictions and absurdities of writers whom our statesmen have accepted as oracles are set out without concealment. How it all arose—the doctrine of economic liberalism, with its *laissez faire*, supply and demand, cash nexus and general declaration of independence for our Gradgrinds and Bounderbies may be studied in Mr. Hecht's book. From Adam Smith, Ricardo and Malthus we pass to Mill, Ruskin, Devas, Cannan, Bernard Shaw, and the family endowment plan of Miss Rathbone. Present-day neo-Malthusians are seen by Mr. Hecht (as the Rev. T. Malthus and his friends were seen by Hazlitt) as blind leaders of the blind: 'The fear of over-population is merely a red herring trailed across the problem of maintaining a healthy population.' The metaphor may be a trifle mixed, but we take Mr. Hecht's meaning.

J.C.

THE LIFE OF BLESSED JOHN SOUTHWORTH, PRIEST AND MARTYR.
By Albert D. Purdie. (Burns, Oates & Washbourne; 6/-.)

Blessed John Southworth was executed in 1654; the one priest to suffer martyrdom under the protectorate. Those in authority 'looked upon the Papists as mortal enemies to their Government and as fast friends and devoted servants to the crown and royal family.' For, as Father Purdie points out, the fact that the Catholics of England 'had universally espoused the cause of the late king—a pathetic fact when one ponders all the sufferings that the crown had brought to their body for a century or more—aggravated the feelings of the party in power against them.' Even then had John Southworth pleaded 'not guilty' to the question of the fact of his priesthood, declining to incriminate himself, as Fr. Henry Morse, S.J., had declined in 1637, his life would have been spared. For 'those who were his judges did their utmost to preserve his life and to prevent the execution against him of those laws upon which he stood indicted; making it their endeavour to prevail with him to plead not guilty to the indictment; assuring him that if he would so plead that they had no evidence which could prove him to be a priest.' But the old man—he was sixty-two—'would not be drawn to deny himself a priest, taking it to be a denying of his

Blackfriars

religion'; and the recorder of London, 'drowned in tears,' at last pronounced sentence. Well might the judges seek to hinder the execution, for in London the good priest had worked indefatigably in that year of the plague, 1636.

Father Purdie tells us all that is known of the martyr—a singularly attractive figure—and gives us a clear outline of the troubles that beset Catholics in the reigns of James I and Charles I; troubles within the Church—misunderstandings between seculars and regulars,' 'a whole string of disputes respecting the nature and extent of the jurisdiction of the bishop,' Dr. Richard Smith, 'in sum the war of books and pamphlets waxed so hot and at times so exceeded the moderation of just defence that even non-Catholics were offended.' While all the time Prynne and other Puritans were for forcing the operation of the penal laws and compelling the king to have Catholic priests executed. As for the policy of Charles and Laud at a time when many dreamed of a return of England to the Faith: 'the wrongheadedness of the king, the folly of Canterbury and the exasperation of a Puritan Parliament, strained at last to breaking-point, quickly destroyed the dream.' So the author sums up that critical period in our history.

The body of John Southworth after the martyrdom at Tyburn was rescued by the piety of the Howard family and sent to Douay; in 1793 it was removed to a place of greater safety, and long forgotten was rediscovered; in 1927 Father Purdie himself brought the sacred burden to St. Edmund's College, Ware, and there the remains of the martyr are enshrined. 'The men who made possible our Catholic England of to-day were men of the stamp of Blessed John Southworth, priest and martyr.'

J.C.

THE CATHOLIC CHURCH AND CURRENT LITERATURE. By George N. Shuster. (Calvert Series: Burns, Oates & Washbourne; 4/-.)

Mr. George Shuster fits a big subject into a small book in this essay on the connection between the Catholic Faith and Literature. Is the Church's influence on Literature anything more than negative? Is it not sometimes definitely antagonistic? The *Index Librorum Prohibitorum*, which the author discusses at length, would seem to indicate a preoccupation with morality and a disregard of literature. Is there such a thing as Catholic literature—any more than there is such a thing as Catholic bread or Catholic butter? These are all questions that Mr.