

## **Blackfriars**

Yet Mr. Evans says : ' There is *One Church*, and one only ; but its unity has for centuries been broken . . . . Divisions may impair or hide that Unity,' etc. (pp. 120, 122). The external visible mark of the Church is Disunion ! Unity is now only an inward hidden quality.

Mr. Evans's manifest loyalty to the established Church is responsible not only for these astounding sentiments on the mark of Unity, but for the following sentiments on the mark of Catholicity : ' The Church *would be* Catholic if it proclaimed the whole Faith of Christ and the whole counsel of God to the whole world . . . . ' ' The writer of this book would be doing less than his duty if he were to omit to state his conviction that the Church of England is justified in its claim to be the authentic representative of the Catholic Church in this country . . . . and it seems to us that any recovery of eternal unity in the Church as a whole is most likely to be accomplished by means of the return to the Church of England of those English Christians who are now separated from it ' (pp. 122-124). Mr. Evans's kindly invitation has its lure, but we remember what happened to the Prayer Book in Parliament and we prefer—the Pope, and the Rock !

V.McN.

UNSOLVED PROBLEMS : NATIONAL AND INTERNATIONAL. By John S. Hecht, F.R.Econ.S. (Jarrolds ; 16/- net.)

Good sense and good feeling are conspicuous in this fresh and lively book. (Nevertheless it is too long. The expanded argument, evidence and conclusion could well be cut down to half the length. The author deserves a wide public, but how can that be won by so costly a treatise and so vast an array of words?) The fundamental principle for our unsolved national problem is, according to Mr. Hecht, the payment of a living wage that is really a living wage ; *i.e.* a family wage, the unmarried wage-earner contributing by a deduction to the necessarily larger wage of the father of a family. The result will be an increase in the home market—and it is in the home market we must seek the restoration of economic prosperity. To the same end the international problem must be solved not by reliance on exports and imports and balance of trade but by the exclusion of manufactures that can well be produced at home. Let the people of every nation—and the people of Great Britain in especial—produce for home consumption, and when their needs are satisfied let them export what remains for what is needed from foreign lands. This is but an outline of the

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