

taking of her family when her son threw himself prostrate across the threshold in an effort to persuade her to remain at home. Dr Stopp puts both happenings in a clearer perspective. De Chantal's death was a sheer accident. He had gone out deer-stalking with his cousin Monsieur d'Anlezy and while they were crawling through some undergrowth, at some little distance from each other, d'Anlezy's weapon went off, and the scattered shot embedded itself deeply in the baron's body. Some writers have stated that d'Anlezy aimed at his companion, mistaking his fawn coloured cloak for a deer, but it seems more probable that the accident occurred through the shoulder-strap of his arquebus catching on a branch. For over a week the wounded man lay in considerable pain, manifesting however the most complete resignation to God's will, a state of soul that his wife felt herself unable to imitate. Moreover he gave her a lesson in forgiveness by refusing to listen to any of her words in blame of poor d'Anlezy, and by adding a clause to his will disinheriting any member of his family who should attempt to avenge his death. It was not until his death that Jane brought herself to utter her *fiat*, but her final acceptance of her crushing loss set her feet on the road to high sanctity.

As to that other event, the painful leave-taking of her family, it should be borne in mind that she was not abandoning her children. Her eldest daughter had recently married, she was taking the other girl to Annecy with her where she could finish her education under her eyes, and her fourteen year old boy was due to leave for Paris also to complete his studies, so that in any case he would have been separated from her. His action therefore in forcing her to step over his prostrate body on the threshold was, says Dr Stopp, nothing but a piece of showmanship for which his mother could quite justifiably have boxed his ears. This is in accord with the testimony of an eyewitness, Charlotte de Brichard, who had lived for some time with the family and later joined Jane in the Order of the Visitation, the institution of which was the joint work of St Jane and St Francis de Sales, whose lives were so closely woven together, and whose partnership in the great work occupies the major portion of this outstanding biography.

WALTER GUMBLEY, O. P.

Shorter Notices

JOHN SOUTHWORTH: Priest and Martyr, by E. E. Reynolds; Burns & Oates; 7s. 6d.

In all probability but for the Titus Oates plot Blessed John Southworth would have been the last martyr under the penal laws. He suffered death under Cromwell on 28 June 1654, in the early days of the Commonwealth, before Cromwell felt himself strong enough to disregard his Council. After that date

no other Catholic, priest or layman, was executed during his 'reign'. Cromwell was loth to sign the death warrant and had promised the Portuguese ambassador a reprieve, only to refuse it at the last moment. The saint was accordingly put to death with all the barbarities attendant on an execution for treason. The head was severed and the holy body quartered, but through the good offices of the Spanish ambassador the Catholics were able to purchase the sacred remains; through the connivance of the same official, they were taken overseas to Douay where they remained enshrined until 1793, when to prevent their desecration during the French Revolution they were buried deep in the earth and not discovered until 1927. The body was brought back to England and rested for three years at St Edmund's College, Ware, during which time Blessed John was included in the beatification of 136 English martyrs by Pius XI on 15 December 1929. Finally on 1 May 1930 the relics were triumphantly carried to their new shrine in Westminster Cathedral. In this little book Mr E. E. Reynolds, who has already to his credit several excellent biographies of English saints, tells us of Blessed John's heroic work amongst the plague-stricken Londoners in 1626, his many imprisonments, and his heroism at death, crowning a devoted and unsparing priestly life of thirty-six years.

WALTER GUMBLEY, O.P.

MATER ET MAGISTRA IN QUESTION AND ANSWER, by C. Pridgeon, S.J.; 1s. CHRISTIANIZING THE SOCIAL ORDER, by J. R. Kirwan; 5s. PROPERTY IN CATHOLIC SOCIAL TEACHING, by Matthew O'Donnell; 1s. 6d. All published by the Catholic Social Guild.

Fr Pridgeon's little catechism should prove an excellent introduction to the study of *Mater et Magistra*. It will enable many to grasp the bare bones of the encyclical where they might find the encyclical itself too much to tackle unaided. As with any catechism, each question should be regarded as the starting point for further study. Mr Kirwan's commentary on the encyclical should be very helpful to those embarking on this further study. It will also prove helpful to the more advanced student of Catholic social teaching. There are points where some of the translations are perplexing to the more serious student (the uninitiated will not see the difficulty and may reach quite false conclusions). Mr Kirwan's commentary, however, is based on the definitive Latin text, and with the aid of this text he is able to clear up some of these difficulties in the translations. Fr O'Donnell's booklet concentrates on a single aspect of the Pope's teaching. He shows the relevance of the Church's teaching on property to present-day conditions, the way in which it is based on the dignity of man, and the way in which property is intended to assist man not only in providing for his material needs in this world but to assist him in the attainment of his eternal destiny.

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