

ley's second book is thus an interesting commentary on his study of Newman. For if the essays on Dr. Henebry and Canon Shechan illustrate post-Newman Ireland, those on the politics and religion of Thomas More illuminate the merging cultures of an earlier Dublin. It is perhaps to be regretted that of these two volumes the commentary is of greater value than the text. The work on Newman is marred by defects almost absent from 'Essays in Irish Biography.' Judgments on English Catholicism are intemperate, generalizations are too common, and at times the line of thought can be barely followed through mazes of elliptic prose, clouded by too-picturesque archaicisms, and words only half familiar to an English reader, 'worrited,' 'reneague.' Yet though it is to be hoped that Dr. Stockley will replace his study on Newman by a larger volume, more detailed and at times perhaps more temperate, his book of essays will retain a permanent position in the literary history of Ireland.

G.M.

DOCTRINE FOR THE JUNIORS. A Teachers' Aid-Book with Children of Pre-Catechism Age. By the Rev. F. H. Drinkwater. With a Supplementary Chapter by Fr. Roche, S.J. (Burns, Oates and Washbourne; pp. 66; 1/6.)

'In spite of almost universal school custom,' the author begins, 'it must be said that God did not intend children of primary school age to sit assembled in desks and endure long formal lessons; if he did he would have made them differently. Least of all did he intend this to happen in teaching religion, and the whole idea of it is rather blasphemous, like putting skylarks in cages.' It seems, however, that present conditions must be accepted, and Fr. Drinkwater makes the best of them. It is difficult to exaggerate the value of the 'Sower Scheme' books, and this latest addition to them will help the teacher to give the young child a realization of the main facts of Catholic teaching through a method which sets little store on parrot-like repetition, but which appeals to the eye as well as the ear, to the instinct for acting and doing, to the interest in narrative. The essential simplicity of Catholicism is realized, and the need of keeping it clear, certainly so far as children are concerned, from the mentality of Whitehall—in the pejorative sense. After all, the difficulty of being a good Catholic is more that of making an effort than of finding a way through a maze.

T.G.