

nificant of life's choices,' he maintains, 'the intellect is almost valueless . . . instinct is the only guide.' In actual fact, values are discerned by an act of the intellect. This trust in instinct leads to a completely negative asceticism and turns goodness, truth and beauty into empty phrases.

Another serious weakness is the attitude of gentle tolerance that both writer and publisher adopt. In a note to a series devoted to social reform, the publishers announce that 'complete freedom is given to the author to express views which may be contrary to those of others in the society.' This is all very well, but there has been too much of this toleration-all-round. It is one of the most dangerous and subversive of all modern heresies. Its influence in our own ranks, though disguised under honeyed terms like 'counter-revolution,' is as palpable as it is appalling. The Church made Europe and it did not make it by these methods. It made it by Revolution and Intolerance. And it is to a policy of Revolution that we (and any one else who wants to see the regeneration of the modern world) are committed. Our chief glory lies in our great revolutionaries, not in reactionary ecclesiastics playing out time in the catacombs.

G.M.T.

LETTRES A VERONIQUE, par Léon Bloy. Introduction de Jacques Maritain. (Courrier des Iles 2. Paris, Desclée de Brouwer, 1933; pp. xx-112; 13 fr. 50.).

Bloy was 31 when he wrote these letters to the woman whom he converted, as M. Maritain says, at the risk of his own soul. They were written in the moral distress of a period when, humanly speaking, the issue was even yet in doubt, and when Bloy had been driven from Paris by financial difficulties caused by their relationship ('Anne-Marie cessa d'être *subventionnée* par tout le monde pour l'être par moi seul, non sans péché'). In all fear of pharisaism it has to be confessed that the pre-occupation with money sometimes introduces a note that is not very attractive. Thus, of friends from whom he hoped for assistance: 'Sois très prudente avec lui. Il faut qu'il ignore complètement *ce qui s'est passé entre nous*' (italics his); or, 'si tu veux être sûre de lui plaire, tu n'as qu'à parler de Dieu et lui dire que tu prieras la Sainte Vierge pour lui'; or again, 'Du moment qu'il saurait qu'il y a une femme dans mes affaires, il ne voudrait plus s'occuper de moi.' And the simplicity is a little spoilt by 'Ma chérie, garde bien toutes mes lettres. Je serais curieux de les relire quand j'irai à Paris.' M. Maritain writes: 'La candeur, la tendresse, le dépouillement, la simplicité absolue de ces pages; en font un témoi-

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nage déchirant de la condition d'un être formé de la poussière et élevé un peu au-dessous des anges.' But it is not everybody's book.

A.E.H.S.

NEWMAN, EDUCATION AND IRELAND. By W. F. Stockley. (Sands ; pp. 212 ; 3/6 net.)

ESSAYS IN IRISH BIOGRAPHY. By W. F. Stockley. (Longmans ; pp. 191 ; 6/- net.)

Dr. Stockley is among the more gifted of modern Irish publicists ; invariably provocative, he possesses other less common qualities, terseness of style, accuracy in detail, and a sympathy with viewpoints that are not his own. Of these new books the study on Newman's work at Dublin will appeal to the larger public, for it is the first consistent attempt to trace his influence in the new Irish culture created during the years that followed on the famine and the Diaspora. It is still impossible for us to estimate the full extent of that influence. Even yet we cannot tell if his 'Catholic University' is to fail. Two English Catholics, Ormsby and Father Darlington, preserved a continuity between University College, Dublin, and Newman's own foundation, and though an attempt to realize the 'Idea of a University' in a new Ireland would meet the same miscomprehension, it might gain at last some measure of success if Newman's successors were to be unhampered in negotiation by nationality or genius.

A student at Trinity and a professor at Queen's College, Cork, Dr. Stockley is an initiate of two traditions in Irish Education, and his work will be of value to all future biographers of Newman, since its sources would seem to be traditional as well as documentary.

Newman's actual achievements during the years he spent in the service of the Irish laity are barely recognized in his English 'Lives.' Yet through his friendship with O'Curry and W. K. Sullivan he became in a sense the foster parent of modern Gaelic scholarship. It was an unexpected responsibility, and the study on Dr. Henebry in 'Essays in Irish Biography' suggests how strange was the fosterling. For Dr. Henebry represented much that was most admirable in the new movement. His theory of 'denudation' in style, derived from his sense of the hard strength of Old Irish helped to redeem the prose of the last generation from 'Kiltartan' English and Pearse's sinuous Gaelic. Yet his crude intolerance in controversy seems to show how little Newman's influence had effected. Dr. Stock-