

some excellent and practical remarks. 'No prayer can be heard unless it is actually incorporated into that Sacrifice (of Calvary).' 'Ordination is not to be used as an aid to doing work which can be adequately performed by others.' 'In all his activities and functions, the priest must beware of the selfishness which creeps in and is capable of spoiling the most efficient work. As soon as a priest begins to attract men to himself, or to suppose that he is doing his work simply in his own strength, instead of leading them on to God and acting as the divine instrument, he is in peril.'

C.P.

LE SERPENT D'AIRAIN, CINQ MYSTERES EN FORME DE RÉTABLE. Par René Schwob. (Edition L'Arbre, Montreal; \$1.50.)

This first volume contains three plays: 'La Nuit de Noël,' 'L'Adoration des Majes,' and 'Le Drame de la Passion.' A second volume will contain 'La Descente aux Enfers' and 'La Pentecôte.' The three plays in this first volume are beautiful. René Schwob is certainly a poet. He has captured the mediaeval spirit successfully, and has, by his originality, given his plays a vitality and charm that are his own. A real artist can always draw from the limitless depths of the Gospels some new light. In the present case a poet has seen and is able to make others see, if they are receptive, a fresh and lovely vision of the eternal story. It is interesting to note that 'La Nuit de Noël' was performed in a church, at Vence, on the Christmas Eve of 1940. An oasis of peace in the horrible desert of war.

H.S.S.

A BOOK OF SHIPS. By Charles Mitchell. (King Penguin; 1s.)

A little volume for keeps, this trim and tidily account of sail in the western world from the bark of Dionysus in a fifth century B.C. vase painting to *Cutty Sark*; of long ships and round ships; of the influence of the North Sea on the Mediterranean in design; of the change in tactics from ramming to broadside firing. There are sixteen coloured plates, including reproductions of Van der Velde, and eleven black-and-white illustrations.

T.G.

THE CATHOLIC DIRECTORY FOR 1942 (7s. 6d.) appears in its usual form in spite of the fact that this edition has had to be completely re-set as the type of the former edition was destroyed in an air raid. In addition to this, the difficulties from evacuation and general war conditions have been considerable, so that the Editor is to be congratulated on its comparatively few mistakes. THE CATHOLIC WHO'S WHO can only rise to a Supplement (2s. 6d.) bringing the 1941 edition up to date, but giving all essential changes and continuing quite clearly the utility of the former volume. THE CATHOLIC

DIARY for 1942 is perhaps more attractive in its war-time clothes (2s. cloth, 3s. 6d. leather), while THE CATHOLIC ALMANACK (4d.) remains indifferent to the strictures of war and is as comprehensive as ever. All are to be obtained from Messrs. Burns, Oates and Washbourne.

C O R R E S P O N D E N C E

To the Editor of BLACKFRIARS.

SIR,—I cannot understand how Mr. D. A. Traversi in his recent article on *Catholicism and the New Order in Italy* (BLACKFRIARS, October, 1941) could have completely ignored the following facts:

(1). That in January, 1919 (ten years before the Lateran Treaty), the Italian Popular Party was constituted, led by a priest, with a Christian-Democratic programme.

(2). That Benedict XV in November, 1919, ordered the rescinding of the *non expedit*, which forbade Catholics to take part in parliamentary elections either as voters or as candidates.

(3). That in that same November, 1919, the Italian Popular Party won one-fifth of the seats in the Chamber of Deputies at the General Elections—99 to be exact, a figure which in 1921 was raised to 107, all the newly-elected Deputies being practising Catholics and many of them members or former leaders of Catholic Action.

(4). That the mass of Catholic workers was registered in the Christian Unions (supported by the Popular Party), forming a Confederation of 1,200,000 members (the Socialists and Communists combined numbered 1,500,000).

(5). That the Italian Popular Party was dissolved by Royal Decree in November, 1926, and the Confederation of Workers in 1927, as a result of the law on the Fascist syndicates.

In view of all this, how could Mr. Traversi write that 'Italian Catholicism tended at times to become an affair of the Sanctuary divorced from some of the healthier elements of national life'? (p. 532), and, still worse, how can he ascribe to Fascism a '*sincere collaboration offered to the Church*'? Collaboration could have no basis without freedom, and Fascism was robbing Italian life, political and religious, of all true and real freedom.

LUIGI STURZO,

Founder of the Italian Popular Party.

Jacksonville, Florida,

December 8th, 1941.

ERRATUM.—In the last issue (January, 1942), page 43, third line from the bottom, for *Dinifle* read *Denifle*.