

angelic forces behind it. If he does not affirm this world he does not deny it. The social dualism of the Christian is not between this worldliness and otherworldliness, it is a chronological dualism between the present and the future. This goes to explain how St Paul could command subjection to the powers that prevail over us and St John condemn Rome as the beast from the abyss. We must pay our taxes, but not render to the State the things that are God's.

THOMAS GILBY, O.P.

THE SOUL OF THE APOSTOLATE. By Dom Chautard, O.C.R. (M. H. Gill, Dublin.)

This re-issue of Dom Chautard's *Soul of the Apostolate* makes available a work which is concerned, not with particular forms of the Apostolate but with any form of the Apostolate, that is, with any form of handing on the Gospel message. Now, whether this message is handed on by preaching the Word, or by deeds of mercy, the Apostle must be active. The purpose of this book is that apostolic activity may be supernatural activity. And for activity to be supernatural there must be a supernatural source. Only if the source is supernatural, will activity produce supernatural results. The supernatural source is the interior life of prayerful union with our Lord.

But a tension between interior life and apostolic activity is sometimes apparent to the zealous worker for souls. This book tries to remove such tension. And it does so, not by banishing necessary activity, nor by subtracting the interior life, but by establishing order and due subordination. The author insists that the interior life must come first because by it the apostle, be he priest, religious or lay-person, is enabled to live intimately with God and thus he draws on the Source of grace. This is a practical conclusion drawn from reflection on the words 'Without me you can do nothing'. Although the interior life is placed first, the active life is not depreciated because the active life is seen as mirroring the overflowing liberality of God, and as willed by God. Further, the active life is seen as a special means of sanctification if the works performed are undoubtedly willed by God, and are not taken up for any motive other than for the glory of God. Thus a balance is struck and maintained between interior life and apostolic activity. It is not a case of the one or the other, but of both in harmony, because both are necessary in the Apostolate.

The author held that the tension, which he tried to remove, could be felt by the keen apostle in the form of doubts. Is it lazy, or selfish, or neglectful of the needs of souls, if one devotes time to prayer, study and spiritual reading? Ought not these exercises to be cut down so that more time could be given to external works? These doubts receive

balanced answers both in terms of principles and by means of actual concrete examples. And thus the author points to his contention which is summed up in his epilogue. 'Thus the soul devoted to the highest of works, the apostolate, must live with God in order to be able to speak of him with the best results for souls: the active life, let us repeat it once more, should be in the Christian soul only the overflow of its interior life.'

The book does not teach new spirituality. It contains the traditional teaching on the relations between the interior and the active life. One finds this teaching in treatises on the spiritual life. But in such full treatises the contention of this book is found 'inter alia'. The value of this book lies in its clear application of one relevant aspect of spirituality to the essential needs of the apostolate.

All keen workers in the apostolate should be grateful to the publishers for the reprinting of this book. If there is to be a second edition then perhaps the publishers will not take it amiss if attention is drawn to misprints on pages 79 line 5, 104 line 33, and 176 line 11.

GILBERT COXHEAD, O.P.

MANY ARE ONE. By Leo Trese. (Geoffrey Chapman; 10s. 6d.)

If you have a blind prejudice against American style and therefore refuse to read this book, you are very foolish. The first purpose of any book is to express ideas and this one—though less than 150 pages—is full of excellent ideas simply and directly expressed. It is perhaps unfair to make a single quotation when one could make so many. Yet there is one which seems very characteristic of the straightforward truths put in simple unaffected language. Having dealt with many things, including prayer, the Mass, Baptism and Confirmation, the author speaks with simple force on marriage. With profound truth he writes (page 112): 'It is a magnificent thing, this threefold partnership of Christian marriage—husband and wife and God. God stands by with his creative hand outstretched, as husband and wife embrace in an act of reciprocal love. And at the instant that new life begins within the mother's womb, God summons a new soul out of the abyss of nothingness and unites it to the microscopic body that has begun to form.' How true and how necessary it is that we should see the marriage act from so simple and yet so supernatural a viewpoint. The whole book is like this: positive and utterly true. One can see the true source in the author's dedication to his parents 'and to all Catholic mothers and fathers'. Thank God for plain simple and profound truth. I venture to suggest that this is a really important book. Once again Father Trese has enriched the library of genuine and practical spiritual reading.

DOMINIC SIRE, O.P.