

Mass utterly suppressed. Further, it was these lay helpers who, by the openings they created, largely made possible the apostolate of the priests to the lapsed and to non-Catholics. If we are ever tempted to consider the lay apostolate of today a new-fangled or unproved missionary method we might ponder the parallel.

In paying tribute to the author for what is obviously the fruit of years of devoted labour, let us couple with him a publisher who has already given us *Stonor* and who has the courage of his conviction that books like that and the present one will win Catholic readers by the proud appeal of their story and non-Catholics by their historical interest and freshness. Historians of the period would like a better index than we are given, but the general reader will not find its shortcomings spoil his enjoyment of a stirring story beautifully told.

DAVID ROGERS

THE FURTHER JOURNEY, by Rosalind Murray (Harvill; 12s. 6d.), provides a penetrating sequel to the author's first Catholic book, *The Good Pagan's Failure*. In the first book she had written of her first impact with the Church from her 'good pagan' surroundings. Now she writes, after ten years as an educated convert, of the hard but fruitful remoulding of her life into a Catholic form. There were some strange paradoxes to be resolved; for example, it is of interest that the sacramental Presence at first appealed to her while she could not attach any importance to the historic Christ, and yet at the same time she was drawn to an over-spiritualised ideal of the Christian which had more in common with Plato than with Christ. Only after these years has the whole integrity of the Christian person become a reality to her with the necessary connection with the sacraments and the imperfection and weaknesses of those who make up the Mystical Body. The convert must plunge into the purifying waters perhaps for some long time after having abandoned the pagan humanism. There are many 'deeps' that will cleanse in the end though they seem at first repellent—such as 'the good Catholic', the magical attitude to certain religious practices, the unedifying Catholic who 'falls short in just those virtues which they (the non-Catholics) prize most highly: truthfulness, honesty, integrity, public spirit, the essential virtues of the humanist morality'. All these 'practical barriers' come eventually to be seen in the true perspective of the last supernatural goal of man and play their part in widening and deepening the life of the generous convert. Miss Murray rightly considers that her own experiences and difficulties are to some extent typical of the educated Catholic who comes from the milieu of what she calls the 'Yogi Pagan'. For this reason her book will appeal particularly to the non-Catholic who is puzzled by the Catholic Church and the behaviour of many of her members and also to the convert who is confronted by these common problems that accompany the intelligent person as he is assimilated into the body of Christ.

C.P.