

of dawn to some outlying place, and be back again for his parish Mass at 7 a.m. The work he did with isolated soldiers when chaplains were scarce was tremendous. I remember his coming back quite radiant one morning saying 'I've had 100 per cent. Communions today'—and this was not unusual. He was always in the Jade or on the bicycle. There was not a bye-lane in Norfolk he did not know. And of course all these men came into Norwich in their time off, and all gravitated to his room. Here Miss Annie (the house-keeper) helped him tremendously in giving him the run of the kitchen, for the making of the constant tea or cocoa and scratch meals. The extent of his influence amongst the soldiers has been testified to by the great quantity of letters he received from chaplains in all parts overseas—many of them unknown to him—who had come in contact with some of 'Fr. George's Boys.' I think I am correct in saying it was nearly 100. Certainly the soldiers who had the privilege of coming within his influence were so greatly enriched by it, that however much they may slip away in the future I am certain they will never forget. I don't think anyone who had known Fr. George was ever quite the same afterwards. . . . He had the power of mixing the seemingly unmixable. He would bring along Private Jim Smith of Paradise Row and introduce him with just as much enthusiasm as if he was presenting some famous or exciting personality. And as a result he received the same enthusiasm . . .'

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CHURCH, STATE AND LETTERS. By F. Brompton Harvey. 'THINGS WHICH ABIDE. By Raymond Abba. (Epworth Press; 6s. each.)

Of the excellent and varied essays which make up the first of these books, the most welcome is that on 'The Necessity of the Church.' It would only need slight adjustment to be made the preface of an English treatise *De Ecclesia*, and even in its present state deserves to be studied carefully by those who are trying to promote a Christian education free from 'denominationalism.' Here is Methodism at its best: in religion, the rediscovery of what was lost at the Reformation; in culture, the recognition of the noble aspirations of a civilisation unconsciously awaiting the coming of Christ and of the subsequent necessity to rejudge all things in the light of His revelation.

Mr. Abba in a series of sermons propounds simply, but vividly and firmly, some of the great dogmatic truths. He, too, asserts roundly that the New Testament knows nothing of a Christianity apart from the Church. It is, however, unfortunate that he should have had recourse to the myth of the walled-up nun, when there are other examples of the meaning of totalitarianism, more firmly based on historical fact.

E.Q