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REVIEWS OF BOOKS.

BISHOP GEORGE ALFRED LEFROY.

THE LIFE AND LETTERS OF GEORGE ALFRED LEFROY, D.D., Bishop of Calcutta and Metropolitan of India. By the Rt. Rev. Bishop Montgomery, D.D., D.C.L. London: *Longmans & Co.* 14*s.* net.

Bishop Montgomery undertook this congenial task at the request of the relatives of the late Bishop of Calcutta, and has done his work excellently; presenting in a portable compass, and with an admirable taste of selection from a much larger mass of available materials, a fine portrait of a splendid character within the space of 260 pages. The reader has presented to him a pretty complete summary of a noble and devoted life, illustrated by extracts from letters written to relatives at home, as well as friends abroad; and the result is an inspiration to holy living, faithful service, costly sacrifice, and brave endurance for Christ's sake.

George Alfred Lefroy's life falls into three periods of nearly equal length, though the second and third almost equally divide the volume, and the first is disposed of in a few pages. The earliest period (1853–1879) carries the reader to Lefroy's ordination and departure for his life's work in India. The second (1879–1899) corresponds with his unique work in Delhi. The third (1899–1919) covers the period of his episcopate, first as Bishop of Lahore (1899–1913), and then as Metropolitan of India, and closing with his heroic death on January 1, 1919.

Bishop Lefroy was sprung from an Irish branch of the Lefroy family, and was born and reared in the Rectory of Aghaderg, in the Diocese of Dromore and in County Down, where his father, Jeffrey Lefroy, was Rector for fifty years. Lefroy's Irish nature betrays itself constantly in a love of the humorous, that must have saved him many a time when things went ill. His early life was spent in an old-fashioned Evangelical home, where the foundations of true and deep piety were well laid; and though in after years in India his lot was cast among those of another school of thought, the traces of his earliest up-bringing are discernible. Thus, in 1906, when Bishop of Lahore, he writes to the Rev. C. A. Gillmore, on "Confession": "I do not use Confession myself." "I do not believe it is the intention of the Church of England that it should be habitual." And, as Metropolitan, in 1913, after a joint service in the Presbyterian Church at Darjeeling, at which the minister, Dr. Graham, read the lessons, the Bishop anticipates probable trouble, and writes:—"I do not honestly feel that I have heard the last of it . . . especially in view of the great suspicion with which I am at present regarded by all the 'spikey' ones."

In 1853 his mother heard George Augustus Selwyn preach, and there and then dedicated her yet unborn babe to God, and for the work of the Church abroad. That babe was the future Metropolitan of India. George Alfred Lefroy went to Marlborough, and later to Trinity College, Cambridge, where he gained a First-Class in the Theological Tripos in 1878; and after graduating, he spent some time studying Hebrew and Persian. At Cambridge he taught in the Jesus Lane Sunday School, and helped the cause of the C.M.S. as a collector of small sums of 5*s.* from Trinity men. This last he found one of the most formidable experiences in his life. At Cambridge he came under the influence of Edward Bickersteth, and these two, with four others, formed the first six to start the "brotherhood" that became the Cambridge Mission

to Delhi. In June, 1879, Lefroy was ordained deacon by the Bishop of Ely and in November of that year he sailed for India.

For the next twenty years, Lefroy's life's work was in Delhi: first as a member of the brotherhood, and then, from 1886, on the removal of Edward Bickersteth to be Bishop in Japan, as Head of the Mission. This central period of his life was the great and unique work of Lefroy. He set himself to be an Evangelist, and spared no pains to do this work thoroughly. Recognizing that the hardest task committed to an Evangelist is to carry the Gospel to Moslems, Lefroy undertook the work with a will, addressed himself to the study of Urdú, and spoke and preached regularly in the Bazaars, and even in the Mosques—so that he became one of the outstanding authorities on missions to the Moslem world. So marked was his proficiency in his acquired tongue that he could express himself in the classical Urdù with as much facility as in English. "One day Lefroy was preaching by the side of a busy street in Delhi. His Mohammedan Maulvi opponent was holding forth to a large audience near by, criticizing the Christian doctrines. When Lefroy began to preach, one of the Maulvi's audience, a Hindu, exclaimed: 'Lefroy Sahib has come, and he is preaching. Let us go and hear *him*; he talks Urdú like one of us; in a former birth he must have been a Hindu.' The Maulvi's large audience melted away, until he was left alone addressing the air, and Lefroy had all to himself of that evening's preaching."

Endowed with more than ordinary intellectual capacity, Lefroy possessed the power of growth. But unquestionably the secret of his remarkable work lay in his being a man of prayer. He was an early riser. In Lahore his hour was 5.30 in winter and earlier in summer; and thus he had two hours for prayer and reading, before the 8 a.m. cathedral daily service. In a busy day, he sought guidance six times in prayer and meditation—quite early in the day, and again from 8 to 9 a.m.; at noon, and at 2 p.m., and at 7 and 9.30 p.m. God was ever as One near him, and he could turn to Him quite naturally, at any time.

Lefroy had unique opportunities of meeting Moslems in fair discussion in the mosques. Sometimes the audience would reach 1,000 men and over, and the discussion would last for three or four hours. In debate he was ever courteous and strictly fair. These qualities won for him unbounded respect from his opponents. For such occasions he found his knowledge of Arabic most useful, and sometimes incidents of thrilling interest would occur. In January, 1891, he writes: "I had two more meetings with the same disputant, one a very large one, over 1,000 men packed quietly and listening for three hours." A week later, he adds: "A splendid meeting . . . over 1,000 perfectly quiet for three hours. It is an absolutely new experience. Do pray much for us." Of another occasion he writes: "This week Haig and I have been twice, for nearly four hours each time, to a Mohammedan mosque, where we have found a Mohammedan priest and a certain number of his disciples ready and willing to have a really good talk over matters, and on sensible lines with Commentaries, etc., and really very nearly without prejudice and unfairness."

Turning to another side of the work in Delhi—Lefroy's practical sagacity marked him out as a man of affairs, so that it was quite natural that the citizens of Delhi should request his help on the Municipal Council. To this request he acceded; and writing in October, 1885, says: "There is talk of my being elected by the English residents as member for our ward! What would you say to me as Municipal Councillor? It is not certain however." But it came to pass; and two years later he can write, as a Municipal Commissioner, in connexion with the Jubilee of Queen Victoria, and refers to his co-councillors, Hindus and Mohammedans. Thus Lefroy lived in Delhi,

radiating influence for good, directly and indirectly, winning victories for his Lord and Master.

The third period of Lefroy's life commences with his consecration on All Saints' Day, 1899, as Bishop of Lahore, by the Metropolitan, Bishop Welldon, assisted by the Bishops of Bombay, Madras, Lucknow and Chota Nagpur. In the middle of his first sermon as Bishop on the evening of his consecration, in the cathedral, he suddenly ceased to speak English, and turning to the large number of Indians present, he poured out his soul in Urdú. The effect was wonderful. It was a serious responsibility that he had undertaken, since the Lahore Diocese contained within its limits by far the largest military establishment in India. Moreover, there was the responsibility of Simla, which in the summer is the residence of the Viceroy and of the Commander-in-Chief, and the Lieutenant-Governor of the Punjab—and thus was one of the most famous society resorts in India. But the new Bishop took up quite simply and naturally all his new duties, and set himself to deal bravely with the evils that he saw. The moral welfare of the soldiers was a matter of deep concern, and in earnest conversation and continued correspondence with Lord Kitchener he secured reforms that had beneficial results. Two sermons on gambling (which deserve the widest publicity), preached in Christ Church, Simla, in August, 1905, show Bishop Lefroy's courage and clear grasp of a difficult subject. With regard to the attitude of the British towards educated Indians, he took a strong line, and was filled with a great hope for the future of India as a Christian land. In 1906 he stated in a sermon, preached in Simla: "I feel as certain that India one day shall be indeed a Christian land as that I am occupying this pulpit this morning." It is due to the foresight of Bishop Lefroy and his old Delhi colleague, the Rev. S. S. Allnutt, that the New Testament Commentaries for Indian Christians, six volumes of which had been produced in 1919, were conceived.

A chapter is devoted to extracts from the Bishop's correspondence on spiritual, doctrinal and disciplinary matters. It is most valuable and interesting. The extracts deal with such matters as Confirmation, Joint Meetings, the Use of Churches, Evening Communion, Sponsors, Confession, the Virgin Birth (an excellent and well-balanced article of two and a half pages), co-operation in Religious Instruction with other Denominations, and such-like matters. All alike reveal a mind well-balanced and deeply convinced, but without a trace of narrowness.

It not uncommonly happens that a man is "spoilt" when he becomes a Bishop. But it was not so with George Alfred Lefroy. Let two witnesses suffice. A young subaltern described him as "a good, straight kind of Johnnie;" and one of the leading Mohammedans of Delhi, Mirza Rafi ud Din Beg, thus wrote of him: "When he became a Bishop he did not become puffed up, but kept up his old friendships with us, just as if he was a private missionary."

From about the year 1909, Bishop Lefroy entered on a period of physical weakness, which increased during his last ten years, so that, when in December, 1912, the invitation came to go to Calcutta, he felt compelled to place the matter before a board of three doctors, before accepting. Their decision was favourable, so he accepted, and was enthroned as Metropolitan on February 20, 1913. The problems in his new diocese were quite different from those of the Punjab, but the new Metropolitan tackled them with equal success—starting to "have a solid shot at the language" (Bengali) at the age of sixty, and though a martyr to the pain of his double infirmity, sciatica and arthritis, but with such success that in a month he was able to take the central part of Confirmation services in that tongue.

His first acts on entering upon his new office are quite characteristic of

the man—the purchase of a motor-car and a billiard-table—the former in order to demonstrate that he desired to be up-to-date, and his wish to come among the commercial community in Calcutta "as one of themselves." The latter, in order to make his house "a place of general resort" for the many young fellows from Public Schools and University. "Few things," he writes, "would attract them more than a billiard-table."

Bishop Lefroy strove to win full self-government for the Indian Church; and though his efforts to secure to the Metropolitan the title of "Archbishop" failed, yet he led the Church in India some distance towards self-government.

His physical sufferings increased rapidly towards the last, and in February, 1918, Bishop Lefroy was "anointed for healing by Herbert Pakenham Walsh." The result was not as had been hoped, and in the July he accepted an invitation from his old chaplain, Bishop Ferguson Davie, of Singapore, to try the treatment at some sulphur springs. The results were disastrous, and the Metropolitan returned from Singapore and Java to India seriously meditating resignation. This thought developed, and on December 25, he signed a formal deed to this effect, dated January 1, 1919. During this last week of earthly life, he gradually lost consciousness, but at times he ejaculated sentences such as, "Dear Father of Mankind, I only want to do Thy will: I just want strength to do it." And on January 1, 1919, late at night, his brave, true spirit fled.

Lord Curzon described George Alfred Lefroy as one who "had the zeal of a crusader, the heart of a woman, and the spirits of a boy." The Archbishop of Canterbury described him as a man of unique "continued enthusiasm and steadiness" . . . whose "deep Christian sanity" impressed him "time after time," who was his "ideal of a Missionary leader," and whom "in regard to our larger missionary polity I can truly say that I miss at every turn."

In a later edition a fuller index—particularly of the Bishop's letters—would make a valuable volume still more valuable. C. E. W.

JUDAISM, CHRISTIANITY, AND MOHAMMEDANISM.

HISTORY OF RELIGIONS. By G. F. Moore, D.D., L.L.D., Litt.D., Professor of the History of Religion in Harvard University. Vol. II.: Judaism, Christianity, Mohammedanism. (International Theological Library.) Edinburgh: *T. & T. Clark.* 14s. net.

There has been some delay in the issue of this Second Volume: the first volume appeared in 1913. The object of the work is to survey the history of the religions of civilized peoples, the religions of primitive peoples being left aside as too extensive for such a work as this. The first volume comprised the religions of China, Japan, Egypt, Babylonia and Assyria, India, Persia (Zoroastrianism), Greece and Rome (including the religions of the Empire); the second volume takes up Judaism, Christianity and Mohammedanism—these three being naturally grouped together because of their close relation one to another.

The ideal which Professor Moore set before himself in this work was a high one. He recognized that mere accuracy without imagination and sympathy could at best give no more than historical material and not history. So he has done more than give a bare account of the origin and development of ideas and institutions. He has tried to put himself, so far as imagination can go, into the position and attitude of those who formed and entertained the ideas. The result is that he has presented to his readers a most interesting and entrancing work. Of course, in the developing of their history, these religions have undergone many changes, and there have arisen many wide

variations from the primitive type. In dealing with this " multifariousness," Professor Moore has tried not to digress, but to treat the variations from the point of view of the main movement.

While we admire Professor Moore's wide knowledge and clever presentation of his subject, we cannot at all agree with many views that he adopts. He gives far too an exchatological view of Christianity. He fails to give anything like an adequate presentation of the Resurrection of Christ and of its implications. We do not believe that the worship of Jesus as a divine Lord arose as Professor Moore states. Many will dissent from his presentation of Pauline Christianity in the guise of a mystery religion. In parts, Professor Moore's statement of facts is very defective: Moses is given practically no place in the account of Judaism; St. Paul's missionary journeys are dismissed in one sentence. Perhaps it will be well to illustrate. After stating that to the early Christians the three synoptic gospels must have seemed inadequate, Professor Moore says that an unknown author in Asia Minor produced a Fourth Gospel, which presented Jesus as the manifestation of an incarnate deity. He adds :—

" In accordance with this conception of the life of Jesus as that of an incarnate deity, he exhibits no symptoms of human weakness. The Agony in the Garden of Gethsemane has no place in this Gospel. No one takes his life from him: he lays it down of himself; he has power to lay it down and to take it again. The crucifixion is an exaltation; it is a return to the Father, and a resumption of the divine glory which he had with him before the world was. The last words from the cross are not the cry, 'My God, my God, why hast thou forsaken Me?' (Ps. xxii. 2), as in Matthew and Mark, but 'It is accomplished!'"

No mention is made of the ample evidence in the Fourth Gospel of the human side of our Lord. And did not St. John record the saying on the Cross " I thirst " (St. John xix. 28), and the cry during the ministry " Father, save me from this hour " (St. John xii. 27) ?

Apart from such defects in view, this work will be found a valuable and most readable account of the three religions—Judaism, Christianity and Mohammedanism—all of which are carefully surveyed from the time of their origin down to their position at the present time.

THE MODERN VIEW OF THE OLD TESTAMENT.

AN INTRODUCTION TO OLD TESTAMENT STUDY for Teachers and Students. By Rev. E. Basil Redlich, M.A., Director of Religious Education, Wakefield. London: *Macmillan & Co., Ltd.* 6s. net.

Mr. Basil Redlich has made an attempt to provide for the new situation that will arise in view of the advanced teaching in schools to be set up under the Education Act of 1918. His aim has been to frame a popular handbook which will acquaint teachers with the general outlines of recent Biblical studies. He has done his book very thoroughly and well, and we have no doubt that his book will be very widely used, but we dissent absolutely from many of his positions.

The book is a frank and simple statement of the modern attitude towards the Old Testament. Mr. Redlich desires to dispel the popular notion of Inspiration as something mechanical. He has set out all the arguments for the composite authorship of the Pentateuch, taking, e.g., the stories of Creation, the Flood, the Plagues of Egypt, the Rebellion of Korah, etc. He wants teachers to have a firm grip of the modern view of the Old Testament.

We may give his summary of the reliability of the Old Testament stories (p. 246) :—

"The early narratives of Genesis—names and incidents are both unhistorical.

"The Patriarchal narratives—names partly historical and the incidents have some foundation of fact which is not always easy to discover.

"Moses to the Judges—names true in the main, and the incidents have a basis of fact which is fairly easily traceable.

"Samuel and Kings—names and incidents generally true, for some sources are unreliable.

"The Prophets, Ezra and Nehemiah—almost wholly reliable."

Mr. Redlich proceeds on the principle that the nearer the writers are to the incidents they describe, the more reliable are their records.

At the end of his book, the author gives hints on the teaching of Old Testament stories to children. He says that nothing should be taught to young children which may have to be undone in more advanced childhood, and adds that care should be taken not to let the children get an idea that God is vindictive. In the case of diverse accounts of an incident, both should be taught.

Mr. Redlich has tried to make his book as useful as possible to teachers. The volume is provided with cross-headings throughout, and a good Index appears at the end. The instruction is carefully reinforced by three sets of well-prepared Questions and Answers. At the end, Outlines of Lessons are given; but we regret that in these not sufficient prominence is given to the religious ideas. In the work itself the author examines in turn The Literature; The Conception of God; Prophecy; Sacrifice and Priesthood; The Poetical Books; the Messianic Hope; Canon of the Old Testament; Old Testament Science and Miracles.

Those who desire a complete and careful handbook to the modern view of Old Testament history and thought, will find in this work the best that they can procure, but we approach the Old Testament from a widely different standpoint.

BISHOP DUNN, OF QUEBEC.

ANDREW HUNTER DUNN, Fifth Bishop of Quebec. A Memoir by Percival Jolliffe. London: *S.P.C.K.*, *7s. 6d.* net.

This is a charming account of a faithful and diligent ministry, first of all in parish life in England, and then, for twenty-two years, in charge of the interesting diocese of Quebec. It is a book to inspire the parish clergyman whose lot is cast in an "ordinary" parish, to give him inspiration, courage and hope. The reader gets the impression of a man of God who was faithful in that which is least, diligent in his ministry, keen to win all in his parish for God; in no sense a brilliant preacher, but through and through sincere; and so, in due time, honoured of God and called to a most responsible post. The style of the Memoir is very simple, in places quite "chatty." The mind of the biographer is transparently sincere—his subject is his hero in real life. Bishop Macarthur, of Southampton, who succeeded Bishop Dunn in the London Ministry which he left for Quebec, pays a very high tribute to his predecessor's work—and is it not the successor who can, better than any other, estimate the work of a man's ministry?

The first part of the Memoir is concerned with England, and gives an account of the Bishop's early days, though the main emphasis is laid upon the fruitful and exemplary ministry at South Acton, of which the Rev. A. H. Dunn was appointed first Vicar in 1871. Every department in the parish was of deepest interest to the devoted vicar, who made a point of calling at every house in his fast-growing parish each year. His method of administration was autocratic—he financed everything himself—and the Bishop of

London once said playfully—" Dunn is a very good man except for one thing, viz., his cheque book. If any one had found it, and locked it up, it might have been better for the parish."

The story of the invitation to Canada—which Mr. Dunn regarded as a Divine command—is most interesting reading. It reveals a true heart that trusted God and went straight forward.

Part II—" Canada "—is the story of triumph over many and great obstacles. It reveals a man brave and strong: with high ideals as to Church efficiency and order—tactful, tender, persevering. In a diocese that had peculiar difficulties—being largely populated by French Canadians, with a shrinking British minority—the new Bishop achieved singular results. He never spared himself. His whole heart was in all he did. During the eventful years of his episcopate the Archbishop of Canterbury and the Bishop of London visited Quebec. Bishop Dunn's charges were marked by sound common sense and a firm grip of the needs of his diocese, and his resignation in 1914 caused widespread sorrow. His great desire was to end his days in the old country, where a house had been secured for him at Benhilton. But this was not to be, for the brave spirit left its tenement of clay on the voyage home, and the *Hesperian* entered Liverpool with the flag half-mast high, and the Bishop lying in his last sleep vested in his robes. The body was interred in the beautiful churchyard of Benhilton, Sutton.

The Bishop was a distinct " High " Churchman, and a member for many years of the E.C.U., but this record of his life reveals a man who lived in the presence of God and served Him with more than ordinary sacrifice.

A SINGULAR WORK.

THE DIVINITY OF MAN. By Reginald Wells. London: *Macmillan & Co.* *7s. 6d.* net.

The author has written this work in a time of doubt. He was a vicar of agricultural and suburban parishes. He had experience, during the early days of the war, as a Chaplain on the Western Front. He has written his book as the outcome of a series of conferences which he held while serving as Chaplain in H.M.S. *Nelson*. But he has now retired from official position. He felt that some of his suggestions demanded a liberty of expression which was incompatible with stated adherence to the credal formularies of the Church of England. His private doubts about the correctness of his own position were affecting his bodily health, and were thus impairing his usefulness as a parish clergyman. He further felt that he ought not to force upon his superiors the duty of deciding whether his opinions came within the limits of orthodoxy. His resignation, he says, was voluntary: no episcopal decision was made; indeed, efforts were put forth to induce him to take six months' leave of absence from his parish for further thought and study. He says frankly that he has written only in a tentative way. He makes no claim to any depth of learning, but thinks that his simple contribution to thought may prove useful. " This book," he says, " is crude and immature. Possibly it is shallow. Certainly it is the work of an inexperienced youth—he is a contemporary of those who engineered the ' Life and Liberty Movement '—but it has this to excuse its publication that it aims at making human life divine."

This brings us to the author's position. He has entitled his book, *The Divinity of Man*, and his thesis is that the self that shows itself in man is God. " All that is real is God ! . . . if the self in man is real, it is God." Man has to recognize the divinity of himself. " The self in its perfection

is Almighty God." Of every action a man should say, " It is not I that did it, but the great I AM, Who is using my apparently separate existence as a means of asserting Himself over nothingness." What man will look for after death is not a separate individual existence, but ultimate union with God. As for a test of goodness or divinity, the only one which the author suggests is that of " durability and changelessness." He is prepared to call Jesus God ; but he thinks that the divinity of all men differs from the Lord's only in degree and not in kind. He is not really interested in wrangling about the credibility of our Lord's miracles. The difference between a good " Buddhist " and a good " Christian " he says, is only superficial. He wishes to see a new modern Church " of infinite breadth," a Church that will not demand of its teachers any preliminary assertion of theological opinions at all.

We have perhaps written sufficient to indicate how far the author has receded from the orthodox position. We would suggest to him that he begin again to study the historical Jesus and seek to find a firmer footing for his faith there.

RECONSTRUCTION IN RELIGIOUS LITERATURE.

THE HOPE OF MAN : Four Studies in the Literature of Religion and Reconstruction ; being Sermons preached before the University of Oxford, as Select Preacher, 1917–19. By W. H. Hutton, D.D., Dean of Winchester. London : *Macmillan & Co.* 5*s.* net.

In these Oxford sermons on Reconstruction, an interesting method is followed. Dr. Hutton has gone to the field of religious literature, and has endeavoured to show that the problems confronting us to-day are not in their essence new, but have, from one point or another, been considered by thinkers of the past. In this way he has tried to make use of Cervantes, Rabelais, Pico, Augnotine, Hermas, Bœthius, and others. To meet the modern needs of the world, no new principles, says Dr. Hutton, are needed : all that we require is a fresh application of the principles of Christ. These he finds in the absolute omnipotence of God, the attracting power of Christ, the fellowship of man in a divine society, and the true hope of the future as resting upon this triple foundation. Hence he gives to us sermons on (1) The Almightiness of God ; (2) The Attraction of Christ ; (3) The City of God ; and (4) The Hope of the World.

In the first sermon, Dr. Hutton presents *Don Quixote* as a profoundly religious book : to him the religion of Cervantes was firm and faithful. To this he adds the great work of Rabelais, beneath whose coarseness Dr. Hutton sees the serious purpose. The two, he says, stood side by side in the thought of the omnipotence of God. In the sermon on " the Attraction of Christ," Dr. Hutton brings forward Pico della Mirandola, whom Erasmus considered one of the great glories of Italy. Pico gave his brief but brilliant life to the quest of a harmony of all knowledge through Jesus Christ ; he desired to show that all truth and beauty met in Jesus. On the " City of God," Dr. Hutton naturally presents Augustine. He adds reference to Sir Thomas More's work and his popular lectures upon Augustine's ideas.

The main call of Dr. Hutton with respect to Reconstruction is a call to reliance upon God as revealed in Christ. He points to the omission of God as a fatal error. The League of Nations, if it be merely political, will be on insecure foundations. With this call we all agree, and we are interested in Dr. Hutton's method ; but we do not feel that he is, on the whole, very convincing.