

The Religion of All Good Men, and Other Studies in Christian Ethics. By H. W. Garrod. New York: McClure, Phillips & Co. \$1.20.

Mr. Garrod is an Oxford tutor, a very facile and even brilliant writer, manifestly an accomplished scholar and as evidently a man of devout moral sincerity, who confesses himself unabashed a Goth in religion, a devotee of Gothic ideals rather than either Christian or Greek. Chivalry and honor are the Gothic virtues which he declares to be the real inspiration of modern good men, and these he does not find in Christianity, which he interprets as the religion of resignation. He would seem to agree with Tolstoy in his understanding of the Gospels, but instead of essaying to put such an effete faith into practice he abjures it violently and looks for his ideals of life elsewhere. This sounds very terrible, and Mr. Garrod would seem to be conscious that he is somewhat shocking and not to be altogether displeased there-

at. The total impression, however, from his entertaining essays is that he is not so bad as he calls himself. His religion is a very decent type of Tom Brown muscular Christianity, and that he will not name it Christian is due to his critical verdict that the religion of the New Testament was something very different and very much less worthy. As a critic, however, Mr. Garrod is not infallible, and it is by no means certain that the resultant doctrine, after full and fair consideration of the total teaching of the Gospels by the severest critical standards, is quite the weak and other-worldly piety which it appears to be on the pages of this essay. The chapter on "Christ the Forerunner," whose thesis is that Jesus desired to foretell a kingdom, not to usher one in, is the least satisfactory in the volume, if we except the inordinately violent philippic against certain hymns which, in America at least, are now little used. Yet the critical judgment implied in the title "Christ the Forerunner" is responsible for Mr. Garrod's position in regard to Christianity, and if it can be shown that this judgment is mistaken, which is likely to be the case, the strictures on Christian morals will lose their force. The spectacle of a sincere man disavowing Christianity because it is not good enough is sufficiently novel to pique one's interest, and whoso is drawn by curiosity to Mr. Garrod's pages will find his attention kept alert.