

the kingdom of God as the Christian home". Many lives end in an unraveled old age or in tragic failure because their parents had not learned and they had not shared the blessings of the highest of all arts—home-making. The book is a worthy, many-sided and telling appeal to all who want to see their own or others' home life made "radiant with the Spirit of Christ, rich in high satisfactions and crowned with a usefulness reaching down to remotest generations and up to God's eternity". Young married people would find it a valuable aid in supplying conscious deficiencies, developing sound principles and achieving a true success in the practice of Christian living and this noblest of all arts—home-making. GEO. B. EAGER.

VI. MISCELLANEOUS.

Dr. Jonathan. By Winston Churchill, author of "The Inside of the Cup", "The Dwelling Place of Light", etc. A play in three acts. The Macmillan Company, New York. 159 pp. \$1.25.

The scene is laid among the beautiful New England hills, where the Pindar family have for generations owned the water power and manufactured tools. The play deals with war-time conditions, when the factory has been diverted to the manufacture of machines of war, thereby bringing greatly enlarged profits to the Pindars, and at the same time forcing to the front the industrial problems of the day. The book seeks to untangle the new social problems with both sympathy and intelligence. No one can fail to enjoy the play, whether or not he agrees with the author.

From Theosophy to Christian Faith: A Comparison of Theosophy With Christianity. By E. R. McNeile. Longmans, Green and Co., Fourth Ave. and Thirtieth St., New York. 141 pp. Cloth.

The authoress writes from experience. She had sought soul satisfaction in theosophy and entered "the inner school" only to suffer disappointment and disillusionment. She has found rest in Christianity as interpreted in the Anglican High Church,

which she, however, commonly calls the Catholic Church. The book is interesting, valuable and largely authoritative both for theosophy and High Churchism. The book is well written and breathes a beautiful spirit. Even where one differs from the writer's view—as of the ordinances—one admires the clearness, frankness, kindness and earnestness with which she states her views.

I know of no book in which one can more quickly and surely get to know just what theosophy is. To the student of the early centuries of Christianity her review of Gnosticism is also welcome.

J. H. FARMER.

Pilgrim Followers of the Gleam. By Katharine S. Hazeltine. The Pilgrim Press, Boston, 1919. 152 pp. Paper, 50 cts.; cloth, 80 cts.

A brief story and study of the early heroes of Congregationalism who gave their lives for Christian brotherhood and democracy in the new world. It traces the development from its beginnings to modern times in terms of great men like Bradford and Winthrop, statesmen like Hooker and Cutler, missionaries like Mills and the Iowa Band and social workers like Steiner and Armstrong. It shows that there is a sense in which the sturdy, liberty-loving, godly, trail-blazing Pilgrims and Puritans live today—that in and through them God is marching on. Whatever faults we may find with them, their story, so vividly told by Miss Hazeltine, will be found full of interest and inspiration.

GEO. B. EAGER.

The New Poetry—An Anthology. Edited by Harriet Monroe and Alice Corbin Henderson. The Macmillan Company, New York, 1920. 407 pp. \$2.00.

The purpose of the editors is to present in convenient form representative work of the poets who are today creating "the new poetry". This new poetry is a vital force no longer to be neglected. It differs from the old not merely in details of form, in diction, but goes deeper and strikes through them to fundamental integrities. "The new poetry strives for a concrete and