

Is it time for the sword?—No, not to protect our rights against England. What an antiquated idea! A hundred years ago Americans fought for their rights, but to-day they regret their former misbehavior and lack of respect for the ruler of the seas, the mistress of the world. To-day Americans would fight only if they received orders from London.

A BAHAIST PROTEST.

Believers in the religion of Baha Ullah are naturally disappointed in Mr. Robert P. Richardson's presentation of it in the August *Open Court*. In the October number appeared a protest by Mr. I. G. Kheiralla, and we have received another objection to Mr. Richardson's article from Mrs. Albert Kirchner, of Chicago, who has been a student of the Baha cause for twelve years. The following extracts characterize her attitude:

"From this it will be seen that we do not substitute Baha 'Ollah for Jesus, for each have their own identity or station, one cannot take the place of the other; but each represents His own station in the evolution of Truth according to the unfoldment of the capacity of humanity. . . .

"I would advise any one who would care to read a better account of the historical facts of the Bahai Movement to get *Everybody's Magazine* of December 1911, also the *Fortnightly Review* of June 1911. I will quote the note of the editor of *Everybody's* to the writer of these articles, Miss E. S. Stevens: 'For seventy years a religion without church, priest, creed or fixed form of worship has been spreading through the Orient, claiming converts and martyrs by the thousands. Love and Unity are its sole principles; and on this broad program believers in various faiths can unite. This Movement, called Bahaim, has also extended to Europe, Hawaii and the United States. Her acquaintance with Abdul Baha in his oriental home makes her story authoritative—a firsthand, intimate study.'

"These magazines can be read at the Bahai Inquirers Room, 1407 Auditorium Building, if any one is unable to obtain them.

"There has been no great movement born without the tongue of scandal and calumny attacking it, so we do not hope to be able to escape it either. As to some of the ambitious people who attach themselves to this cause, these are the ones who make it possible to be misunderstood. As Baha 'Ollah has said: 'These are they who attach themselves to my name but are not of me.' And as Abdul Baha says: 'If we are true Bahais (Real Christians or Glorious Christians) speech is not needed. Our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop. Without action nothing in the material world can be accomplished, neither can words unaided advance a man in the Spiritual Kingdom. It is not through lip service only that the Elect of God have attained to holiness, but by patient lives of active service they have brought Light into the world. Therefore strive that your actions day by day may be beautiful prayers. Turn toward God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute! This is the work of a true Bahai, and this is what is expected of him. If we strive to do all this, then are we true Bahais, but if we neglect it we are not followers of the Light, and we have no right to the name. God, who knows all hearts, knows how far our lives are the fulfilment of our words.'

"Is this not the essence of the Sermon on the Mount? So let this be our criterion for judging a Bahai.

"As to the Greenacre difficulties, I do not know of the happenings; but if such be the case, those committing such acts and doings have never been touched with the true spirit of the Bahai cause."

AMERICA 1915.

BY WILLIAM ELLERY LEONARD.

Plain words may do for times like these:

If in our ignorance and ease
We blaspheme truth beyond the seas.

And name those sons
Embattled for Germania's peace
Barbarians, Huns;

If in our greed we cannot feel
The marvel of the blows they deal,
And must, a workshop commonweal,
With brawn and breath
Triple that ring of fire and steel
By selling death;

Let us not patch our ugly Cause
By mouthing to mankind old saws
On "righteousness" and "moral laws,"
Nor longer chant
"Humanity" with self-applause
And craven cant.

BOOK REVIEWS AND NOTES.

THE LAYMAN REVATO. A Story of a Restless Mind in Buddhist India at the Time of Greek Influence. By *Edward P. Buffet*. 4to., price, \$2. Pp. 106.

This book takes the form of fiction, but its appeal is to the scholarly few who will not read it for the dramatic material which is buried in its serious contents. The novel form was necessary to admit its human and psychological elements and as a framework for the great quantity of data selected from old Buddhist literature. It is a study, in many phases, of the reaction between Hellenism and Buddhism following Alexander's Indian invasion, these civilizations being taken as types of the world's opposing spirits—self-expression and self-repression, the "will to act" and the "will to refrain," the gospel of Nietzsche and the gospel of Tolstoy. The scene is laid in the middle Ganges valley during the reign of Asoka, "the Buddhist Constantine," about a century after Alexander; some license, however, being taken in attributing to this time and period effects like those seen in the Greco-Buddhist art of Gandhara, which dates from the early centuries of the Christian era.

Revato, a young lay adherent, son of a Buddhist mother and, unknown to himself, of a Greek father, has been reared among the monks. With an intensely Buddhistic temperament he combines a self-tormenting conscience