

its utterances as final, i. e., as the authoritative expression of what was agreed upon as known. But the modern method of signed articles has the advantage of laying bare the fragmentary character of knowledge, by breaking it up into personal statements wherein a scholar advertises his own books and slays his enemies, living or dead. I can quote a case where a splendid scholar, recently the ornament of a great university, is thus chastised over his grave, when he was entirely right,—his only misfortunes being that he knew more than his adversary and died first. But all this helps to destroy the old cocksurenness about everything and enables people to realize how incomplete our knowledge is. For this reason some sort of correlation articles are necessary to give coherence to the whole.

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#### WE HAVE FORGOTTEN WHAT WE VOWED TO REMEMBER.

During the war of secession Great Britain remained neutral in name, but favored the southern states and supplied them with arms and ammunition. Great Britain would have been pleased if the rebels had come out victorious, and if the United States had been divided into two countries. At that time an anonymous poem appeared in *Harper's Weekly*, May 18, 1863, under the title "A Warning," which reads thus:

"We will remember it—England's "neutrality"—  
We who have witnessed her cowardly craft;  
Friendly in seeming, a foe in reality,  
Wiping her eyes while she inwardly laughed.

"We will remember when round us were lying  
Thousands of gallant men, wounded and dead,  
Rebels on all sides our pathway defying—  
'Down with our rival!' was all England said.

"We will remember with lasting emotion,  
When her starved workmen were gasping for breath,  
While stores of grain we sent over the ocean,  
Her ships came laden with weapons of death!

"We will remember her sham aristocracy,  
Cheerful and jubilant over our fall,  
Helping when treason would stifle democracy,  
Turning a deaf ear to Liberty's call.

"We will remember the Keokuk sinking,  
Riddled with balls 'neutral England' had sent;  
We will remember her laughing and winking,  
Feasting arch-traitors on board of the Trent.

"We will remember it when we are stronger,  
When once again we stand saved and erect;  
Her neutral mask shall shield England no longer;  
By her foul deeds she'll know what to expect!"

In these fifty-two years since 1863 the national character of the United States seems to have changed; our Yankee type has been anglicized. At

present we not only admire everything English, but meekly obey every behest that comes from the British government. The White House is still standing in the same old place, but the British Embassy is becoming from day to day more important than either the White House or the Capitol. The British Embassy decides now with whom our merchants shall be permitted to trade; and the manufacture of ammunition for the Allies is so encouraged that the time approaches when the whole nation shall be engaged in it, and after the war we shall be out of employment.

The German-Americans and Irish-Americans who protest against our manufacture of ammunition are denounced as traitors and spies. The President of the United States is still watchfully waiting, but his Excellency, the British ambassador, will probably soon demand that our dangerous fellow citizens be confined in concentration camps where they will be deprived of their hyphenation.

John L. Stoddard, who still believes in the antiquated ideal of the old Americanism, has written "A Second Warning," analogous to the warning of 1863. He regrets that we have forgotten that which our fathers vowed to remember. His poem reads thus:

"We have forgotten it,—England's 'neutrality,'  
We have surpassed it by one of our own,  
Based on a specious but shameful legality,  
Masked by a smug, hypocritical tone.

"We have forgotten how England then treated us,  
Jeered at our losses, our struggles, our tears,  
Shouted whenever our brothers defeated us,  
Captured our vessels with swift privateers.

"We have forgotten how England then rated us;  
Nothing too vile of us then could be said;  
Snobs and aristocrats,—all of them hated us,  
Now they despise us,—our spirit is dead.

"We have forgotten how England then scornfully  
Ridiculed Lincoln as 'ape' and as 'clown,'  
While a whole nation, in reverence, mournfully  
Laid him to rest and immortal renown.

"We have forgotten her earlier ravages,—  
Cities destroyed on our shelterless shore,  
Use in her ranks of the scalp-hunting savages!  
Read we the lives of our fathers no more?

"We have forgotten it all; and, though stronger,  
Tame we yield to her shameless decrees;  
Souls of our sires, respect us no longer,  
While we thus cringe to the Scourge of the seas!

"*Make* us remember it, lest our servility  
Finally meet with the craven's reward;  
God of our fathers, restore our virility!  
Up from our knees! It is time for the sword."

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.'