

opinions' sake, as America has not seen since the days of the Salem witches. The whole fabric of democracy is threatened, the priceless heritage of our fathers in peril of loss. America has never been in such danger as she is to-day—and the source of the danger is at home and not abroad. Hence my resolve to serve that America which I love so well that I would not have her made over into the likeness of the militarism which she clamors to destroy. I will do what I can to safeguard free thought and free speech, by practising both at any cost. I will do what I can to preserve liberty of conscience, by exercising that liberty without flinching. I will do what I can to guarantee to posterity the democratic ideals and institutions of America, by resisting to the death every assault upon their bulwarks. One such assault is now being made in the movement for universal military training. So long as I have breath to speak, or hand to lift a pen, I will oppose this monstrous thing. By conscription the autocracies of Europe have stood thus long. By conscription this war, perfectly prepared for, inevitably came. By conscription the minds of men are 'cribbed, cabined and confined' to the bounds of that narrow nationalism which is the fiercest foe of brotherhood. By conscription the consciences of men are enslaved to the mastery of those who can command the sinking of the 'Lusitania' and the shooting of Nurse Cavell. By conscription, more effectually than by the attack of German legions, this country can be destroyed, and the fairest experiment of democracy the world has ever seen brought to an untimely end. Therefore will I fight it, and all other devices of militaristic tyranny, and thereby again exalt truly the best interests of my native land. . . . This struggle, into which now we are about to plunge, cannot go on forever. Some day bugles must sing truce across the fields of battle, tired warriors ground arms, and statesmen sit in guarded council halls to make an end of strife. . . . To discover terms of reconciliation, to work out methods of cooperation, to soften hate and dispel suspicion, to spread abroad sweet influences of confidence and healing—this is a task as beneficent as it is prodigious. Before she herself became a belligerent, this was the task appointed as by the fiat of God for America. But now that she has cast away this sacred charge, it remains for us who cannot take up arms at her behest, to keep it in her stead. How better can we serve our country than by restoring to her, or fulfilling for her, that high mission of peace-making, which is so uniquely and divinely hers!"

MORE PARSEES NEEDED IN WAR-TIME.

BY HESTER D. JENKINS.

This April, 1917, when one of our great patriotic duties is to raise food-stuffs, it is very interesting to study the practical agricultural belief of the Indian Parsees.

"Good thoughts, good words, good deeds," is the Parsee slogan, and in explanation of the "good deeds" we find the following interesting and pertinent explanation in the catechism.

"Q.—What is meant by saying that Ahura-Mazda (God) expects us to promote the growth and development of His creation?"

"A.—For instance, a man promotes the work of growth and development when he brings about the growth of two ears of corn where formerly grew only one. In this way he pleases Ahura-Mazda. Though he may have enough for himself, he must increase the growth of corn so that others can buy it cheaply and readily."

The faithful Parsee receives his reward on this earth by becoming a rich merchant, for the eleven hundred Parsees in India, mostly in Bombay, are a shrewd and successful set of business men, wiling many a rupee from the pockets of the dreamy Hindus.

But are not we Americans adopting this fine Parsee ideal of "two blades of corn" this year?

Says the head of a sanitarium: "We are going to start a farm this season." Says a New Yorker: "We are going early into the country this spring to start a garden." Says a small property owner: "I must offer my three empty lots for the town to use for vegetables." Says every farmer: "I must raise just the largest crops I can to feed our soldiers."

The ideal has been placed before us by the government, and we are showing ourselves true Parsees and patriots in attempting to produce enough corn "so that others can buy it cheaply and readily."

DR. BERNHARD PICK.

It is with deep regret that we chronicle the fact that Dr. Bernhard Pick died in the early spring. Readers of *The Open Court* are familiar with the painstaking character of his scholarship and research. Beside numerous magazine articles on critical subjects relating to the history of Judaism and the early Christian church the Open Court Publishing Company has published his *Paralipomena* (Remains of Uncanonical Gospels and Sayings of Christ); *The Apocryphal Acts of Peter, Paul, John, Andrew and Thomas*; *The Cabala*; *Jesus in the Talmud* and a collection in German and English of *The Devotional Songs of Novalis*.

Dr. Pick's most recent publication was a pamphlet *Luther's Battle Song* in commemoration of the quadricentennial of the beginning of the Reformation in 1517. It is a historical investigation as to the year and occasion on which Luther wrote the song, and Dr. Pick came to the conclusion that it is most probable that he wrote it in Oppenheim in 1521 on his way to the diet at Worms. The original script of the hymn set to music is signed by Luther in facsimile.

BOOK REVIEWS AND NOTES.

DER TEUFEL IN DEN DEUTSCHEN GEISTLICHEN SPIELEN DES MITTELALTERS UND DER REFORMATIONENZEIT. Ein Beitrag zur Literatur-, Kultur- und Kirchengeschichte Deutschlands von Dr. phil. Maximilian Josef Rudwin. *Hesperia: Schriften zur germanischen Philologie*, herausgegeben von Hermann Collitz, No. 6. Göttingen: Vandenhoeck und Ruprecht; Baltimore: The Johns Hopkins Press. Pp. xii+194. Price \$1.75.

Dr. Rudwin, the author of this *Dissertatio de rebus diabolicis*, who is instructor of Germanic languages and literatures in the University of Illinois, is not a stranger to the readers of *The Open Court*. Nor is he an amateur in the study of the religious drama, as he is already the author of studies on the prophet-scenes of the medieval religious drama (*Die Prophetensprüche und -zitate im religiösen Drama des deutschen Mittelalters*, Leipsic and Dresden, 1913); on the relation of the medieval religious drama to the liturgy of the church, and to the theology and mythology of the Middle Ages ("Zum Verhältnis des religiösen Dramas zur Liturgie der Kirche," *Modern Language Notes*,