

out of it, and its duty, like ours, is to support the administration. We know, too, that many other things are undemocratic: the courts, the electoral system and the suffrage, the irresponsibility of administrative officers, the constitution, and the organization of industry. The first patriotic pleasure of the intellectuals might well be to re-mould these institutions into instruments of democracy.

But first we need to be headlined into thinking about these matters. We have applied an outer coat of democracy in this country; at heart we hardly know the feel of the thing. But democratic feeling can be developed, in time, just as war feeling has been developed. The process is slower, more delicate, but its technical instruments are the same: art, drama, school, pulpit, press. By the constant subtle processes of social control, the group will feel anything it chooses to feel. So far we have not chosen to have our youth breathe in democracy. Freedom of speech, specially curtailed just now, we have in small measure at the best of times. Tolerance, an active respect for the thought of other people, is a part of so few of us, and so little a part of us, that it vanishes in time of strain. Give us a war and every one heaps contumely upon the pacifist, while the pacifist bitterly doubts the sincerity and intelligence of those who desire war.

Still harder to ascertain, and still more important to democracy is the willingness to be as inefficient as need be. Families, industries and nations probably look tidier and get along faster if one good manager runs them. To people who like to see the rows straight, the buttons on, and no tag ends, democracy is likely to prove irritating. We need to be willing to be patient through mistake and hesitation, and find our satisfaction in the slow growth of intelligence and individuality. We need to get the feeling that self-government is more important than accomplishment and supremacy.

MISCELLANEOUS.

W. E. GRIFFIS ON WANG YANG MING.

Professor Frederick G. Henke of Allegheny College has translated *The Philosophy of Wang Yang-ming*, published by the Open Court Publishing Company. The teaching of this ancient Chinese sage is important as it represents a practical philosophy of idealism in some respects resembling Kant, and it has exercised a wholesome influence not only in China, but also in Japan and on the Asiatic world in general. It was an ardent follower of this philosophy who sent the first Japanese students to America in 1868.

The value of Mr. Henke's work may be better appreciated by the general reader from the following tribute sent to him by no less an authority than the

celebrated William Elliot Griffis, who has done so much to interpret the far East to the West. His letter to Mr. Henke reads as follows:

"You will pardon a stranger, I trust, for addressing you, but I feel I must thank you most heartily for presenting to the world so admirable a book as that of the life, letters and philosophy of Wang Yang-Ming. When in educational service of the Japanese—feudal and imperial, 1870-74—I found that the Oyomei (so we there pronounce it) philosophy was the very bread of life to the thinking men, and, more than armies, navies or the clash with alien ideas and forces, it had *prepared* the Japanese for openmindedness and national re-creation. While you can never expect adequate reward for your labors, in the form of money, I trust that the consciousness of having helped grandly to build the bridge that shall yet unite the Orient and the Occident, will cheer you. In my self-conclave, I salute you as 'Pontifex'; and would that the future (*exitus acta probat*) would add 'Maximus.'

"I shall do all I can to make your book known, and earnestly hope your life, in this fruitful direction, as well as in personal happiness, may be prolonged."

The letter was signed "In the 50th year of acquaintance with the Japanese."

It goes without saying that the Occidental student will be interested to familiarize himself with so marked a personality as that of Wang-Yang-Ming, and Professor Henke's translation will prove of value to all students of philosophical thought.

THE POLISH UNIVERSITY AT WARSAW.

One of the earliest acts of the German invaders of Poland was the re-establishment of the Polish university at Warsaw, on November 15, 1915, and the man who presided over the ceremony was the German General von Beseler, the conqueror of Antwerp and Novo-Georgiewsk, who, in the name of Emperor William II, declared it formally opened. From one of the weekly letters of Dr. Adolf Deissmann of the University of Berlin we quote the following passage relating to this solemn occasion which fulfils a desire long cherished by the Polish people:

"There existed in Warsaw a so-called university under Russian control, and according to Russian ideas with students in uniform. These were selected according to the discretion of a board which restricted the various confessions and favored the Greek Catholic element in a Roman Catholic country. Freedom of speech was unknown at this university. Polish professors were rarely seen and typical Russians filled the chairs. The language used was Russian. The so-called students were under stringent control, and among themselves dared only converse in the tongue of the 'holy empire.' Their homes were continually subject to search by the police, and the least suspicion of their being politically objectionable entailed exile to Siberia or else imprisonment in the Citadel of Warsaw. The teachers of the new university lecture in Polish. The institution is happy in having academic liberty as the Germans understand it and as it is practised at German universities. Its professors are leaders in Polish art, literature and science. With the students no exceptions are made as to faith or birth."

CORRECTION.

In Mr. Whitzel's article "Regarding Christian Origins" in the July *Open Court*, page 389, line 1, "interpretation" should read "interpolation."