

ness has nothing remarkable about him so as to single him out as a Buddhist from among his fellow-workers; he obeys the moral laws, moves according to the regulations of the State, does nothing against habits or customs of his times and country, so long as they are not morally offensive; the only thing that distinguishes him most conspicuously from his non-Buddhist fellow-beings, is his inward life filled with joy and happiness, because of his faith in Amida's love to save all beings. For what constitutes the true Buddhist is his inner life, and not his outward features.

MISCELLANEOUS.

POLAND IN THE WORLD OF DEMOCRACY.

America, before the War, was hardly much interested in the Polish cause. The repeated efforts of the Poles to throw off the foreign yoke, directed especially against Russia, certainly have always found a generous echo in the hearts of individuals in this country, who also may take most of the credit for an occasional Kocziuszko statue and similar monuments which we find in our cities. The War at last reopened the question, for it was one of the avowed war aims of the Central Powers to push the Russian Empire farther east, to where it had come from, claiming that Poland belonged to the western half of Europe on the basis of its Roman Catholic civilization. This theory might have appealed to public opinion in the Allied countries if the necessity of keeping czaristic Russia in line had not prevented it from being fully appreciated. So it is after all the memorable statement of President Wilson, made in his "peace without victory" speech, which recognized Poland's cause as the cause of America and of democracy: "Statesmen everywhere are agreed that there should be a united, independent, and autonomous Poland." The collapse of the Russian autocracy following soon after facilitated the world-wide acceptance of this program.

The recognition of the Paderewski government by the Allied Powers and the United States is, of course, by no means the last step in the reestablishment of Poland. The new republic will need the assistance and cooperation of her older sister states if a truly democratic state is to be erected in that part of Europe. The claim she has to this aid, especially from the hands of America, is the basic subject-matter in a volume of over 250 pages before us, entitled *Poland in the World of Democracy*, by A. J. Zielinski (St. Louis, 1918). The book comes to us highly recommended by Archbishop Glennon of St. Louis, Senator Weeks from Massachusetts, and Mme. Turczynowicz, the author of the war-book *When the Prussians Came to Poland*. It discusses, in seventeen chapters, Poland's historical right, external and internal; her ancient and modern intellectual right; her political right; her ethical right; and a number of

similar topics, such as "Causes of Poland's Downfall," "The So-Called Polish Anarchy," "Results of the Partitions," etc.

Much is brought to light with which the ordinary reader is not even now familiar although it ought to be common knowledge at least among the "educated." If we cannot always agree with the author in his historical claims, we are at least obliged to him for presenting to us, for once, the other side of the whole problem, for as he truly remarks, the view-point of the oppressors of Poland has on the whole been too easily accepted as correct the world over. When we consider that these historians largely belonged to nations that were absolutely determined to hold what they had of Poland, a certain bias is almost a psychological postulate, one might say. On the other hand, we shall understand and excuse the patriotic prejudice with which Mr. Zielinski's book may be tinged, since it tends to restore the balance.

To give a specimen of style and treatment we offer the following from the last chapter, entitled "The Twin Nations" (pp. 249f) :

"While the allied nations are agreed that freedom and independence be given to all peoples, and while democracy is getting a stronger foothold, Ireland and Poland are approaching the court of justice and fair play.

"Ireland's cause is the cause of Poland, and Poland's cause is the cause of Ireland. Their joint cause is the cause of freedom and independence and—democracy. If we claim that Ireland has a right to self-existence and self-development, that this right is in keeping with her national dignity, we assert the same of Poland. We cannot enumerate Poland's trials and triumphs, her ambitions and ideals and hopes, without enumerating those of Ireland. The struggle of Ireland, her sufferings and aspirations are one with those of Poland. Hand in hand, grown weary under the weight of centuries-old sufferings and trials, but alive to their inalienable rights, Ireland and Poland believe in the power of their most sacred and strongest of all right—the right of living and self-development.

"Their joint voice may not remain unheeded now, when democracy, like a huge wave, is rolling over the world. The voice of Ireland and Poland is the voice of two nations, which possess the strongest feeling of their historical right, and present all the essentials of youthful and energetic races, alike able and willing to labor for the betterment of humanity and the advancement of civilization."

The author is a young Polish writer who is at present working in the interests of reconciling the Jew and the Christian in social and economic relations. He says that a bloody civil and religious war will result unless Christians and Jews break down differences and build up common interests in a free Poland.