

young man who criticised severely the un-Christian treatment that his country received at the hands of the Christian nations. At the time I wondered whether in any other country a censure of the races represented by the audience would have been as warmly received as this Japanese Buddhist's was by his listeners at Chicago, who desired to demonstrate that he had a perfect right to speak out boldly, and encouraged the pluck of the modest-looking young Japanese. Mr. Kinza Hirai travelled for some time in this country lecturing on Japan and Japanese religion, and those who knew him and heard him speak will be interested in learning that he has become a Unitarian Christian.

In reply to the report of the Religious Parliament Extension he says:

"In my country the Religious Parliament idea has made very little progress, notwithstanding my efforts towards it, and there has occurred nothing to be specially noted as to raise the honor of my country. My sensation of a great shame was too strong to do any flattering statement. Although among the Buddhists there are not wanting those who show their sympathy to the Parliament Extension, yet they are not bold enough to join the movement chiefly from fear of being misunderstood. The Unitarians of Japan have the broadest idea among our religionists, and I could not find any other way better than to co-operate with them as the step towards our goal. I have been a member of the Unitarian Association here since last year and now live in Tokyo. What we the Japanese Unitarians do is in fact the Parliamentary Extension Movement. The American Unitarian Conference is to be held next May in Boston, when I, with another member, am going to represent the Japanese Association and will stay one or two days in Chicago, where I wish to have the pleasure of seeing you again.

"Your valuable magazine *The Open Court* has ever served as the organ of the Parliament Extension. I am always impatient to see the issue of every next number. It is a pity for the magazine as well as for our people, especially for the Japanese religionists, that it can not get a wide circulation in this country on account of its being written in English. I have ever considered that if the magazine translated into our own tongue, perhaps with a little modification on the general plan be published here, the benefit done for our country would be incomparable."

WESTERN PHILOSOPHICAL ASSOCIATION.

A number of teachers and students of Philosophy in the West met at Kansas City on January 1, 1900, and organised the Western Philosophical Association.

The aim of this society, says its prospectus, is "to stimulate an interest in philosophy in all its branches and to encourage original investigations."

"All advanced students of philosophy are eligible for membership to the new Association. There are about thirty charter members, representing the states of Missouri, Nebraska, Kansas, Colorado, Iowa, Minnesota, and South Dakota.

"The officers of the Association for the year 1900 are the following competent persons: Frank Thilly, Ph. D., University of Missouri, President; Olin Templin, A. M., University of Kansas, Vice-President; A. Ross Hill, Ph. D., University of Nebraska, Secretary-Treasurer; with G. T. W. Patrick, Ph. D., University of Iowa, and Cleland B. McAfee, Ph. D., Park College as additional members of the Executive Committee.

"The first regular meeting of the Association will be held at Lincoln, Nebraska, during the Christmas holidays of 1900."