

great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men; and so we may say that we made ten thousand converts."

Who this very influential convert is we know not; but it is very plain how these delegates construed the presence and reception of every form of religion as not only an acknowledgment of its truthfulness, but a tribute to its worth. So as to the papacy. Cardinal Gibbons affirms that the fact of his being asked to make the opening prayer was "not only a high compliment, but a circumstance of the deepest significance, a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth."

In the *Japan Weekly Mail* appeared Mr. Nakanishi Gyuro's reflections upon the "Influence of the World's Religious Congress." We have seen nothing that more clearly shows the mischievous influence of this Parliament. He says:

"Far-sighted men from ancient times have longed for and looked for the day when all forms of religion should be united under the name Religion, and thus bring in peace for all mankind. This longing has at last begun its realization in the World's Congress of Religions. . . . The increase of free thought has compelled religious believers to see that all religions contain more or less truth, and that the comparative study of religions should be advanced. Hence the World's Congress. The results for Buddhism and Christianity have been the discovery that at their source all religions are one. As far as Buddhism is concerned there are these cheering facts. Hitherto, as studied in the West, Buddhism has been much distorted. The works of Oldenburg, Burnouf, Max Müller, and Rhys Davies treat only of the *Hinayana*, or Southern Buddhism. But in the Chicago Conference the *Mahayana*, or Northern Buddhism, was first explained to the world. It must have broken down many prejudices. The people of the West learned that Buddhism is not necessarily pessimism, atheism, mere philosophical speculation, or an obstacle to progress. It became also clear there that Buddhism may contain all other religions; that its profound theories do not conflict with science and philosophy. Yet, while at Chicago there was no fault found with Buddhist principles, many practical defects in the working of the faith were pointed out. This may be because, in the past, religious influences in Japan, in China, and in other Buddhist countries were not favorable. The trouble rests with faithless priests, not with the religion's principles. In the great Congress there was sympathy for the Eastern religion, and even some antagonism to Christianity. Mr. Joseph Cook failed in his attempted opposition to the East. This failure arose from the fact that the audiences were largely composed of free-minded men, and that Christians made assaults upon the Eastern faiths. Indeed, Christianity gained little and lost much in the World's Congress. On the religious world generally the effects of the Congress were as follows: It manifested the power of religion to the non-religious. It opened ways of intercommunication between all religions. It showed to the world much religious worth hitherto unknown in civilized lands. It was instrumental in breaking through the obstinate isolation of sects. It pointed out the religious tendency of the nineteenth century. It took away from proud Christianity its religious sovereignty, compelling Christianity to share this sovereignty with others. It laid the foundations for a future