

lay idle at Luebeck and Hamburg, and Russian grain was piled up at the Russian ports. The bitterness on both sides was excessive. What it threatened was best evidenced by the enthusiasm with which Frenchmen and Russians rushed into each other's arms in Toulon and Paris. The end was, however, that Russia felt herself unable longer to maintain the policy of commercial isolation which had been her ideal for almost a century. She consented to negotiate for peace. The Russo-German tariff commission was formed in October, and in February the world learned that the great, semi-barbarous Empire of the East had yielded to the commercial spirit of the times. The Russians had agreed to reduce their tariff on German manufactures under one hundred and fifty heads by percentages varying between ten and forty or fifty per cent., in exchange for a reduction of about thirty per cent. made by the Germans to the Russian grain-growers. The duration of the treaty is from March 20, 1894, to December 31, 1903.

That the treaty will have important political effects can be doubted by nobody acquainted with the historical facts outlined above. The mutual friendliness manifested in the last four weeks by the semi-official newspapers of Russia and Germany shows that each country expects an improvement in their political relations. By pure accident it has transpired, during the Reichstag's debate on the treaty, that Russia and France have not closed a formal alliance. France's recent action in raising her grain tariff forty per cent. has caused much bad feeling in Russia, and has elicited from the St. Petersburg Government a note which threatens reprisals. Italy is staggering under the military and naval burdens of the Triple Alliance, and has shown no aversion to the recent friendly advances of the Republic. These are the grounds on which far-reaching surmises as to a new combination of the European Powers have been based. Such surmises point to the renewal of the Three-Emperor Alliance of Germany, Austria-Hungary, and Russia. The idea is as old as the Vienna Congress.



Inoculating for Error

A friend of mine is very much disturbed over a "Christian Science" craze that has broken out in his parish. So I agreed to write to you for a suggestion concerning literature on this subject with which he might both arm and fortify himself.

H. E.

We publish this letter and our reply because the question interests many others besides the one inquirer, and the answer to one may serve others.

Certain intellectual epidemics sweep from time to time over the community, especially the American community. They are sometimes theological, sometimes social, but always religious or semi-religious—that is, they always have in them a vein of spiritual idealism. They are intellectual, not moral, epidemics; rarely inflict a direct moral injury on those who are subject to them; often find the best and purest spirits most susceptible, as some fevers are said to attack most severely the strongest constitutions. The Socialism which created Brook Farm; the more modern Socialism as presented in "Looking Backward," which has fascinated many men and more women; Millenarianism, with its visionary hopes of an immediate ushering in of the kingdom of righteousness and peace by a great cataclysm; Theosophy, with its practical denial of moral evil and its practical acceptance of the aphorism that evil is only good in the making—may all serve as illustrations of such epidemics. In the same category belong Christian Science and Faith-Cure, which are different sects in the

same school, much as Romanism and Protestantism are different sects in the same religion.

In all such cases an ounce of prevention is worth a pound of cure. The prophet foreseeth the evil and prepares for it. The method of preparation is inoculation. Direct attack only puts the believers in the new movement on the defensive and leads them to fortify themselves. The force of every such sect lies in some truth which its disciples perceive, or in some popular and widespread error against which they are rising in righteous revolt. The wise religious teacher discerns that truth and becomes himself its expounder, but expounds it freed from the errors with which it is entangled. Thus, Socialism is a noble revolt against the selfishness of industrial and political individualism; the way to criticise Brook Farm or "Looking Backward" is by showing a better way to the brotherhood of man. Millenarianism is a reaction against the theology which is only a memory, never a hope; the wise Christian minister turns the faces of his people to the future, and, by inspiring them with a rational hope, guards them against hopes that are illusive. Faith-cure is partly a corollary from, partly a reaction against, a traditional and legal theology—a theology which treats God as afar off in the heavens, and known to his children only by historic evidence that he appeared eighteen centuries ago in one peculiar province and in one peculiar epoch; he who has been accustomed to believe in a living God, and in faith as an incentive to the keenest thought and the intensest action, will not think that he exemplifies faith by doing nothing to cure his diseases—whether spiritual or physical—and lazily leaving all to God.

The same principle is to be applied in dealing with Christian Science.

Christian Science is founded either on the philosophy that matter has no real existence, that only ideas really exist and that all matter is resolvable into ideas, or else on the philosophy that matter is only an emanation of the spirit, and is, in its form and nature, determined by the spirit. Generally, the Christian Scientist, who talks in philosophical phraseologies without having any real philosophical education, cannot tell which of these philosophies he holds, and passes in his expositions of the system, with naïve unconsciousness, from one philosophy to the other. But, incongruous and baseless as this system is as a philosophy, it is a natural and even a righteous reaction against the materialism which, through the sensational philosophy of the eighteenth century, has found its way into the common thought of the nineteenth. It is a protest against the materialistic doctrine that man is a machine, and against the semi-materialistic doctrine that his thought-life is controlled and determined by the machine which it employs. And of the two systems—the materialistic and the idealistic—neither of which is absolutely true, the latter comes nearer the truth than the former.

The minister who sees in the community this Christian Science, that is, this attempted application to practical life of a crude idealism, can best meet it by inoculating his people. Let him see what truth there is in Christian Science, and preach that truth. Let him not tell men that they have immortal souls to be saved, but that they are immortal souls. Let him never confound, or suffer his people to imagine that he confounds, the man with his body, or the immortality of man with the resurrection of the body, or the recognition of friends in heaven with the visual recognition of a body, or the rewards of virtue with bodily pleasures, or the punishment of sin with bodily sufferings. Let him teach his people the power of the life over the vestment, of the will over the nerve and

tissue. Let him never treat the drunkard as a "poor victim," or concede that it is impossible for any man to master the appetite by taking the necessary means. Let him teach the children to be masters and lords over themselves; carry a cheerful heart into the sick-room, and minister to the weakened body by strengthening the discouraged spirit; recognize the truth that we may aggravate our diseases by dwelling on them, and mitigate them by banishing them from our reflections; and teach the strong to inspire the weak by their mere personal presence and spiritual fellowship. In a word, let him recognize frankly and maintain stoutly all that is good and true and beautiful in Christian Science, dissociated from its unthinkable philosophy and its practical extravagancies.

But will he not, then, be liable to be called a Christian Scientist? Very likely. So, if he preaches the illimitable and infinite mercy of God, he will be called a Universalist; if he proclaims the dignity and divine sonship of man, he will be called a Unitarian; if he turns men's faces toward the future hope of the Gospel, he will be called a Millenarian; and if he teaches the brotherhood of man as the basis of all society, industrial, social, and political, he will be called a Socialist. But he will be rewarded by having Universalists, Unitarians, Millenarians, Socialists, and Christian Scientists coming to hear him; not because they think he belongs to their sects, but because they discover that he sees the truth which they have seen and have tried to express. He may impair his reputation for orthodoxy, but that does not much matter provided he wins added efficiency in service. He may even find it necessary to disavow occasionally the attempt of others to classify him, though usually a single sentence, such as, "I am not a Christian Scientist," will suffice for that purpose. And, finally, he need not be discouraged if, in spite of his best efforts, some of his flock, misled by their own idealism, abandon the church of their fathers for a new sanctuary, but may comfort himself with the reflection that no man who loves and pursues righteousness loses his place in God's affections merely because he ceases to be sober-minded.



An Easter Meditation

Christ is risen. His followers do not worship a memory, but a living Christ. This is not a metaphor; we do not mean that Christ lives in our hearts. We mean that he lives by our side as truly as he ever did in Galilee or the Temple courts. If we had eyes, we should see him with us. The fragrance remains after the lilies are taken from the room; it is not thus that the subtle aroma of a vanished Christ abides. The Easter lily is in the room, though invisible. The Hebrews believed in a living God; Christians believe in a living Christ. And by that we mean a Christ whose life interpenetrates our life. The organism is not the life; the life is not dependent on the organism. He speaks to us, looks upon us, moves us, inspires and directs us. He walks with us as he walked with the disciples to Emmaus. We repeat, this is not metaphor; it is plain, simple, prosaic fact. He is "closer than breathing, nearer than hands and feet."

Some Christians follow Christ only as far as Jerusalem; they believe in the Teacher and the Exemplar. Others follow him to the cross and the tomb. They believe in his Passion; they emphasize his death, his sacrifice, his blood. Easter carries us beyond the cross. He is risen; he lives; and because he lives we live also. We are not orphans: we do not look back to a Christ who is dead; nor forward to a Christ who is to appear: we live with a present

Christ. "Lo, I am with you alway," is not a promise to the ear, broken to the heart.

"For warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."



Editorial Notes

—The Pittsburg Board of Education has voted that the Sisters of Charity teaching in the public schools must not wear their uniforms during school hours. To the credit of the Board, the majority was 29 to 3.

—The judge presiding at the Breckinridge-Pollard trial ordered from the court-room those having no business there, on the ground that the disgusting evidence should not be made a public show. But the newspaper reporters were allowed to remain.

—It is an odd accident that brings close to each other in a daily paper these two items: "At a recent court ball at Rome, Queen Margherita wore sixteen strings of pearls, the lowest hanging half-way to the waist." "The wages of 800 women employed in the Italian spinning-mills average fifteen cents for a day of twelve hours." Is it strange that Socialism is gaining ground in Italy?

—Not long since a quack doctor in New York City secured from a poor and ignorant family \$5 a week for six months for treatment of a boy for club-feet. The treatment consisted of powders given, to be taken regularly! To increase facility for such fraud would be the result of the pending bill in the New York Legislature allowing any one to practice medicine. We would sooner forbid any one to practice plumbing who was not licensed.

—Lord Rosebery has honored knighthood by conferring that distinction upon Professor J. R. Seeley, of Cambridge, the author of "Ecce Homo," "The Expansion of England," and other well-known books, and one of the keenest, clearest, and most independent writers in England. A very creditable feature of Lord Rosebery's action is the fact that Professor Seeley is a strong Unionist. The knighthood goes to brains in this case and not to beer or banking.

—We have received from several sources sums for the Anti-Lottery Campaign, amounting in total now to \$190. No provision has been made heretofore for the payment of the incidental expenses involved in this campaign, which have been borne by the men who have, we might almost say the one man who has been giving his time and strength to the conduct of the campaign. The Outlook will be glad to receive contributions from others, and to see that they are wisely expended.

—The action of Mayor Schieren, of Brooklyn, in refusing to fly the Irish flag from the City Hall on St. Patrick's Day is a very much better precedent, and one much more likely to be followed, than the ridiculous action of Congress in adjourning over that day. Men of every race stand on an equal footing on this continent, but the flying of foreign flags on public buildings is a piece of cheap demagoguery which the country is very rapidly outgrowing. The American voter who happened to be born an Irishman stands on a level with every other American voter, but it is high time that the "Irish voter" should be ignored. The country is very rapidly coming to be of this opinion, and the phrases "Irish voter," "German voter," etc., will soon be obsolete.

—The London "Chronicle" reports in a most entertaining way the manner in which Dr. Arthur Newsholme has demolished the statistics published by a committee of the British Medical Association to the effect that habitually intemperate men die at a greater age than total abstainers. Dr. Newsholme says that these statistics were based upon data so few and misleading as to recall the question once gravely propounded to an English Secretary of War, whether he intended to retain a British garrison at a post in Africa where the mortality had been 800 per 1,000! In this historic case the percentage of mortality was entirely accurate, but the garrison in question had consisted of five, one of whom had been accidentally shot, another killed by sunstroke, a third eaten by a crocodile, while the fourth had died as the result of lying out all night in a drunken fit. The post was really as healthful as any on the coast. In the same way, says Dr. Newsholme, the average age of men who at their death have been reported as "habitually intemperate" is very high, but few practitioners are brutally frank enough to report patients with parents or wives as belonging to that class. A fairer basis of comparison, he says, for which comprehensive statistics are at hand, is the comparative death-rate among the class that drinks least—ministers—and among the class that drinks most—liquor-dealers and bartenders. Here the figures show that between the ages of twenty-five and forty-five, eighteen liquor-dealers die to one clergyman.