

ceive the deputation provided a certain obnoxious member were withdrawn.

The congress which adopted this address is the second of its kind—a gathering of official representatives of the Zemstvos (or provincial legislatures) of the whole Empire of Europe. At the first congress (vol. vii, p. 535) there appears to have been a split between the conservative liberals, led by Shipoff, and the radicals, the former objecting to a direct ballot and manhood suffrage for selecting delegates to a national assembly. In consequence of this split the second congress was called by Shipoff for the purpose, as an intelligent student of Russian affairs puts it, "of presenting to the government what may be called the irreducible minimum of reform and elaborating a practical and expedient method of electing the first national assembly."

#### The Russian-Japanese War.

Rumors of skirmishes in Manchuria following the Japanese naval victory (p. 150) have given rise to inferences of a general movement of the Japanese land forces; and on the 14th it was reported from St. Petersburg that the Russian war ministry then believed that a general engagement of the opposing armies had begun. There is nothing yet, however, to confirm this conjecture.

Overtures for terminating the war have been made to both Russia and Japan by President Roosevelt. Immediately after the Japanese naval victory (p. 150) Mr. Roosevelt caused diplomatic inquiries to be made with reference to the spirit in which overtures for peace would be received from him. Intimations having been returned from both belligerents that such overtures would be received in a friendly spirit, he sent to each, through diplomatic channels on the 8th, the following dispatch:

The President feels that the time has come when in the interest of all mankind he must endeavor to see if it is not possible to bring to an end the terrible and lamentable conflict now being waged. With both Russia and Japan the United States has inherited ties of friendship and good will. It

hopes for the prosperity and welfare of each, and it feels that the progress of the world is set back by the war between these two great nations. The President accordingly urges the Russian and Japanese governments, not only for their own sakes but in the interest of the whole civilized world, to open direct negotiations for peace with one another. The President suggests that these peace negotiations be conducted directly and exclusively between the belligerents; in other words, that there may be a meeting of Russian and Japanese plenipotentiaries or delegates without any intermediary, in order to see if it is not possible for these representatives of the two Powers to agree to terms of peace. The President earnestly asks that the [in one dispatch Russian, in the other Japanese] government do now agree to such a meeting and is asking the [in one dispatch Japanese, in the other Russian] government likewise to agree. While the President does not feel that any intermediary should be called in in respect to the peace negotiations themselves, he is entirely willing to do what he properly can if the two powers concerned feel that his services will be of aid in arranging the preliminaries as to the time and place of meeting. But if even these preliminaries can be arranged directly between the two Powers, or in any other way, the President will be glad, as his sole purpose is to bring about a meeting, which the whole civilized world will pray may result in peace.

At Washington on the 12th it was announced semi-officially that both Russia and Japan had accepted President Roosevelt's suggestion in principle, and that plenipotentiaries would be appointed, but neither answer was given out for publication, it being explained that no good purpose could be served thereby. The Russian statement, given out at St. Petersburg on the 13th, explains that the Czar's reply to President Roosevelt's dispatch, after expressing concurrence of opinion "on a general settlement so essential to the good progress of the whole of mankind," declared:

As for an eventual meeting of Russian and Japanese plenipotentiaries charged with ascertaining how far it would be possible for the two Powers to elaborate conditions of peace, the Imperial government would have no objection in principle to such an attempt if the Japanese government expressed a desire therefor.

At that time no communication on the the subject had been received by Russia from Japan.

#### A Christian Science Explanation.

In the United States, one of the notable events of the week is a message from Mary Baker G. Eddy to the organization of which she is founder and head, the Christian Scientists. It was published on the eve of the annual meeting of this organization at Boston, by the Boston Herald of the 11th, and purported to be a final message to her followers, in the form of a catechism. It is as follows:

Is Christian Science a new religion? Yes, a new old religion and Christianity.

Does it stand in relation to Christianity as Christianity did to Judaism? Somewhat.

Are you an interpreter of Jesus' teachings or have you presented that which is new to his teaching? An interpreter thereof.

Is the text book of Christian Science the word of God in the same sense as the Bible is? All truth is of God, and Christian Science is eternal truth, demonstrable, based on a fixed principle and rules, and is susceptible of proof.

Is "Science and Health, a Key to the Scriptures," a fulfillment of the New Testament promises of a latter day revelation? It is.

Is Christian Science in antagonism to natural science? No, not to natural spiritual science. There is no material science.

Does it (Christian Science) discourage the study of natural science or any portion of it? It is gained by study and rightness.

Does it (Christian Science) deny the existence of disease germs or merely assert man's superiority over such forces? It denies the existence thereof.

Does Christian Science expect its followers to live immediately as though entirely spiritualized beings? No.

Is it proper for a Christian Scientist to disregard the laws of hygiene or to merely disregard them if circumstances make it necessary? To disregard all that denies the allness of God spirit and his laws.

May the Christian Scientist make use of physical culture, use especially nutritive foods, or make use of fresh air treatment as aids to physical well being? No, not necessarily.

Under any conceivable circumstances would a Christian Scientist make use of surgery? Yes, and no.

In case of infectious diseases, would a Christian Scientist yield himself to the customary treatment of isolation and disinfection? If the law demands it, yes.

Does a Christian Scientist regard poverty as a manifestation of disease? No.