

on the day of the dissolution of the Douma, told of "a good Russian woman" whom he had called on that morning who was busy looking up in Carlyle's "French Revolution" what the next move was to be. The peasants do not understand the situation. Those of the village of Gravoff are reported to have beaten almost to death their member of the Douma, Mr. Stefanduk, who could not explain to their satisfaction why he returned home without obtaining the land and liberty he had promised them. The government does understand, and it knows what it wants. The ministry is reported as already beginning a far reaching campaign preparatory to the election of a more tractable parliament in December. Their program will include definite reforms, and they will work for the nomination of candidates who will exactly stand for the program. The government will have the support of the nobility and landed proprietors who are not out of sympathy with the Constitutional Democrats in political matters, but who fear the program of enforced expropriation of land to which the Constitutional Democrats are committed. The congress of Lithuanian land owners, in session at Minsk on the 14th, adopted a resolution declaring that the cardinal principle of any reform must be inviolability of private property, thereby indorsing the stand taken by the Polish deputies in the late parliament.

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The government has not succeeded in including in Mr. Stolypin's cabinet the three conservative members of the Douma who refused to sign the Viborg manifesto, but issued a moderate one of their own—Count Heyden, Prince Nicholas Lvoff and Michael Stakovich (p. 418). Count Heyden asserts that they refused to enter Mr. Stolypin's ministry because since only two places were offered them they would have been a negligible quantity, with the preponderance of power in wholly unliberal hands. These three conservatives, on behalf of what they call "the Party of pacific Regeneration," have issued another manifesto, printed in part in the American press of the 12th, in which they call for constitutional government and compulsory expropriation of land where necessary. The manifesto says:

The members of the late parliament who have held aloof from the aims of the party of popular freedom have decided to unite on the basis of a common program, their main object being the creation of a constitutional monarchical state.

The regeneration of Russia is dependent upon a strong monarchical power, popular representation and freedom based on the rights and equality of all before the law. All nationalities must enjoy equal political rights and citizenship of the highest order and must form a strong constitutional government, which, without arbitrariness but unswervingly destroying the old order of things, must carry into effect the liberties proclaimed by the Emperor's manifesto of Oct. 30, 1905.

Regarding the agrarian question, this party considers it necessary, and will not hesitate to demand compulsory expropriation of an amount of private property necessary to create permanent peasant holdings.

This parliamentary group styles itself the Party of Regeneration. It is the enemy of violence and arbitrariness wheresoever they may emanate. Only through the law can the people's needs be satisfied.

### The Passing of an Immemorial Autocracy.

Reports have been coming from Persia relative to riots on the part of "divinity students" (p. 370), who have been demanding "reforms promised last January." And these were followed on the 11th by the astonishing information, at which even the Persian minister in Washington had expressed surprise, that Persia was to have a national assembly. Persia, the original home of the fire-worshippers, is now a Mohammedan country. It lies east of Asiatic Turkey, and west of Afghanistan, with the Caspian Sea and Turkestan on the north, and the Persian Gulf and the bays of the Indian Ocean on the south. It is governed by a Shah who has had absolutely autocratic powers. These powers he has claimed as viceregent of the Prophet Mohammed. This claim has been denied by a great part of the priesthood, and undoubtedly it is just for this reason that the reported rioters have been "divinity students." According to "The Statesman's Year-book" just issued, it was announced last January "that Persia is to have a Representative Assembly elected by the mullahs (priests), merchants and landowners, the Shah himself to be president." Whether or not this promise was made in good faith, the people, led by the clergy, seem to have forced the fulfilment of it. The Persian minister received on the 10th from the Shah's new Grand Vizier and minister of foreign affairs, particulars of the reforms which have been granted. According to the dispatch, "the assembly will be composed of equal parts, namely, princes of the blood, clergy, chief of the reigning dynasty, cadjar, high dignitaries and personages, merchants and representatives of corporations. The assembly will meet at Teheran, and it is provided that all civil and constitutional laws shall originate in the assembly, and after the signature of his majesty shall become effective." A Persian official in London said in an interview on the 11th that the granting of a constitution to Persia was one of the effects of the Russian upheaval. The news of the Russian struggle had long been the subject of discussion in the bazaars of Persia. The economic distress in that country also had played no small part in creating the desire for some measure of political freedom, which the Shah had long desired to grant but had been opposed in so doing by the late Grand Vizier. Private advices from Teheran received in St. Petersburg, state that the demands of the progressives in Persia far outrun what the Shah offers to grant. These demands involve the practical abolition of all the real power of the Shah, leaving him only a figurehead, and even propose the abrogation of the so-called "divine law," on which his authority is based. They provide that the national assembly shall have competence in all questions of state, and include complete amnesty and freedom of the press.

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### "Church and State" in France.

Pope Pius X has issued an encyclical to the archbishops and bishops of France prescribing their attitude toward the law of the French Republic decreeing separation of church and state (vol. viii, p. 743). The encyclical, which was made public on the 14th,